



SEC.
411, 514





OF THE *Ex Libris Jar: Vall*
MORALITY
OF THE

Fourth Commandement,
AS STILL IN FORCE TO
BINDE CHRISTIANS

Delivered by way of Answer to the
Translator of Doctor *Prideaux* his Lecture, con-
cerning the Doctrine of the Sabbath.

Divided
into two parts } 1. An answer to the *Prefacer*,
2. A consideration of D. *Prideaux*, his
Lecture.

Written by
William Twisse D.D. and Pastor of *Newbury*.

Exod. 20 8. *Remember the Sabbath Day to keepe it holy.*

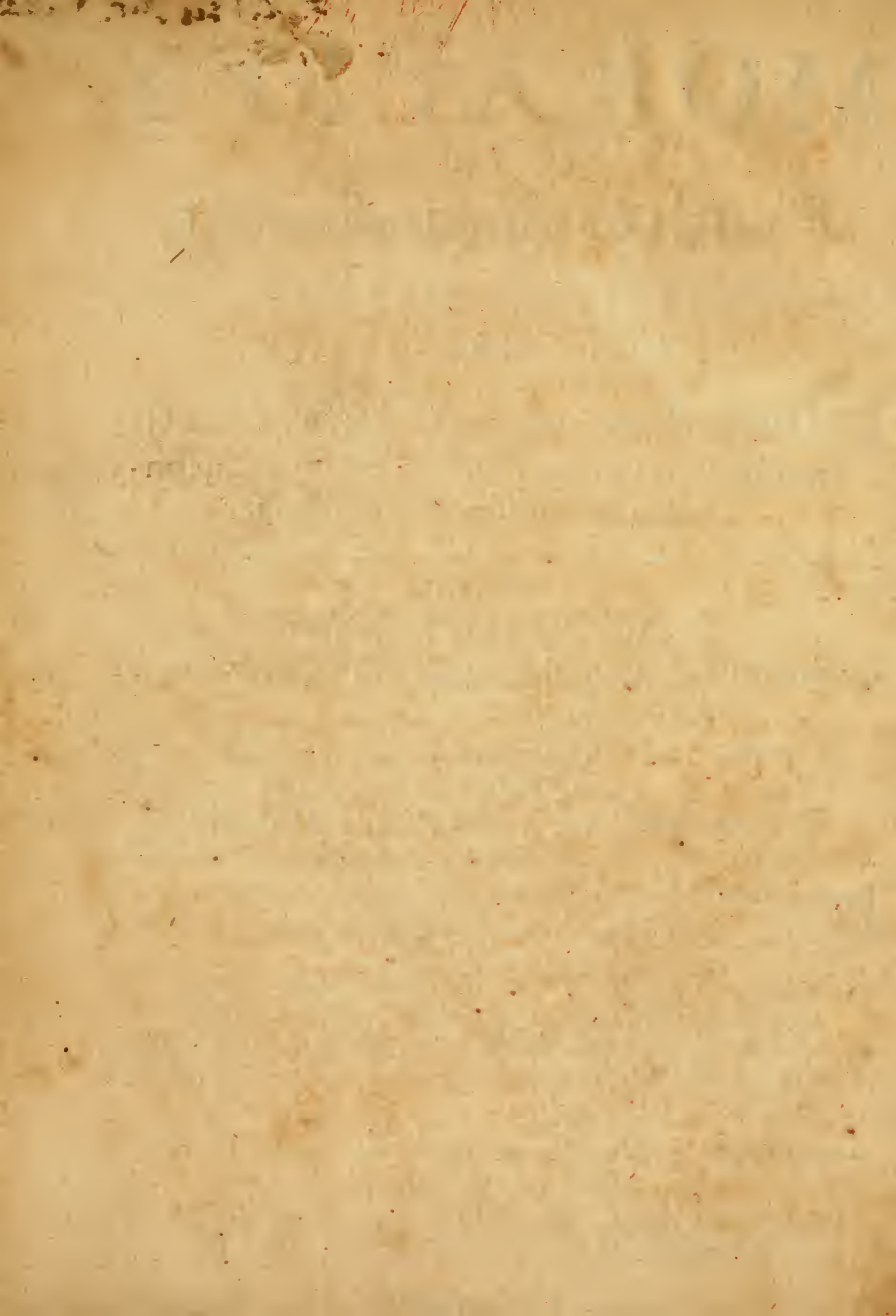
Mat. 5 17. *Thinke not that I am come to destroy the Law or the Prophets.*
I am not come to destroy, but to fulfill.

18. *For verily I say unto you, Till Heaven, and Earth passe, one jot, or one
tittle shall in no wise passe from the Law, till all be fulfilled.*

19. *Whosoever therefore shall breake one of these least Commandments,
and shall teach men so, he shall be called the least in the Kingdome of
Heaven.*

LONDON,

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at the signe of the Sonne in *Pauls-Church-yard*, 1647.





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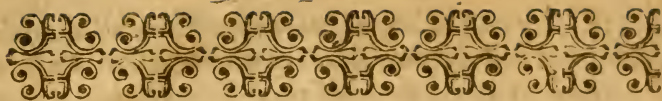
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Have now a long time taken notice of much difference and contention about the morality of the fourth Commandement, but I never gave my selfe to looke into the bottome of it till now. I ever conceived it for the substance to be Morall; other-

wise, what should it make among the ten Commandements, which all account the Law morall, in distinction both from the law judicicall, and the law ceremoniall given by Moses unto the Jewes. These ten Commandements the Lord spake from the top of mount Sina, in the hearing of all the people; and by way of preparation to so notable a service, as to meet with God, and to heare him speake unto them, two dayes were given them to sanctifie themselves and to wash their cloathes; that they might be ready on the third day: for the third day the Lord would come downe on mount Sina. And so it came to passe.

Exod. 19. 10.

11.

For when Moses brought forth the people out of the Campe to meet with God, and they stood at the nether part of the Mount: Mount Sina was altogether on a smoake, because the Lord descended upon it in fire: and the smoake thereof ascended as the smoake of a furnace, and the whole mount quaked greatly. And all the people saw the thundrings and the lightnings, and the noise of the trumpet, and the mountaine smoaking: and when the people saw it, they removed and stood a farre off. In such heavenly state was this Law delivered, and remember the Sabbath

17.

18.

Exod. 20. 18.

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day to keep it holy, amongst the rest, without all example of the like, in all the generations that went before. And the Lord thought it fit, to mind them hereof by his servant Moses: Aske now of the dayes that are past, which were before thee, since the day that God created man upon the earth, and aske from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people heare the voice of God speaking out of the midst of the fire, as thou hast heard, and live. Out of heaven he made thee to heare his voice, that he might instruct thee; and upon the earth he shewed thee his great fire, and thou heardst his words out of the midst of the fire: And because he loved thy Fathers, therefore he chose their seed after them. And in his last blessing upon the people, when now he was going out of the world, Moses, as a King, putteth them in mind of this, saying: The Lord came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran; and he came with ten thousands of Saints: from his right hand went a fiery law for them. Yea, he loved the people: all his Saints are in thy hands, and they sate downe at thy feet; every one shall receive of thy words. Moses commanded a Law, even the inheritance of the congregation of Jacob. And he was King in Jeshurun, when the heads of the people, and the Tribes of Israel were gathered together. It is true, there is an hole pickt in the fourth Commandment, concerning the sanctifying of the Sabbath; as if that among all the rest, were not morall, but ceremoniall. Yet this honour it hath from God, that immediatly after the Creation, the Lord resting on the seventh day from his works, therefore he blessed the seventh day and sanctified it. And therefore Doctor Andrewes, ere he died Bishop of Winchester,

Deut. 4. 32.

33.

36.

Deut. 33. 2, 3,
4, 5.

Gen. 2. 3.

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chester, in his patterne of Catecheticall doctrine (I commonly cite it under his name, because it is commonly received to bee his) and as I have heard upon divers good grounds, treating upon this Commandement; and having proposed this question; But is not the Sabbath a Ceremony, and so abrogated by Christ? Makes answer to it in this manner, Doe as Christ did in the cause of divorce; look whether it were so from the beginning; Now the beginning of the Sabbath was in Paradise, before there was any sinne, and so before there needed any Saviour, and so before there was any Ceremony or figure of a Saviour. And if they say, it prefigured the rest that we shall have from our sinnes in Christ, we grant it, and therefore the day is changed, but no ceremony proved. And yet we are not ignorant, how Papists have practised to raze the second commandement also out of the Law given on mount Sina, as if that also were out of date, being (as they conceive) but of a positive nature at first, so little evidence doe they finde for it by the light of Nature; and now the world is growne so wise, that they know how to worship God by Images, without committing any idolatry at all; though this mystery of religious state is not thought fit to be communicated unto the vulgar. But doe we not all acknowledge the light of Nature to be much corrupted since the fall of Adam? how much more our judgement of morall things; wherein Aristotle confesseth that ἀποδείξις, demonstration is not to be expected, but only πειθολογία persuasion. And if may be given to mens wanton wils for the gratifying of corrupt affections, more breaches than these are like to be made in the Decalogue. I have heard that Cardinall Cusanus undertooke to justifye the sin of Sodome. Sure I am, amongst the Lacedemonians wives were common: And Brennus that Ancient Invader of other Nations made profession,

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that he knew no other Law of Nature but this, that The weaker should be in subjection to the stronger; like as King Pyrrhus, in his death-bed, being demanded, who should succeed him in the Kingdom, made answer, even He whose sword is the longest. Carneades I thinke was the man, who having on a day made a singular speech in commendation of Justice; afterwards discoursed as eloquently to the contrary, shewing that there was no justice at all by the law of nature; every naturall thing seeking to maintaine it selfe by the destruction of others. So the fire maintaines it selfe by the combustion of each combustible thing whereunto it approacheth; and the water overflowses all naturally, and beats downe all dammes, it can, to make roome for it selfe. And the greatest Beasts maintain themselves by preying on those that have no power to resist them. The more cause have wee to blesse God for giving us the Law Morall in writing, which grew so miserably defaced in the hearts of men. And that herein the sanctifying of the Sabbath is mentioned among the rest; this hath ever satisfied mee, and assured that the substance thereof is Morall; and that accordingly wee ought to inure our selves to the sanctification of the Sabbath, though naturally we find in our selves no greater reluctance to any Commandement than to this: Pardon me if I judge of others by my selfe in this particular. Nay, upon this very consideration have we not the more cause to strive against this intestine corruption of ours? His Majesty is much delighted in hunting; it is a recreation mixt with manly exercise, well becomming a King; but I heare he never useth to hunt on the Lords day. And so much the rather should the Lords Sabbaths be deare unto us, because the goodnesse and mercy of God appeares no where more, than in giving us his Sabbaths; calling upon us thereby to rest from the world unto him (and God knowes, a Christian soule finds no rest any where but in him) and to walke with him in holy medita-

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tion, as he is pleased to walk in the midst of us, as ^a the Holy ^a Hof. 11. 9.
One of Israel : so to draw us away from worldly cares and pleasures, to the entertaining of heavenly and holy cares, to enrich our selves with the knowledge of God, and to recreate our soules in the Lord, as hee solaceth himselfe in us, according to that, Hee tooke his solace in the compasse of the earth, and his delight was in the children of men. On the Lords day it is, that in speciall sort we Christians take hold of that holy Cōmunion, which God in great mercy in his Son Jesus Christ vouchsafeth unto us with himselfe, speaking unto us as from heaven in his holy Word, and giving us liberty to speak unto him. The Lord pitcheth his Tabernacle amongst us here on earth, and we are as it were taken up into the mount of God, there to be transfigured before him. When the Lord appeared unto Jacob in a vision by night, when he fled from his brother Esau, and he saw a ladder erected between heaven and earth, and the Lord on the top of it, the Angels ascending and descending by it; when he awoke, How dreadfull (saith he) is this place; ^{Gen. 28. 16, 17.}
The Lord was here, and I was not aware; surely it is no other than the house of God, and the gate of heaven. And are not our Temples the houses of God? are they not the very gates of heaven? In our solenne assemblies is not a ladder erected beewene earth and heaven? is not the Lord on the top of it, and are not we humbled at his feet ^{Deut. 33. 3.}
to heare his Word? The gracious instructions which we receive from him, are they not as so many Angels descending unto us; the gracious motions that arise in our hearts, upon meditation of his Word, of thankesgiving to him, of rejoycing in him yea, of sorrowing for our sins, are they not as so many Angels ascending to him? Our teares have a double motion, one naturall, downwards, another spiritual, upwards, for the Lord puts them into his bottels: the hairs of our head are numbred, how much more the sighes of our heart

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heart, and groanes of our spirit? And have we not great cause to inure our selves betimes thus to sabbatize with God, as he sabbatizeth with us? that we may be the sitter to keepe our eternall Sabbath with him: (for so is our eternall happinesse represented unto us) in the enjoying of him for ever, and being filled with his glory; which Austin calls ^a Sabbatum maximum, our greatest Sabbath; and ^b Plenitudo Sabbati; and to that purpose casts his eye upon that Sabbatum Sabbatorum, Sabbath of Sabbaths, Revel. 25. For when Christ hath put downe all rule, and all authority and power, then shall he deliver up the Kingdome to God, even the Father, and God shall be all in all.

Yet I willingly confesse, that in my observation, two things there are, which seeme to be of great moment, in opposition to the morality of the fourth Commandement: 1. The change of the day. 2. The generall opinion of the Fathers pronouncing in an indefinit manner the fourth Commandement to be ceremoniall. Yet notwithstanding, the registering of it in the Decalogue, which is generally accounted the Law morall, I say, this consideration hath even prevailed more with mee, to accompt the substance thereof morall. Neverthelesse for the honour I owe, and respect I beare to Antiquity, I have endeavoured to understand the Antients aright, and to enquire in what respect they accounted it ceremoniall. For to my understanding, the sanctification of the rest, or the service of the day, especially unto us Christians is meerely morall. But as concerning the rest it selfe, it may be, some ceremoniality may be found therein, especially considered in conjunction with the time appointed for the worship and service of God. And herein I thanke God, I have found good satisfaction unto my selfe, at last; how I shall satisfie others I know not. And when sometimes I had waded thorow the Epistle to the Romans

unto

Es. 66. 23.

^a De civit. Dei.

lib. 22. c. 30.

^b Quest. supra

Exo. quest. 173.

1 Cor. 15. 24. 28.

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unto the fourteenth Chapter; there occasion was given me to consider further of this controversie, so farre, as a few dayes would give libertie to provide my next Sermon: and therein I made use of Hospinian, and of Pererius, and no more as I remember; but in Pererius I came acquainted with Tostatus his Arguments, directed against the ancient institution of the Sabbath from the Creation, which till then I imagined had been generally received without contradiction; according to that which the story of Genesis at first sight seemes to commend unto us. And by this occasion my mind working hereupon in my meditations, I thought fit, for opening a way, to the better clearing of the truth, to distinguish three things, in subordination, the latter to the former. 1. The first was a time in generall to be set apart for Gods service. 2. The second was the proportion of this time. 3. The third, the particularity of the day according to the specified proportion. 1. The first seemed to me of necessary duty by the very light of nature, to as many as know God, and acknowledge him to be their Creator: and this I tooke, and doe take to be the highest degree of morality in this precept, and herein hitherto I have found no opposition. 2. As touching the second, by light of nature we are somewhat to seeke, as whether one day in a weeke or more; or one day in a month or more; or one day in a yeare or more, ought to be set apart for the solemne worship and service of God. So that herein it is fit we should expect direction from God, the Lord of the Sabbath. 1. Because the service of the day is his, and it seemes fit he should cut out what proportion of time he thinkes convenient. 2. For the maintenance of uniformitie therein; and lest otherwise there might be as many divisions hereabouts, as there are Churches in the world, and contentions also consequently, each standing for their owne election. For reason of a conjecturall nature is very various, and therein commonly af-

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fection beares the greatest sway, and drawes the judgement to comply with it. But when God hath determined a certaine proportion of time, it may be we shall find great congruities therein, even to naturall reason, and farre more than in any other. D. Field, as Master Broad reports, professeth, that to one who knowes the story of the Creation, it is evident by light of nature, that one day in seven is to be consecrated to Gods service. And Azorius the Jesuit in his morall Institutions acknowledgeth that It is most agreeable to reason, that after six work dayes, one day should be consecrated to divine worship. The least division of dayes is into a weeke, the next greater division is into a month, the next into a yeare. Now by light of nature it seemes farre more reasonable, that one day in seven should be imployed in Gods service, than one day in a moneth: And if a seventh part of our time be to be consecrated unto God, better a seventh day, than a seventh part of every day, because the worldly occupations of each of those dayes, must needs cause miserable distraction. Thus reason may discourse in probable manner, when God hath gone before us to open a way unto us. Certainly, when God hath once determined the proportion of time, it is so farre from being accounted morall, as perpetuall, and still to hold, untill God himselfe shall alter it. 3. As for the particularity of the day according to the forenamed proportion; therein we should be farre more to seeke, were wee left unto our selves; time consisting in a continuall flux and succession, one part afore, and another after. As namely, supposing one day in seven is to be consecrated to Gods service; yet wee shall still be to seeke, which day of the seven is to be set apart for an holy use. And no marvell; for in it selfe it is nothing materiall For a proportion of service being required within a certaine compasse, so it be done within that compasse, every Master rests satisfied with his servants worke. But

Part. 2. lib. 1.
cap. 2.

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as for difference in the proportion, every one account
that a matter of great moment. God himselfe acknow-
ledgeth this; therefore to whom he gives but little, at their
hands he expect's but little; to whom hee gives much, of
them he expect's much, as our Saviour teacheth. And Saint
John exhorts Christians so to carry themselves in the
Lords service, that they may receive a full reward. ^{2 Iohn. 8.} Yet
both for our assurance that our service shall be acceptable
with God (for of Jeroboam the son of Nebat who made
Israel to sin, we reade, that Hee offered upon the altar
which he had made in Bethel the fifteenth day of the
eighth month, even in the month which he had de-
vised of his owne heart, which latter clause undoubtedly
is added by way of exprobration) as also to prevent divi-
sions by reason of different opinions thereabouts, and as
different courses therein; it is fit that herein we should wait
for the Lords direction, and designation of the particular
day. And even this also was so ordered by God himselfe, and
that in great congruities, as appears to as many, as are ac-
quainted with the story of the Creation. For the Lord ha-
ving dispatched all his workes in six dayes, and resting on
the seventh, commanded man to imitate him. For in this
respect it was, that at the first the Lord blessed the se-
venth day and sanctified it: and some thousand of yeares
after gives this reason, why after six dayes of labour, the se-
venth being the Sabbath of the Lord our God, no
manner of worke should be done therein: which being once
thus ordered by the Lord of the Sabbath, it must be in force
of perpetuall observation, as a requisite determination of
the morality of this Law; and not of an alterable nature,
save only by the same authority whereby it was ordained.
Now to my understanding, by the fourth Commandement
it is cleare: First, that God commanded some time to be
set apart, and sanctified unto his service. Secondly, that
the

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the proportion of this time he hath defined to be one day in seven. Thirdly, that the particular day under this proportion was designed to be the seventh, and that unto the Jews in correspondencie to the seventh day from the first creation, whereon God commanded them to rest from all their workes, like as on that day the Lord rested from his workes. And I thinke, there is no question amongst Christians, but that all this ought to be religiously observed by the people of God, untill the Lord himselfe manifest his pleasure for alteration, and no farther, in any particular, than God shall manifest his pleasure for alteration. As for example. First for the time, then for the rest, lastly, for the service of the day it selfe. First, If God hath not manifested his will for any alteration, of setting apart some time for divine service; we must still continue to set some time apart for divine service. Likewise, if God hath not manifested his pleasure, to have the proportion of time altered, which hath bin originally allotted unto his service; we must not presume to allow a lesse proportion of time for his service, than hath been formerly prescribed by him. Only both Gomarus and Rivet concur in this, that we may allow more; and that in reason, it is fit now under the Gospell to allow more time for Gods service, rather than lesse, in comparison to that which he would have allowed him under the Law. And as for the particularity of the day, if God hath manifested his pleasure to have it altered, it must be altered, (as in case it appeare to have been ceremoniall, in respect of the rest commanded thereon) and another in the seven substituted in the place thereof, and that according to Gods direction, and not otherwise. Secondly, so as touching the rest of the day commanded upon Mount Sina unto the Jewes (not so unto Adam upon the Creation; but onely wee reade that God blessed the seventh day and sanctified it, which sanctification yet on mans part drawes a rest with it) if there be found a just distinction betweene a rest morall, (so

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far forth as the sanctification of the day requireth) and a rest ceremonial, of a more rigorous nature, and that prefiguring some thing in Christ; it will follow here hence that the rest morall still continueth, together with the sanctification of the day, as much as ever, and that the rigorous rest must fall and be abolished. Thirdly, so in the last place, as touching the service of the day; whatsoever was prescribed unto the Jewes thereon as ceremoniall, is at end; as namely the Sabbath sacrifice which doubled the daily sacrifice. Only the publique ministry of the Word and Prayer, as morall, still continueth, together with our Sacramentall ceremonies which Christ hath given unto his Church, Baptisme and the Lords Supper; and therefore the Lords day was called by the Ancients the day of light, in reference unto Baptisme, Baptisme being called φωτισμος; illumination, the first worke of grace, and the day of Bread, in reference to the Lords Supper. Now all this I hope to make appeare, before I give over this taske which I have taken in hand. And I was the more confirmed in my meditations, when I heard by one of my Auditors, a Divine, that in this doctrine of mine concerning the Sabbath, as touching the substance of that which was delivered by me, I nothing differed from the opinion of D. Prideaux, whose discourse on that argument, at that time I had not been acquainted with. But since I finde that Sect. 8. of that his Lecture, he professeth that the Jewish rest cannot stand with our Christian libertie; I say so too, and with all endeavour to give evidence for the abrogation thereof. Further, the same Reverend Doct^r professeth, That we only are so farre to abstaine from worke, as it is an impediment to the performance of such duties as are then commanded. I am not only of his opinion herein, but with all desire no more than this to be granted for the maintenance of the morall rest of the fourth Commandement.

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But I have observed some to deny any thing in the Jewish Sabbath to have been ceremoniall, yet will not have that fourth Commandment morall, but positive rather, as touching both the observation of one day in seven, and as touching the particularity of the day. And therefore they deny it to be morall, because it hath not evidence by light of nature. But was it evident to the Jewes by light of nature, that the God of their Fathers, Abraham, Isaac, and Jacob, and that brought them out of the land of Ægypt, was the true God of the world, and that therefore they ought to have no other gods but him? Is it evident by the light of nature that God is not to be worshipped by an Image? Or if naturall evidence hereof faile us in this state of corrupt nature wherein we are, shall these lawes be denied to be the morall Law of God? yet I nothing doubt but the proportion of time allowed for Gods service, much more the particularity of the day appointed thereunto, is alterable at the pleasure of God. And ceremonials, I confesse, are in such a sense positive, or rather more than positive; namely, such as not only may, but must like shadowes fly away when the body of them comes in place. And yet I find that Cajetan in this point confounds ceremoniall with positive; though I think he would not call it ceremoniall, unlesse he conceived, that this which he calls positive, had some ceremoniality in it. But their reason whereupon they deny the ceremoniality of it, in my judgment is not sufficient. 1. Because they ground it upon a supposition very questionable, namely, that the Sabbath was instituted before the fall, which some deny, and that with very great probability in my judgment. 2. Their consequence is not good. For though it were no ceremony at the first; yet others say it might be afterwards, and give instance in the rain-bow, which though in course of nature extant before, yet was not a signe till after the Flood: and though I know some who would not admit of this instance, yet the

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This seems very possible; and clearly of such a condition was matrimony, ordained without all question before the fall. 3. What is that which they say is not ceremoniall? is it the service of the day in the sanctifying of it? None that I know, maintains that to be necessarily ceremoniall. Or is it the rest of the day? Observe well, and you shall find no rest expressly commanded at the first, but only it is signified, that God dedicated it to his service; which yet, I confesse willingly, draws after it a rest from all works opposite or impedimentall to the sanctification of it. 4. Thus they take little care to satisfie the Fathers, who generally concur in acknowledging the ceremoniality of it. And we are too weak in these dayes, to beare up an opinion in flat contradiction to the Ancients, and to keepe our selves blamelesse. Yet Doctor Andrews (Bishop of Winchester, ere hee died) in his pattern of Catechetical doctrine professeth against the ceremoniality of it; but so as acknowledging it to prefigure the rest we shall have from our sins in Christ, and that therefore the day is changed, though (as he thinks) the ceremony not thereby proved. Yet pag. 241. having proposed such a question, Whether we must observe the Sabbath as the Jewes did, not to kindle a fire, nor to dresse any meat on that day, answereth thus; We say No; for this was but ceremoniall, and belonged only unto them. 5. Upon this ground (to wit, upon the denying of the ceremoniality of the particular day) they will hardly be able to justifie the abrogation of it. For albeit, they find some ground for observation of the Lords day, yet no ground at all for the abrogation of the seventh. And that which is only positive, must still continue, till it be abrogated by as good authority, as whereby it was made. 1. And wee find the practise of the Church for the observation of both some hundreds of yeares continued. 2. And it seemes congruous to reason in the judgement of those, who oppose both the institution of it

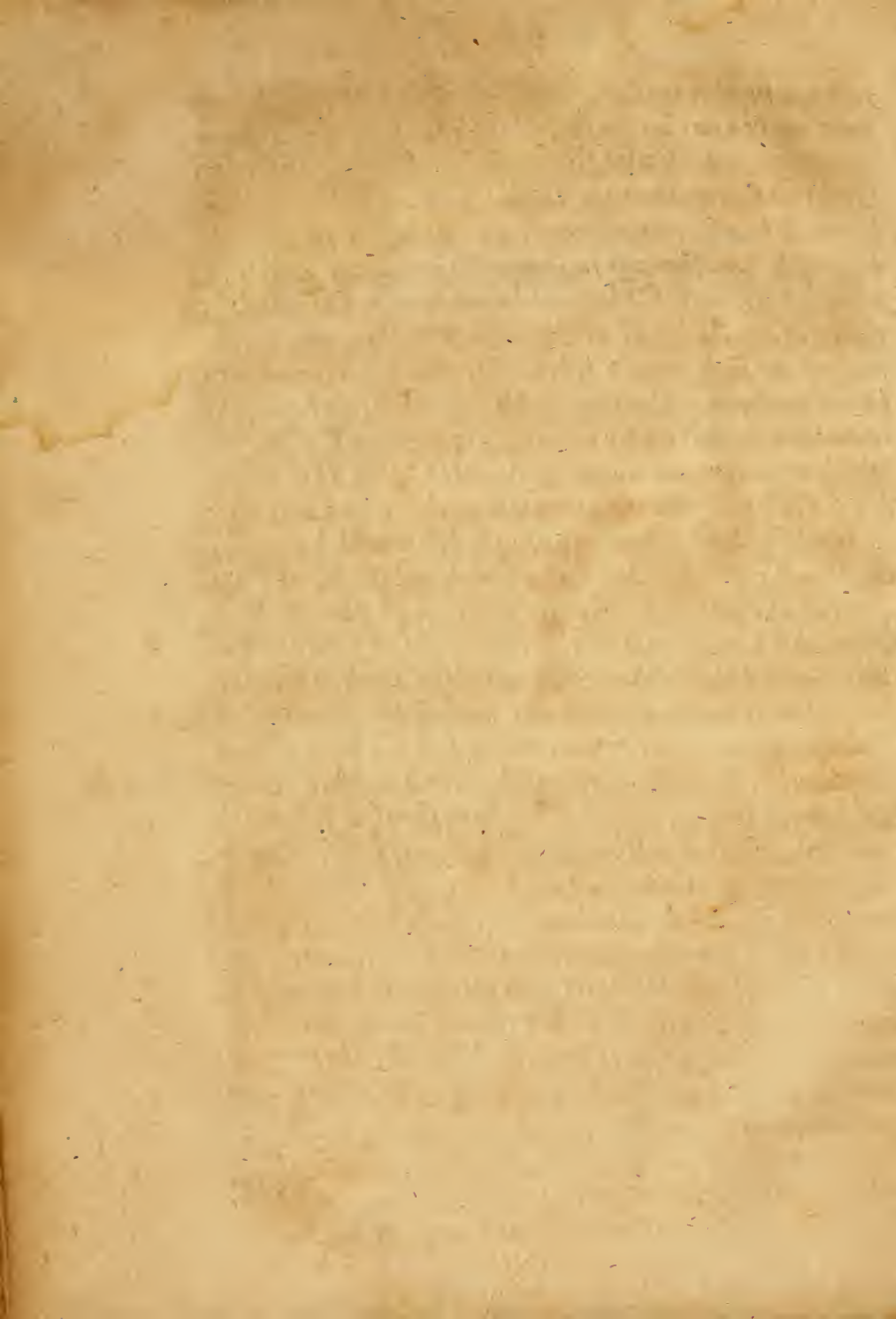
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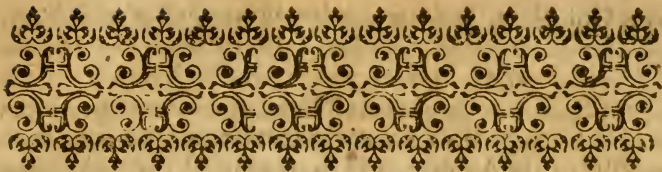
forthwith after the creation, and the morality of one day in seven, that wee should consecrate to Gods service rather more dayes than fewer.

And surely to discover as good ground, for observation of the Lords day now, as for observation of the seventh formerly, is the greatest difficulty that I find in this argument, if not insuperable; whereof yet wee shall find our selves in greater measure eased, if we can shew manifest evidence for the abrogation of the seventh, which was sabbaticall to the Jewes. Now first, this is clearly performed by acknowledging the ceremoniality of it, which yet I doe not affect should be acknowledged without prooffe. Secondly, thus also the Fathers shall fairely be satisfied. Thirdly, and the Introduction of the Lords day in the place therof advanced. Fourthly, especially if the ceremoniality be so cleared, as plainly to manifest, that the body thereof was Christ, which is a very hard taske to performe of all other ceremonies, yea, of all other Sabbaths or any other Sabbath save of the weekly Sabbath. But of all these, to wit: 1. Of the originall institution of it. 2. Of the morality of one day in seven, as perpetually to be observed. 3. Of the authority of the Lords day, introduced into the place of the seventh, by more than Ecclesiasticall or Humane constitution, we shall speak more by occasion of the severall passages in this discourse, which comes to be examined, so to make way to enquire about the sanctification of the Lords day, whether in opposition as much to worldly sports and pastimes (or more rather) as to the works of our calling. For to the consideration hereof we are now driven; it being now held that they who speak or write against such sports and pastimes upon the Lords day, our Christian Sabbath, doe oppose truth. Now whether we do oppose truth in standing for the sanctification of the Lords day, and maintaining these pastimes specified to be an impediment therunto; we desire to commend our selves to the

The Preface.

judgement of every Christian conscience, upon consideration of our reasons herein represented. Our Savior commands us to give unto Cæsar that which is Cæsars, and unto God the things that are Gods; and wee hold our selves bound to hearken unto his voice, as we hope to be saved by his grace. And because in some cases it may bee doubtfull, what belongs unto Cæsar, and what belongs unto God, by reason of the darknesse of our understanding, and weaknesse of our judgement; it behooves us so much the more to labour in the investigation of this difference, and carefully looke unto it, that under colour of giving unto Cæsar, that which is Cæsars, we doe not give unto Cæsar that which is not Cæsars, and not give unto God that which is Gods: and under colour of giving unto God that which is Gods, we doe not give unto God that which is not Gods, and not give unto Cæsar that which is Cæsars. And albeit D. Prideaux his Lecture was neither delivered (as I am perswaded) by word of mouth, nor afterwards set forth in print to strengthen so sharpe proceedings against the Ministers of God as now are in course; yet seeing it hath been of late translated and published in English, with a Preface, to the justifying of the same proceedings, even then (as it seemes) intended; and that neither according to any Law or Canon that we know of; therefore I am driven, (who otherwise, I am verily perswaded, should never have set hand unto this worke, but left it unto others, who are better versed in practicall and pastorall Divinity than my selfe) to give my self to the examination, both of the Preface, and of the Booke it selfe: for we labour, as it were, for life under the burthen of it; and this is set forth, as it seemes, to promote our condemnation.





THE DOCTRINE OF THE SABBATH DELIVERED

in the Act at Oxenford, Anno 1622.

By D. PRIDEAUX, His Majesties
Professour in Divinity in that
UNIVERSITIE.

And now translated into *English* for the be-
nefit of the common people, *Marke 2.27. The
Sabbath was made for man, not man for the
Sabbath.* Together with an Exa-
mination thereof.

The Preface of the Translator to the Christian Reader. Preface.



I F all the Controversies which have exercised *Seet. I.*
the Church of Christ, there is none
more ancient than that of the Sabbath. So
ancient, that it tooke beginning even in the
Infancie of the Church, and grew up with
it. For as we read in the Acts, *There rose up*
certaine of the Seet of the Pharises which beleaved, saying, That it
was needfull to circumcise the people, and to command them to keep
the Law of Moses, whereof the Sabbath was a part : which in
the generall, as the Apostles laboured to suppress in the first
generall Councell holden in Jerusalem: 2. So did Saint Paul
(upon occasion of whose ministry this controversie first be-
gan) endeavour what he could against this particular ; sharply
reproving those, which allowed yet the Jewes Sabbath, or ob-
served dayes, and months, and times, as if he had bestowed his la-
bour in vaine upon them. But more particularly in his Epistle *Gal. 4. 10, 11.*

The moralitie of the fourth Commandement

to the Colossians, *Let no man judge you in respect of an holy day, or of the new Moone, or of the Sabbath dayes, which were a shadow of things to come, but the body was of Christ.* Both which expressions of Saint Paul are in this following discourse produced to this very purpose. Yet notwithstanding all this care, both generally of the Apostles, and more especially of Saint Paul to suppress this errour, it grew up still and had its patrons and abettors. 3. *Ebion* and *Cerintus*, two of the wretchedest Heretiques of the Primitive times, and after them *Apollinaris*, are said to countenance and defend it, which doubtlesse made the Ancient Fathers declare themselves fully in it, as a dangerous point: which seemed to confirme the Jewes in their incredulity, and might occasion others to make question of our Saviours comming in the flesh. 4. Hence was it that *Irenaeus*, *Iustin Martyr*, *Tertullian* and *Eusebius*, men of renowne for learning in the primitive times (three of which are cited in the text of this following discourse, and the fourth quoted in the margin) affirme for certaine, that never any of the Patriarches before *Moses* Law did observe the Sabbath: which questionlesse they must have done, had that Law been moral, and dictated by nature, as now some teach us. 5. Afterwards by the opposition made by *Epiphanius*, in his Confutation of the heresies of the Ebionites; and by the resolutions of *Theodoret* on the 20. of *Ezech.* *Procopius Gazens* on the 2. of *Gen.* by *Damasascen*, and our Venerable *Bede*, (which two last are here also cited, *Sect.* 2.) concurring with the former Fathers, all talke and observation of the Jewish Sabbath vanished utterly; and the Lords day which had from the Apostles times been instituted by the Church, in the place thereof, was hallowed without any rivall. 6. Nor do I find but that all superstitious fancies about that day, were as wholly abrogated as the day it selfe. Save that *S. Gregory* tels us, how some in *Rome* were so superstitious in this kind, that they would neither work upon the Saturday, no nor so much as wash upon the Sunday.

Exam.

I observe in the title first, that the Translator professeth, he hath performed his part, *for the benefit of the common people.* I doe not envie them that benefit, if it be a benefit: but if it be not so, but prove contrary, I shall grieve rather. No doubt the Translator thinks he hath an advantage thereby, so did

Rabshakeh, when he refused to speak in the Aramites language, but chose rather to speake in the Jewes tongue in the audience of the people that were on the wall; that if they did not hearken unto him, *they might eat their owne dung, and drink their owne pisse*, with the rest. What will bee the condition of some of them who doe not hearken to this *Prasacer*; I know not, but according to my poore judgement, my opinion is, that as many as hearken to this *Prasacer*, if Christs comming shall bee on his owne day as *Austin* hoped, it would bee (and what day more likely in all probabilitie?) and at his comming on the Lords day he should take them in their sports, their owne hearts would misgive them, that their comfort should bee as little as that the Orator threatned unto the Jewes upon the wall, in case they did not hearken unto him. In a book printed not long ago I hear, there is alleaged a passage of one of the "Fathers, for the free use of scripture by all sorts of the vulgar people; and it is translated also into English, belike, for the benefit of the common people, but in a second edition the Greeke sentence is "said to be retained, but the English translation quite omitted. Did the Author report of gratifying the people thus, and quench his care of providing for their benefit? This observation is none of mine, but accidentally brought unto my hands by one of some qualitie, by occasion of mutuall communication betweene us. But since, I heare the Author hath made amends for that another way. For having in the first edition professed, that *Popish errors are not damnable in themselves*, which with what respect it should bee delivered for the benefit of the common people; amongst Protestants, I know not; in the second edition it is corrected thus, *popish errors are no: damnable in the issue*. But where corrected? not in the text, (that continuing the same still, that *such errors are not damnable in themselves*) but among the *Errata* at the end of the booke, although the Author was warned of the strangeness of that assertion (as I heare) and that in contradiction to the doctrine of the Bishop of Canterbury in his *Treatise of Councils*, professing that the Papists withholding the cup from the * people, is a damnable error. Here is brave juggling in the Text to comply with some, and in the *Errata*, to provide against a afterclaps for himselfe, and to comply

Sermon. de temp. serm. 154.

Theodoret.

"and by inquiry I find it true

** people.*

The Morallitie of the fourth Commandement,

ply with others, and betray deep dissimulation in both, enough to make some man (when such courses are discovered) to be abhorred of al. But to proceed, the Translator doth not say, he hath performed this taske for the benefit of himselfe, yet he plainly deales upon an advantagious argument. But if his Majestie shall be pleased out of his gracious disposition (whereof he hath given many remarkable documents) to vouchsafe to receive information concerning the honor of the Lords day, in way of a just and necessary Apologie, which we are driven to make, I trust (through Gods goodnesse (in whose hands are the hearts of Kings) it shall bee neither advantagious to him, nor disadvantageous to us; and his Majestie may perhaps bee found to absolve us in the Court of his owne conscience. But what is that *benefit of the common people*, whereof this Translator is so zealous? I guesse it is in freeing them from superstition; and that hereafter they may not bee so peevishly foolish, as out of any Cabalines of conscience, to forbear their may-games; and usuall dancings on the Lords day; yet some, and they no small ones, as I have heard, do professe them no otherwise to be allowed then as they may be done to the praise and glory of God. Which calls to my remembrance what a Scotchman sometimes said, as he was going in one of London streets, and spying one of his acquaintance on the other side: for calling him aloud by his name; O Sir, saith he, when shall we meet at a Taverne, to give God thanks for our deliverance out of the Ile de Re? But how comes that to bee accounted superstitious, which all the Bishops of the land, and the whole Kingdome accounts the prophanation of the Sabbath, not to speake of particular Bishops, though as great for learning and place, as Bishop *Andrewes*, who in his patterne of catechetical doctrine, tells us of some, who on the Lords day, *vacant nugis, spectaculis, theatris, choreis*, and approves the stiling of such a Sabbath, *Sabbatū aurei vituli, the Sabbath of the golden Calf*; I make bold to translate it for the benefit of the comon people; and B. *Downham* bestowes the like denomination upon such a Sabbath. Bishop *Andrewes* over and above cites *Austin* for the like saying, but that is more then any quotation of his doth make good, for ought I find hitherunto. But what should I alleage one or two Doctors opinions hereupon though never

never so great, when an whole Kingdome stands for the same in my judgement, even the Kingdome of England, as may appeare by the Act of Parliament 1. *Caroli*, concerning the Sabbath. The introduction thereunto, manifesteth three grounds whereupon they proceed to make that Act. 1 That there is nothing more acceptable to God, then his holy worship and service. 2 That the due sanctification of the Lords day, is a great part of Gods holy woship and service. 3 That men are very prone to prophane it. Now to prevent this prophanation of the Sabbath, many things are there prohibited; and one amongst the rest is this, that none shall come forth out of his own parish about any sports or pastimes; whence I conclude, that to come out of a mans parish on the Lords day, about any sports or pastimes is to prophane the Sabbath. For to prevent the prophanation of our Christian Sabbath and to maintaine the sanctification thereof is this law made, Now to come out of a mans owne parish about what businesse soever, no wise man will say that it is to prophane the Sabbath; but according to the nature of the businesse, whereabout hee comes forth of his owne parish, so shall hee bee found, either to prophane the Sabbath, or not to prophane it. As for example, for a man to come forth of his owne parish to heare a sermon, no man I thinke, will say, that it is to prophane the Sabbath. In like manner, to come forth of his owne parish, into an other parish to fetch a Physitian or Surgeon in case of necessitie, no man will say that this is .to prophane the Sabbath, because the businesse about which hee comes is not to prophane the Sabbath. But for a man to come out of his own parish to buy or sell, to trade or traffique, no necessitie urging thereunto, this is to prophane the Sabbath; because in such sort to trade on the Sabbath day, is to prophane the Sabbath. In like sort, for a man to come out of his owne parish about any sports or pastimes, is therefore to Prophane the Sabbath in the judgement of the Parliament, because the keeping and performing of these sports and pastimes, is a manifest profanation of the Sabbath in the judgement of the King and his Parliament. Now if all sports and pastimes on the Lords day bee a prophanation of the Lords day our Christian Sabbath; it followeuh that may-games and moricings, and

dancings, at such times usuall, are also a manifest profanation of the Sabbath. And hererin wee speake, as I conceive, in his Majesties meaning, assisted with the great Conncell of his Kingdome, the Lords Spirituall and Temporall, and the House of Commons: and whosoever shall account it superstition to say so, shall therewithall charge his royall Majettie, and all the Lords both Spirituall and Temporall; and in a word, the whole Parliament with superstition. Yet if it were onely the benefit of the common people, that this Translator did intend, I for my part should bee content to suffer him to enjoy the honour of seeking the benefit of the people; onely admonishing the people committed to my charge, to consider well whether there bee any such benefit to bee reaped thereby as is pretended. And seeing Saint *Peter* exhorts us to give diligence, *that wee may bee found of Christ in peace, when hee comes in flaming fire to render vengeance on all them that know not God, nor obey not the Gospell of Christ Jesus*: Let every one examine himselfe, whether hee could bee content to bee taken dancing about a may-pole on the Lords day, when the Lord, even the Lord of the Sabbath shall come, and that to be found of him in this condition, were to bee found of him in peace. But seeing this translation, and especially the Preface of this Author tends to the promoting of the most rigorous censures against many; it stands us upon to plead our owne cause, and to labour herein as for life: even in examination of the doctrine here delivered, that wee may finde upon how just ground it proceeds; otherwise wee may bee justly condemned of all: and in the censures that passe upon us whether of Excommunication, or Suspension, or Deprivation, finde none to plead our cause, or to commiserate us. The second thing I observe in this title, is the passage of Scripture here mentioned, as justifying the doctrine here delivered out of *Mark. 2. 27. The Sabbath was made for man, not man for the Sabbath.* Now none of us makes question but that *the Sabbath was made for man*: Nay wee nothing doubt but that all the dayes of the weeke were made for man, that is, for the good of man, but the Sabbath for the best good, not the basest good of man in following his worldly pleasures. The six dayes of the weeke are given us to labour in our ordinary callings,

lings, for the maintenance of our life temporall : but the seventh is sanctified by God, that is, dedicated to holy exercises in the service of God, and to inure us to recreate our selves and to delight in the Lord ; that as his soule takes pleasure in us, so our soules might be accustomed to take pleasure in him ; and to make his Sabbaths our delight, to consecrate them as glorious unto the Lord. It is true, there is another end of the Sabbath, and that was *ut vires recolligeret*, to recollect his strength which had been spent and wasted in the sixe dayes of labour ; whence it followes evidently, that when a man was hungry as the disciples were, when they plucked the eares of corne, they were not bound by any religion of the Sabbath to abstaine from such a course, whereby a mans strength would become more and more weakned and impaired. Not that these things were commanded on the Sabbath day, but permitted ; as is often signified by the word *ἐπι*, it is lawfull ; and for good reason. For the Sabbath being ordained to promote a mans *bene esse*, his *well being* ; and that in the best things it supposeth libertie to provide for his *esse* in case of necessitie ; lest otherwise he shall be found uncapable of those things that concerne his *bene esse*, his *well being*. For our nature wanting necessaric refreshment doth thereby many times become the more unfit for holy exercises, and to performe that dutie which God requires, and hath deserved at our hands. How were *Jonathans* eyes enlightened upon the tasting of a little honey, *1 Sam. 14. 29.* But this Translator desires, as it seemes, from the generalitie of mans good to seale up an opinion in the minds of his Readers, that the Sabbath was made not onely for the service of God, and for the promoting of a man in the knowledge and feare of God, but for the furthering of his carnall pleasures also. But never was it knowne that our Saviour justified any libertie to such courses on the Sabbath : Neither were any such things, as it seemes in course, in the dayes of the Prophet *Amos*, who reprehends them for saying, *Am. 8. 5* *When will the Sabbath be gone*, that they might returne to their worldly courses ? Rather they could wish their sun might stand still on that day, as sometimes it did in the dayes of *Iosua*, if libertie were given to sports, pastimes, and pleasures on that

“ *Math. 12.*
10. 12.
Mar 3. 4.
Luk 6. 9.

day : and it wvre wondrous strange that libertie should bee debarred them from kindling a fire to set forward the structure of the Sanctuarie, made to this very end *that the Lord might dwell among them* : And from so precious a worke as the embalming of the body of Christ, the Lord of the Sabbath, and that at the very end of the day, if at that time they were not restrained from any sensuall course of recreation, according to the common fashion of the world. Undoubtedly, howsoever it stands now with us Christians ; in the dayes of our Saviour, they that rested on their Sabbath from embalming the body of Christ, and that *according to the appointment*, which is as much as to say, *according to the Law of God*; surely they, by the same Law of God were much more restrained from worldly pleasures, these standing far more in opposition to the sanctification of the Lords Sabbath, then the embalming of the body of the Sonne of God, who was Lord of the Sabbath. And therefore this text is most unseasonably and impertinently alleaged by the Translator to serve his turn, being farre more fit to crosse his purposes, then any way to promote them. So from the consideration of the title I come to the preface.

Exod. 35. 3.
Luke 23. 25. 1st.

Luk. 23. 56.

I If the antiquitie of this controversie concerning the Sabbath, were any thing materiall ; this Prefacer were founded at the first : For what if the Sabbath bee a part of the Law of *Moses* ? Was not the law of sanctifying the name of God, the law forbidding images, the law commanding them to have no other Gods but him, that brought them out of the land of *Ægypt* : the law commanding to honour parents, to abstaine from murther, adultery, theft, were not all these the Law of *Moses* ? Is not the law of sanctifying the Sabbath one of the tenne Commandements delivered by God from Mount *Sinai* as well as the other nine ? and was it not kept in the Arke as well as the rest ? Circumcision was no law of *Moses*, and therefore albeit it be said *Ioh. 7. 22. That Moses gave unto them Circumcision*, yet forthwith it is added, *not because it is of Moses, but of the Fathers* : so that *Moses* rather confirmed it, then was the first giver of it. So that the Law of *Moses* in this place is to bee understood of the ceremoniall law, not of the morall law contained in the Decalogue,

Decalogue, and among these tenne Commandements, that of the Sabbath is one, and commended unto them in that state as none so much, *Remember the Sabbath day to sanctifie it*; and not onely before *Moses*, but before *Abraham* and *Noah* also, wee read, that *the seventh day God rested from all the workes that hee had made*, and that therefore *God blessed the seventh day and sanctified it.* Gen. 2.2,3.

Of any Minister or Pastor in the Church of England that maintaines us Christians to be obliged to the observation and sanctification of the Jewish Sabbath, or of any Sabbath that is a shadow of things to come, the body whereof is of Christ, I never heard or read. Yet for some hundred yeares in the Primitive Church, not the Lords day onely, but the seventh day also was religiously observed, not by *Ebion* and *Cerintus* onely, but by pious Christians also, as *Baronius* writeth and *Gomarus* confesseth, and *Rivet* also, that we are bound in conscience under the Gospell, to allow for Gods service a better proportion of time, than the Jewes did under the law, rather than a worse. And further it is well knowne, that besides the weekly Sabbath, there was variety of observation of times amongst the Jewes, and divers of them called Sabbaths also, as some think, not one whereof was mentioned in the Decalogue, or pronounced by the Lord from Mount *Sinai*, as the fourth Commandement was, for the sanctifying of the weekly Sabbath. So that this Præfacer every way sheweth miserable looseness in his discourse. And if *Ebion* and *Cerintus*, and *Apollinaris*, how wretched heretickees soever did still inforce the sanctification of the Jewish Sabbath, (whose wretchednesse yet consisted not so much in inforcing this, as in inforcing all the ceremonies of *Moses*; the Jewish Sabbath long after *Cerintus* continuing to be observed by many pious Christians, as *Baronius* observeth & others, and *Saint Paul* doth oppose all such doctrine and practise in these passages of his here mentioned: did not this Author know that upon these very passages of *Saint Paul*, the Anabaptists and Socinians, as vile heretickees as *Ebion* and *Cerintus*, and *Apollinaris*, for their blood have gone so farre, as not onely to overthrow the observation of the Jewish Sabbath, but the sanctifying of the Lords day also. The opinion

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nion of the law ceremoniall standing still in force (which indeed was the opinion of the heretickes mentioned) is I confesse, a dangerous point, and such as not onely seemed (as this Præfacer minceth it, out of what degree of wisdome or providence I know not) to confirme the Jewes *in their incredulitie*, but indeed justly might confirme them ; nor onely occasion, but justly cause also others, to make quetion of our Saviours coming in the flesh ; not so the observation of the seventh day to sanctifie it, for ought this Author hath hitherto manifested, or throughout this preface of his doth manifest ; and the sanctification of this day is apparantly commanded in the moral law spoken from Mount Sinai. And those Christians who a long time kept this seventh day holy as well as the Lords day, had no opinion of any danger at all in this their observation. And it stood the ancient Fathers upon to oppose the observation of the law ceremoniall. Yet what saith *Austin* against these heretickes, to whom this Author in the first place referreth us? All that hee delivers against the *Cerinthians* in reference to this particular is onely this : *They say that wee ought to bee circumcised, and that other like precepts of the Law are to bee observed.* I translate it for the benefit of the common people. Of the *Ebionites* thus, *They observe the carnall commandements of the Law, to wit, Circumcision of the flesh and the rest, from whose burthens wee are freed by the new Testament.* Of *Appollinaris* and his sect this way, *Austin* hath just nothing : but *Danaus* who collects out of other Authors also the hereticall opinions of the *Apollinarists* in the last place writes thus of them : *After the last resurrection (say they) Sabbaths, Circumcision, Jewish difference of meates, and all other legall ceremonies shall have place, yea also there shall bee a Temple amongst us.* And is not this wilde stuffe, in reference to the sanctification of the Lords day, now in question amongst us?

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Now let the Reader judge with what modesty it is avouched, That *Hence it was that Irenæus, Justin Martyr, Tertullian, and Eusebius, doe affirme for certaine, that never any of the Patriarches before Moses Law did observe the Sabbath ; D. Prideaux* saith not that *Hence it was* ; neither hath this Author given the least evidence hereof. Sure I am, that in those Patriarches

arches dayes Christ was not as yet come in the flesh, but rather to come long after their dayes; and consequently though it be a dangerous course in these dayes to lay any ground of suspicion that Christ is not already come, but as yet to come; yet this was of no dangerous condition at all in the dayes of the Patriarchs, because in their dayes Christ was not come, but to come long after. *D. Prideaux* begins with *Tertullian* by this Author translated thus, *Let them* (saith he in a particular Tract against the Jewes) *assure me if they can, that Adam ever kept the Sabbath: or Abel when he offered unto God his accepted sacrifice, had regard thereof; or that Noah kept the same, when he was busied in preparing the Arke against the Deluge; or finally that Abraham in offering his sonne Isaac; or that Melchisedech in execution of his Priest-hood tooke notice of it.* Now I appeale to every sober mans judgement, whether to put the Jewes in those dayes to shew this, be to affirme for certaine, *That never any of the Patriarches before Moses Law did observe the Sabbath.* It is true indeed, we have no particular relation of the observation of the Sabbath in that Booke of *Genesis*, and this *Tertullian* knew full well; and againe it is as true that there is no testimony of ought to the contrary. In the Booke of *Josuah* in like sort there is not any mention of the observation thereof (any more than in the Booke of *Judges*, of *Ruth*, of the two Bookes of *Samuel*) but rather something to the contrary, to wit, in the siege of *Iericho*, and marching round about the walls of *Iericho* seven dayes together. But yet in generall we reade in *Genesis*, that when God had finished all his works in six dayes, and rested the seventh, he therefore blessed the seventh day and sanctified it; and whether this hath not greater evidence, that even then God ordered, that that day should be sanctified, than that the meaning should be, that therefore God ordered this two thousand and certaine yeares after, I appeale to every Christian to judge betweene us. And if God did then order it, which could not be otherwise than by command, how could *Adam* be ignorant hereof; and if he knew as much, how improbable is it, that he and his, at least *Abel* and *Enosh*, and his pious posterity should not observe it? And if a time had not been set apart even in *Adams* dayes for divine service, how improbable is it, that *Cain* and *Abel* should concurre at the same time, in bring-

ing

ing their offerings unto the Lord; and if not at the same time, how could *Cain* discern that *Abels* offering was respected and accepted of God, when his was not? Yet for certaine, it was observed before *Moses* Law, if by the Law we understand the Law given on mount Sina, as appears manifestly *Exod. 16*. And withall it is thereby evident, that from the beginning of the world untill that time, the distinction of the yeare into weekes was observed, otherwise it were impossible to know, which day was the seventh in correspondencie to the seventh from the Creation, (save by particular revelation whereof we reade nothing) now that being unknowne, the reason of sanctifying the seventh day by an holy rest, drawne from Gods rest on the seventh, that is, the last day of the first weeke from the Creation had been utterly void, and nothing at all agreeable. And this distinction of time into weekes was observed from all Antiquity by the Gentiles, as hath been confirmed by *Wallens* and *Rivoreus*, with the helpe of *Claudius Salmasius*, that learned Antiquary; and likewise that the seventh day was a Festivall even among the Gentiles. And albeit divers others of the Ancients are alleaged to the same purpose, as affirming that the Patriarches did not observe the Sabbath, as namely *Eusebius*, saying, *They had no Circumcision of the body, nor observation of the Sabbath, as we have not*. And *Iustin Martyr* in his Dialogue with *Trypho* the Jew, saying, *Heretofore there were good men that pleased God, though they kept not Sabbathes*. And *Ireneus* in like manner, thus, *Abraham himselfe without Circumcision, and observation of the Sabbathes, beleevved God, and it was imputed unto him for righteousnesse*; and lastly *Damascen*, *When there was no Law nor Scripture of divine inspiration, nor Sabbath consecrated unto God*. For as for *Bede* (alleaged by *Perrerus* to that purpose, in his *Hexameron*) I find in that place nothing answerable thereunto. Now *Hospinian* is of opinion that these passages of the Ancients are to be understood of the rigorous observation of the Sabbath among the Jewes; I adde, or in reference to the other Sabbathes commanded in the Law of *Moses*; or lastly in reference to the manner of solemnizing them among the Jewes, who we know had a peculiar Sacrifice ordained for the Sabbathes; and this I prove by these reasons. First, they deliver this as a thing well knowne; for they take

Eccles. Hist. lib. 1. cap. 4.

Lib. 4. cap. 30.

Fil. Orthod. lib. 4. cap. 24.

no paines to prove it. Now consider, what ground could they have for the custome of the Patriarchs before the Flood, especially considering that the testimony of *Moses, Gen. 2. 3.* is far better evidence for the keeping of a weekly Sabbath, in a morall way only, than any they could bring to the contrary. Secondly, then againe, could they have better grounds for the practise of those ancient Patriarchs both before, and after the Flood than the Jewes themselves? I presume none will be so immodest as to affirme this; and if they had any such evidence, it stood them upon to produce it, especially in dealing against the Jewes. Thirdly, they deliver this as a thing undeniably by the Jewes themselves, with whom they deale in this particular: but the Jewes had no such faith, as to beleeeve that the ancient Patriarchs never observed the weekly Sabbath. For none are of this opinion but such as thinke that passage *Gen. 2. 3.* of Gods blessing the seventh day and hallowing it, was not delivered of that present time, as if then God ordained it should be sanctified, but only by way of anticipation for the time to come. But this was not the opinion of the Jewes, *Manasseth Ben Israel* a moderne Rabbin, in his booke intituled *The Reconciler, Conciliator*, according to the argument of that his writing, which is to reconcile places of Scripture, in shew disagreeing; and that upon enquiry into all the Rabbins both ancient and later; in his 36. Question upon *Exodus*, writes thus, as out of the opinion of the Ancients; those words, *Thou shalt remember that thou wast a servant in Egypt*, observe how he expounds them; *Ac si diceret, cogita in Ægypto, ubi serviebas, etiam ipso Sabbato per vim te coactum ad labores*; as if he should say, thinke (with thy selfe) that in Egypt where thou servedst, thou wast by force constrained to labour, on the very Sabbath: Evidently manifesting not out of his owne particular opinion, but as out of the generall opinion of their ancient Rabbins, that the Sabbath and the observation thereof was a duty in the very dayes of the Patriarchs. And in the end concludes thus: *Igitur Deus benedictus cupiens Sabbatum, cujus sanctimoniam tantis documentis approbaverat, in aeternum ab omnibus coli, decem preceptis illud inseruit, quo scientes precepta aeterna esse, etiam hoc inter ea habendum intelligerent.* Therefore the blessed God (it is fit I should translate it for the benefit of the common people) desiring

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ring that the Sabbath might bee observed for ever of all (whose sanctity by so many documents he had commended, placed it in the Dialogue (that it made it one of the tenne Commandements) to the end that knowing those precepts to bee everlasting, they should understand that this Commandement also was to be accomplished amongst them. And indeed Tertullian himselfe professeth that the Jewes were of this opinion, as Rivetus observes out of his booke against the Jewes, thus translated, God from the beginning did sanctifie the seventh day, resting from all the workes that hee had made, and that thereupon Moses said unto the people, Remember yee the Sabbath day to sanctifie it. And therefore when Mercer saith concerning the meaning of these words, *Genes. 2. 3. Hebrai fere referunt in futurum* : the Jewes for the most part referre it to the time to come : he is to be understood of the later Jewes ; but of this more shall be spoken ere wee part from this section. 4 Fourthly, not one of the ancient Fathers is alleaged by our adversaries, delivering his opinion upon that passage, *Genes. 2. 3.* to shew what hee conceives to bee the true meaning thereof, which yet is the onely ground whereupon our doctrine is built concerning the originall institution of the Sabbath ; and seeing it contains a meaning at first sight manifestly contradictory to that which they affirme, as wee interpret it of the weekly Sabbath, without reference unto the Jewish manner of observing it : therefore in this case it stood them upon to take notice of that place, and by some faire interpretation vindicate themselves from suspicion of contradicting the expresse Word of God. 5 Tertullian himselfe justifies our doctrine, namely, that God from the beginning sanctified the seventh day, as Rivetus shewes out of his fourth booke against Marcion, cap. 12. where hee sayth, *Christum ipsum Sabbati diem, benedictione Patris à primordio sanctum benefactione sua efficere sanctiorem*, That Christ himselfe made that day more holy by his well doing on that day, which by the benediction of the Father was made holy from the beginning. So that Tertullians meaning in the place alleaged to the contrary, cannot bee, that the ancient Patriarchs simply observed not the weekly Sabbath, but onely that they observed it not after that manner the Jewes did ; and that the like interpretation must bee gi-

ven of the passages alleaged out of other of the Ancients.
 6 For further prooffe whereof, observe that *Theodoret*, albeit on the 20. of *Ezekiel* hee saith in like manner that God prescribed unto the Jewes the sabbaticall vacations, *Ut hac civilis administrationis ratio peculiaris à Gentium quidem eos distingueret instituitis*: that this peculiar administration might distinguish them from the customes of the Gentiles: yet *Wallaus* shewes that the same *Theodoret* in his questions upon *Genesis*, *Dissert. de 4. præcep. p. 44.* doth manifestly declare, that even from the beginning of the creation, God did ordaine this day to rest and sanctification. As who having created the creatures in six dayes, by the rest of the seventh day manifested the creation to be perfected; like as in seven dayes hee concluded the whole circle of dayes. And that by blessing the seventh day and sanctifying it, he declared, *Quod non illum diem inutilem putabat ad creandum, sed ad quietem accommodatum statuit.* The meaning whereof in effect is this, that hee did not thinke that day unfit to have any thing created therein, but onely it was his pleasure to ordaine it for a day of rest. The same Author shewes *Chrysostome* to bee of the same opinion in his 10. Homily on *Genesis*, whose words in Latine he rendreth thus, *Iam hinc ab initio doctrinam hanc nobis insinuat Deus, erudiens in circulo hebdomadae diem unum integrum segregandum, & reponendum ad spiritualem operationem.* Now from the beginning God insinuates this instruction, teaching that in the circle of the weeke one entire day is to bee sequestred and employed on spirituall actions. These authorities in my judgement should bee of the greater force, for as much as they deliver their opinion by way of interpretation of Gods Word, and that according to the plaine literall meaning, and that such as whereunto every Christians conscience, not fore-stalled with prejudice, is prone enough to yeeld by reason of the native evidence of the words. For they denote an externall action and transient, not an internall and immanent in God, (all of which kinde are eternall) which externall action is the dedication of the day to holy uses, which cannot bee imagined to bee done any other way (as I should thinke) then by commanding it to bee sanctified. The same Author shewes *Austin* to have bene of the same judgement, writing thus, *When God sanctified the seventh* *August. epist. 86. ad Casilianum.*
 day,

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day, because thereon hee rested from all his workes, hee did not deliver ought concerning the Fast or Dinner of the Sabbath: nor afterwards, when to the Hebrew people hee gave commandment for the observation of the day it selfe, did hee mention ought as touching the receiving or not receiving of food: onely commandment is given concerning mens vacation, from their owne or from servile workes, which vacation the former people receiving as a shadow of things to come, in such manner rested from their workes as now wee behold the Iewes to rest. Hee citeth also Theophilus Patriarch of Antioch a most ancient writer in his second booke to Autolychus writing thus, Furthermore, as touching the seventh which amongst all people is celebrious, most men are in great ignorance. For this day which is celebrious amongst all is called the Sabbath; if a man interpret in Greeke, it is called *Septimana*; by this name all men call this day, but the cause of this denomination they know not. Now what was the cause hereof in his judgement, but the Lords resting thereon as the seventh, after hee had finished all his workes in six dayes, and thereupon blessing it and sanctifying it, whereupon it grew to bee a festivall day generally amongst all? Tertullian though alleaged on the other side, yet hath bene already shewed to bee of the same minde, in this particular with Chrysostome and Austin. Adde unto these Epiphanius bar. 51. *Sabbatum primum est, quod ab initio decretum est ac dictum à Domino in mundi creatione quod per circuitum ab eo tempore usque huc juxta septem dies revolvitur.* The first Sabbath is that which the Lord from the beginning ordained and spake in the creation of the world, which by revolution from that time to this, according to the circle of seven dayes returneth. Athanasius also upon those words of our Saviour, *All things are given to mee of my Father*, distinguisheth betweene the Sabbath day, and the Lords day; affirming the Sabbath day to have been the end of the first creation, and the Lords day the beginning of the second creation. Beda in his Hexameron professeth, that the rest of the seventh day after sixe dayes working, *semper celebrari solebat*, was alwayes wont to bee celebrated: If alwayes, then before the children of Israels comming out of Ægypt, before Abraham, before the flood, even from the beginning of the dayes of Adam the first of men. Adde unto this the

the received, and most currant opinion of the Jewes, by the testimonies of *Philo* and *Iosephus* vouched by *Wallens*. *Philo* in his second book of *Moses* writing thus, *Quis sacrum illum diem, per singulas hebdomadas recurrentem non honorat? Who doth not honour that holy day, according to the weekly revolution thereof?* and hee delivers this not of the Jewes onely, but of the Greekes and Barbarians, of inhabitants of Maynland, and Ilands, those of Europe, of Asia, and of the whole habitable part of the world to the very ends thereof. *Iosephus* l.2. againt *Appion*, professing that there is no City of Grecians or Barbarians, nor any Nation, to whom the customary observation of the seventh, whereon the Jewes rested, had not reached. Addeunto this the testimony of two Rabbins, mentioned by *Broughton* in his *Consent of Scriptures* acknowledging this, and another Rabbin alleaged by *Peter Martyr* upon *Genesis*, both cited by Master *Richard Byfield* in his answer to Master *Breerwood*. Give me leave to adde my mite also of mine owne observation. The 92. *Psalme* hath this title. *A Psalme and Song for the Sabbath.* The Chalde paraphrase hereupon writes thus ארם קרמאח על יומא ושבתא ארם קרמאח על יומא ושבתא *A praise and Song which Adam (the first of men) spoke on the Sabbath day;* manifestly evidencing that in the received opinion of the Jewes in those dayes, *Adam* sanctified the Sabbath. Rabbi *David Kimchi* testifies the same in his *Commentary* upon that *Psalme*, to be the doctrine delivered in their *Darash*, naniely, that *Adam* the first conceived this *Psalme* after hee was created on the Sabbath day, and that afterwards he sinned, and so prophaned the Sabbath. So that notwithstanding all the bluster which this Author makes, this fourth Commandement may continue morall neverthelesse. And sure I am, *Ireneus* puts this difference betweene the words of the Decalogue (so he speaks and consequently expungeth not, but rather includeth the fourth Commandement) and the ceremoniall lawes, that *Decalogi verba, the words of the Decalogue spoken by God himselve unto all, doe therefore continue in like manner with us, receiving extension and augmentation by the comming of Christ in the flesh, but no dissolution. But the precept of bondage (so he calls the ceremonials) by themselves hee commanded unto the people by*

Iren. l. 4. cap. 37.

Moses, fit for their instruction and discipline. And Doctor *Andrewes* I am sure, so great a Prelate in our Church, denies all ceremonialitie thereunto, save only so farre as may justifie the change of the day, and in reference to the rigorous rest of the Jewes. And *Azorius* confesseth (as before hath bene alleaged) that after six dayes worke, one day should bee consecrate to divine service is a thing most agreeable to reason. Yet I know none that accounteth this a Dictate of nature simply, as this Author would faine obtrude upon us; but rather with *Chrysostom*, that God by creation hath taught us as much, and now God hath gone before us herein, wee conceive it to bee most agreeable to reason. And *D. Field* did professe as much upon acknowledgement of the Creation, as Master *Brode* confesseth.

5. If all talke of observation of the Jewish Sabbath vanished not till the daies of *Bede*, it was 700. years first in the account of *Bellarmino*. And of any resolutions made by *Bede* or *Damascan* hereabouts, in *D. Prideaux* sect. 2. I finde no mention. Yet I thinke it likely enough, that both they and *Procopius* might easily contrive as many resolutions hereabouts, as either *Theodoret* upon the twentieth of *Ezekiel*, or *Epiphanius* against the *Ebionites*; for neither of them in the places mentioned, make any resolutions on this point at al. He grants the Lords day to have bene instituted by the Church from the Apostles dayes, which latter clause is an ambiguous phrase. For it may bee applyed to the dayes after the Apostles. If in the Apostles dayes, then undoubtedly it was instituted by the Church, and not to bee so ingenuous as to confesse that it was instituted by the Apostles? How far off is he from acknowledging it to have bene instituted by the Lord? yet *Athanasius* openly professeth thus much, *Olim certe priscis hominibus in summo pretio Sabbatum fuit, quam quidem solennitatem Dominus transtulit in diem Dominicum*. Heretofore with men of old time the Sabbath day was in great price: which Festivitie truly the Lord hath translated unto the Lords day. And *Cyrrill* in his 12. book on *Iohn*, chap. 58. considering the Lords appearance a second time on the eighth day, *Thomas* then being present, and upon consideration finding it to have bene the

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the first day of the weeke, concludes thus : *Iure igitur sanctæ Congregationes die octavo in Ecclesiis fiunt.* By right therefore holy Congregations in the Churches are made on the eighth day, meaning thereby the first day of the week, that is the Lords day : and as hee concludeth thus, so undoubtedly his opinion was; the Apostles themselves did conclude in like manner.

Now albeit much had bene effected for the abrogation as well of all superstitious fancies about that day, as of the day it selfe (that is of the Jewish sabbath) by the labours of the Fathers fore-mentioned, and particularly of *Damascen* and venerable *Bede* among the rest ; yet there comes in an exception somewhat of the nature of a sixth finger ; and that is, *Saint Gregory* tells us notwithstanding how some in Rome were so superstitious in this kinde, that they would neither work upon the Saturday, no nor so much as wash upon the Sunday. So little effectuall were the labours of *Damascen* and venerable *Bede*, that they could not prevent the superstitious fancies of some that lived an hundred yeares before. For *Gregory* by *Bellarmines* account dyed in the yeare of our Lord 604. and *Damascen* lived long after the yeare 731. and *Bede* was living in the yeare 731. as *Bellarmino* observes out of his fifth booke of *Historia Anglicana*. Who would desire an adversary should betray more weakenesse than this Author ? but wee see manifestly whither he tends, and no marvell if God smites him with the spirit of giddinesse and confusion. His quotation of *Gregory* seemes to bee the same with that which wee finde in the decrees *De consecrat. dist. 3. cap. Pervenit*. Now whereas this Præfacer relates it as of the same persons, it is farre otherwise in *Gregory*, for apparantly the relation in *Gregory* is concerning different persons, for thus it runnes, *Pervenit ad me, &c. Relation is made unto mee, that certaine men of a perverse spirit have sowed amongst you some corrupt doctrine contrary to our holy faith : so as to forbid any worke to be done on the Sabbath day: these men we may well call the Preachers of Antichrist.* Then he sets downe what shall be the practise of Antichrist at his comming, namely to command the Sabbath day and the Lords day both to be kept free from all works. And why the Lords day ? to wit, because he meanes to imitate Christ ; and therefore will conforme himselfe to the practise

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Use of Christians, in celebrating the Lords day; his words are these; *Quia enim mori se & resurgere simulat, haberi in veneratione vult diem Dominicum*; that is, *Because he counterfeits himselfe to die and rise againe, therefore he will have the Lords day to be had in veneration.* Where by the way observe two things; 1. The practise of Christians in *Gregories* dayes, to keep themselves from all worke on the Lords day. 2. That Antichrist would imitate Christ, as in pretending to dye and rise againe: so in commanding the Lords day to be kept holy. A shrewd evi lence that both *Gregory*, and the whole Church in those dayes, were of opinion that the Lords day was of Christs institution; which Antichrist perceiving would conforme thereto, the better to promote his owne counsailes. Now the reason why he would command the Jewes Sabbath to be observed also, was *Quia populum Judaizare compellet, ut exteriorum rituum revocet, & sibi Judæorum perfidiam subdat.*; therefore *colit vult Sabbatum.* He will have the Jewes Sabbath kept also, compelling the people to *Judaize*, and restoring the outward ceremonies of the Law, that so he may bring the Jewes in subjection unto him also. Then he makes mention of another relation; *Aliud quoque ad me perlatum est*; Another report was brought unto mee; and what was that? *Vibis à perversis hominibus esse predicatum, ut Dominico die nullus debeat lavari*: That some perverse persons preach among you, that on the Lords day none ought to be washed. This is clearly another point, maintained by other persons, different from the former, which yet this Prefacer confounds into one. And marke it well, that none ought to be washed lavari, on the Lords day; which this Author translates thus, *No nor so much as wash upon the Sunday.* What not so much as wash their hands or their face? here indeed were strange superstition. I willingly professe I was not a little moved at this his Translation, nothing answerable to *Gregories* resolution, which is this; *If any desire to be washed pro luxuria & pro voluptate, that is, out of a luxurious disposition and for pleasure; we doe not permit this to be done on any day. But if the bodies necessity require it, we doe not forbid this on the Lords day.* Now I doe not find that any man useth to wash hands or face out of any luxurious disposition, neither doe I know in what sense the necessity of the body can require it. For the necessity of the body in this place,

seems to me to be spoken in reference to the recovery of a mans health, requiring no time to be neglected. Hereupon I am verily perswaded, that by *Lavari* in *Gregory*, is to be understood a mans going into the Bath; which may be done out of a luxurious disposition, and meerey for pleasure. Then againe, the necessity of the body may require it, and according to these different cases it is by *Gregory* both permitted on the Lords day, to wit, in case of necessity, and denied on any day, in case it be done only to satisfie a mans lusts: And I find a great difference in the Latine phrase, betweene *Lavare*, to wash, and *Lavari*, to be washed, and that out of *Varro* his eight booke of the Latine tongue. For the active is of use, when a part only is washed, as it is rightly said, I wash my hands and my feet. But the passive is in use only when the whole body is washed, as in the Bath. *Quare & in Balneis non recte dicunt lavi, sed labor.* Wherefore in the Bathes it is not well said, I have washed, but I am washed. And accordingly runnes that in *Juvenal*, *Sat. 2. Nec pueri credunt nisi qui nondum are lavantur.* The Scholiast interprets this of Infants, *quia pueri non dant Balneaticum*; for the quadrant which was the usuall fee to bee paid of them that made use of the Bathes, was not exacted of such. Hence is that phrase, *Mercede lavari*, to goe into the Bathes paying a fee; and *dum te quadrante lavatum*, in *Horace*, to the same purpose.

The second Section.

BUt after in the darker times, as it is thought by some, *Preface.*
Peter de Bruis, the founder of the Petrobrusians (he was burnt for heresie 1126.) began to draw too deep on these lees of Judaisme, which here our Doctor intimates in the seventh Section, where he joynes the Petrobrusian with the Ebionites, who indeed were Jewish in this point.

2. And possibly from the remainders of this doctrine, *Fulco* a French Priest, and a notable hypocrite, as our King *Richard* compted him, lighted upon a new Sabbatarian speculation, which afterwards *Eustachius*, one of his associates, dispersed in England. I call it new, as well I may. For whereas

Moses gave commandement to the Jewes, that they should sanctifie one day only in the weeke, viz. that seventh whereon God rested: They taught the people that the Christian Sabbath was to begin on Saturday at three of the clocke, and to continue till Sun-rising upon the Monday morning: During which latitude of time, it was not lawfull to doe any kind of worke what ever; no not so much as bake bread on Saturday for the Sundayes eating; to wash or dry linnen for the morrowes wearing. Yea, they had miracles in store, pretended to to be wrought on such as had not yeilded to their doctrine, thereby to countenance the superstitious, and confound the weake. And which was more than this, for the authority of their device, they had to shew a letter sent from God himselve, and left prodigiously over the Altar in Saint *Simeons* Church in *Golgotha*: wherein the Sabbatarian dream was imposed forth upon all the world, on paine of diverse plagues, and terrible comminations, if it were not punctually observed. The letter is at large reported by *Roger Hoveden*; and out of him, as I suppose, by *Matthew Paris*: who doe withall repeat the miracles, wherby this doctrine was confirmed. I adde no more but this, that could I either beleve those miracles, which are there related: or saw I any now, like those to countenance the reviving of this strange opinion (for now it is received and published) I might perhaps perswade my selfe to entertain it.

Anno 1201.]

EXAM.

It seemes this Author is not of their opinion, who thinke those times wherein *Peter de Bruns* lived, about the yeare 1126. to have been darker times than the dayes of *Gregory*; though some passe such censure on those times, accompting them times of darknesse, hee is more wise than to concurre in opinion with them; and it is a part of his wisdom (as it seemes) to affect, that the world should take notice of so much, namely; that he put it upon some only to censure those times, as times of darknesse. Now who are those some? not Papists I presume, but Protestants rather; and what true Protestant can he name that thankes otherwise? we have cause to feare that too many for their advantage, can be content to veile themselves under the vizard of Protestants, when in heart they are Papists. neither is it possible, (I should thinke) that any other but such, should thinke any better of those times, than as of times of darknesse.

darknesse. It is very likely, this Author is not of opinion, that the man of sinne is yet revealed, or any such time the Apostle prophesyeth of *2 Thess. 2.* of giving men over to illusions to beleve lyes, for not receiving the love of the truth. I much doubt whether he beleeveth that Rome is the whore of Babylon, whereof Saint *John* speaketh, *Revel. 17.* though he professeth of that whore of Babylon, that it is that City, which in his dayes did rule over the Kings of the earth: yet in that which he accounts light, he can be content to concurre with *Calvin*, in denying the morality of the fourth Commandment, as touching one day in seven to be sanctified unto the Lord. But whatsoever this *Peter de Bruis* was, whom he professeth to have drawne too deepe on the lees of Judaisme, hee avoucheth no testimony hereof, but only *D. Prideaux* his joyning the *Petrobrusians* with the *Ebionites*, *Sect. 7.* Now *Hospinian* professeth that which is directly contrary, of the *Petrobrusians*; as whom he joynes with the *Anabaptists*, maintaining *Festis dies omnes ad ceremonias Iudeorum pertinere, & propterea nullos esse debere apud Christianos, quum ceremonia veteris Testamenti omnes Christi adventu sint impleta, & ideo sublata. Quorum etiam sententia Anabaptista hodie suffragari videntur.* That all Holidayes belong to the ceremonies of the Jewes, and that therefore none such are to be observed by Christians, seeing all the ceremonies of the old Testament are fulfilled, and abrogated by the coming of Christ. And the *Anabaptists* now adayes seeme to be of the same opinion. In the third Tome of the Councils set forth by *Binius*, and 2. part, there is an enumeration of his opinions in five particulars, and that, as it seemes by the close, out of *Petrus Cluniacensis*; not one of them is any thing a kin to those Sabbatarian fancies, which this Prefacer insists upon. *Petrus Cluniacensis*, as it seemes, was the man that most opposed this *Petrus de Bruis*. Against his errors he wrote a booke in forme of an Epistle on these points. 1. *Of the Baptisme of children.* 2. *Of the authority of the booke of the Acts of the Apostles.* 3. *Of the authority of the Epistles of Saint Paul.* 4. *Of the authority of the Church.* 5. *Of the authority of the old Testament.* 6. *Againe, of the baptisme of children.* 7. *Of Temples, Churches, and Altars.* 8. *Of the veneration of the holy Crosse.* 9. *Of the sacrifice of the Masse, and of the truth of Transubstantiation.*

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tiation. 10. Of prayers for the deceased. 11. Of praising God by Hymnes and muscicall instruments. Thus Bellarmine relates the heads of that discourse of his; not any of which, for ought I perceive, favoureth of any such Sabbatarian fancie, as this Author driveth it unto. At length I got into my hands *Bibliotheca Cluniacensis*, and therein the writing of *Petrus Cluniacensis* against the *Petrobrusians*. Upon all which, one *Andreas Puer-cetanus Tyronensis*, hath written certaine notes, wherein upon these words in the Preface *Contra hereses Petri de Bruis*, hee writes thus; Of this Peter of Bruis who gave name to the *Petro-brusian heretiques*, no mention is found, neither in the historians, who write the story of those times, nor with them, who then, or a little after, contrived the *Indices of heresies and heresiarches*. *Alphonfus à Castro* (as I thinke) was the first, who after this our Author, remembered him, lib. 3. 5. *Baptisma. heres. 5.* and writes that he was a French man of the province of *Narbon*. Although *Bernard the sonne of Guido* writes that *Pope Galixtus the second*, in the year 1128: on the eight of the Ides of June held a Councell at *Toulouse* with *Cardinals, Archbishops, Bishops and Abbats* of the Province of *Gothia, Gascony, Spaine, and hither Britany*. In which Councell, amongst other things ordered there, all those heretiques were damned and driven out of the Church, who counterfeiting a shew of religion, did condemne the Sacrament of the Lords body and blood, the Baptisme of children, and all Ecclesiasticall Orders, and the bands of lawfull marriages. All which heresies as invented by *Peter Bruis*, and propagated by *Henry his successour*, our Peter in this Treatise of his doth pursue. So that this whole story seemes very obscure; and yet the two latter points mentioned by this *Andreas*, I doe not find to be any of the opinions laid to the charge of *Peter Bruis* by those that were contemporary with him. For *Petrus Cluniacensis* reduceth all his heresies (as hee calls them) but to these five heads. 1. He denyes that children before they come to the age of understanding can be saved by the Sacrament of Baptisme, and that anothers faith can profit him, who cannot use his owne; because by their opinion, not another mans faith but his owne with Baptisme saveth him, the Lord professing, that whosoever shall beleeve, and bee baptized, hee shall be saved; but whosoever will not beleeve shall be damned. 2. That there ought not to be any fabricke of Temples or Churches, that
such

such as are made, ought to be thronne downe; that holy places for prayers are not necessary for Christians, because as well in a *Taverne* as in the *Church*, as well in the *Market-place*, as in the *Temple*; before an *Altar*, or before a *stable* God doth heare being called upon, and heareth them who are worthy. 3. He commands holy crosses to be broken in peeces and burned; because the representation of such an instrument, whereupon Christ was so direfully tortured, and cruelly slaine, is not worthy of any veneration or supplication; but in revenge of Christs torments an *Idol*, to be disgraced with all manner of ignominy, and to be hewen in peeces with swords, and burnt with fire. 4. He doth not only deny the truth of the *Lords* body and blood daily, and continually to be offered in the *Church* by the *Sacrament*; but determines it to be altogether nothing, and that it ought not to be offered unto God. 5. He mocks at the sacrifices, prayers, almes, and other good workes, which the faithfull that are living performe for the faithfull that are departed, and maintaines that they are nothing profitable to one that is dead. Now in all this I find nothing at all that favoureth of any Jewish opinion concerning the observation of the Sabbath. And more than that; when I consider the matter of these Articles for the most part, and the course of those times to make worse of their opinions (who spake or wrote against the superstitions of those times) then there was just cause, I begin to suspect that this *Peter of Bruis* might be an honest man, and more orthodox than they who procured his death. And is it not wonderous strange, that none of the *Historians* of those times should make any mention of him? And that may be the reason, why we finde no mention at all made of him in the *Booke of Acts* and *Monuments*. And *Philip Mornay* in his *mysterium iniquitatis*, Pag. 309, 310. makes an apologie for this *Peter de Bruis*, as being a pious man, and thereupon hated, and finally martyred by the *Papists*.

2. Of any *Sabbatarian* speculation (as this *Prefacer* calleth it) that *Fulco* the *French Priest* lighted on, this *Author* gives no evidence. For as for *Roger Hoveden*, I doe not finde, that he attributes any such unto him. He writes much in his commendation, as that *The Lord magnified him in the sight of Kings*, Fol. 448. pag. 2. and gave him power to give sight to the blind, to cure the lame, the blind, and others of their diseases. That *Harlots* and *Usurers*, were

were by his preaching taken off from their lewd courses. That hee foretold the Kings of France and England, that except they gave over their hostility the sooner, one of them should shortly dye of an evill death. But of any Sabbatarian speculation hee was added unto I finde no mention. It is true, King Richard sometime called him simply Hypocrite, not *notable Hypocrite*, as this Author expresth it, affecting rather to speake with a full mouth, than according unto plaine truth. And is it much if Kings take liberty to call men as they think good, especially when they are provoked by them, as King Richard was by this Priest, as appeares by the story which is well worth the relating, to observe both the present wit of that King, and the liberty of Priests with Princes in telling them their faults in those dayes of yore. For on a day that Priest *Fulco* came to King Richard, and in very bold manner spake to him thus : *I tell thee O King as from Almighty God, that thou make speed to bestow in marriage those three wretched daughters, that thou hast, lest some worse thing befall thee. Thou Hypocrite, quoth the King, then lye against thine owne head, for I have no daughter at all. Truly, I doe not lye, quoth the Priest, for as I said, thou hast three wicked daughters, one of them is Pride, another Covetousnesse, the third Luxury.* When the King heard this, he called his Earles and Barons that were about him, and said, *Heare the admonition of this hypocrite, who saith I have three wicked daughters, and commands me to marry them. Therefore I bestow my Pride upon the proud Templers; my Covetousnesse upon the Monkes of the Cistercian Order; and my Luxury upon the Prelates of the Churches.* Who though they professed single life, yet as Mr. *Montin* observes in a like case of popish Priests, did not professe continencie, they might be luxurious enough, and that not only in wayes naturall, but in wayes unnaturall also. This was a biting answer of the King, which the Historian no way liked, and therefore he cryes out in a poeticall straine, *O nimis indignum miseris inferre cachinnum.* But throughout no mention at all of any Sabbatarian speculation that *Fulco* was possessed with. Indeed of *Eustachius*, who was one of his followers, we reade afterwards, fol. 457. p. 2. what wonderous workes were wrought by him, and what were the effects of his preaching among them, namely, that *In London and divers other places*

places in England, they would no more presume to make the Lords dayes their market dayes. And that in every Church there should be a lampe, or some light burning continually before the Lords body; and that Citizens and others would have an Almes vessell upon their table, to lay aside therein some provision for the poore. And that hereupon the Devill raised up against him some Ministers of iniquity, who said unto him, It is not lawfull for thee to put thy sicke into anothers harvest; to whom he answered, The harvest is great, but the labourers are few. Therefore the foresaid Abbat being thus rebuked by the ministers of Satan, hee would no longer trouble the Prelats of England with his preaching, but returned unto his owne home in Normandy from whence hee came. Seven leaves after this, we find in the same Author, to wit, fol. 466. p. 2. That this Abbat of Flay returned into England, and preaching the Word of God from City to Citie, forbade all to make the Lords dayes their market dayes. For he said that this Commandment for observation of the Lords day came from heaven. So that this speculation of his was dominicall rather than Sabbatarian. And the mandate concerning this, is there set downe at large, pretended to have come from Heaven to Jerusalem, and to have been found on the Altar of Saint *Simson* in *Golgotha*; which whether it were feigned by him, or by others, and received by him on the faith of others, the Author specifies not. But at the end thereof he shewes how that this Predicant coming to York, was there honourably entertained by the Archbishop, and Clergie, and whole people of that Citie; and albeit these things, you will say, were acted in times of darknesse; yet this Prefacer seemes to be of another opinion, though little pleased with *Eustachius* his Sabbatarian speculation. Here alone is mention made of the bounds he set to the observation of the Lords day, namely, that it was to continue from Saturday three of the clock in the afternoone, untill the Sun-rising on Munday, in which time he would have them doe nothing but that which was good, and if they did, to amend their errors by repentance. A very reasonable motion in my judgement; and if he had extended it to all the dayes of the weeke, yea, and houres too, I see no cause why for this hee should be censured either as an hypocrite, or heretique. But as for the strictnesse of observation here mentioned, as namely, That
during

during the foresaid time; it was not lawfull to doe any kind of work what ever, no not so much as to bake bread for the Sundayes eating; to wash or dry linnen for the morrowes wearing. I finde no such thing prescribed by *Eustachius*, in the relation made by *Roger Hoveden*; and it *Parisiensis* hath any such, surely hee tooke it not out of *Roger Hoveden*; from whom yet this Prefacer affirms he tooke that which he writes hereof. Nay it is directly contradictory to the Tenet of *Eustachius*, as who determineth the observation of the Lordsday to begin at three of the clock in the afternoone of the Eve preceding, in which time is found space both to bake bread for the Sundayes eating, and to wash or dry linnen for the morrowes wearing, if the weather hinder not. And as for the extension of the dominicall observation thus farre, in respect of the bounds thereof; I find no other doctrine preached by *Eustachius*, than by the Lawes of the Kings who governed this Land, was ordained long before, even before the conquest. For not only King *Ina* commanded, That no man lay or spirituall, free or bond, should labour on the Sunday: and *Edward the elder* with *Gythurm the Dane*, made a law against all labour, buying and selling upon the Sabbath. Item, for no execution to be done on the Sunday: but amongst King *Edgars* lawes, one was, That the Sunday should be kept holy from Saturday at noone, till Munday in the morning. King *Canutus* also commanded celebration of the Sabbath from Saturday at noone, till Munday morning, for bidding markets, huntings, labours, and Court-keepings during the said space. And it seemes to be the generall practise of Christendome to allow (or command rather) a preparation for the sanctifying of the Lords day; as appears by the observation of Evening prayers, the day before, warning whereunto is usually given at three of the clocke, by the ringing of a bell, or as in some places especially in the winter season, an houre sooner, and schollars accordingly give up schoole, and present themselves at Evening prayer. And we commonly account Saturday to be halfe holiday, and warning thereof is usually given at noone by chiming the bells. And whereas we reade *Exod. 31. 15. Six dayes shalt thou doe thy worke, and the seventh day* שבת שבת Schindler renders it *Sabbathum Sabbathuli*, and interprets it thus; *Sabbathum* is from evening to evening, *Sabbathulum* is that which

Act. & Mon.
fol. 114 col. 2. &
fol. 715. col. 1.
& 2.

which of the profane day is added as a little Sabbath. And as for the strict abstinence from dressing of meats on Saturday, which this Author imputes to *Eustachius* as his doctrine, but without all ground that I know: we are so farre from any such Sabbatarian speculation, that none of us (in my knowledge) doe think it unlawful to dresse meats on the Lords day. And whereas the Prefacer addes that *they had miracles in store pretended to be wrought on such as had not yeilded to their doctrine, thereby to countenance the superstitious and confound the weake.* What one of an hundred in reading this would not imagine, that *Eustachius* wrought these miracles for the countenancing of his former strictnesse: whereas yet on the contrary, neither doth it appeare, that he taught or obruded upon them any such strictnesse, preaching onely against marketting on the Lords day. Neithe: were those strange accidents which here are called miracles, any miracles wrought by him: But the Monke, *Roger of Hoveden* writes, That *the Lord Iesus Christ, whom wee must obey rather than men; who by his Nativity, Resurrection, and Advent, and sending the Holy Ghost upon his Disciples, did advance this day, which we call the Lords day, and dedicated (as) most celebrated; shewed miracles of his power, upon some transgressors of the Lords day in this manner. On a certaine Saturday after three of clocke, a certaine Carpenter of Beverlac, as he was making a wooden peg, contrary to the wholesome admonitions of his wife, fell to the ground, taken with a palse. The like story followeth of a woman, which this Author, according to the Monks phrase, is content to call Miracles.* Now when we heare of as strange a thing as this to have fallen out not long since in Bedfordshire; as namely, a match at Foot-ball, being appointed on the Lords day in the afternoone; while two were in the Belfrey, and one of them tolling a bell to call the company together, there was heard a clap of thunder and lightning, seene by some sitting in the Church-porch, as it came thorow a darke lane towards the Church, and flast in their faces who sate in the Church-porch, and scared them; thence it went into the Church, and turning into the Belfery, tript up his heeles who was tolling the bell, and struck him starke dead; and the other with him blasted in such manner, that shortly after he dyed; we doe not call this a miracle, though we count it a remarkable judgement

of God, and such as deserves to be considered, and seriously laid unto heart by all, to admonish them to take heed, that they be not found in like manner profaners of the Lords day. In like sort when upon fresh relation we heare of the like sport at Foot-ball on the Lords day, at a place called Tidworth, after Evening prayer in the Church-yard, and that therein one had his legge broken, which thereupon gangrened, so that forthwith he died thereof; we doe not call this a miracle; only it calls to our mind that of the Prophet, *The Lord hath so done his marvellous works, that they ought to be had in remembrance.* And we find that such like judgements have been observed by Christian Emperours, thereupon moved more strictly to give in charge the observation of the Lords day, as *Ludovicus Pius* by name, as thus, *Dilicimus quosdam in hoc die opera ruralia exercētes fulmine interemptos, quosdam artuum contractione multatos, quosdam visibili igne absumptos, subito in cinerē resolutos, pœnaliter occubuisse.* Proinde necesse est, ut primum Sacerdotes, Reges, & Principes, cunctique fideles huic diei debitam observacionem atque reverentiam devotissimè exhibeant; *We have knowne some busied in workes of husbandry on this day, to have beene slaine with lightning, some punished with the contraction of their limbes, some with visible fire consumed, on a sudden turned into ashes, and so to have perished, as by way of punishment. Wherefore it is a necessary duty that in the first place Priests, then Kings, Princes, and all faithfull persons, most devoutly exhibite due observation and reverence unto this day.* The other miracles mentioned by the Monke are of another nature; as of a cake bak't on the hearth on Saturday after three a clocke in the afternoone, and how that part of it reserved to the morning, and being then broken, blood came out of it, and another of the like nature; and two more. I say, these are of *Roger Hovedens* relation, not of *Eustachius* his preaching; whom the Monke relates to have been in great esteeme of the Clergie in those dayes, and to have prevailed much with many of the people, though for the generall he could not bring them off from their marketing on the Lords day. Yet what are these to be talkt of in comparison to those which are comprised in two bookes of miracles, written by *Cluniacensis*? and albeit those times may be accounted times of darknesse, in comparison of ages fore-going, yet this Prefacer is

is ready to make answer, that that is but the opinion of some. But whereas hee saith, That *this strange opinion is now revived and published*; first I desire to know his meaning. For as for a preparation to the Sabbath, and that to begin from about three a clock in the afternoone, the whole Kingdome observes it; as for the strict observation thereof, here mentioned, I have shewed that *Eustachius* speakes of no such thing. If hee did, what is that to those who suffer for standing for the strict observation of the Sabbath, against those who would have the Lords day, at least in part to be a day of sports and pastimes? Can he shew this to be their opinion? If he can, why doth he not? And if from three a clock on Saturday in the afternoone, people doe prepare for the Lords day, and abstaine from such workes, dispatching both their baking bread, and other works in the morning, what danger or detriment is hereby likely to arise either to our faith or manners? What danger either to Prince, Church, or State?

The third Section.

BUt to proceed. Immediately upon the Reformation of *Preface.*
Religion in these Westerne parts, the Controversie brake out a fresh; though in another manner than before it did. For there were some, of whom *Calvin* speakes, who would have had all dayes alike, all equally to be regarded; (he means the *Instit. lib. 2. sect. 33.*
Anabaptists, as I take it) and reckoned that the Lords day, as the Church continued it, was a Jewish ceremony. Affirming it to crosse the doctrine of *Saint Paul*, who in the text before remembred, and in the fourteenth to the *Romans* did seeme to them to cry downe all such difference of dayes and times as the Church retained. To meet which vaine and peccant humour, *Calvin* was faine to bend his forces, declaring how the Church might lawfully retaine set times for Gods service, without infringing any of *Saint Pauls* commandements.

But on the other side, as commonly the excesse is more exorbitant than the defect; there wanted not some others, who thought they could not honour the Lords day sufficiently, unlesse they did affix as great a sanctitie unto it, as the Jewes did unto

Ibid. sect. 34.

unto their Sabbath. So that the change seemed to be onely of the day; the superstition still remaining no lesse Jewish than before it was. These taught, as now some doe, *moralem esse unius diei observationem in hebdomada*, the keeping holy to the Lord one day in seven, to bee the morall part of the fourth Commandement: which doctrine what else is it (so he proceeds, as here the Doctor so repeats it in his third section) then in contempt of the Jews to change the day; and to affix a greater sanctity to the day, than those ever did. As for himselfe, so farre was he from favouring any such wayward fancie, that as *John Barklay* makes report, he had a consultation once, *de transferenda solennitate Dominica in feriam quintam*, to alter the Lords day from Sunday to Thursday. How true this is, I cannot say. But sure it is that *Calvin* tooke the Lords day to be an ecclesiasticall and humane constitution only, *Quem veteres in locum Sabbati subrogarunt*, appointed by our Ancestors to supply the place of the Jewish Sabbath, and (as our Doctor tells us from him in his seventh section.) as alterable by the Church at this present time, as first it was, when from Saturday they translated it unto the Sunday. So that we see, that *Calvin* here resolves upon three Conclusions. First, that the keeping holy one day in seven, is not the morall part of the fourth Commandement. Secondly, that the day was changed from the last day of the weeke unto the first by this authority of the Church, and not by any divine Ordinance: And thirdly, that the day is yet alterable by the Church, as at first it was.

EXAMPL.

Thus at length this Prefacer observes, that look upon what Scripture passages some did contend the Jewish Sabbath to be ceremoniall, and accordingly to be abrogated by the Death and Resurrection of Christ: Upon the very same grounds others contended against the observation of all Holy dayes, even of the Lords day also, as if that were Jewish. This is the course of the Anabaptists, unto whom *Wallens* addes the Socinians; and *Hospinian* the Petrobrusians. By what authoritye the Lords day was introduced, *Calvin* disputes not. He saith, *Dominicum diem veteres in locum Sabbati substituerunt*; The Ancients brought the Lords day into the place of the Sabbath, and that the day the Apostle prescribed to the Corinthians, wherein they should lay apart something for the relieving of the Saints at Jerusalem

Instit. lib. 2. c. 8.

sect. 34.

Calvin. in 1. ad

Corin. cap. 16.

salem, was the day quo sacros conventus agebant, whereon they kept their holy meetings. And that which moved the Apostles to change the Sabbath to the Lords day, he shewes both in his institutions thus; for seeing in the Lords Resurrection is (found) the end and fulfilling of the true rest, which the old Sabbath shadowed, by that very day, which set an end to those shadowes, Christians are admonished not to stick to the shadowing ceremony; and upon the Epistle to the Corinthians in these words, *Electus autem potissimum dies Dominicus, quod Resurrectio domini finem legis umbris attulit*; The Lords Day was chiefly chosen, because the Lords Resurrection did set an end to the shadowes of the Law. And in the words immediately preceding he expressly professeth that this change was made by the Apostles, though not so soone in his opinion, as Chrysostome thought; who interprets that, the first day of the weeke, of the Lords Day. And Cyrill long agoe upon consideration of our Saviours apparitions on that day, and then againe the eighth day after, makes bold to conclude, that *jure igitur sanctæ congregationes die octavo in Ecclesiis fiunt*, By right therefore holy assemblies on the eighth day are made in the Churches.

Lib. 2. c. 8. sect. 34.

In 1. ad. Cor. ca. 16.

Cyrril. in Ioan. i. 12.

2 Observe by the way this authors spirit, he accompts it more exorbitant to thinke, that the observation of the Lords Day is prescribed unto us by Divine authority, or the religious observation of one day in seven, then to maintaine that none at all is to be set apart to religious worship by Divine authority. And to this purpose he premiseth a generall rule, that commonly the excesse is more exorbitant then the defect; yet I never heard, that prodigality was censured as worse then covetousnesse, in opposition to liberality; or rashnesse, accompted worse then cowardlinesse, in opposition to fortitude: or superstition worse then prophanenesse, in opposition to true Religion. As for the sanctity of the day in Calvins phrase, which this Author calls Sanctity affixed to the day; shall I say this Prefacer understands it not? it is incredible; more likely he is to pervert Calvins plaine meaning; not out of excesse in the way of superstition, but out of a lesse exorbitant defect. For the sanctity of the day, in Calvins language is, when *Religione quadam feriando, mysteria olim com-*

The Moraltie of the fourth Commandement,

commendata recolere se somniabant, by resting in a religious manner they thought as it were dreaming, that they observed certaine mysteries of old recommended unto them. As appeares in his *sect.* 33. Of the 8. Chap. of his second booke of institutions; and such indeed was the sanctity of the day in the Jewish observation thereof. This religion, this holinesse *Calvin* will have to be at an end; and that the Apostle *Gal.* 1. and *Coloss.* 2. disputed against them who would have that holinesse, that religion to continue still: not against them, who will have one day in the weeke set apart, thereon to rest from manuell workes, as they are avocations from holy studies and meditations. And in the former case, he doth not say, as this author in a mincing manner feynes him to say, to wit, that *So the change seemed to be only of the day; but in plaine termes, that this were no other then to change the day, and that in contumely of the Iewes; siquidem manet nobis etiamnum par mysterii in diebus significatio, qua apud Iudaos locum habebat, if so be there yet remains with us a mysterious signification equally in the daies, such as had place amongst the Iewes.* Now this caution nothing concernes any of our protestant Divines, who mainteine the observation of one day in seven as necessary, in resting from manuell workes, onely as they are impediments to the service of God. Nay that one day in seven was observed by the Jewes for any mysterious signification conteyned therein, or by the Patriarchs either, or by *Adam* himselfe, in whose dayes even from the first, the seventh day was sanctified, that is, set apart for the service of God, in the opinion of

This is to be understood of one day in seven indefinitely considered. For as for the rest, of the seventh precisely that is acknowledged to have beene mysterious. *Sect.* 32.

Calvin, to this day, I never heard or read. This latter clause in *Calvin*, which containes the condition, whereupon this censure of his passeth upon those that so stand for the observation of one day in seven, this Prefacer slyly concealeth; though *Calvins* censure be not passed absolutely, but merely upon this condition. Thus indeed to stand for the necessary observation of one day in seven, namely, as conteyning some mysterious signification, wereto exceede the Iewes in a grosse and carnall superstition of a *Sabbatisme*. As touching the observation of some time set a part for Gods holy worship, and service, *Calvin* professeth that the same necessity lieth upon us *Christians*, for reliefe whereof the Lord appointed the *Sabbath*

to the Jewes, and that it pleased our most provident and tender Father to provide for our necessity, no lesse then for the necessity of the Jewes.

Now it is apparent that God commanded the Jewes to set one day in seven apart for the service of God, and doth it not manifestly follow hereence, that the Lord would have us also set apart one day of the weeke for his service? And Calvin concludes that Section thus, *Why then doe we not obey that reason, which we see to be imposed upon us by the will of God?* And therefore Wallaus saith that Calvin delivered not these words, whereupon this Prefacer grateth so much, against his own Colleagues or fellowes in the reformation, with whom he never contended in this argument, but against certaine Papists & schoolemen, who thought, they had provided sufficiently for themselves, for Christian liberty, and for the edification of the Church; by teaching that the taxation of the seventh day as ceremoniall was abolished, & yet that one day in seven, and by name the Lords Day, was to be observed, after such a manner, and to such an end, as the Jewes observed their Sabbath: by which Doctrine, way was opened to superstition in this dayes observation. His words are plainly directed against such when he saith; *Thus vanish the toys of false Prophets, who possessed the people in former times with a Jewish opinion.* And againe, *But that is no other thing then in contempt of the Jewes to change the day, and in mind to retaine the same sanctity of the day: if so be there remains unto us, (to wit by their opinion) an equall mysterious signification of dayes, to that which had place among the Jewes.* Now saith Wallaus, *This agrees not to be spoken of any of the reformed, but of Sophisters and Papists, who urge new mysteries, and new significations, and holinesses in their holy daies, as it is well known.* Bellarmine lib. 3. cap. 10. of the veneration of Saints writes against our Divines, that the feasts of Christians are kept, not only in respect of order and policy, but also by reason of a mystery; and that holydays are truly more holy and sacred then other dayes, and a certaine part of Divine worship. This Prefacer is content to make use of Iohn Barclayes report concerning Calvin, namely that he had a consultation once

slating the dominicall solemnity unto the Thursday. Had it beene unto Friday, which is the *Turkes* festivall, then it would have wondrously well served *Raynolds* his turne in his *Calvinoturcismus*. For it concerned that author to inquire diligently of all *Calvins* courses, that stood any way in conformity with the courses of the *Turkes*: neither doe I thinke there could be devised any more remarkable then this. How true this is this Prefacer cannot say, but whether he doth not lick his lips at it I know not. But it is apparent, he would have the Church endued with such authority, as to change the solemnity of the Lords Day, to any day in the weeke, and consequently even to Friday; and I doe not doubt but presence of reason might be devised for it by politicque heads, as namely, to hold the *Turkes* in better correspondency unto Christianity. Now if *Calvin* had at any time a consultation hereabouts (which cannot be understood of *Calvins* single and proper consultation with himselfe; for then how could the relator be privy to it without revelation; and we commonly say, that three may keepe counsaile when two be away) surely there were many that could give testimony hereof, to wit as many, as whose heads he used in this consultation. And who would not expect, that some one of these at least, should be produced to testifie so much either by word or writing? As for *Barcley*, he hath his name *ab urse ungula*, from the claw of a Beare; give we him leave to bee a biter, a tearer. His father was a man of some note and learning, and one that had the opinion to deserve well of Kings by his booke *Contra monarch. machos*; and thereby he endeared himselfe to King *James*, being also a Scotchman. But King *James* might thinke better of him then there was cause, all things considered. For he maintaines, that in two cases Kings may cease to be Kings, and to this acknowledgement he finds himselfe mastered in part by a rule of the civill Law, (and he was a Civilian) which is this, *Servus habitus pro derelicto may choose a new Father*. At the first reading I wondered at the Doctrine it selfe, being of an harsh accent, and dangerous consequence; and much more in consideration of the reason given, which by interpretation and accommodation may draw a very long tayle after it. And it may seeme strange,

strange, that none have taken any paynes either to refute it, or cleere it, I meane in publique. Yet I speake it onely in reference to the compasse of mine owne reading. In private it may be some have dealt upon it, and my selfe in particular, when I deilt in my Sermons upon the thirteenth to the *Romans*. I have been often urged to set forth those Meditations of mine and to make them publike; but I have alwayes resisted the motion, they being but homely Sermons, accommodated to a Countrey auditory, neither doe I finde my selfe that way fitted for a better audience; I can take some paynes in writing controversies, but I cannot take paynes in making a Sermon, and when I have taken most, I finde I have lesse edified my people, though perhaps better pleased my selfe. Yet having not long since understood of a Court distinction of Puritans; namely that some of them are good men, onely they cannot conforme to the ceremonies of the Church; but other there are, who though they doe conforme, yet are antimonarchicall Puritans: This consideration hath taken a deepe impression in me, and brought me to debate with my selfe, whether it were not fit to publish those poore Meditations of mine, if for nothing else, yet to vindicate our reputation, who at the pleasures of too many are oppressed in the World; and to represent to publique view, *Our Countrey faith concerning Monarchies*. For if we be reputed antimonarchicall, no mervaile if some course be taken sooner or later to roote us out. And this I might make a Prodromus to a greater worke, in answer to a booke entitled *Deus et Rex*, a pestilent piece of worke, and as it is thought written by one barefoote a Jesuite, conteyning a refutation of a certaine booke of one of our divines inscribed *God and the King* written by Doctor *Mockest*, a booke so well pleasing to King *James*, that as we have heard, his Majesty thought fit that children should be catechized in it. This being afterwards translated into Latine by Doctor *Harris*, now Warden of the Colledge by Winchester, hath beene now many yeares agoe, answered by a Papist who conceales his name, and that in a very unhappy manner. And a wonder of wonders it may seeme, that so vile a piece hath passed so long unanswered; especially considering that heretofore great Bishops chaplens

The Moralitie of the fourth Commandement,

Christian assemblies on the Lords Day are of *Apostolicall and Divine tradition*. And observe I pray how Bishop *Andrewes* pleades for Episcopall authority, as by Divine right, in his answer to the first Epistle of *Peter Moulin*. *An est apostolicum factum aliquod, jure non apostolico? Apostolico autem, id est, ut ego interpretor, Divino. Nec enim aliquid ab apostolis factum, non dictante hoc iis spiritu Sancto & Divino. Is there any fact of the Apostles, by right not apostolicall? But by apostolicall, that is (as I interpret it) by Divine. For neither was there any thing done by the Apostles, which the holy and divine Spirit did not dictate unto them.* Shall this be of force for the institution of Bishops, and shall it not be of force for the institution of the Lords Day, as by Divine right? But put the case it were so in every particular of *Calvin*, as this Prefacer avoucheth; how comes it about that our adversaries practise to choake us with the authority of *Calvin*? shall we be urged to yield to the authority of *Calvin*, who are reproched usually as *Calvinists* and so nicknamed? In my time of being in the University, we heard by credible relation, how in one of the Collegēs; questions were set up to be disputed *Contra Ioannem Calvinum*; and that disputations of that nature were sometimes concluded in this manner, *Relinquamus Calvinum in hisce facibus*; and we commonly say, *there is no smoke without some fire*. No longer agoe then at the act in *Oxford*, last save one, *Anno 1634*. I heard *Calvinists* reckoned up amongst *Papists*, *Pelagians*, *Arminians*, *Puritans*, as sectaries at least, if not as *Heretiques*, by him that preached the act Sermon on the Lords Day in the afternoone; and is it fit, that we should be pregravated by the opinion of *Calvin*, a man whose memory seemes to be hated by men of this Prefacers spirit, so as few men more?

The fourth Section.

Preface.

Neither was hee the onely one, that hath so determined. For, for the first, that to keepe holy one day of seven, is not the morall part of the fourth Commandement, our
 Doctor

Doctor hath delivered in the third section, that not *Tostatus* onely, but even *Aquinas*, and with him all the schoolemen have decreed upon it. Nor was there any that opposed it in the schooles of Rome, that I have met with, till *Catarinus* tooke up Armes against *Tostatus*: affirming, but with ill successe, that the Commandement of the Sabbath was imposed on *Adam* in the first cradle of the World, there where the Lord is sayd to blesse the seventh Day, and to sanctifie it.

2 As for the Protestant schooles, besides what is affirmed by *Calvin*, and seconded by the Doctor in this following discourse, this seemes to be the judgement of the Divines in the low Countries. *Franciscus Gomarus*, one knowne sufficiently for his undertakings against Arminians published, An. 1628. a little treatise about the originall of the Sabbath, and therein principally canvased these two questions. First whether the Sabbath were ordained by God immediately upon the Creation of the World? Then whether all Christians are obliged by the fourth Commandement, alwayes to set a part one day in seven to Gods holy worship? both which he determines negatively.

And Doctor *Rivet* one of the foure professors in *Leyden*, although he differs in the first, yet in the second, which doth most concerne us Christians, they agree together: affirming also joyntly that the appointing of the Lords Day for Gods publique service, was neither done by God himselfe, nor by his Apostles, but by the authority of the Church? For seconds, *Gomarus* brings in *Vatablus*, and *Wolfgangus Musculus*; and *Rivet* voucheth the authority of our Doctor here. For so *Gomarus*, in the assertion and defense of the first opinion against this *Rivet*: *De quibus etiam cl. & doctiss. Doctor Prideaux in oratione de Sabbato consensionem extare, eodem iudicio* (by *Rivets* information) *libenter intelleximus.*

I will adde one thing onely, which is briefly this. The Hollanders when they discovered *Fretum le Morive* An. 1615. though they observed a most exact accompt of their time at Sea; yet at their comming home they found, comparing their accompt with theirs in Holland, that they had lost a day; that which was Sunday to the one, being Munday to the other.

2.

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4.

The Moralitie of the fourth Commandement,

that which was signified by the Jewish Sabbath he ascribes to the Resurrection. And Doctor *Andrewes* Bishop of Winchester in his speech delivered in the Starre Chamber in the case of *Traske* professeth that, *It hath ever beene the Churches doctrine that Christ made an end of all Sabbaths, by his Sabbath in the grave. That Sabbath (saith he) was the last of them.* And that Christs Resurrection brought with it a new Creation, and a new Creation requires a new Sabbath: And hee alleageth *Austin* Ep. 119. saying, *The Lords Day was declared to Christians by Christ his Resurrection, and from thence began to have its festivity.* But that at this time *Calvin* should thinke it alterable by the Church, no colour of prooffe is brought; and most unreasonable it is, for any to conceave the Sabbath to be as alterable now, as in the Apostles dayes it was, when from the Saturday they translated it unto the Sunday. For that alteration depended upon a second Creation, as both Bishop *Andrewes* observes, and that out of *Athanasius de Sabbato & circumcissione.* And Bishop *Lakes* was of the same opinion, as his discourse in Manuscript yet to be seene doth manifest. So that unlesse this Prefacer can devise a third Creation, and maintaine withall the rest on the Lords Day to bee as ceremoniall, as the Jewes rest on the seventh Day was, there is no colour, why the Christian Sabbath on the Lords Day, should bee as alterable now, as the day of the Jewish Sabbath was. As for the 3. conclusions which hee saith *Calvin* resolves upon; the first whereof hee saith to be this, *that one day in seven is not the morall part of the fourth Commandement*, I say, *Calvin* avoucheth no such thing; and *Wallaus* shewes, that generally the friends of *Calvin* maintained the contrary; between whom neverthelesse and *Calvin* it was never known that there was any contention herabouts. And already I have shewed how unshamefastly this Prefacer abuseth *Calvin* in alledging one halfe of his sentence, and leaving the other part quite out, so making *Calvin* to deliver that absolutely, which he affirms onely conditionally. The second resolution which he obtrudes upon *Calvin*, is, *that the day was changed from the last day of the weeke to the first, by the authority of the Church, and not by any divine ordinance.* It is true, *Calvin* sayth not, that the day was changed by divine ordinance,

ordinance, neither doth he say that it was changed by the authority of the Church; but in plaine termes professeth that the Apostles changed it in one place; and that admonition was given for the change of it, by the consideration of the Day of Christs Resurrection in another, to wit, *Institut. lib. 2. cap. 8. Sect. 36.* Now let every sober conscience consider, whether that day which was first ordained by authority Divine, the apostles would alter by lesse authority, then authority Divine; especially considering that Christs redemption of the World, is the restauration of the World; which is as a new Creation; and as the Lord rested the seventh day from the workes of Creation; so the day of Christs Resurrection, was the day of his rest from the worke of redemption; so that still the day of the Lords rest is the day of our rest; not indeed the day of the Lord our Creators rest, that ceasing as being ceremoniall, as before hath beene shewed out of Doctor *Andreues*; but the day of the Lord our Redeemers rest, which brought with it a new Creation, is now the day of our rest. And who was nearer or dearer unto *Calvin* then *Beza*? whose words upon *Revel. 1, 10.* are to this effect, *He calls that the Lords Day, which Paul calls the first of the Sabbaths 1 Cor. 16. 2. & Acts 20. 7.* on which day it appears that even then were made the more frequent assemblies by Christians, like as the Jewes came together in their Synagogues on the Sabbath Day; wherby it may appeare that the fourth precept of sanctifying the seventh day, as touching the day of the Sabbath and legall rites, was ceremoniall; but as touching the worship of God, is of the morall Law, unalterable, and perpetually to continue in this life. And that day of the Sabbath continued in force from the creation of the World, to the day of Christs Resurrection, which being as it were another Creation of another spirituall World (as the Prophets speake) then for the Sabbath of the former world or seventh day, was assumed the first day of this new World; the holy Ghost without doubt dictating thus much to the Apostles. As for the third & last resolutiō which he pins upon *Calvins* sleeve, namely that the day of rest to be sanctified to the Lord, is yet alterable by the church as at first it was; neither that first alteration is by *Calvin* sayd to be made by the church, but expressely by the apostles; & they admonished hereof by the day of Christs resurrection; and *Beza* professeth that our

*Comment in r.
ep. ad cor. cap.
16.*

other. Which of necessity must happen as it is calculated by *Geographers*, to those that compasse the World from West to East, as contrary, they had got a day, had they sayled it Eastward. And what should these people doe when they were returned? if they must sanctifie precisely one day in seven, they must have sanctified a day a part from their toher Countrymen, and had a Sabbath by themselves; or to comply with others must have broken the morall Law, which must for no respects be violated: See more hereof at large in *Carpenters Geogr. p. 237.*

EXAMPL.

That *Calvin* hath any where so determined this Prefacer hath not proved, but shamefully dismembred him, thereby to make him to deliver something absolutely which he delivers only conditionally, and that in opposition unto *Papists*, who will have the Lords Day to be kept not onely for order and policy sake, but by reason of some mystery; and this *Calvin* professeth to be Jewish. *Aquinas* his words are these, *Habere aliquod tempus deputatum ad vacandum Divinis, cadit sub precepto morali: sed in quantum in hoc precepto determinatur speciale tempus in signum creationis Mundi, sic est preceptum ceremoniale. To have some time deputed (wherein) to rest for things Divine, falls under the morall precept. But for as much as in this precept is determined a speciall time in signe of the Creation of the World, so it is a precept ceremoniall.* Where I doe observe first, that this ceremoniality is apparently ascribed to the seventh day, and that considered as a signe of the Creation, and not to one day in seven. And this indeed may well be the concurrent opinion of *Schole Divines*. As for *Abulensis*, of what authority is he to preponderate any one of our *Divines*? nay, I appeale to every humane conscience, whether no more be morall in this precept, then to set some time apart for Gods service. For what? is it nothing materiall, whether we set apart for divine Service, one day in a weeke, or one day in a month, or one day in a yeare, or one day in twenty yeares, or one day throughout the whole course of a mans life? what conscience can be found so cauteriate as to justify this? If so, then let him proceed and say, it is nothing materiall whether wee consecrate unto God one houre in a day, or one houre in a weeke, or one houre

in a month, or one houre in a yeare, or but one houre throughout the whole course of a mans life. So that I presume every sober man by the very light of nature, will be driven to confesse that not only some time ought to be set apart for Gods worship (as the Schoolemen commonly teach) but that a convenient proportion of time ought to be destinated unto this. Now let reason it selfe judge, whether any more convenient proportion of time can be devised for this then the proportion of one day in seven. And herein let us oppose *Azorius* to *Tostatus* (if *Tostatus* doe oppose the morality of one day in seven, which is more then I finde) a Papist to confront a Papist; who plainly affirmeth, *Rationi maxime consentaneum esse, that it is most agreeable to reason, that after six workedayes one day should bee consecrated to the service of God; Especially since God hath discovered unto us that this is his good pleasure, namely that one day in seven should be consecrated unto his service. First, that we might not be left at large to our own hearts, to proportion out the time for Gods Service. Secondly, for the maintenance of uniformity herein amongst his people; who being left unto themselves might, and in all likelihood would have run different wayes. And that God hath from the beginning manifested as much, Wallens hath shewed out of Chrysostome in his 16. Homily upon Genesis. Now even from the beginning God insinuates unto us this Doctrine, teaching that in the circle of the weeke, one intire day is to be segregated and set apart for spirituall operation, and to the same purpose are Clemens Alexandrinus, Eusebius, Theodoret, and Augustine alledged by him. Catarinus is in this place brought in quite against the hayre; seeing it is not herein, that he is so much as pretended to oppose *Tostatus*, but rather as touching the originall institution of the Sabbath. Yet why he should say that *Catarinus* hath herein had ill successe, I know no reason (neither doth this author once offer to give any) especially considering that the very Romists doe acknowledge, that the Sabbath was instituted immediately from the Creation. Their words are these; *The Apostles and faithfull abrogated the Sabbath which was the seventh day and made holy-day: for it the next day following being the eighth day in compt from the Creation—not onely otherwise then was by the Law observed,**

*Institut. pars. 2.
l. 1. cap. 2.*

Wall. dissert. de Sabbatho.

In Apoc. 1. 10.

ved,

* They meane the third, but indeed it is the fourth.

ved but plainly otherwise then was prescribed by God himselfe in the * second Commandement, yea and otherwise then he ordained in the first Creation, when hee sanctified precisely the Sabbath Day, and not the day following. Rivetus cites diverse Popish authors affirming the same with *Catarinus*, contrary to the opinion of *Tostatus*, and notwithstanding *Pererius* his concurrence with *Tostatus*; no lesse then six Papists of note, *Steuchus Eugubinus* in *Cosmopaa* ad cap. 2. *Gen.* *Gilbert Genebrard* in his chronology at the first yeare of the World. *Jacobus Salianus* in his *Annalls* of the old Testament at the first yeare of the World, and the seventh day. Who expounds also *Tertullian*, who is pretended to be of the contrary opinion. *Cornelius a lapide* on the 2. cap. of *Genesis*. *Emanuel Sa.* And lastly *Ribera* on the Epistle to the *Hebrewes* cap. 5. *Num.* 8. So that it seemes *Catarinus* did on this point oppose *Tostatus* with very good successe. Neither doth the Doctor on whom this Prefacer relies, shew any sufficient cause of rejecting *Catarinus*, or bring ought sufficient to justify *Tostatus*. It is true, *Tostatus* brings divers reasons for the confirmation of this opinion, and I have no cause to doubt but they were answered by *Catarinus* who opposeth him herein; neither doe I finde any exception taken against his answer, either by the Prefacer or by Doctor *Prideaux* himselfe. And therefore I might content my selfe, seeing nothing but *Tostatus* his authority is proposed, to answer authority with authority: yet I am content also to consider his reasons as they are proposed by *Pererius*.



THE FIRST
DIGRESSION,
WHEREIN,

- I. Answer is made to *Tostatus* his arguments proposed by *Pererius*, to proove that the observation of the Sabbath was ordeyned by God immediately from the Creation.
- II. Herewithall the question is disputed, whether *Adam* fell the first day wherein he was Created.

THE first agrument of *Tostatus* proposed by *Pererius* is to this effect, the observation of the Sabbath had been superfluous to *Adam* and *Eve*, seeing nothing then could have called them away from the service of God, to wit, they being then in the state of innocency. To which I answer, first that herein is supposed somewhat whereabout there is much question, namely that *Adam* fell not before the seventh Day. Yet *Pererius* professeth that it was an opinion well knowne, and confirmed by the consent of many, and those noble and illustrious authors, that *Adam* fell the first day wherein he was created. This sayth he, seemes to have been the opinion of *Irenaus*; and *Cyrrillus* and *Epiphanius* are cited as approovers of it. He addes, that *Moses Barcephas* in his booke
of

of Paradise both proves it, and avoucheth it as the opinion of many others, and especially of *Philopenus* in his oration, which he wrote of the tree of Life, and of *Ephrem* in his Commentaries upon *Genesis*, and of *Jacobus Sabugensis* in his oration of Christs Passion. To whom may bee added, saith *Pererius*, *Diodorus the Bishop of Tharsis*, as he is cited in the chaine of interpreters upon *Genesis*, upon those words of the third chapter, we do eate of every tree in Paradise. *Tostatus* himselfe as this author writes, was sometimes of the same opinion, though afterwards he changed his minde; and conceived as more likely, that *Adam* fell on the Sabbath Day; which *Pererius* approves not, though that was the opinion of the author of the *Darash* amongst the Jewes, as *David Kimchi* writes upon that *Psalme*, whose title is, *A psalme for the Sabbath*; and that so by sinning he profaned the Sabbath. This opinion of *Tostatus* and the Jewes, *Pererius* doth not approve: but the reason he gives for his dissenting from them, in my judgement is very weake. For that it runnes, because the Lord blessed that Sabbath Day and sanctified it, resting from all his workes which he had made, therefore it was not agreeable, that on that day, so severe a judgement of the Divine vengeance should be exercised. Now I say, this reason is very weake. For we commonly say, the better day, the better deed; and undoubtedly the Lord is holy, as in all his workes, so in the execution of condigne vengeance. In this he delights, as in the execution of mercy. And it is usually the Lords course, even on the Lords Day, to recompence the wayes of the wicked upon their own heads, in the profanation of his Sabbaths. Secondly, it may seeme strange, that *Pererius* should serve himselfe with this reason, namely, of the Lords blessing the seventh day and sanctifying it, seeing he professeth himselfe to be of *Tostatus* his opinion, interpreting these words by way of anticipation, and referring them to the giving of the Law upon Mount *Sina*. Others were of opinion, that *Adam* continued as long in Paradise, as *Christ* lived here on Earth. But this opinion *Pererius* thinkes no way probable. Others devised a continuance of *Adam* in Paradise for the space of forty dayes, answering to our Saviours fasting forty dayes; but this he sayth hath no shew of probability. His own conjecture is, that

Adam fell, and was turned out of Paradise that day senight after he was created: and the grounds of his conjecture are in my opinion, as frivolous as any. As first, when he saith that eight dayes space was sufficient to have experience of the happinesse of that state. For why not as well some dayes more or some dayes lesse? nay rather, by continuance in the same state, we grow lesse and lesse sensible of the happinesse thereof. And the happinesse of a state is best known by the contrary, according to that rule, *Carenda magis quam fruendo quid quidque sit cognoscimus*. As for the agreement herein which he conceites between Adam and Christ, as *who is thought of many to have been conceived in the Virgins wombe on the sixth day of the weeke, and on the same day of the weeke was indeed crucified upon the crosse*; who seeth not that this conveniency had been found as well on that day fortnight, or on that day threeweekes, and so in *Infinitem*, as on that day senight? As ridiculous appears to be his pretence of complying thus with the antients, whose opinion was, that Adam fell the same day wherein he was created, which he would apply to that day senight after. For why not as well to that day three weekes after, or that day a month after, and so in *Infinitem*? But let us consider *Pererius* reasons whereby he undertakes to shew the unlikelihood of Adams falling the first day. The first is drawn from the forme of Adams temptation, thus, *why doe you not eate of every tree of paradise?* which supposeth as he saith, that they had already eaten of every other Tree in Paradise; and Eves answer, he saith, seems to confirm this in saying, *we eate of the fruit of the Trees in the Garden. But of the fruit of the Tree which is in the mids of the Garden, we eate not*; what is the meaning of *we eate*, but this, *we are wont to eate*, quoth *Pererius*. Yet forthwith he himselfe enervates this interpretation, confessing that the meaning may be this, *It is lawfull for us to eate*. And I willingly confesse, that no argument appears to me so plausible as this, namely that they had formerly tasted of every fruit of the Garden besides this: for it seems very likly, that not till then they were wel prepared for satans temptation. And it seemes unlikely they would offer to taste of the fruit forbidden untill they had tasted of all the rest; then indeed and not til then, the commendation of that as of a

more excellent fruit then any of the rest, might the better allure them both to touch and taste. But as *Pererius* proposeth it, it hath no force; for as much as he corrupteth the Text, the Divells words being not such as these, *why doe yee not eate of every tree of paradise?* but running thus; *Yea? hath God sayd yee shall not eate of every tree in the Garden?* or as *Piscator* takes it for a conclusion of a larger discourse; *yea in as much as God hath said, ye shall not eate of the fruit of every tree in the Garden,* so giving a reason to proove what he objected, namely that God envyed their happinesse. As for the reasons which before I have given, they may be answered thus. If the benefit of this fruit had been of the same kinde with the benefit of others, and onely in degree of excellency above them, then were it no way likely they should begin with this. But seeing it was pretended to be of a farre different kinde by Satans suggestion; not so much for satisfying the appetite of sense, as for satisfying the spirituall desire of the soule *in knowing good and evill*, which the very denomination of the Tree given by God himselfe did fairely intimate; and this being cunningly improved by Satan to be a Divine condition, in making them like unto God; this consideration might well allure forthwith without all further stay to have experience of other fruit. Secondly why might they not have tasted of the fruites of other Trees, without any necessity of nature urging them, and yet without any luxury at all, but only to acquaint themselves with the condition of those good Creatures which God had provided for them? Yet again considering that this experience made to no other end, should so sensibly have brought home unto them the goodnesse of God, in that state of holinesse and integrity, that it would have exceedingly confirmed them in their obedience to God, and made the motion of the Serpent at first hearing distastfull, and to choose to be like unto God in obedience, and thereby in conformity to his holy will, then in forbidden knowledge. And besides, the tasting of all so soone, can hardly be justified from Luxury or wast: therefore I rest in my first answer: *Pererius* his next reason caryeth a great deale of shew, but in substance lesse forcible. Certainly the making of the beasts of the Earth, and of man, might be done in as short a time as it pleased

pleased God to have it ; especially considering the opinion of some antients, that all things were made together, and that in a short space ; so mans placing in Paradise, and the beasts brought unto him by God, might be soone dispatched : and surely *Adams* naming of them cost him no study ; and undoubtedly all this was done before the creating of *Eve* ; so that all this might be done before noone, and space enough allowed for the Divells conference with *Eve*, and his seducing her, and her seducing *Adam*. The making of them aprons to hide their nakednesse caryeth the greatest shew of requiring longer time ; but he who wanted not wit to name the beasts so congruously to their natures, wanted not understanding to cover themselves with fig-leaves. As for the Dæctors alleaged by him for his opinion ; I doe not finde that any of them is expresse, or by consequent direct for that, whereunto they are alleaged ; but the inferences made from their wordes are merely conjecturall. For when hee writes, that *Ioseph* in the first booke of his antiquities; and *Basil* in his Homily of Paradise ; and *Damascen* in his second booke of orthodox faith and 10. Chapter. seeme to be of this opinion; his ground is only this, because as he saith, they write that the Serpent in paradise did often come to our first parents and converse with them very gently and familiarly, and that thereupon the Divell tooke hint to inveagle the Woman. Now this is but a conjecture of theirs ; neither doe they say that he was wont to conferre with them ; yet all that they speake of may very well be fulfilled in a few houres. That which to this purpose he alleageth out of *Austin de civit. dei lib. 11: c. 21.* is onely this, *The Apple on the tree forbidden, we are to believe it to be such, as the rest of other trees, which now they had found to be without hurt ;* hence it seemes *Pererius* would inferre, that before the Divells temptation they had tasted of them all ; but *Austins* speech is indefinite, and verified, in case they had tasted but of some ; and *Eve* might have tasted of some, *Adam* of other some ; If it be further urged, that *Austin* delivers it as a reason to shew how hereby they were made more pliable to yield to Satans temptation : I answer that by tasting some, yea and without tasting any, they might be well assured they might be tasted of without hurt, excepting

ting that which God had forbidden them; and the tasting of all without hurt was no tolerable reason to perswade that in like manner they might tast of the forbidden fruit without hurt; the Lord having professed unto them, that *In the day they did eat thereof, they should die the death.* Pererius addes that *Austin* in his twentieth Booke of the City of God, and 26. Chapter, doth not obscurely give to understand, that albeit he thought *Adam* continued not long in paradise, yet that he continued there longer then one day. But I finde no such thing in the place quoted by him. But I guesse the passage he aims at, is that wherein hee discourseth of those words of the Prophet *Malachy Mal. 3.* *And the sacrifice of Iudah and Ierusalem shall please the Lord as in the dayes of old, and in former yeares;* and he inquires, what time that is, which is signified by this phrase, *as in the dayes of old, and in the former yeares.* An d'first he saith, that perhaps thereby may be signified, the time wherein our first parents were in Paradise. And to this he referres that of *Esay Es. 65.* *According to the dayes of the Tree of life, shall be the life of my people.* And who saith hee, knowes not, what that place was where the Lord planted the Tree of life? But then to the contrary he discourseth thus, *If a man shall say those dayes of the Tree of life to be the dayes of the Church of Christ which are now current, and that Christ himselfe is prophetically called the Tree of life — and that these first men lived not any yeares in paradise, from whence they were so soone ejected, that they begate no sonne there, and that therefore that time cannot be understood by this phrase of Malachy (as in the dayes of old and former yeares) — I passe by this question: to wit, of the meaning of the Prophet Malachy.* Now had *Austin* simply sayd that our first Parents continued not many yeares in Paradise, there had beene some colour, as if he thought, *Adam* had continued some few yeares, or one yeare at least, in Paradise. But neither doth *Austin* deliver this as his owne opinion, but as the discourse of others; and that to proove that the words mentioned in *Malachy*, cannot denote the time of *Adams* being in Paradise; for as much as they speake of many yeares; but *Adam* continued not yeares in Paradise, which is proved by this, that he was driven from thence before he had begotten any sonne; which

if it be referred to the conception of a child, as in reason it seemes to be, who seeth not that one day, or a night might have sufficed for that? So that all things considered, this place rather makes against *Pererius* then for him. In like sort, that which he alleageth out of *Gregory* is onely this, that *Man in paradise was accustomed to the words of God, and conversed with the spirit of the blessed Angells*; suppose it were so, and with God himselfe, so long as he continued in the state of integrity (yet I hope they will give way to the temptation of Satan) yet how little or how long that time continued is not specified. Consider we now the reasons to the contrary, delivered partly by *Pererius* himselfe, partly by Doctor *Willet* upon *Genesis*. Who on the third Chapter of that booke proposeth them in this order. First, *the Angells that fell, presently after their Creation sinned, as our Saviour saith, that the Divell did not stand or continue in the truth Ioh. 8. 44. Hereunto Austin consenteth, Factus continuo se à luce veritatis avertit, as soone as he was made, presently he turned aside from the light of the truth: So it is likely that man also*—And indeed the inference from Angells to men in this particular, seemes to proceede from that which is lesse likely to that which is more likely. If the angells of themselves fell so soone, how much more likely is it, that both Satan would set himselfe with the first, to tempt them, and being tempted lesse strange it is that they should fall. But concerning the angells defection, it doth not follow, either by our Saviours phrase, or *Austins* phrase that either of them believed they fell so soone. But whensoever that was proposed unto them, which was the triall of their obedience; had they approved of it and submitted unto Gods Will, that had beene or thereupon undoubtedly had followed their confirmation, as it was unto them that stood; and their not approving it, their not submitting unto it was their sinne in part, though according to their spirituall nature, it might be in the highest degree of stomach and pride; like as their approbation thereof who obeyed was in an high degree of zeale and humility. *Aquinas* professeth it to be more profitable, and more agreeable to the sayings of the Saints; that the Divell sinned anon after the first instant of his Creation. Secondly, Doctor

*Sum. Pt. 1. q. 63.
art. 6. in. corpor.*

Willets second argument is this; *Our Saviour* saith that the *Devill* was a murderer from the beginning, not of the *World*, but of mans *Creation*, therefore at the very first he set upon them. But that phrase from the beginning doth not tie us to any such exact calculation. Thirdly, the *subtily* of the *Devill* doth insinuate as much, who would then assault them, when they were least able to resist, before they by experience were confirmed in their obedience. In this I confesse there are two particulars of very momentous consideration. First, the *Devills* subtily to set upon them, before they were possessed and taken up with an holy walking with God. Secondly, that continuance in an holy walking with God could not but confirme them, and make them more stedfast therein, having as yet no principle of the flesh in them to make resistance, and to suspect every motion that should arise to withdraw them from it. Fourthly, and it was fit, saith he, that man sinning should be cast out of paradise before he had fully tasted of the pleasure thereof, lest he afterward might be tormented with the losse, and attempted to returne. This reason my palate doth not relish so well; the more *Adam* should be tormented with the losse of paradise, the better it should be for him in my judgement, rather then worse. And as for attempting to returne, I cannot conceive how he should be so vaine as to presume to evacuate Gods judgements, and then againe of any such paradise after *Adams* banishment: hereence, wee read nothing. First, And it is cleare (saith *Doctor Willet*) by the *Serpents* first onset, hath *God* sayd ye shall not eate of every Tree? that they had not yet tasted of any fruit, but at the very first the forbidden fruit was offered, before their appetite had beene served with any other. But first I doe not finde, that the Text mentioned hath any such importment; Secondly, this supposeth, that the rest of other fruits would have beene apt to hinder the course of *Satans* temptations; but how? in respect of giving so good content and satisfaction, yea but this satisfaction was no other then to the sensuall appetite; but the Tree forbidden in the very name of it (whence *Satan* tooke advantage to promote his temptation) seemed to promise satisfaction in a far different kinde, namely to the spirituall appetite of the minde.

6. *Adam* (saith he) had not yet eaten of the Tree of life, as it

is evident verse 21. But if they had stayed any time in paradise it is not unlikely, but they should have tasted of the tree of life, it being in the heart of paradise. This at first seemed to me very considerable; but upon after thoughts not so. For certainly it assured not life, but upon obedience and therefore without obedience the tasting thereof (if accessible in that case) would have stood him in small stead. 7. Likewise, saith he, seeing presently after the Creation they were bidden to encrease and multiply, it is no other like but the man should have known his wife in paradise, if they had stayed there so long, and so they should have gotten children without sin. This reason is not to be despised; although to stay a day or two in Paradise was not to stay there long. But considering that then they might company together without all sinne so much as in thought, or circumstance of act, (the want whereof makes even acts naturall in this condition of ours, shamefull unto us) why should they deferre the propagation of mankind; especially considering that the child conceived in the state of innocency should have beene without sinne. 8. The eighth reason is in effect the same with that of Broughtons; If Adam had not sinned the first day, the Lion had eaten Grasse; this in my judgement is a most insipid reason. First, because God had ordained, that all beasts at the first should live by Grasse Gen. 1. 30. Secondly, In the arke of Noah, Lions must have eaten Grasse or Hay, or else have starved; they had no power to prey upon their fellow passengers. Thirdly, if Lyons and Beares at first had lived by pray, even after Adams fall, what had become of the rest of Gods Creatures, *Imbellis dæmæ quid nisi præda sumus?* Lastly it is well knowne that in these dayes, in new England, Beares doe live by Grasse, and their flesh for mans meate is accompted better then Venison. 9. Never any man on Earth, Christ only excepted, kept the Sabbath without sin: the Apostle saith, he that is entred into his rest hath also ceased from his own works, as God did from his, Hebr. 4. 10. It is the rest only of Christ, where there shall be a cessation from all the works of sin. But that rest which Adam should have kept in paradise was not Christs rest: therefore he kept no rest there without sin, he fell then before the Sabbath. This argument I confesse seemes to be very ponderous and savoury, as built upon the Apostles

discourse *Heb. 4.* But the proposition is not sufficiently proved. For to cease from a mans owne workes (as they are taken from sinnes) is evidently competent to none but such as have formerly sinned , which cannot agree to *Adam* in the state of innocency. Yet it cannot be denied , but that *Adam* continued in innocency and without sinne untill his fall. And so long rested from sinne, though not in *Christ*, save that to rest from sinne supposeth the precedency of sinne. But albeit this were granted , it followeth not that he fell before the Sabbath ; for he might fall on the very Sabbath, which was the opinion of the author of the *Jewes Darash*, mentioned by *Rabbi David Kimchi* on the 92. *Psalm.* 10. That place lastly makes to this purpose, *Psalm* 49. 13. *Adam* lodged not one night in honour ; for so are the words if they be properly translated ; the word *לילה* which signifies to lodge or stay all night : and thus diverse of the *Rabbins* doe expound this place of *Adam* ; and he quotes *Rabbi Nathan. R. Menachem*, and *Midras Tehillim*. It cannot be denied but this place is very pregnantly appliable unto *Adam*, as the first and chiefest object on whom this truth is verified ; as being in the chiefest honour that ever man had on Earth , Lord of all the World, and the Father of mankinde , and placed in Paradise ; and the verbe properly signifies *pernoctare* , to continue a night. Onely it is of the future tense , which yet to beare the signification of the time past is nothing strange in the Hebrew, though it hath not alwayes *Vau conversivum* , the signe of such conversion. And the very word *Adam* is here expressed, and we are very apt usually to accommodate unto *Adam* without all reference to this question, or consideration of the propriety of the Hebrew word signifying *pernoctare*. But let us returne to that from whence we have digressed. Be it so that *Adam* continued in his integrity untill the end of the seventh day ; doe we not read expressly, *Gen. 2. 5.* that God tooke the man and put him in the Garden of Eden, that he might drusse it and keepe it ; therefore God had worke for him to doe, even in things of this World as well as hee hath for us. And

Martin Luther professeth as much ; It followes from hence saith he , that if *Adam* had stood in his innocency, yet he should have kept the seventh day holy, that is, on that day he should have

taught

taught his children, and childrens children, what was the will of God and wherein his worship did consist, he should have praised God, given thanks and offered. On other dayes he should have tilled the ground, looked to his Cattell. And Schuецerus treads in Luthers steps, treating upon the Commandement of the Sabbath. Why then should it be thought superfluous to ordaine some dayes for the works of this World, and one day for the service of God? And is it likely that Eve was about the service of God, when the Divell assaulted her? was shee not too neare the forbidden Fruit? it was within her sight, and the Fruit within her reach. 2. They urge that Vacation from servile workes was then in vaine, seeing nothing could then be laborious and troublesome unto him. I answer; though it were no paine to him to keepe the Garden and dresse it; yet this must needs take up his thoughts while hee was about it, and many a Gentleman in these dayes finds lesse employment then Adam had; will it therefore follow that the observation of the Sabbath is superfluous?

3. The third reason is, that *if this Commandement were then given, it should oblige all men; but it is plaine that the Gentiles never observed it, neither doe we reade the Patriarchs did.* I answer, there is no soundnesse in all this. For touching the Gentiles, we have no History before the Flood, nor till a long time after; in which space of time, this Doctrine of the institution of the Sabbath being carried onely by tradition, might easily bee obliterated. The Scriptures Divine are the most ancient Records in the World; but it followes not, that because the Scriptures doe not Record how the Patriarches did observe the Sabbath, therefore they observed it not; but much rather, because, the Scriptures Record, that *The Lord blessed the seventh Day, and sanctified it*, therefore the Patriarches did observe it. And the truth is, untill the comming of the Israelites out of *Egypt*, wee reade not of the Church of God any where but in single Families. Neither doe wee reade of the Patriarches before the Flood or a long time after that they kept any Day consecrate to GODS Service; will it therefore follow, that those holy Patriarches

The Moraltie of the fourth Commandement,

archs did set no time at all apart for Gods ervice ? yet is it generally acknowledged as by the light of nature, that some time ought to be set apart for Divine service. And formerly I have shewed out of *Manasses Ben Israel*, that whereas the Lord enjoyning to the *Israelites* the observation of the Sabbath, bids them remember *that they were servants in Egypt* ; this the antient wise men among the Jewes doe apply in this manner, *Cogita in Egypto ubi serviebas, etiam ipso Sabbato per vim te coactum ad labores* ; thinke with thy selfe, how that in Egypt where thou servedst, that by force thou wast constrained to worke, even on the Sabbath. So that the observation of the Sabbath was a duty even in those dayes. Observe farther that in the fourth Commandement, the Jewes are charged to looke unto it, not onely that their children and their servants did observe the Sabbath, but also, *the stranger that was within their gates*. Now these kinde of strangers commonly called *Strangers of the gate*, and thereby distinguished from *Strangers of the Covenant* ; were such as were not circumcised, though accompted Profelytes in the first degree. And on them was usually imposed no other burthen, besides the observation of the seven precepts of *Noah*, as *Schindler* observes upon the roote נח . Which seven precepts of *Noah* are also reckoned up by the same *Schindler* in the roote נח ; and albeit the observation of the Sabbath were none of them expresse ; yet in as much as the Lord gives expresse charge that *the strangers within their Gates* should observe the Sabbath, it seemes it was comprehended under one of them ; And therefore some thinke it was comprehended under that which was called ברכת ה' *Benedictio Dei* ; that is, *the worship of no other God, but the Creator of Heaven and Earth* ; and by name, my worthy friend Master *Joseph Mede* ; as I have seene in a Manuscript of his touching the interpretation of the word αὐτομενοι in the *Acts* ; and hereof he gives this reason ; namely that *the observation of the seventh day was the badge of this, namely of worshipping the Creator of Heaven and Earth, according to that, the Sabbath is a signe between me and you, that I Jehovah am your God, because in six dayes the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh.* Now if the observation of the Sabbath were
compre-

comprehended under the seven precepts of *Noah*, undoubtedly it was in force, and practise amongst the Patriarchs, and that not only after, but before the flood; for undoubtedly they all worshipped the Lord God Creator of Heaven, and Earth. 2. We have notable evidence for the observation of the Sabbath Day, even among the Gentiles. And first, the distinction of the whole course of time into weekes, for the antiquity thereof is remarkable, and now lately justified by *Rivetus* against *Gomarus* with great variety of learned observation, and that especially by *Claudius Salmasius* that renowned Scholar and Antiquary, one of them who with great instance urged *Rivetus* not to suffer *Gomarus* to passe unanswered in this point. It is true, as *Rivetus* observes, that *Causabon* writing upon *Suetonius* l. 3. 52. and upon these words, *Diogenes the Grammarian* was wont to dispute at *Rhodes* on the Sabbath, professeth his opinion, that the observation of weekes now a dayes generally received, was not commonly received before the dayes of *Theodosius*, though he confesseth, that long before it was in use among the Grecians, especially those of *Asia*. Yet *Rivet* makes it good, and that out of *Tertullian*, that long before it was in use among the Latines. *Iannes Philoponus* in his Commentary upon the History of the Creation, a book commended by *Photius* in his *Bibliotheca* lib. 7 cap. 14 and lately set forth at *Vienna* in *Austria*, writes thus; All men doe agree in this, that there are seven dayes only, which by revolution in themselves doe complete whole time, whereof what reason can wee give, but that which *Moses* gave? to wit, that in six dayes the Lord made the World, and rested the seventh. And *Clemens Alexandrinus* and *Eusebius* prove the same out of *Homer*, ἑβδομον ἡμᾶρ ἐπιτ, καὶ τῷ π' ἐλέεσαι ἄπαντα, The seventh day was that, wherein all things were finished; and out of *Callimachus*, and out of *Linus* in diverse passages to the same purpose, as *Rivetus* hath shewed in his answer to *Gomarus*. And further, that in the French Kings library, there is a *Chronology* of *George Syncellus*, from *Adam* to *Dioclesian*; wherein *Salmasius* observes, that the computation of times by weekes was before the computation of times by moneths and yeares was found out by *Astrologers*; and that the ancient fathers distinguished the spaces of times only

only by weekes: and that the *Caldean Astrologers* having observed the course of the *Sunne, Moone,* and other planets were the first that bestowed on the seven dayes of the weeke the names of the planets; and that by the testimony of an antient author Manuscript. *Zoroastres* and *Hystaspis* were the authors of these demonstrations. But that this circuit of seven dayes was in use before *Zoroastres* and the first authors of *Astrology*. But the *Jewes* kept themselves as to the distinction of times by weekes, so to call the dayes by their order, the first, the second; and that the *Pythagoreans* did the like—and called the first day of the weeke *μια* like as the *Hellenists* called it *μια τον σαββατον*. In the year; 1627. There was set forth a book at *Venice* (as the same *Doctor Rivet* writes) intituled *Thesaurus praeceptorum Isaaci Atia Iudaei*; in the first part whereof and 157. precept touching the Sabbath, he writes to this effect, that the holiness of that sacred day is so well known, that it were superfluous to use many words in the explication thereof; seeing it is found to have impression in the very hearts of the *Heathens* themselves; because there is none that knoweth not, that when his highnesse to whom none can approach, built this wonderfull frame, he rested on the seventh day. 2. And thus ere I am aware, I am fallen upon the holiness of the day, acknowledged generally by the *Heathens* themselves as this *Jewish* writer conceived. *Theophilus Antiochenus* an antient Father in his second booke written to *Autolytus*; acknowledgeth the celebrity of this day amongst all men, though the reason thereof was not so well known to most; to wit as drawn from Gods rest on that day after he had created the World. *Tertullian* also acknowledged the *Heathens* to solemnize the seventh much after the same manner that the *Jewes* did; confirmed by the learned observation of *Iacobus Godefridus*, notwithstanding some exceptions made against it. And that this was the practise of the *Romans* he proves farther out of *Tibullus* and *Ovid*, namely that they did *feriari* rest on the Saturday as the *Jewes* did. And *Manasses Ben Israel* in his 35. question upon *Exodus* writes thus, *Ne Agareni quidem, Veneris diem religiosissime colentes quem Algarna vocant, Sabbato nomen suum eripuerunt: haud dubie ita providente Deo, ut omnium animis aeternitas ejus imprimeretur.* The very *Agarenes*, most religiously observing

Is still in force to bind Christians.

erving the Friday, which they call *Algama*, have taken from the Sabbath its name: doubtlesse God so providing, that the eternity thereof should be imprinted in the minds of all men; Be-like as a testimony of Gods rest from his workes in the Creation, therewithall to maintaine an acknowledgement of God the Creator. More then this, *Salmasius* acquainted *Rivetus* with some collections made by the forementioned *Georgius Symellus* out of certaine apocryphall bookes, one whereof is called *λεπτή γενεσις*, the little generation, the other *βίος Αδάμ*, the life of Adam, in which the author observes through many weeks, that the seventh day was a day of rest; and that he conceived the author of that booke to have been a Jew, translated by some Hellenist, who makes mention of the Lords Day: And Doctor *Willet* alleageth *Philo* calling the seventh day *πᾶν ἄνθρωπος ἑορτή*, a festivall of all Nations. So little neede have wee to sticke upon that in *Hesiod*, *ἑβδόμη ἡμέρα ἡμᾶς*, the seventh is an holy day; which some observe to have beene spoken, not of the seventh day of the weeke, but of the seventh day of the moneth rather, wherein *Apollo* was borne (which yet is alleaged by *Clement* and *Eusebius* as for the seventh day of the weeke) what is wanting herein, being so plentifully supplied other wayes.) And whereas *Gomarus* being convicted of the evidence of this truth, betakes himselfe to a new course, as to say that this practise of Heathens was taken from the Jewes, and not from the ancient Patriarchs; Doctor *Rivetus* brings a manifest place out of *Iosephus* to refute that conceite of his; As who professeth that this custome of the Gentiles had beene in *μακρῆ* long agoe. And how unlikely is it, that either the *Egyptians*, or the Nations bordering upon the Jewes should take this from the Jewes, when we consider *Solitam inter accolos odium*, as *Tacitus* observes, the accustomed hatred between borderers; especially between the seed of the Woman, and the seed of the Serpent*; and how distastfull the things of God are unto naturall men, even foolishnesse unto them, neither can they know them, because they are spiritually discerned. And *Homer*, and *Linus*, and *Callimachus*, fetch the seventh day from the very Creation, as whereon the making of all things was finished. I come at length to the fourth Argument.

Hist. lib. 1.

* 1 Cor. 2. 14.

The Morallitie of the fourth Commandement,

4.

If the Patriarches had observed the Sabbath, Moses would have mentioned the religious observation thereof by their ancestors, to encourage them. I answer 1. it is not likely they were ignorant of the practise of their ancestors. The Chaldee paraphrase upon the *Psal.* 92. supposeth Adam to have bene the author of the *Psalme* that is intituled for the Sabbath. 2. If for Gods sake who delivered them out of Egypt, they would not observe it, neither would they observe it for their ancestors sake. 3. Moses makes no mention of their ancestors practise in setting apart any time for the service of God; shall we therefore deny that by the suggestion of light naturall some time is to be set apart for this?

5.

The Fathers professe that no other positive precept was given to Adam then to abstain from the Fruit of a certaine Tree. I answer, *Chrysostome* professeth expressly, that from the beginning God hath hewed that one day in the circle of the weeke is to bee set apart for spirituall operation; Likewise the testimonies of *Athanasius* and *Epiphanius* are expresse for the acknowledgment of the institution of the Sabbath immediately from the Creation, as before hath bene shewed. Indeede both as touching the setting apart of some time in generall for Gods service, and the proportion of one day in seven in speciall, is more then positive.

6.

The Divines teach that before Christs coming the Gentiles might obtaine salvation by observing the morall Law; and the Law of nature, with some light of Divine faith, and supernaturall assistance of God. I answer. 1. of what reputation those Divines hee speaks of, deserve to bee with us, let every Protestant judge. 2. yet wee know that the Gentiles might have evidence enough of the holinesse of the seventh day; and that God left not himselfe without witnesse in this, even to Heathens is so notorious, that we may justly wonder, to observe how the monuments of the dignity of the seventh day were so strangely preserved among them. 3. Yet where testimony sufficient was wanting not onely for the particularity of the day, but for the proportion of time; wee doe not hold these to be morall so absolutely, and in such a degree, as to say that failing in this alone in such a case should prejudice any mans salvation; though we say with *Chrysostome* that God
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by the story of the Creation hath sufficiently manifested that one day in the weeke ought to be set apart for Gods Service ; and with *Azorius* the Jesuite, that it is most agreeable to reason, that after six worke dayes one day intire and whole should bee consecrated to divine worship.

2. From Papiſts this Prefacer procedes to Protestants, and tells us that this seemes to be the judgement of the Divines in the Low-Countries ; for prooffe whereof he produceth none but *Gomarus* and *Rivetus* ; both which are well knowne to be opposite in the point of the originall institution of the Sabbath. And as touching the morality of one day in seven, both *Wallens* and *Thysius* two professors of Divinity in the University of *Leyden*, are well known to differ from them both ; and *Hyperius* a low Countreyman too. As for *Calvin*, I have already shewed how he makes nothing for this Prefacer ; and that they catch advantage from him most unreasonably by dismembring him. *Wallens* shewes the same to be the judgement of *Martin Luther*, namely, that one day in the weeke at least ought to bee consecrated to Divine Service ; and out of *Melancthon*, that all the ceremoniality in the fourth Commandement is restrained to the observation of a certaine day, that which remains besides therein commanded continuing morall. *Beza* likewise affirms that the sanctifying of every seventh day as touching the Service of God, is of morall obligation and unremoveable. The like *Wallens* shewes to have beene the judgement of *Bucer*, *Peter Martyr*, *Zanchy*, *Iunius*, *Viretus* *Calvins* Colleague, *Daneus*, *Antonius Fayns*, *Matthias Martinus*, and in a manner all that have written upon their Belgick Catechisme. By this, the Reader may consider the modesty of this Prefacer ; when hee professeth that it seemes to bee the judgement of the Divines in the Low-Countries, that one day in seven to be set apart for Gods solemn worship is not of the morality of the fourth Commandement. But *Wallens* procedes and shewes the same to have been the judgement of *Orsinus*, and *Parans* of the Palatinate ; of *Alstedius* Professor at *Herborne* ; together with *Lansbergius* and *Festus Hommius*, all maintaining the morality of one day in seven, to bee consecrated to Divine Service. And in the close professeth, hee could adde the testimonies of many English
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* In Apoc. I. 10.

and Scottish Divines, who ever have beene accounted Orthodox, concurring in judgement with the former on this point.

Last of all consider, what is *Gomarus* his owne opinion; to wit. that we are not so precisely bound to this proportion of time, but that wee may allow a better. The condition of Divine worship (saith he) commanded in the fourth Commandment requires that not only certaine dayes (for order and for Gods better service sake) be observed, but also that sufficient dayes be observed; it cannot be inferred from this that God hath not defined a certaine day to us, that it is indifferent whether we make choyce of one in fifty, or in an hundred, or one in a thousand. Then proceeding to define what are sufficient, hee acknowledgeth that the dayes set apart for this must bee either as frequent or more frequent, then one day in seven. And in this answer of *Gomarus* to an argument of *Wallens* made for the morality of one day in seven doth *Rivetus* rest; namely that to us who are eased of the burthen of Iewish ceremonies, the dayes consecrated to Divine Service may be more, they may not be fewer. And addes of his own, that we cannot in charity require of our servants the labour of so many dayes (to wit of six) without some rest. As for the seconds which this Prefacer saith *Gomarus* brings, to wit *Vatablus*, and *Wolfgangus Musculus*, this is nothing to the present purpose. For these are not brought in by him in the point of the morality of one day in seven, but onely in the point of the originall institution of the Sabbath; but this is his jugling course to mendicate some shew of authority to serve his turne where substance faileth him.

3.

3. As for the Hollanders who in travailing about the World Westward had lost a day, that is, came to observe our Christian Sabbath one day too late; when this Prefacer askes hereupon, what should those people doe when they were returned; I will not answer by advising them to travaile the World over againe Eastward, that they may finde the day which they had lost, by travailing round the World Westward; much lesse that they should renew their travailes the same way till they had lost six dayes more, that so their Sabbath might concurre with the Sabbath of their Country-

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Deus. sig. 81b.
cap. 5. sect. 4.

Deus. 50

Explicat. decalog
p. 486.

men at home; but according to the particulars proposed by him; namely to concurre now with their Countrymen a day before their time, that so they might make amends for that time which they had lost, if any neede of amends, and not rather for uniformities sake. For when in the dayes of *Josuah* the Sunne standing still one day was as long as two dayes, yet this was nothing materiall to the altering of their Sabbath, much lesse when the Sunne went backe 10. degrees in the diall of *Abaz*, while King *Hezechiab* reigned. No sober man I thinke will say, the morall Law was broken by this, though one weeke in *Josuahs* dayes contained more time by 12. houres, then any former weeke, and another weeke in King *Hezechiabs* dayes was found to bee many houres longer then his fellowes.

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THE SECOND
DIGRESSION
 CONSISTING OF TWO
 PARTS.

- I. In making good Doctor Wallæus his arguments for the morality of one day in seven, against the answer of Doctor Rivetus.
- II. In answering of Doctor Rivetus his arguments directed against the morality of one day in seven.



OW whereas Doctor *Rivetus* about the observation of one day in seven as necessary, differeth in opinion from his two Collegues Doctor *Thysius*, and Doctor *Walæus*, and not so onely, but directs himselfe (after *Gomarus*) to take into consideration the arguments proposed by Doctor *Walæus* for the morality of one day in seven, and to accommodate an answer thereunto: I thinke it fit, not to omit the discussion of that answer of his; and that in such sort that I may carry my selfe correspondently to his ingenuous behaviour herein.

The first argument of *Walæus* is this, if by the force and analogy (of the fourth Commandement) it be not rightly collected that one day of seven is to be consecrated to Divine worship, then no certaine number or circle of dayes can be limited (to the fore-said purpose) by any Divine precept, seeing in no other precept

is found mention of any other number ; and therefore it shall be lawfull to change either a thirtieth day, or a fiftieth day without transgression of any Divine precept. But this is absurd. This argument is of great force ; considering the difference betweene proportion of time allowed unto Divine Service ; and the difference of the day, keeping still the same proportion. For every master, from the greatest Prince to the meanest householder expects that his servant should be profitable unto him, and accordingly hee expects a certaine proportion of service to bee performed by him ; as namely a good dayes worke for every day ; a good weeks worke for every weeke. And in every trade it is well known by them that are seene therein, wherein consists a good dayes worke, whereof whosoever failes, he is accompted but an idle and unprofitable servant ; but so the worke of the day be done, whether he laboureth more in one houre, then in another, he regardeth not. Such in like manner is every ones consideration of a weekes worke. So likewise as touching the service of God, it is nothing materiall as touching the substance of Gods service what day of the weeke is set apart for that. For whether we consider the advantageous nature of it for setting forth the glory of God who is our maker ; and as we came from him so we must be for him, *Rom. 11.* & *Heb. 2.* The supream efficient being ever of duty the supream end ; or whether we consider the profitable nature of it to our owne soules in coming acquainted with him, both touching his nature, touching his counsaile concerning us, and touching his will. For when we despise him, we despise him against our selves ; and when wee provoke him, wee provoke him to the confusion of our owne faces ; him selfe being nothing profited by our service, but our owne soules rather, though he be pleased to accompt him selfe glorified thereby : it being his glory to doe us good. This advancement of his glory and our good is no more promoted by setting one day in a weeke apart for this then another. But betweene the proportion of one day in a weeke, or one day in a moneth, or one day in a yeare, there is a vast and momentous difference. For we come to the knowledge of God, and of the mysteries of godlinesse by small degrees ;

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and in the wayes of holinesse we clamber as it were up an high and steepe hill ; and our life is a wayfare , our condition is the condition of travellours ; nay our life is a warfare , and the Divell and his angells of darknesse goe about continually like so many roaring Lyons, and hungry Beares, seeking whom they may devoure ; So that we travell to Heaven as it were by dennes of Lyons , and over mountaines of Libbards. And will any wise man say that it matters not much in this case, whether we acquaint our selves with the Armour of God one day in a weeke, or one day in a moneth, or one day in a yeare to arme our selves against such ghostly and watchfull enemies ? Secondly, considering that it was never knowne that any master from the highest to the lowest, was so foolish to leave it to his servant to cut out what proportion of service he thinkes fit, wherewith to satisfie his master for his keeping, and for the wages which he expecteth at his hands. These things considered ; I say this first argument of Doctor *Wallens* is of great evidence and force, and therefore it is to be well weighed and considered what answer either Doctor *Riverus* or any other doth make unto it, and what satisfaction it gives. Now the answer that hee makes unto it proceeds not in his owne name, but in the name of another, to wit, in the name of *Gomarus*, and such as concurre with him.

To this they answer (saith he) that it is no inconvenience that there is no certaine number or circle of dayes defined for Gods service by any precept. It is enough that the nature of publique worship, in generall comprehended in the fourth Commandement, doth require that not only certaine dayes be observed, but that the number of them be sufficient also, nor fewer then the right institution of the Church, the salvation of men, and glory of God doe require, and that God by not defining it, hath not left unto us a wild licentiousnes but a prudent liberty. And therefore that it cannot be differred to one day in twenty, or thirty, much lesse to one of a thousand.

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2. Over and above they note (saith he) that from the morall reason of precept it is gathered what number of dayes is sufficient for Divine Service ; namely that seeing we are eased
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of the burden of ceremonies, whereof the Iewes were not, and yet God required one day in seven to be kept holy by them, we may be more frequent in Divine offices, but ought not to be lesse: but yet that G O D hath not precisely tied Christians to any, that is (as I take it) to any day in the weeke, whereas it should be to any proportion of time, otherwise it is nothing to the present purpose.

3. Doctor Rivetus addes this of his owne, that *Whereas this also is morall that some rest be granted to servants and labourers, in charity the labour for so many dayes cannot be exacted of them without some rest.*

To this I reply.

Here we have acknowledged, that not only some time, but also a sufficient proportion of time is to be set apart for Gods publique service, and that by the very light of nature; for that I conceive to be his meaning, and not with reference to the precise Commandement commanding it but with reference unto it as it is morall, and so acknowledged by light of nature. For it is apparent that the Commandement in requiring a seventh doth therein require one day in seven, and not leave it at randome, what proportion of time, but defines it. 2. I appeale to every mans conscience, and that as guided by the very light of nature so farre as it may be justly thought to be incorrupt, whether it be not more fit the Lord himselfe should set downe what proportion of time he thinkes sufficient, then that the definition hereof should be left to the servant, and that for these considerations. 1. If it be left unto man, how improbable is it that all the Nations of the World (as Christians are or may be found in all) will concurre in judgement, and if they doe not; who seeth not what a way is hereby opened to miserable distraction and confusion; consider what *Socrates* hath written of different rites in keeping Lent, and in observing holydayes. 2. If it be left to man, it is very likely that little enough will be thought sufficient, so burthensome unto flesh and blood is Gods service; and the major part in most Nations (if not in all) even of the best (as is to be feared) is not truly regenerate. For as our Saviour tells us though many be called yet but few

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are chosen. 3. upon this he concludes it may not be differred to the twentieth day; yet it is well knowne that *Brentius* hath professed it may be differred to the fourteenth upon *Leuiticus. 25.8.* as Doctor *Bownde* alleageth him. Now if so great a writer hath beene of opinion that from the seventh it may be put off to the 14th. why may not another rise up and maintaine that from the fourteenth it may be put off to the twentieth, so dangerous it is to forsake that light which God hath given us in his Word; and by way of divination, hunt after a new light of evidence in the counsailes of our owne hearts. In the light of my conscience it seemes most absurd, that it should be left to the servant to cut out what proportion of service he thinks good unto his master.

2. It is well that both he and *Gomarus* thinke we are bound to cut out a better proportion of Gods Service then was prescribed to the *Jewes* rather then a worse: yet *Brentius* as great a writer as any of these, thinkes otherwise, as wee have heard. 3. doth only our freedome from the yoke of ceremonies requires this? and not much more. 1. the love of God revealed unto us in Christ in the dayes of the Gospell. 2. the encombrance of Gods Truth with errors, and heresies, and those very dangerous ones. 3. and in a word the strong opposition that in these daies of the Gospell is made, and will be made more and more as the end of all things doth approach, both unto faith and holinesse. It is noted to be the sinne of Christendom not to receave the love of the truth. 2 *Theff. 2.* And of these latter times *Paul* hath prophesied, that men should be lovers of pleasures more then lovers of God. 3. as for this opinion of *Gomarus* and *Rivetus*; I am glad they are so farre convicted of truth in this argument as to professe, that we ought to keepe holy rather more dayes then fewer; But why then doe not the states of *Holland* under whom they live (if they be of the same opinion) make it good by practise? And the *French-Churches* also; But they want example in antiquity for this. Who seeth not that this is delivered onely to serve turne, and helpe at a dead list, when no other way is open to shift off the Argument?

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

So many dayes (to wit after six, for no other number was specified) rest must be granted to servants on the seventh; doth not this evidently convince that that day must be our Christian Sabbath? For what? Shall the masters keepe one, and the servants another? or shall the servants not give themselves to the service of God on the day of their rest, but rather on the day of their labour in the workes of their proper callings? observe I pray how at every turne the light of Gods direction doth meeete with us, to keepe us in the good wayes of the Lord, if we will not wilfully shut our eyes against it. Now let that seventh day which is our Christian Sabbath be well observed, first; and then let the states take what order they shall see good, for the observation of another day also. Yet we finde by experience, that hardly are men able to maintaine a poore living by labouring hardly six whole dayes in the weeke. I come to the second which *Rivetus* recapitulates in brieft thus.

2. It is drawn from the number of six dayes allowed for worke, which number cannot consist, unlesse it be terminated in rest, and in cessation on the seventh. To this *Rivetus* answereth, that the six dayes of labour are in reference to the seventh of rest; the determination of which seventh day being now taken away a man may worke on any day, so long as some day be chosen (whether by Divine constitution or humane, and reasonable disposition) for Divine Service, which may be in such sort, that fewer dayes shall be left for worke. But consider.

What more reasonable disposition humane, then that which is conformable to constitution Divine? now it is apparent that God required of the *Jewes* one day in seven; neither was it ever knowen to be abrogated; the particularity of the day is abrogated, not the proportion of time; ground we have for the one by the ceremoniality of it, no colour of ground for the other; nor did ever I thinke any man set his wits on worke to devise a ceremonialitie of one day in seven.

2. But what? shall the morality of rest granted to servants, be altered also under the Gospell? did *Calvin* any where teach this? may not masters exact as many dayes worke of their servants under the Gospell as under the Law? hath not

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Christ deserved at the hands of servants to be as serviceable to their masters as ever? Lastly are these dayes of the World such as wherein a labouring man may maintaine himselfe, by the labour of five dayes in a weeke as well as by the labour of six? A long time I have found it observed by traffiquers in the World, that nothing is more cheape then mens labours; a notable evidence how unprofitable servants wee. have bene unto God, and therefore hee makes the labour of our hands and sweate of our browes to afford very unprofitable service unto us. Can these Divines make the World more favourable to crafts-men, and bring their commodities in better request then they are; if they could, let them then change the morality of servants rest, and for one in seven allow them one in three, or foure, or five; their masters will bee the more easily brought to entreat their consciences to condescend. Or if Kings had power to make the commodities of their owne Country more worth, and the commodities of other Countries lesse worth (which upon due consideration will bee found as needfull equally) then place might bee made for this. Till then let us bee content with *Calvines* morality of the fourth Commandement in reference to servants rest, namely one day after six; and therewithall consider whether our Christian Sabbath must not bee confined to that day as the onely day of rest for servants; and I hope wee shall not thinke it fit to allow one Sabbath for the masters, and another for the servants.

3. *The third is drawne from the examples of the Apostles and the apostolicall Church, who in place of the (Iewes) Sabbath, observed the first day of the weeke without variation: therefore by force of the precept, one day in seven is to be observed still. Never any hath benee found to change this; therefore that which hath benee kept from the beginning of the World, and shall continue to the end, is to bee taken for such as by the Analogy of Gods Commandement binds all men.*

To this *Rivetus* answereth, that the consequence is not firme:

firm; for as much as Christians observed the Lords Day not of necessity by reason of any binding precept, but of free choice. Seet. 5. Yet was it wisely done of them, lest by a greater change they might offend the *Jewes*. And that it might be a free monument of their maintaining the weekly remembrance of Christs Resurrection.

Hee sayeth they did it freely; but of things freely *Resp.* done without any conscience of duty obliging, it was never knowne that so universall a concurrence was found as the observation of the Lords Day. Nay Philosophers observe that things freely done as often come to passe to the contrary. Againe then it was free for them to observe one day in fourteene as well as one in seven, as *Brentius* professeth, and consequently as well one in twenty, which *Rivetius* denies. Nay it stood them upon to change the observation, lest men by universall and perpetuall practise might bee confirmed in an opinion of the necessity of that which is not necessary. It is apparent that as the Lords Day under the Law was one day in seven; So the Lords Day in the Gospell was and still is one Day in seven. And both himselfe and *Gomarus* are driven to professe, that we may not allow a lesse proportion then one in seven to Divine worship. And I appeale to every conscience, to judge by the very light of nature; whether the Lord requiring of the *Jewes* one day in seven to bee consecrated unto him, it doth not manifestly follow that wee Christians can allow no lesse then one in seven; and whether it bee not fit that the Lords Day should bee our holy Day; and as for the allowance of more in a weeke then one, let them persuade their owne Churches thereunto first, and then it will bee time enough for us to hearken unto them. And what should move them to illustrate the memory of Christs Resurrection weekly? whereas they contented themselves with a yearely memoriall (if at all they observed any such) of his Nativity, Passion and Ascension, and sending downe of the Holy Ghost. Why doth hee not consider that the day of the weeke onely whereon Christ rose is called the Lords

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Lords Day in Scripture, whereon Iohn the beloved Disciple received from his loving Lord, and master, that Divine revelation of his concerning things to come.

4. If the number of seven, (that is, the observation of one day in seven) in this Commandement be changeable; then as ceremoniall, or as politicall: not as ceremoniall; for then the Church ought not to observe it. Nor as politicall; for in the morall Law precepts politicall are not given. And to this *Riverus* answereth, that the observation of the seventh day is ceremoniall: and that the Primitive Church kept it not, neither did the Primitive Church keepe it, nor doe we keepe it as ceremoniall; but another seventh day, for Ecclesiasticall policy sake, not civill.

Respon.

When hee saith we keepe another seventh day; hee implieth that by the seventh formerly mentioned hee meant that particular day of the weeke which the *Iewes* kept; and that wee indeed acknowledge to bee ceremoniall; but in this interpretation of *Wallaus*, hee manifestly corrupts his adversaries argument, which is plainly directed against the ceremoniality of one day in seven indefinitely considered, and not against the ceremoniality of the *Iewes* seventh. Yet when he saith the Primitive Church did, and we doe keepe a seventh, but not as ceremoniall; hee speaks to the point; but his words following have no coherence herewith: so that hee may seeme to shuffle miserably in this, affecting to decline that which he is not able to answer. But take wee him at the best, he must say that the observation of one day in seven was ceremoniall, if hee speakes to the purpose. Now let him shew us if he can, the ceremoniality of one day in seven, and how Christ was the body of it; nothing more common then to affirme that the *Iewes* Sabbath was ceremoniall hand over head; without any distinction of the sanctification of the day, and the rest; much lesse distinguishing betweene the rest of one day in seven, and the rest of the seventh. At length I found a faire way opened for the explication of the ceremoniality found in the rest on the seventh day. But as for any ceremoniality in the rest of one day in seven; never (I thinke) any man set his wits on worke to devise that. Lastly,
after

after such a ceremoniality is devised; wee will conferre whether in reason such a thing ought to bee still observed as was ceremoniall unto the *Jewes*; and why may wee not as well observe circumcision with the *Ethiopiens*, who observe it only in conformity to Christ, who was circumcised?

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Now because *Rivetus* brings arguments also to the contrary, to prove that the observation of one day in seven, under the Gospell is not necessary, but free: it is fit we should consider them also to prove what force is in them.

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

Rivet. 1.

To this I answer by denying the consequence, and not contenting my selfe with a bare deniall, I prove it to bee inconsequent. For whereas God in commanding the seventh hath therewithall commanded one in seven, and withall specified which of the seven shall bee rested on and sanctified unto his service. : If it may bee made appeare that the particularity of rest on the seventh day be abrogated; and no colour can be brought for the abrogation of the proportion of time, to wit, of keeping one day in seven; it will evidently appeare herewithall, that this consequence of Doctor *Rivetus* is unsound. Now this wee prove to bee most true; forasmuch as the *Jewes* rest on the seventh day was ceremoniall prefiguring Christs rest on that day in his grave; as both the fathers of old and moderne Divines both Papists, and Protestants, both Lutheranes, and Calvinists have acknowledged; but never any man was found to devise a ceremoniality of resting one day in seven; they may as well give themselves to devise a ceremoniality in the setting apart of some time in generall for Gods holy worship and service.

Respon.

2. Now this puts me in minde of another way clearely to demonstrate the inconsequence of *Rivetus* his argument thus. If it will follow that in case wee are bound to such a proportion of time by vertue of this Commandement, therefore wee are bound also to keepe the seventh day: Then it will follow as well, that because wee are bound to set apart some time for the service of God by vertue of this Commandement

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ment (as all confesse) therefore we are bound also to keepe such a proportion of time as is here specified, and the seventh day also which is here particulated; For like as God doth not command such a proportion of time in speciall, but by commanding the observation of the seventh day; in like sort neither doth God Command a time in generall to bee set apart for his service, but by commanding of such a proportion of time in speciall, and such a Day in particular.

Rivet. 2.

2. His second argument runnes thus: if the observation of every seventh day bee morall it must bee knowne by light of nature, but so it is not. Therefore it is not morall; and seeing it is not politicall, it must bee ceremoniall; and therefore doth not oblige by force of Law morall. To this I answer first.

Resp. 1.

Let but Doctor *Rivetus* stretch his wits to describe unto us what ceremoniality can possibly bee devised in the observation of one day in seven; and when hee hath devised it, I dare appeal to his owne judgement and conscience for the approbation of it. For I doe not thinke it possible for the wit of man with any colour of reason, to devise a ceremoniality to be constituted in the observation of one day in seven, speaking of it indefinitely as wee doe, the body whereof can bee found in Christ; for of such ceremonies wee speake, that as shadowes are to flee away when the body comes in place.

2. Neither doth it follow that because it is not morall nor politicall, therefore it is ceremoniall; for some will say that it is positive as touching the defining of some particular necessarily required to the performance of a morall duty. As for example, not to go further then the matter in hand for instance; it is generally confessed, to be a morall duty by naturall instinct, that some time is to bee set apart for Gods service; but of our selves wee are to seeke of the proportion of time; it is fit for none so much as for God himselfe our Creator, and consequently our great Lord and master to define what proportion of time shall be allowed for his service; now this they call positively morall, as belonging to the execution
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of a morall duty. Yet indeed not so much a circumstance thereof in proper speech as the specification of the generall concerning the circumstance of time.

3. Yet to draw nearer to the morality of it; what? shall nothing bee morall that is not knowne to bee so, by light of nature, for what I pray? is not our nature now corrupt? nay hath not *Aristotle* professed that matter of morality is not capable of demonstration, but onely of *πειθαιολογια* persuasion? Nay how is it knowne by the light of nature, that some time is to bee set apart to the worship of God that made us; but upon presupposition that God is knowne to bee our Creatour? and is this knowne by the light of nature? How came *Aristotle* then the greatest Philosopher that ever was, and his whole schoole, how I say came they to be ignorant of it? but upon presupposition of the History of the Creation knowne unto us, Doctor *Feild* spares not to professe as Master *Broad* reportes him, that by light of nature it is known that one day in seven ought to bee consecrated to Divine Service? Yet I am not forward to say so much, but rather with *Chrysostome*, that now from the Creation God hath manifested that one day in a weeke is to bee apportioned for his service; and with *Azorius* that it is most agreeable to reason, after six dayes of worke, to set apart one to his service. And seeing God did require such a portion of time to bee consecrated unto him under the Law. Undoubtedly and by the very light of nature it is cleare and evident, that no lesse proportion of time can wee in conscience allow unto him under the Gospell.

*Institut. par. 2.
l. 1. f. c. 2.*

3. I come to his third argument which is this, the necessity of one day in seven cannot consist with that liberty which the Apostle intimates, *Col. 2 16*. Let no man judge you in meate and drinke, or in the part of a day, or of Sabbaths, which are shadowes of things to come. Which they explicate by a similitude. As nature requires meates and drinke, but Christian liberty is not tied to choise of meates according to *Moses* his Lawes: so reason dictates that some time is to be set apart for Gods publike worship, but the Gospell freeth us from the necessity of the *Iewish* Sabbath.

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To this I answer.

Respon.

1. By granting the conclusion; for the *Jewish Sabbath Christians* observe not. 2. but one day in seven they alwayes have observed, a manifest evidence that they never conceived this to be any impeachment to their Christian liberty. And no marvell; for they manifestly perceived that God required this proportion of time under the Law, and from the beginning of the World; how much more should we be carefull to performe no lesse under the Gospell? And indeed rest on the seventh day did pregnantly represent before hand Christs rest that day, and that day alone full and whole in the grave. But as for any ceremoniality to be found in the speciall proportion of time, to wit, as one day in seven, never any man devised any ceremoniality therein more then in the time in generall, which all confesse by the very light of nature is to be consecrated unto God. So that we have no need of Doctor *Rivetus*, his answer to helpe us in the solution of this his argument. And whereas he conceaves our Christian liberty to be impeached if any proportion of time be observed of necessity by force of precept, and of free choise. 1. This is as much as to say that our liberty is impeached, if we suffer our Lord and master, to prescribe unto us his servants what proportion of service we shall performe unto him, and not rather have him leave it to the servant to cut out unto him as little, or as much as he thinkes good, yet we do not deny but he may allow unto him more; all that we stand for is that we ought not to allow him lesse under the Gospell, then he required under the Law; and then he required from the beginning of the World. 2. I marvell that Doctor *Rivetus* doth not observe how herein he contradicts himselfe; for hath he not formerly rested in this answer of *Gomarus*, that by vertue of the fourth Commandment, we must allow unto him dayes sufficient for his service; and that these dayes must be rather *Frequentiores* then *Rariores*; more rather then fewer; and if it be no prejudice to our Christian liberty to be tyed, and that by vertue of the fourth Commandment, to allow unto him a better proportion of time, for his service, then that of one day in seven, how can it bee prejudiciall to our Christian

Christian liberty to allow unto him this, and that by vertue of the fourth Commandement. Sect. 5.

Now whether Doctor *Rivetus* his answers to the arguments of *Walaus*, or his owne arguments to the contrary bee of any force to hold him to that opinion which he conceaves to bee *Calvins* in opposition to the Doctrine delivered by *Wallens*, I am content the indifferent may judge; as also whether the two causes mentioned by him for the observation of the Sabbath contained in the Commandement, doth not infer the third also which *Rivetus* opposeth, namely the proportion of one day in seven. And that this is as free from all colour of ceremoniality as any of the other two. The first was that some time is to be set apart for Gods Service; now this generall is not commanded there but as contained in the speciall, to wit, the proportion of one day in seven. Both of them being equally contained in the particularity of the seventh day in that Commandement expressed. And as for the morality of rest to bee allowed to servants after six dayes of labour; this doth clearely draw with it the confinement of the time appointed for Gods Service to the proportion of one day in seven; unlesse the day of rest for servants shal not be the day consecrated to the exercises of piety. And I much wonder that Doctor *Rivetus* a man of such judgement, and perspicacity doth not observe this. The only way to helpe this anomaly is in plaine termes to professe that some rest is to be allowed to servants by their Masters, but in what proportion, that is not defined, but left at large to the pleasure of their Masters. And as for ceremoniality in the proportion of one day in seven, never any man devised any such thing more then in the setting apart of some time in generall for Gods Service, all confessing this to be a duty known by the very light of nature. But I doe not finde that *Calvin* hath any other meaning then that we are not so tied to one day in seven, but that more time then this may be consecrated to Divine Service; which as I have disputed before, so now I am the more confirmed herein, Doctor *Rivetus* manifesting this to be his opinion also, as well as it was the opinion of *Gomarus*; For in this he rests, as may appeare by his

Rivet explicat.
dec. p. 186.
col. 2.

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answer to the first argument of Doctor *Wallaus*. Neither is it true that *Calvin* did censure them who simply maintained, that the observation of one day in the weeke doth still remaine as morall; but that so maintained it as in reference to some mysterious signification; as Doctor *Wallaus* hath manifested, and the words immediatly following in *Calvin* doe evince, which are these; but this is no other thing then in contumely of the *Jewes* to change the day, and in heart to retaine the same holinesse of the day. Here commonly the alleagers of *Calvin* to the same intent that Doctor *Rivetus* doth, use to make a period; as if *Calvin* delivered this absolutely; whereas *Calvin* proposeth it onely conditionally, as appears by the other halfe of the sentence thus. If so bee there remaine yet unto us a signification in the dayes equally mysterious, to that which had place among the *Jewes*. And though I marvell not at others who dealing in this argument dismember *Calvins* sentence, so to make him to deliver that absolutely which hee delivers onely conditionally; yet I cannot sufficiently marvell that *Rivetus* of rough improvidence should do so too, especially considering the good paines that Doctor *Wallaus* hath taken to cleare *Calvins* meaning in this point.

Neither is Master *Robert Low*, in his effigiation of the true Sabbatisme, of any such authority as to counterpoise the concurrent testimonies of so many of our *English* Divines to the contrary; not to speake of the multitude of outlandish Divines whom Doctor *Wallaus* mustereth up, concurring in the same opinion, and whereas hee saith as Doctor *Rivetus* reports him, that some great men, who vehemently contend, that the perpetuall sanctity of manners doth require, that one day in seven should be celebrated, have more authority then reason; I may bee bold to say that they who with him have hitherto opposed the Doctrine we maintaine, what authority they have I know not, but as for their reasons, they are of so hungry a nature; that hereby they manifest that nothing but affection and their private ends they have, to beare them out in this. And whereas I doubt not but *Rivetus* hath brought on the Stage the best reasons hee could picke both out of

Master

master *Robert Low*, and out of *Gomarus*; let every indifferent person judge of them as they deserve; though I verily thinke that nothing but his affection to *Calvin*, to hold up his credite, and reputation hath carried him all along; and yet either my selfe, and *Walaus* mystake *Calvin*, or *Rivetus* miserably mystaketh him.

But as for our reason, we call all the World to judge of it; God did require one day in seven to be set apart for his publique service under the Law; how much more doth he require as good a proportion of time under the Gospell? Nay from the beginning of the World he hath required it, and to this day both *Iewes*, and Christian *Gentiles* have observed the same proportion. Againe God in his morall Law hath required this, and that not as ceremoniall, never any man hitherunto having set his wits on worke to devise any ceremoniality herein; neyther was it ever knowne that God abrogated this proportion of time to be allowed unto him for his service; therefore it continueth still as a morall Law to bind us, and shall continue untill God himselfe set an end unto it: now let master *Lomes* reasons be compared with these in every indifferent conscience, and let them have that authority which they deserve, because being well conceited of the strength of his reasons, hee sensibly complaines of his want of authority. It seemes Pope *Alexander* the third was a man of more authority then reason. For hee maintaines in *Cap. licet. de feriis*, as Doctor *Rivetus* relates it, that both the old and new Testament have in speciall manner appointed the seventh day for man to rest thereon, and hee takes it out of *Suarez. de relig. l. 2. c. 2.* but *Rivetus* cannot assent unto him, if he delivers this of any morall institution; yet that it was so appointed by the fourth Commandement unto the *Iewes* it cannot bee denied; and that not as ceremoniall; for we have seene how odly *Rivetus* hath carried himselfe in comming to speake of the ceremoniality. For to make this good hee flies to the particularity of the seventh day; and if the ceremoniality thereof, bee enough to inferre the ceremoniality of such a speciall proportion of time as of one day in seven; it may suffice as well to constitute a

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ceremonia-

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

If *Zanchy* hath no better argument to prove that the *Decalogue* as given by *Moses* to the *Israelites* doth not pertaine to us but onely so farre forth as it agrees with the Law of nature; then by instancing in the Sabbath, which the *Gentiles* were not bound to sanctifie: it stands *Rivetus* upon to oppose him as much as any, who maintaines that the Law concerning the sanctifying of the Sabbath was given to *Adam*, and who brings diverse authorities to prove the observati- on of it generally by the *Gentiles*; This I speake upon con- sideration of his reply to *Gomarus* taking exception against somewhat in this argument delivered by him in his explica- tion of the Decalogue. But I hope the morall Law shall be sufficient to binde us Christians if no other way, yet by this argument of proportion. If God required of the *Iewes* under the Law that one day in seven should bee set apart to his ser- vice: how much more doth it become us Christians to al- low as good a proportion of time for his service under the Gospel? This I say shall suffice untill *Rivetus* answeareth it, which never will be, for he as good as confesseth that we are bound to allow God for his service, rather a better pro- portion of time then a worse. And as for Doctor *Prideaux*, I nothing doubt but he will cleare us from *Judaisme* in argu- ing thus; as who Sect. 7. professeth that if they (against whom he disputes) required no more, but the Analogy, the equity or the reason of that Commandement, we would not sticke to yeeld unto it. And whereas *Rivetus* addes that the argument which hee annexeth seemes to him of great weight, namely that hee who stickes to the Commandement must exactly observe it: And that therefore into the place of the seventh from the Creation, no day is to bee substituted. But this argument I have answered before, all for the most part grant some ceremoniality in that Commandement; now if rest on the seventh be found to bee ceremoniall, but not the rest of one day in seven in an indefinite consideration; it will follow herehence, that the seventh must not be observed as accomplished

accomplished in Christ ; and that the proportion of time is still to continue, as indeed by experience wee finde it verified in each. For the observation of the seventh is ceased as prefiguring Christs rest in his Grave, but the observation of one day in seven still continueth unto this day.

Next for the second Thesis, that the alteration of the day is onely an humane and Ecclesiasticall constitution, the Doctor sheweth in the first Section, the generall consent of all sorts of *Papists*, *Jesuites*, *Canonists*, and Schoolemen; of some great *Lutheranes* by names, and generally of the remonstrant or *Arminian* Divines in their confession, whose tendries in this point, wee may conceave with reason, not to bee different from the Doctrine of the *Belgicke Churches*, in that foure professors of *Leyden*, in their examination or review of that confession, have passed them over without note or opposition. To these besides are added diverse of our own, *Et è nostris non pauci*, as hee speakes it in the generall, that is, as I conceave his meaning such as are neither of the *Lutheran*, nor of the *Arminian* party : of which since he hath instanced in none particularly, I will make bold to borrow two or three testimonies, out of the tractate of *Gomarus* before remembred. And first hee brings in *Bullenger*, who in his comment on the first of the *Revelation*, calls it *Ecclesia consuetudinem*, an Ecclesiasticall Ordinance, and after addes, *Sponte Ecclesia receperunt illum diem*. The Church did of its owne accord agree upon that day ; for wee reade not any where that it was commanded. Next *Ursinus* telling us, that God had abrogated the *Iewish Sabbath*, addes presently, that hee left it free unto the Church, *Alios dies eligere*, to make choise of any other day to be selected for his service : and that the Church made choise of this in honour of our Saviours Resurrection. *Zanchius* affirms the same ; *Nullibi legimus Apostolos, &c*: We reade not any where, saith hee that the Apostles did command this day to bee observed in the Church of God ; onely wee finde what the Apostles, and others of the faithfull used to doe upon it, *Liberum ergo reliquerunt*, which is an argument that they left it holy to the disposition of the Church. *Aretius*, *Simler*, *David Paraus*,

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and *Bucerus*, which are all there alleaged, might bee here produced, were not these sufficient. Adde hereunto the generall consent of our English Prelats, the Architects of our reformation in the time of King *Edward* the sixt, who in the Act of Parliament about keeping holy dayes have determined thus; together with the rest of that grand assembly, *viz.* Neither is it to bee thought, that there is any certaine time or definite number of dayes prescribed in holy Scriptures, but that the appointment both of the time, and also of the number of the dayes is left by the authority of Gods Word, to the authority of Christs Church, to bee determined and assigned orderly in every Country, by the discretion of the rulers and Ministers thereof, as they shall judge most expedient to the true setting forth of Gods glory, and edification of Gods People. Which preamble is not to be understood of holy dayes or of Saints dayes onely, (whose being left to the authority of the Church was never questioned) but of the Lords Day also: as by the body of the Act doth at full appeare.

Exam.

In this *Section*, the Prefacer makes a greater bluster by farre then in the former. For to except against the proportion of time, as of one day in seven to be set apart for the service of God in these dayes of the Gospell, is so unreasonable a course, and that not onely in the judgement of a Christian conscience, but even in the judgement of a naturall man, that I cannot easily devise any thing more unreasonable. For whereas all confesse that by the very light of nature some time ought to bee set apart for the service of God; and not so onely, but that a fit, and competent proportion of time is to bee consecrated to holy uses, as *Gomarus* acknowledgeth, though one of the most eager opposers of the morality of the Sabbath, that hitherto have beene knowne. Albeit this convenient proportion of time cannot bee so convincingly concluded upon by the light of nature, as to draw all to an unanimous consent thereunto; yet after God him selfe hath gone before us herein by blessing the seventh day and sanctifying it; and that upon the ground mentioned both *Gen. 2.* and in the fourth Commandement; henceforth as *Chrysofome* observeth,

serveth, God hath manifested, that one day in seven is to be set apart; I may say consequently, that one day in seven is that fit proportion of time which is to be sanctified to Gods holy worship and service, and that God hath now manifested as much ever since the Creation. And (herupon as I imagin) *Azorius* the Jesuite in his institutions is bold to conclude, that this course is most agreeable unto reason. Now if the Lord under the Law did require such a proportion of time to be sequestred from profan use to Divine, at the hands of the *Jewes*; can it enter into the heart of a sober man, that God should require lesse of us Christians under the Gospell, then he did require of the Jewes under the Law? Or that God hath now left it to the liberty of the Church, whether they will set apart the proportion of one day in seven or lesse, to bee spent in Gods worship? If wee consider the service of the day, as whereby God is honoured, undoubtedly God hath deserved more service at our hands under the Gospell, then hee did at the hands of the *Jewes* under the Law; for as much as the love of God to mankinde was never so revealed in former times, as in these latter times; So God loved the World that he gave his only begotten Sonne, &c. And hereupon undoubtedly it is that our Saviour professeth, that from the time of *John the Baptist*, the Kingdome of Heaven suffereth violence, and the violent take it by force. To such an height of devotion hath the Love of God manifested in his Sonne inflamed his true servants; according to that of *John*, *We love him because he loved us first*. Againe if wee consider the service of that day, as such whereby our soules are profited and promoted in faith and holinesse, never was there more need then in these dayes of sanctifying a better proportion of time unto God Service, rather then a worse; and that in each respect. For the truth of God was never so encombred with oppositions before the comming of our Saviour in the flesh as it hath beene since. No heretiques (to speake of) were knowne to trouble the peace of the Church, in those former times in comparison to the multitude of heresies that have beene broached since, and began to bee set on foote in the very dayes of the Apostles; *Saint Paul* professing that even then the mystery of iniquity

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did worke. And whereas Saint *Peter* tells us that falie teachers should come privily bringing in damnable heresies even denying the Lord that bought them; Saint *Jude* tells them to whom hee writes, that such were already crept in turning the grace of God into wantonnesse, and denying God the onely Lord, and our Lord *Jesus Christ*. And Saint *John* after the same manner, little children (saith hee) it is the last time, and as you have heard that *Antichrist* shall come, even now there are many *Antichrists*. And no marvaile; for as much as the mysteries of godlinesse concerning the Trinity of persons and incarnation of the Sonne of God (whereat carnall wits are so apt to stumble) were never so punctually and distinctly expressed in the books of the old Testament, as now they are particularly delivered in the writings of the Apostles and Evangelists.

So that had wee in these dayes two Sabbaths in a weeke instead of one, all were little enough to instruct our people, and strengthen them against the oppositions made by men of carnall mindes, and thereby to keepe them in the right way of Gods saving truth. And no lesse necessitie is there for the keeping of them in the wayes of holinesse, such is the degenerate condition of the World; Long agoe it is that the severe judgement of God, had its course in giving men over to illusions to beleve lies, and all for not receiving the love of the truth, as much as to say for the profanenesse of the Christian World, in not making it their care to walke worthy of their calling, worthy of the Gospell; whereunto the Apostle so often exhorts Christians. So that if at any time it were requisite to set one day in seven apart for the service of God, surely by the very dictate of common reason, it is most requisite in these latter dayes of the Gospell. Especially considering the rage, and fury of Satan in opposing the Kingdome of Christ more now than ever, because he knoweth hee hath but a short time. As for the alteration of the day (the same proportion of time still continuing) from the seventh to the first day of the weeke, that I confesse willingly seemes not at first sight to have the like evidence. But whereas this Prefacer contends for the alteration of the day,

as onely by an humane and Ecclesiasticall constitution; observe that not one of the ancient Fathers are mentioned by him for the justifying of this, though divers are referred unto by him, as against the institution of the Sabbath from the Creation. But wee have divers of the ancients bearing witnesse to the Divine institution of the Lords day, to come in place of the seventh. As first *Athanasius Homil. de Semente. Olim certe priscis hominibus in summo pretio Sabbatum fuit, quam quidem solemnitatem Dominus in diem Dominicum transtulit. Heretofore truly the Sabbath was in great price, with men of old time, which solemnity the Lord hath translated unto the Lords Day, Austine hath divers other passages to the same purpose de civitate dei. lib. 22. cap. ult. Dominicus dies velut octavus aternus, qui Christi Resurrectione sacratus est, aternam non solum Spiritus, verum etiam corporis requiem praefigurans. The Lords Day as the eighth eternall which was sacred by Christs Resurrection, prefiguring an eternall rest, not of the spirit only, but of the body also; and in his Ep. 119. ad Ianuarium, The Lords Day is declared not to the Jewes, but to Christians by the Lords Resurrection, and from thence began to have its festivity; and de verbis Apostoli Sermo. 15. The Lords Resurrection promised unto us an eternall day, and hath consecrated to us the Lords Day, which is called the Lords, because the Lord rose on that day, and de Temp. Serm. 251. The Apostles and Apostolicall men, have therefore ordained the Lords day to be kept with a religious solemnity, because on that day our redeemer rose from the dead. Cyril, in Joan. lib. 12. cap. 58. From Christ presenting himself unto his Apostles on the eighth day, which hee interpreteth of the first day of the weeke, concludes therefore that by right therefore holy Congregations are kept in the Churches on that day. And as *Walrus* observes, the celebrity of this day *Eusebius* referres to Christ himselfe in these words, *Who ever prescribed to all the inhabitants of the World either by Sea or Land, that meeting together one day in the weeke, they should celebrate the Dominicall festivity. Adde to this that of Gregory mentioned Section the 1. Nay Athanasius goes further, and shewes the equity of it in proportion to the new Creation compared with the old; The end**

Alban. on that of Mat. 11. 27. All things are given to me of my Father.

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of the first Creation was the Sabbath; but the beginning of the second Creature is the Lords Day, wherein hee renewed and repayed the old man. Like as therefore in former times he would have the Sabbath day to be kept, so we keepe holy the Lords Day as a monument of the beginning of the second Creation. And this proportion is apprehended by Beza also, on the Revelation the first Chap. and 10. verse. That Sabbath day (saith hee) continued from the Creation of the World to the Lords resurrection, which seeing it is as it were an other Creation of another spirituall World (as the Prophets speake) then for the Sabbath of the former World, or seventh day was assumed (and that undoubtedly by the Holy Ghost suggesting this to the Apostles) the first day of this new World, in which not the corporall or corruptible light, in the first day of the first World was created: but that heavenly and eternall light did spring unto us. In all which Beza doth exactly treade in the steps of that ancient Father Athanasius, and concludes that the assemblies of the Lords Day (which Justine expressly makes mention of in his second Apologetium) are of tradition apostolicall and truly Divine. And after him Doctor Andrewes late Bishop of Winchester, whom Doctor Hall now Bishop of Exceter some where calls the Oracle of these times upon the same ground, maintaines the equity of bringing our Lords Day into the place of the Jewish Sabbath.

In his speech
in the Starre
Chamber,
against Traske.

The Sabbath (saith hee) had reference to the old Creation, but in Christ we are a new Creature; a new Creation, and so to have a new Sabbath. And againe, It hath ever bene 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 Lords Day presently came in place of it. And for the confirmation hereof brings in that of Austin Ep. 119 ad Iannuarium: The Lords Day by Christs Resurrection hath bene declared unto Christians, and from that time began to have its festivity. Doctor Lakes Bishop of Wells maintaines the same Doctrine after the same manner in his Theses de Sabbato, thes. 27. Man having sinned, and so by sinne abolished the first Creation De jure, though not de facto; God was pleased by Christ to make a new instauration of the World. 28. He (as the Scripture speakes

These Theses
of his were
written as it
seemes in op-
position to
Broade.

speakes of Christs redemptions) made a new Heaven and a new Earth. Old things passed then away, and so all things were made new. 29. Yea every man in Christ is a new Creature, 30. As God then when he ended the first Creation, made a day of rest, and sanctified it: 31. So did Christ when he ended his worke, made a day of rest, and sanctified it. 32. Not altering the proportion of time which is eternall, but taking the first day of seven for his portion, because sin had made the seventh alterable. But a man may easily perceive whither this Prefacer tends, and such as are of his Spirit. The Rhemists upon the first of the Revel. and 10. verse doe observe that the Apostles, and the faithfull abrogated the Sabbath which was the seventh day, and made holy day for it, the next day following, being the eighth day in compt from the Creation, and that without all Scriptures, and Commandements of Christ that we read of: yea (which is more) not only otherwise then was by the Law observed, but plainly otherwise than was prescribed by God himselfe in the second Commandement, yea otherwise than he ordained in the first Creation when he sanctified precisely the Sabbath day, and not the day following. Such great power did Christ leave to his Church, and for such causes gave he the Holy Ghost to be resident in it, to guide it into all truthes, even such as in the Scripture are not expressed. And if the Church had authority and inspiration from God, to make Sunday (being a working day before) an everlasting holy day, and the Saturday that before was holy day, now a common work-day, why may not the same Church prescribe and appoint the other feasts of Easter, Whitsontide, Christmas, and the rest? for the same warrant she hath for the one, as she hath for the other. Now to this Doctor Fulk makes answer after this manner. The Apostles did not abrogate the Jewish Sabbath, but Christ himselfe by his death, as he did all other ceremonies of the Law, that were figures and shadowes of things to come, whereof he was the body, and they were fulfilled and accomplished in him, and by him. And this the Apostles knew both by the Scriptures, and by the Word of Christ, and his holy Spirit. By the Scriptures also they knew that one day of seven was appointed to be observed for ever during the World, as consecrated and hallowed to the publike exercise of the Religion of God; Although the ceremoniall rest, and pre-
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script day according to the Law were abrogated by the death of Christ. Now for the prescription of this day before any other of seven, they had without doubt either the expresse commandement of Christ before his ascension when he gave them precepts concerning the Kingdome of God and the order and government of the Church, Acts 1. 2. or else the certaine direction of his Spirit, that it was his will and pleasure it should be so, and that also according to the Scriptures. And observe how in the words following he falls in upon the same reason of the change of the day which of old was mentioned by Athanasius (formerly rehearsed) herein by Beza, Doctor Andrews, D. Lake, as I have already shewed. Seeing there is the same reason of sanctifying the day in which our Saviour Christ accomplished our redemption, and the restitution of the world by his resurrection from death, that was of sanctifying the day in which the Lord rested from the creation of the world. And after many lines nothing necessary to be recited, he comes to the comparison made betweene the Lords Day and other Festivalls, saying: Although the Church in dayes or times which are indifferent, may take order for some other dayes or times to be solemnized for the exercises of Religion; or the remembrance of Christs nativity, resurrection, ascension, or the coming of the holy Ghost, may be celebrated either on the Lords Day, or any other time: yet there is great difference between the authority of the Church in this case, and the prescription of the Lords Day by the Apostles for the speciall memory of those things are indifferent of their nature, either to be kept on certaine daies, or left to the discretion of the Governours of the Church. But to change the Lords Day, or to keepe it on Monday, Tuesday, or any other day, the Church hath no authority. For it is not a matter of indifferency, but a necessary prescription of Christ himselfe, delivered to us by his Apostles. And againe, in the next place: The cause of this change, it was not our estimation, that either we have, or ought to have of our redemption before our creation, but the Ordinance of God, who, as first he sanctified the rest from creation for the glory of that weeke: so now also he sanctifieth the day of the restitution of the world for his glory of the accomplishment of our redemption. Thus wee have not onely authority Humane, but authority Divine for the alteration of the Day, and that by the testimony of more Bishops

shops antient and late, than this Prefacer makes shew of amongst farre meaner names. Yet he doth immodestly abuse Doctor *Prudeau* in putting it upon him, that in the fifth Section, *he maintaines the alteration of the day to be onely an humane and Ecclesiasticall institution.* For, in that Section, he onely opposeth them, who would derive the Divine authority (which they stand for) of the alteration of the Day from the old Testament: but as for those who derive the Divine authority thereof from the new, they, hee confesseth, doe carry themselves herein more warily, the other more weakly, and them alone he disputes against in that Section. In the sixth Section, he comes to the deriving thereof from the new Testament; and first he challengeth them, who boast that they have found the institution of the Lords Day in the new Testament expressly, to shew the place. Then in the often disputations of our Saviour with the Pharisees about their superstitious observation of the Sabbath Day, he demands where is the least suspicion of the abrogation of it; or any mention that the Lords Day was instituted in the place thereof? And indeed, the time hereof was not yet come; onely the death of Christ setting an end to ceremonies. Then he demands whether the Apostles did not keepe the Jewish Sabbath? now, I doe not find they did, although they tooke occasions of their meetings on that day to dispute with them, and to instruct them in the Faith of Christ. Then he demands, whether the Primitive Church did not designe as well the Sabbath as the Lords Day to sacred meetings? I find in *Baronius*, that *Orthodoxi Orientales* did, and the occasion also, to wit, in detestation of the *Marcionites*; yet without any such respect, it had been nothing strange, considering, that even now adayes Saturday is counted halfe holy day; and that the Jewes had a preparation for the Sabbath, in such sort, that on their behalfe, *Augustinus* made a rescript, that no Jewes should be compelled to make good their suretiships (as much to say, they should not be arrested) either on the Sabbath dayes, or after three a clocke of the day going before. Hereupon (which is yet a very weake ground in my judgement) he saith, that Papists inferre, that the Lords Day is not of Divine institution; he doth not make

Baron. tom. I. pag. 517.

B. 702. tom. I. pag. 148.

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make any such inference himfelfe. Yet notwithstanding (he confeffeth that) even in the Church of Rome, *Anchoranus*, *Panormitane*, *Angelus* and *Sylvefter* (all which this Prefacer conceals very judiciously for his owne advantage) have stoutly fet themfelves againft thefe luke-warme Advocates, in affirmation of the Divine authority of the Lords Day. And I find, that *Azorius* in his institutions, makes mention of them to the fame purpose, and addes, that *Sylvefter* profefseth, *hanc esse opinionem communem, that this is the common opinion.* And after this, *Dôctor Prideaux* in that Section, difputes for the Divine institution thereof; rather than againft it. After this he takes notice of *Pauls* fact; *Acts 20. 7.* and difputes therefore for a custome to celebrate on the first day of the weeke their publike meetings; and confeffeth, that the Fathers, and all Interpreters almost, doe fo conceive it: though withall he profefseth hee fees not how from a casuall fact (so he calleth it, upon what ground I know not) a solemne institution may be justly grounded; yet that which went before, in some opposition whereunto this is delivered, pleaded not for a solemne institution, but for a custome onely; although upon due consideration, it may be found, that such a custome (if that be granted) could not otherwise proceed originally than from a solemne institution: It is enough if they ordained that on that day the Churches should be assembled for publike worship; which *Austin* expressely profefseth, as formerly I have shewed, neither doth it appeare in reason how it could be otherwise, such assemblies being universall and so continuing to this day: Is it credible such universall agreement should come to passe casuall? if it did, yet their continuance of it without dislike, doth manifest their joynt Apostolicall approbation, who we know were guided by the Spirit of God: and even in their time was the first day of the weeke, called the Lords Day. So that in all this I find no incoherence, much lesse notable. Indeed, in the first of the *Corinth. chap. 16. 2.* he doth not order that the first day should be set apart for Gods service, but rather supposeth it, and that not onely at *Corinth*, but in the Churches of *Galatia*: how improbable is it that this uniformity should be among them, unlesse it proceeded

ceeded from some authority superiour to the Churches themselves : then comming to consider the denomination of the Lords Day, and concluding it to be the first day of the weeke, and therewithall concluding that sixth Section : the seventh Section he begins thus ; what then ? Shall we affirme that the Lords Day is founded in Divine authority ? and answers the question thus : For my part (without prejudice to any mans opinion) I assent unto it, however the arguments like me not, whereby the opinion is supported, and so he proceeds in prosecuting of that which was affirmed by him, in the last place, concerning his private dislike of some particular courses taken to justifie it. He opposeth, I grant, expresse institution ; but if by just consequence it may be deduced, it serveth our turne, both in the generall and in particular at this time and in this place, to discover the immodest and unreasonable carriage of this Prefacer, who would obtrude the contrary opinion upon Doctor *Prideaux*, as it were, in despite of him ; And indeed, it is thought that hee owed him a spight, and to pay that hee owed him, hee came to this translation. But herein the Doctors honour is easily preserved in the despite of this Prefacer ; yet see a greater degree of impudency in this Prefacer. For he puts upon the Doctor, as if hee had shewed the alteration of the day to be onely an humane and Ecclesiasticall institution, by the generall consent of all sorts of Papists, Jesuits, Canonists and Schoole-men of some great *Lutherans* by name, whereas it is plaine, that he mentioneth more Pa-

Argerius institut.
part. 2. l. 1. c. 2.

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as Ecclesiasticall. Wee grant willingly we have no expresse precept for it, yet *Austin* is bold to say (as wee have heard) that *Apostoli sanxerunt*, yet *Gomarus* allegeth no passage out of *Brentius* to this purpose. But *Melancthon* ever (as I take it) accounted of better authoritie than *Brentius*, professeth, as *Walens* reports him, that *consentaneum est Apostolos hanc ipsam ob causam mutasse diem*, in plaine termes ascribing the change of the day to the Apostles: As for the Remonstrants, what authority have they deserved to have with us, who are so neere a kinne to the *Socinians*, who utterly professe against all observation of the Lords Day. But the foure professors of *Leiden*, have passed over this of theirs without note or opposition. And was not *Walens* one of the foure? yet what his opinion is himselfe hath manifested to the world; yea, and his colleague, *Thysius* also, yet no cause had they to oppose in this, when the other professed it to be a laudable and good custome, according to the patterne of the Primitive Church; and can the Primitive Church exclude the Apostles, and not rather include them? And is it probable, that the Primitive Church prescribed it to the Apostles, and not rather the Apostles to the Church? *Tilenus* calls it *Ecclesia consuetudinem*, not denying it to be instituted by the Apostles, nay, elsewhere he affirms this, or rather that it was instituted by Christ himselfe. So little cause had these professors to quarrell with this phrase of the Remonstrants, having weightier matters in hand wherein to oppose them. What if *Bullenger* call it *Ecclesia consuetudinem*; so doth *Tilenus de precept. 4. Thes. 29.* yet *Thes. 24.* he professed it to be not onely observed by the Apostles, but that it may seeme also to be instituted by Christ himselfe: *Bullenger* saith, *sponte receperunt*, to wit, in opposition to an expresse Precept, as appeares by that which immediately followeth; *Non legimus eam ullibi preceptam, ne doe not reade it any where commanded.* *Ursine* alleged in the next place clearely professeth in the very place quoted by *Gomarus*, that God it is who hath abrogated the observation of the seventh day, but he addes, that he left it free to the Church to choose other daies, which (Church) upon a probable cause, chose the first day, which was the day of Christs resurrection.

Now

Now what Church was it but *Apostolica Ecclesia*, as *Paræus* upon *Ursinus* Catechisme observes, p.665. *Pro libertate sibi à Christo donatâ pro septima die elegit diem primum propter probabilem causam* out of the liberty which Christ hath given them, instead of the seventh day chose the first day of the weeke, by reason of a probable cause, to wit, because on that day Christ rose, by whose resurrection, the spirituall and eternall rest is inchoated *Rom.1.4.* in us, and p. 666. *Apostoli ipsi mutarunt Sabbatum septimi diei.* The Apostles themselves changed the Sabbath of the seventh day. By the way touch we a little upon this, that, First, this was done in reference to Christs resurrection: so *Calvin* acknowledgeth in reference whereunto this day had some prerogative above the rest, to wit in the way of fitnessse, for holy use, because of the worke of God on that day. Whence it is evidently concluded, that the Apostles did not thinke it indifferent, therefore though it were left to their liberty, in as much as no Commandement was given to them thereabout for ought wee reade, yet by the spirit of God, they were directed to make choyse of this day, and that in reference to such a worke on that day, as the like on no other. Not that the sanctifying of a rest on this day would make us more holy, then the sanctifying of a rest on any other day: but onely in reference to some speciall worke of God on that day: upon which consideration the ancient Fathers doe generally insist; and Bishop *Andrewes*, and Bishop *Lake* after them doe joyntly rely, and not *Beza* onely. Secondly, That both *Ursine* and *Paræus* call this a probable reason onely: now give me leave to insist upon this, and try whether I cannot shew that this reason is more then probable. And that first *à Posteriori*. For let us soberly consider how came it to passe that not onely the day whereon Christ rose, but answerably hereunto the Day of the weeke, to wit, the first Day of the weeke was accompted by the Apostles, and so commonly called the Lords Day; and generally knowne to Christians by that name: otherwise *S. Iohn* had not beene so well understood in his *Revelation chap. 1. vers. 10*, Is it not apparent that Christs rising did ever after give the denomination of the Lords Day, to the first day of the weeke? Againe the day of Christs Pas-

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passion upon the Crosse, is not called the Lords day; and why the day of the Resurrection rather? surely because *S. Paul* saith that *Christ was declared mightily to be the Sonne of God by the spirit of sanctification in his Resurrection from the dead.* Hereby then was he manifested to be the Sonne of God, the very Lord of Glory; and is not this reason more then probable, why it should be called the Lords day? Secondly consider, that day of the moneth or that day of the yeare whereon the Lord rose, wee no where finde that it was usually called the Lords Day, but onely that day of the weeke; not the day of the weeke wherein hee ascended into Heaven, but the day of the weeke wherein hee rose. Now the Jewes Sabbath was called the Lords Sabbath, the Lords holy Day. *Es. 58. 13. If thou shalt turne away thy foote from my Sabbath from doing thy will on my holy Day. Hath the Lord a Day under the Gospell, but no Sabbath, no holy Day? what an unreasonable conceite were this? that hee should have an holy Day, one in every weeke under the Law; and none under the Gospell? Now if the Lord hath a day that is peculiarly called his under the Gospell, and that day is in the Scripture styled the Lords Day; I appeale to every Christian conscience, whether the sanctifying of this day as holy to the Lord, ought not by more then probable, yea even by necessary reason, come in place of the sanctifying of the seventh day as an holy rest to the Lord in the dayes of old. Otherwise we should have two different dayes in the weeke, the one called the Lords Day, the other the Lords holy Day; or no holy day at all though wee have the Lords Day. Lastly consider the very definition of a thing probable, which *Aristotle* makes to be such as seemes so in the judgement of most, or in the judgement of most of the wisest, or of some few provided they are wiser then the rest; but the sanctifying of the first day of the weeke to the Lord, that is, the Lords Day to the Lord, hath seemed fit not to some of the wisest onely in the Church of God, but to all, even to all the Apostles, yea and Evangelists and Pastors, and teachers in their dayes and to the whole Church, for 1600. yeares since; and shall wee call the reason moving them hereunto onely probable? 2. yet all this*

this is but *à posteriori*, which yet for the evidence of it, I presume most sufficient for the convicting of every sober & Christian conscience of that truth, to the demonstration whereof it tends; I come to give a reason hereof *à priori*. The first creation in the wisdom of God (who proceeds not merely according unto probable reason) drew after it a Sabbath day, the seventh day whereon God rested. But if God vouchsafeth us a new creation in the same congruity, may wee not justly expect a new Sabbath? Now, the Apostle tells us plainly, that old things are passed away, and that all things are become new, *2 Cor. 5. 17.* and this he brings in upon shewing what Christ hath deserved at our hands, in as much as he died for us, and rose againe, *vers. 15.* the end whereof was this, that he might be Lord both of quicke and dead, *Rom. 14. 9.* and concludes, that *whosoever is in Christ, is a new creature, 2 Cor. 5. 17.* And how are we in Christ, but by faith? *Gal. 2. 20.* And what is the object of this our faith? let the same Apostle answer us, *If thou confesse with the mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved: so that this faith in Christs resurrection, is to us the beginning of a new creature.* And Christs resurrection *Sedulius* calls *nascentis mundi primordiam*. And *Athanasius* saith, That as the Sabbath was the end of the first creation; so the Lords Day is the beginning of the second creature. And this is it that Bishop *Andrewes* and Bishop *Lake* doe worke upon for the celebration of the Lords Day as by Divine institution. But I am not a little sensible of some appearance of incongruity rising hereupon. Almighty God did not thinke it fit, that the first day of creation should be our Sabbath, but the seventh from the creation, as whereon himselfe rested; but in the second creation, the first day is made our Sabbath. To this I answer two things; the first is this: if man should not rest unto God till the second creation is finished, hee should not rest at all in this world. And the sixe dayes being the dayes of Gods worke; the seventh was the first of mans worke, which God would have to be an holy worke most convenient whereby to take livery and seasin of the world. For, albeit God commanded *Adam* to dresse the garden and keepe it, when

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he placed him in it; yet it is nothing probable it had need of dwelling so loone as it was made; and no mention of rest commanded at the first; onely it is said, that because God rested that day from all his works, therefore he blessed the seventh day and sanctified it. This I deliver to save the expression of *Athanasius*. 2. But in my judgement, there is an exact congruity betweene rest and rest in each creation. For, as God rested the seventh day from the worke of creation; so Christ rested the first day of the weeke from his worke of Redemption, which was the meritorious cause of the new creation. For Christs dying, and continuing under the power of death, for a certaine time, I may justly reckon as one worke of Redemption; in which time hee suffered ignominy, not onely from the reproach of the world, but from the weaknesse of his servants faith, whose voyce was, *wee thought it had been he, who should have redeemed Israel.*

Acts 24.

As for *Zanchy*, in the place cited by *Gomarus*; hee confesseth, *hunc diem ex traditione Apostolica esse, & optimo jure ab Ecclesia retentum. That the Lords Day is (to be observed) by Apostolicall tradition, and by the best right retained by the Church*— this the Prefacer in his wisdome omitted; indeed hee saith, we no where reade that the Apostles commanded it: but left it free; but take with you the rest, *ita liberum, ut omnino ipse dies sanctificandus sit, nisi charitas aliud postulat. In such a manner free, that omnino, undoubtedly the day it selfe ought to be sanctified, unlesse charity require otherwise.* I conceive his meaning is, and the meaning of all that use this language, that wee are to keepe it by no other obligation (not of speciall commandement) than the reason of the day doth minister unto us, it being the day that the Lord hath made, joyfull to Gods Church by the resurrection of Christ from the dead; and in this sense they say it doth not bind mens consciences, to wit, as a Precept doth, whether we know the equity of it or no. And it were very strange, that Christians in keeping any holy day in the weeke, should not make choice of the Lords Day for that, without any expresse commandement. *Aretius* saith no more than *that Christians changed the Sabbath unto the Lords Day*; and can any man doubt, but that the Apostles were

were meant hereby? For which is most likely, that the practice and judgement of others was a leading cause to the Apostles, or rather that the judgement and practise of the Apostles was a leading cause unto all others? *Simler* hath no more but this, that he calls it *the custome of the Church*, so doth *Tilenus*, yet he proposeth it as *likely to have had its institution from Christ*. *Paræus* in the very place cited by *Gomarus*, attribeth the change of the day to the Apostolicall Church, and expressely saith, that the Apostle commanded the *Corinthians* to meet together the first day of the weeke, and make their collections. I wonder the Prefacer omits *Cuchlinus*, was it because that which others call *consuetudinem Ecclesie*, hee calls *consuetudinem Apostolicam*? In the last place, *Bucer* is named by the Prefacer, but *Gomarus* is well content to omit what is delivered by him. But to the contrary, I will not forbear to set downe what I find in his booke *De Regno Christi, lib. 1. cap. 11*. For having formerly described what are the true workes of holy rests, added upon the backe of it; *Eapropter, For this cause the Lords Day was consecrated by the Apostles themselves to these kind of actions. Which ordinance of theirs (institutum he calls it) the ancient Churches observed most religiously*. Then he shewes the cause why they changed the day: 1. The first reason given is, *to testifie that Christians are not obliged to the Pedagogie of Moses law*: 2. The second is, *to celebrate the memory of Christs resurrection, which was performed on the first day of the weeke*. So that not one of the Authors mentioned by him makes any thing for him. And if the passages of the sixe mentioned by him, and related by *Gomarus* did make any thing for him; we have no lesse of the ancient Fathers to the contrary, as namely, *Athanasius, Cyril, Eusebius, Austin* lately mentioned, to whom adde *Sedulius operis Paschalis, lib. 5. cap. 21*. *The glory of the eternall King illustrating (the first day of the weeke) with the trophy of his resurrection, primatum cum religione concessum dicrum censuit retinere cunctorum; thought good it should have the primacy of all dayes granted unto it with religion: that is, with an holy celebration thereof*. Adde unto him *Gregory*, mentioned in the first Section, affirming that Antichrist affecting to imitate Christ, shall command the

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Lords Day to be kept holy. Adde to these the universall consent of Christendome in antient times; for when the question was proposed unto them, as usually it was thus; *Dominicum servasti?* Hast thou kept the Sabbath? their answer was this, *Christianus, sum, intermittere non possum*: For *Brentius* alleged by him to little purpose, let mee represent what *Gerard* the *Lutherane* writes of our Christian Sabbath in his common places, tom. 3. pag. 146. *Est Sabbatum Christianum, quo juxta Apostolorum constitutionem dies hebdomade primus publicis ecclesie congressibus destinatus est.* Our Christian Sabbath is that whereby the first day of the weeke is destined to the publique assemblies of the Church, by the constitution of the Apostles. See how plainly hee referres the celebration of this day to Apostolicall constitution: and pag. 148. he sheweth the analogie between the Jewes Sabbath and our Christian Sabbath, consisting in two or three particulars: 1. As on the seventh day God rested from the six dayes worke of creation, in remembrance of which benefit, the Sabbath was instituted in the old Testament: so in the first day of the weeke, after Christ by his death and passion had accomplished the myserie of our Redemption, he returned gloriously as a conqueror from the dead, in remembrance of which benefit, the first day of the weeke is celebrated in the new Testament. 2. As in the old Testament the Sabbath was instituted, that it might be a memoriall of their deliverance out of Egypt, *Deut. 5. 15.* So in the new Testament, the Lords Day is a memoriall of our spirituall deliverance out of the kingdome and captivity of Satan, procured unto us by the resurrection of Christ, a type whereof was that deliverance of the children of Israel out of Egypt. 3. By Christs death and resurrection, were abrogated Leviticall ceremonies and legall shadowes, amongst which the Sabbath is reckoned, *Col. 2. 17.* Therefore the change of the Sabbath into the Lords Day, is a publique testimony that Christians are freed from legall shadowes, and that difference of dayes, which in antient time was ordained. Adde to him *Metanchthon*, alleged by *Walaus*, pag. 265. affirming, that the Apostles for this cause changed the day, that in this particular they might give an example of the abrogation of the

the ceremoniall Lawes of Mosaicall policy. As for our Popish Divines for which he referres us to Doctor *Prideaux*, it is apparent that more of them are alleaged for the *jus divinum*, of the celebration of the Lords Day, then for the contrary; & one of them, *Silvester* by name, professeth expressly that his opinion, was the common opinion which was for the Divine institution of it. And *Azorius* the Jesuite, as hee professeth it a thing most agreeable to reason, that after six worke dayes one intire day should bee consecrated to Divine worship; so withall saith that it is most agreeable to reason that the Lords Day should be that Day.

Adde unto these *Sixtus Senensis*, but that which they object (saith hee) concerning the Lords Day not as yet instituted in the time of *John*, is most false, the consent of the whole Church disclaiming it, which doth beleve the solemnity of the Lords Day was appointed by the Appostles themselves in memory of the Lords Resurrection: concerning the institution whereof by the Apostles *Austin* Ser. 25. *de temp.* testifiyeth in these words: therefore the Apostles themselves, & Apostolicall men, appointed that the Lords Day should for that reason bee religiously solemnize d, because on it our Redeemer rose from the dead. In the last place come wee to our Divines. Now *Bucer* I have already shewed to stand for us rather then for him. 2. And *Calvin* expressly acknowledgeth that the Apostles did change the day. 3. *Beza* upon *Re. 1. v. 10.* hath an excellent passage to the same purpose. For hee considers Christs resurrection to bee as it were a second creation of a World spirituall, and thereupon doubts not but that the spirit of God did suggest unto them the change of the seventh day into the Lords day, as to bee consecrated to Divine Service. 4. *Iunius* on *Gen. 2.* writes that the cause of the change of the day was the resurrection of Christ, and the benefit of instauration of the Church in Christ. The commemoration of which benefit succeeded to the commemoration of the Creation, not by humane tradition, but by the observation of Christ himselfe, and his institution. 5. *Piscator* on *Exod. 20. 10.* It is to bee observed that the circumstance of the seventh day, in celebrating the Sabbath is abolished by

Biblioth. lib. 7. p. 603. Col. 1.

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Christ; as who for that day ordained the first day of the weeke, which wee call the Lords Day, and that in remembrance of the Lords Resurrection performed on that day. And upon *Luk. 14. v. 2.* He makes this observation, *By occasion of this story, it is fit to consider what was the religion of the Sabbath in the new Testament, and what place it hath at this day among us Christians, and how it is to be observed. And first we must hold that the Sabbath is abrogated, by Christs comming as touching the seventh or last day in the week, and that in the place thereof is ordained the first day, which we call the Lords Day, because on that day the Lord rose from the dead, and shewed himselfe alive to his Disciples, and divers times speaking with them of the Kingdom of God: and so by his own example consecrating that day to Church assemblies, and for the performance of the outward service of God. The reason of the abrogation is, because that ceremoniall rest observed in the Law, was a type of that rest, which the Lord made in his grave, as is perceived by the words of Paul Col. 2. 16. 17. Now of the apparitions of the Lord, S. John testifies Chap. 21. where he shewes how first he appeared to them gathered together on that very day whereon he rose. And againe eight dayes after. Now that in these dayes he spake unto them of the Kingdom of God Luke shewes, Acts 1. 3. Whence it was undoubtedly that the Apostles observed that day by the Lords ordinance, to keep their Ecclesiasticall assemblies thereon — as it appears they did Acts 20. 7. & 1 Cor. 16. 2. And hence it was without doubt, on the Lords day John was in the spirit and received the Revelation. To the same purpose is that which Doctor Waleus alleageth out of Piscators*

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

Christians at Corinth were wont to meet on that day for publique prayer, appears 1 Cor. 16. 2. Now it cannot be doubted but Paul ordained that day amongst them, as also the manner of celebrating the Lords Supper, and that according to the Commandment of Christ, Math. 28. the last, Teach them (to wit, as many as receive the Gospell) to keep all those things which I have commanded unto you. On the Lords Day also John was in the spirit, and in the spirit saw and heard the Revelation concerning the state of the Church that was to come, Apoc. 1. 10, whence we may gather, that even then he rested to holy meditations, such as became the Lords Day. There is not a passage in all this but of great weight, and very considerable. 6. As for Doctor Fulk upon the Re. 1. 10. I have represented him formerly at large; that for the prescription of this day before any other of the seven, they had without doubt either the expresse Commandement of Christ before his Ascension when he gave them precepts concerning the Kingdom of God, and the ordering and government of the Church Acts 1. 2. or else the certaine direction of his spirit, that it was his will, and pleasure that it should so be, and that also according to the Scriptures. And observe how hee falls upon the same reason that Athanasius, and the ancient Fathers insist upon; Seeing there is the same reason of sanctifying that day, in which our Saviour Christ accomplished our redemption, and the restitution of the World by his resurrection from death; that was of sanctifying the day, in which the Lord rested from the Creation of the World. 7. Doctor Andrewes in like manner Bishop of Winchester in his Starre Chamber speech in the case of Traske; hee not onely profeseth, that the Sabbath had reference to the old Creation, but in Christ we are a new Creature, a new Creation, and so to have a new Sabbath; and that this new Sabbath is the Lords Day declared unto us by the resurrection of Christ, for which he alleageth Austin Ep. 119. ad Ianuarium. But also for the confirmation of it saith it is deduced plainly by practise; adding that these two onely the day (of the weeke whereon Christ rose) and the Supper, are called the Lords, to shew that the word *Dominicum* is taken alike in both. Nay hee goes farther, as namely to alleage not onely practise but precept also for it; from the first of the Epistle to the Corin.

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cap. 16. 2. For albeit the Apostle there doth expressly constitute onely an order for collections for the poore on the day of their meeting, yet as *Piscator* observes, it cannot bee denied but that undoubtedly as touching the time of their meeting they were therein ordered also by *S. Paul*, as they were about the manner of celebrating the Lords Supper. And accordingly, *Paræus* in the very passage alleaged by *Gomarus*, doth take that place of 1 *Cor.* 16. 2. to notifie, that the very time of their meeting there specified, was by the ordinance of *S. Paul*.

Doctor *Lake* Bishop of *Bath* and *Wells*, in his *Theses de Sabbato*, *Thes.* 34. *The Apostles directed by Christs not only example, but spirit also, observed the same; witnesse in the Acts, S. Paul, S. John in the Revelation. 38. And from the Apostles the Catholique Church uniformly receaved it, witnesse all Ecclesiasticall writers. 39. And the Church hath receaved it not to be libera observacionis, as if men might at their pleasure accept or refuse it, 40. but to be perpetually observed to the Worlds end. For as God only hath power to apportion his time: so hath he power to set out the day that he will take for his portion. For he is Lord of the Sabbath, 8. Master Fox upon the Rev. 1. v. 10. professeth, that the observation of the Lords Day doth Niti autoritate institutionis Apostolica, depend upon the authority of Apostolicall institution. 9. Walæus dissert. de Sab. p. 172. we conclude (saith hee) this first day of the weeke, was by the Apostles put in the place of the Sabbath, and commended to the Church, not only by a power ordinary, competent to all pastors for the ordering of indifferent rites in their Churches; but by a singular power also; as who had the oversight of the whole Churches; and who as extraordinary Ministers of Christ, were by the holy Ghost, put in trust, that they might be faithfull, not only for the delivering of certaine precepts concerning faith, and manners, but also as touching upright ordering of the Church: that so it might be made known to all Christians every where what day in the weeke was to be kept, by vertue and Analogy of the fourth Commandement, least dissension thereabouts and (consequently) confusion might arise in the Church of God: and to this purpose hee alleageth *Beza* before mentioned; and *Gallesius**

Jesus, Calvins Colleague, on *Exod. 31*. This ordinance, to wit, that the Lords Day should be substituted in the place of the Sabbath, we have received (saith hee) not from men, but from the Apostles, that is, from the Spirit of God, whereby they were governed: and after he had proved this out of three places of Scripture, *Acts 20.7.* *1 Cor. 16.2.* *Re. 1. 10.* in the end hee, addes, For although we are not tied to the observation of dayes yet this necessary order must be observed, least confusion should be bred in the Church. 10. *Fayus* Calvins successor alleaged also by *Walæus* disput. 47. in. q. præcept. Justly therefore may we say, that the Apostles by the leading of the Holy Ghost for the seventh day of the Law, substituted the first day of the week, which was the first in the Creation of the first World. 11. *Hyperius* in. 1. *Cor. 16. 1.* The first day of the weeke in memory of the Lords Resurrection was called the Lords Day, the observation of the Sabbath being translated thereunto through the command of the Holy Ghost by the Apostles. 12. Adde unto these Master *Perkins* maintaining the same. That which he delivers of the Parliament in the dayes of King *Edward* the sixt, in that preamble of theirs concerning holy dayes, as left by the authority of Gods Word to the authority of Christs Church, by the discretion of the Rulers, and Ministers therof, as they shall judge most expedient to the true setting forth of Gods Glory, and edification of the people; I say that this should bee understood not of holy dayes onely, but of the Lords Day also, is a thing most incredible; neither doth hee offer to cite any parcell thereof to justify this so bold an affirmation; onely hee sayth, that by the body of the act it doth appeare; but what that is in the body of that act whereby this doth appeare, hee very judiciously conceales. How improbable is it, that Bishop *Andremes* would have opposed this Doctrine in the Starre Chamber, if a Parliament of Prelates, and that in the dayes of King *Edward* the sixt, had maintained it. For hee professeth, that these two onely, the Lords Day, and the Lords Supper are called the Lords, to shew that *Dominicum* is alike to bee taken in both—and takes upon him to shew that in the very Scripture, there is found a precept for observation of the Lords Day; And Bishop *Lake*

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in like manner professeth that it is not *Libera observatio*, but necessarily to be observed. Doctor *Fulke* answer to the *Rhemish Testament* was set forth in the dayes of *Queene Elizabeth*, and dedicated to her Majesty, therein on *Re. 1. v. 16.* hath hee delivered, that to change the Lords Day, and to keepe it on Munday, Tuesday or any other day, the Church hath none authority. For it is not a matter of indifferency, but a necessary prescription of Christ himselfe delivered to us by his Apostles. Was hee ever questioned for this? or was it ever knowne that the state of this Land excepted against it, for crossing the Doctrine of the Church manifested in a preamble to one of the Acts of Parliament, which I presume was never yet repealed; but leave we him to live on his own juice, and to please himselfe in his holinesse.



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



Come to consider somewhat in *Waleus*, whose dissertation of the Sabbath, from the first hath liked mee so well, and the spirit which it breathes throughout ; that I doe not affect to differ from him ; but rather heartily desire there may bee little or no

difference betweene us, and I hope in the end there will be found little or no difference of importance betweene us, especially in this point of the institution of the Lord Day whether it be divine or humane, and as for the originall institution of the Sabbath, namely as from the beginning of the World, and as touching the morality of one day in seven ; therein I concurre with him really and affectionately. And as touching the quality of the institution ; I approve his learned paines in vindicating those three places of the new Testament, *Acts* 20. 7. *1 Cor.* 16. 2. and *Ré.* 1. 10. from the interpretation that some give of them, to quash the evidence which they import for the observation of the first day of the weeke, commonly called the Lords Day, even in those primitive

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mitive and Apostolicall dayes of the Christian Church. And I joyne with him, pag. 167. in admiring, that after so many accurate prejudices of the reformed Churches, concurring in the same translation & interpretation of those places which we embrace; yet some should be found to take so unhappy paines, as to quash the evidence of them which they seem to us plainly to import. A manifest argument in my judgement, that the observation of that day, as in place of the Jewes Sabbath, in the very days of the Apostles, doth even convince their consciences, that it can savour of nothing lesse than Apostolicall institution; which, because they doe impugne, therefore they desire to impugne the use thereof as nothing so antient as to be received of the Apostles themselves. For consider, I pray, how should the converted Jewes come to change their Sabbath, if not by order from the Apostles themselves, whose doctrine it was that Christ came to set an end to all ceremonies? And as for the substitution of a day in the place of it, that all did joyntly concurre herein without any dependance of some upon the judgement of others; what strange strength of convicting evidence must there needs be in the resurrection of Christ, to draw them hereunto farre beyond Almighty Gods resting on the seventh day from his worke of creation? What could be devised to inferre greater morality by the very light of nature than this, which should be so forcible to move all to concurre herein, and that with the first. But if they received it, some from others, how improbable it is, that the Apostles should receive it from the Churches, and not rather the Churches from the Apostles? Then consider, we no where reade of any difference hereabouts among the Apostles, counting *Paul* amongst them, who received from the Lord after his ascension into heaven what he delivered unto others. How then came it to passe, that they all so throughly, and at the first, agreed herein? If, as having received it from the Lord, then the case is cleare, that it is of most Divine institution: But if onely as drawne hereunto by the consideration of Christs resurrection on that day, being guided by the Spirit of God infallibly to order as other things, so the time of Divine service, to prevent the danger of division and confusion upon just ground; even
this

this is enough to manifest the strength of evidence which the Lords resurrection carrieth with it, as to convince them, so to appoint, and to convince others of the reasonableness thereof, seeing all Churches did so universally and so carely yeeld thereunto, and since that time so constantly persevered therein. The resurrection therefore of Christ, is nothing inferiour to the Lords rest on the seventh to draw us to the sanctifying thereof: And the Apostles ordering it in this manner especially as his extraordinary Ministers, is answerable to the Lords Commandement for the sanctifying of the seventh, especially that very commandement by just analogie having force also in this: And albeit *Walaus* saith no more, pag. 174. of those three places, *Acts* 20. 7. *1 Cor.* 16. 2. *Apoc.* 1. 10. than that the whole Church reformed hath constantly gathered therehence *Dici Dominica usum*, the use of the Lords Day: yet both pag. 183. he doth manifestly imply the Apostles to have instituted it, where he saith, that *qua ab ipsis Apostolis instituta non sunt*, such things as have not beene ordained by the Apostles, were never in that manner observed in all Christian Churches throughout the world, as the observation of the Lords Day. And before, pag. 172. he concludes, that the first day of the weeke was by the Apostles substituted in the place of the seventh, and commended to the Church, and that *potestate singulari*, by singular power; and as they were extraordinary Ministers of Christ, put in trust by his Spirit, to be faithfull in giving Precepts (marke this well) not onely touching faith and manners, but also *de Ecclesia sua & recto ordine*, for the well ordering of the Church, and that in this particular, *what day of the weeke is to be observed by force and analogie of the fourth Commandement, to prevent dissention and confusion among the Churches.* And I am verily perswaded, that as many as stand for the Divine institution of the Lords Day would rest fully satisfied with this. *Austin*, I am sure, who is alleged by *Walaus* in the first place, as maintaining it to be of Christs institution, writes thus of it, *Serm. de temp.* 25 1. *Dominicum ergo diem Apostoli & Apostolici viri ideo religiosa solennitate habendum sanxerunt, quia in eadem Redemptor noster à mortuis resurrexit:* this being premised, let us come to the
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consideration of that which he delivers about the justification hereof, from pag. 152. where he acknowledgeth that among the ancient Writers and Doctors of the reformed Church, there have beene some who have referred the celebritie of this day to the fact and institution of Christ. At the first, by *Christ's fact* in this place I understood Christ apparitions to the Apostles, as they were assembled together on this day. But upon better consideration and ponderation of the passages alleged by him out of *Austine* and *Cyral*, I thinke rather that by *Christ's fact* he means Christ resurrection, or perhaps, both the one and the other. For the sentence taken out of *Austine* hath reference to the one, and that out of *Cyral*, to the other. And Doctor *Lake* Bishop of *Bath* and *Wells* in his *thes. 36. de Sabbato*, referres unto both; this first day Christ sanctified not onely by his resurrection, but by sundrie apparitions before his ascention, by sending them the Holy Ghost. But the latter seem to depend on the former. And therefore, that learned Bishop in his defence of that *Thesis 36.* writes thus: *I say not, that the Apostles imprinted any holinesse upon the first day of the weeke, it was Christ's resurrection that honoured that day; which I say the Apostles were to respect, not arbitrarily, but necessarily, you may perceive the reason in my Thesis; you cannot observe from the beginning of the world any other inducement to the institution of feasts but Gods worke done on the day.* Now, neither *Austin* nor *Cyral* speake of any institution made by Christ. *Eusebius*, I confesse, doth intimate such an institution, and *Gregory* the great, and so doth *Athanasius* seeme to expresse as much, and *Sedulius* after him; but I am apt to conceive that they meant no other thing hereby, than that the consideration of Christ's resurrection by the suggestion of Christ's Spirit, should move the Apostles to ordaine and establish the celebration of this day unto the Christian world. *Junius*, in my judgement, seemes to have no other meaning, when he professeth the cause of the change of the day to be the resurrection of Christ, and the benefit of instauration of the Church in Christ; it is true, he saith afterwards that the Lords Day succeeded the seventh, (*Christi observatione atque instituto, by Christ observation and ordinance*); but I understand thereby no other ordinance than

is bespoken by Christs resurrection on the day and observati-
on of the day. For anon he tells us, that the Lords Day was ob-
served, *Christi facti, exemplo, institutoq; Apostolorum, & vete-
ris Ecclesie observatione constantissima*; by Christs fact, example,
and by the ordinance of the Apostles; unlesse *instituto* there, be to
be referred to that which goes before, and ought to be distin-
guished from *Apostolorum* which comes after by a comma,
though it be not. But let this be the opinion of *Innius* and
Piscator, which, perhaps, we may meet with some more evi-
dence for than hitherto: Neither doe I see any necessity of
expressing concerning every thing they taught, that they re-
ceived it of the Lord; Neither doe I thinke fit to conclude,
that whatsoever they ordered, they ordered by Gods Com-
mandement. But consider, there is a great difference between
things ordered by them; some were concerning particulars,
others for the Church universall. Some ordered by them for
a certaine time, other things to continue to the worlds end.
The ordinance of the Lords Day concerned the whole Church;
and to this day no Church throughout the world hath
thought fit to alter it, a notable evidence that the Church
generally hath conceived it, as an ordinance of the Apostles
intended to continue to the worlds end.

The ingenuity of Master *Perkins* is to be commended, con-
fessing ingenuously, that hee proposeth his arguments not as
necessary, but as probable, onely to inferre the institution of
the first day of the weeke to be observed by Christians in place
of the seventh, I would those that oppose him would carry
themselves with the like ingenuity: nothing inferiour is the
ingenuity of Doctor *Waleus*, pag. 156. professing that this opi-
nion touching Christs institution of the Lords Day, seeing it
hath so great Divines as favourers thereof, is neither to be ac-
cused of novelty, nor easily to be despised as false, provided,
that they themselves doe not propose it as necessary, but as
probable, nor inveigh against such as are of another opinion
or condemne them. Now, let us see upon what grounds
he preferres the second opinion, making the institution of the
Lords Day to depend upon Apostolicall authoritie before it.
Therefore, first he urgeth, that the Apostles have given no ex-
presse

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preſſe commandement as being charged thereto by Chriſt, nor Chriſt himſelfe. In briefe, thus neither Chriſt hath any where in Scripture commanded it, nor doe the Apoſtles any where ſignify that hee did: I anſwer, the Apoſtles doe not uſe to ſignify that what they deliver in particular was given them in charge by Chriſt; ſometimes they doe, but this extends not to the hundreth part of that they doe deliver. And it may bee by *S. Iohns* calling it the Lords Day, compared with that which our Saviour delivers in the Goſpell, pray that your flight bee not in the Winter, nor upon the Sabbath day; and with the denomination of the *Jewes* Sabbath called in the Old Teſtament the Lords holy day, wee ſhall finde ſufficient intimation of Chriſts institution. Eſpecially conſidering that the queſtion is but of the circumſtance of a particular day; not of the proportion of time; and withall the analogy of the day of Chriſts Reſurrection to the day of the Lords reſt from Creation. And whereas the Doctour further ſayth, that it ſeemes not likely that Chriſt ſhould not command it, if he meant to binde us to the obſervation of any day, as a part of his worſhip and ſervice: Now I wonder what the worthy Doctour meanes to thruſt in the circumſtance, *as a part of Gods Worſhip*. If the Apoſtles might command it as he thinks they did, yet not as a part of Gods worſhip; why might not Chriſt command the obſervation of that day, yet not as a part of his worſhip? I am not perſwaded, that when God at the firſt ſanctified the ſeventh day, hee made the obſervation of that day a part of his worſhip. And it is ſtrange that the circumſtance of time ſhould bee an homogeneall part of Gods worſhip.

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

first or last or middlemost, this consideration in my judgement is of no moment. Only for the avoyding of dissention, & confusion we have neede of authoritative specification, and that God did not define at the first without congruous reason, to still all motion tending to alteration; and if we have as fayre evidence under the Gospell for our Sabbath, as the Jewes had for theirs; wee are by Gods goodnesse as much freed from dissension and confusion as they, and nothing the more engaged in superstition, as making the observation of the day a part of Divine worship; which never was but in the way of prefiguration of somewhat in Christ, which kind of pedagogy is now quite out of date, neither is there any place for it in the observation of the Lords day.

Doctor *Walaus* his second argument is, because those places of Scripture, *Rom. 14. Gal. 4. & Coloss. 2.* in which the Apostle takes away all difference of dayes can hardly bee reconciled with this opinion, or if Christ himselfe not by example onely, but by an ordinance commanded unto his Disciples the observation of this day, it cannot bee imagined as it seemes, that any liberty should now remaine in the observation of this day; for that which Christ hath determined is not left under Christian liberty any more then the observation of the seventh day from the Creation was left free to the Jewes; when God not onely by his example, but also by precept separated it from all other dayes to his service. To this I answer, 1. I finde no liberty at all left to the Church to change the day, by the Doctors owne grounds, for hee holds it to bee invariable p.168.

Secondly, Hee professeth the change of the day cannot bee attempted without the greatest scandall of the Church, p. 169. Now what sober Christian would affect liberty to bee scandalous? 3. others who acknowledge the observation of the day by Apostolicall institution, and withall to bee changeable and left to the liberty of the Church, doe withall maintaine that the Apostles did not command it as extraordinary Ministers of Christ: but Doctor *Walaus* p.172. acknowledgeth the institution of it made by the Apostles as Ministers extraordinary. 4. the Doctor pro-

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feſſeth that the Apoſtles were entrusted by the Holy Ghoſt to give precepts concerning the good government of the Church, and that in this particular caſe, to make knowne to all Chriſtians every where what day in the weeke ought to be kept holy, and that by vertue and analogy of the fourth Commandement, and withall to prevent diſſenſion and con- fuſion amongſt the Churches thereabouts. 5. and laſtly hee joynes the precepts concerning this with precepts concerning faith, and manners; and this hee doth without ſpeci- fying any the leaſt difference; nay, the word *precepts* is once propoſed as ſubſervient indifferently as to faith, and manners, ſo alſo to the well ordering of the Church, and that in this particular, of notifying unto all what day of the weeke is it to bee ſanctified to Gods Service. As for the places *Rom. 14. Gal. 2. & Coloff. 2.* I anſwer, that if wee made the obſervation of the day as it denotes a circumſtance of time, any part of Gods Service, or for ſome myſterious ſignification contained therein, then indeed wee ſhould carry our ſelves in contradiction to the places mentioned: but ſeeing we obſerve times onely out of reſpect to order and policy, which is neceſ- ſary for the edification of the Church; and God having always required one day in ſeven to be ſet apart for this, even when there was not ſo great need, nor had God manifeſted his love to mankind in ſuch ſort as in theſe latter dayes; and of our ſelves wee are to ſeek, of the particularity of the day under a fit proportion of time from the beginning of the World required, and hereupon were we left to our owne judgements, a way would bee opened to miſerable diſſenſion and con- fuſion; what cauſe have wee to bleſſe the Lord for marking out a day to us with ſuch notable characters to make it our Sab- bath, and to honour it by his appearance amongſt his Apo- ſtles when they were aſſembled together both that day, and that day ſenight after; as alſo by his Apoſtles to com- mend it, and eſta bliſh it in ſuch ſort, that for 1600. yeares the obſervation thereof hath continued unto this day? which order of the Apoſtles doth carry pregnant preſumption that it proceeded originally from the inſtitution of Chriſt. The neceſſity of the Church Chriſtian requiring the ſpecification

of the day for the preventing of diffension, and confusion as much as ever the necessity of the Jewish Church required the like; and over and above by reason of the fourth Commandement wee have now better evidence to conclude therefore the observation of the Lords Day, by the congruity that Christs Resurrection hath to the Lords rest from Creation; better means I say to conclude ours, then they without a Commandement to inferre the observation of their seventh: for still the day of the Lords rest is made the day of our rest.

Thirdly, that which is alleadged in the third place, that both ancient and late writers doe maintaine that wee celebrate the Lords Day, not as any part of Divine worship, nor as absolutely necessary. For the first of these wee willingly grant; for as much as wee conceive the observation of the 7th. by the Jewes was no otherwise a part of Divine worship, then as it was a ceremony and shadow, the body whereof was Christ prefigured thereby: and it is well knowne that no Christians observe it in any such Notion. But the observation thereof wee hold to bee absolutely necessary, and so doth Doctor *Waleus* in holding it to bee invariable, and that it cannot bee altered without the greatest scandall. And Doctor *Lake* Bishop of *Bath*, and *Wells* professeth it to bee not, *libera observationis*, but *necessaria*. And if it were free, then not to use this freedome at all doth manifestly give way to superstition in taking that for a thing necessary which is not, though not as touching the substance of Gods worship and service, yet as touching a circumstance thereof, such as is the circumstance of time. As for expresse precept, if hee meanes a precept expressely written, no man (I trow) ever stood for that, but if hee meanes a precept given by Christs expresse charge to his Apostles, no man that I have met with, saith more hereupon, then Doctor *Waleus* seemes to affirme himselfe; in saying that *they were entrusted by the Holy Ghost as extraordinary Ministers, that they should bee faithfull ad tradenda precepta, to give precepts of faith and manners, and of the good government of the Church, and right order, and particularly in this that might be known to all what day in the weeke was to be set apart for Gods service; both by vertue and ana-*

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logy of the fourth Commandement, and to prevent dissension, and confusion among the Churches; Neither doe we acknowledge any other celebrity of the day then this; and therefore doe no more affront *Hierome* then Doctor *Waleus* himselfe. As for festivall dayes in *Socrates*, and *Nicephorus*, I see no cause why as touching that they speake thereof, the Lords Day should bee comprehended under them: and as for apostolicall precept, concerning this Doctor *Waleus* is as expresse as any. And it is not credible to mee, that the Apostles should make such an invariable ordinance to the Church, and not bee verily perswaded that it was the Will of God the Father, and of God the Sonne it should bee so: whether manifested by Christs particular charge unto them; or by comparing Christs Resurrection with the Lords rest from the workes of Creation. Otherwise in my judgement they had never called that day the Lords Day.

Fourthly, he excepts against the argument drawne from Christs Resurrection; denying that therehence it follows that that day was to bee consecrated to God. But herein hee opposeth all the ancients; neither doe I thinke hee can alleage any one that doth not hereon build the observation of the Lords Day; which nuiverfall concurrence doth manifestly argue to be more then probable: *Austin* as *Waleus* alleadgeth him, professeth not as his peculiar opinion, but as he took it generally received without contradiction: *that Dies Dominicus Christianis resurrectione Domini declaratus est*; and that *resuscitatio Domini consecravit nobis diem Dominicum*. And *Athanasius* plainly takes notice of the analogy it hath to the fourth Commandement; (and analogy Doctor *Waleus* grants, and I wonder hee takes no notice of it here) by comparing the second Creation with the first Creation; and so Doctor *Andrewes* Bishop of *Winchester* professeth that the new Creation requires a new Sabbath, especially seeing the old must bee abrogated as ceremoniall: But the analogy I confesse may be differently shaped; *Athanasius* shapeth it thus, *that the Jewes Sabbath was the end of the first Creation; and that the Lords Day is a beginning of the second Creature*; to wit, as the day of Christs resurrection; in reference whereunto the

Apostle

Apostle saith, *Old things are passed, behold, all things are become new.* And I conceive reason to justifie *Arhanasius*, in making the beginning of the new creature to be our Sabbath, answerable to the end of the first creation, to wit, because the second creation hath no end in this world: Againe, *Adam* and *Eve* were made but the immediate day before the seventh, and the seventh he was to spend in rejoycing in Gods works; so Christs death was the worlds redemption; and immediately after, to wit, with Christs rising, it was as fit we should Sabbathize with God for joy of our Redemption. Otherwise the analogie (which Doctor *Walens* grants, but doth not explicate) may be conceived thus. The seventh day of the weeke was the Lords rest from the worke of creation, the first day of the weeke was the Lords rest from the work of redemption, in the morning thereof rising from his grave; and in respect of Christs resurrection on this day, what colour hath any other day of the weeke comparable hereunto, to make it fit to stand in competition with this. Yes, saith D. *Walens*, the Thursday may, and that in consideration of Christs ascension on that day; yet Doctor *Walens* well knowes, that that day of the week was never thereupon called the Lords Day, either by the Apostles, or by the Church, as the day of our Saviors resurrection was. Againe, consider Christs resurrection and ascension are to be computed but as one compleate motion; save that he was to stay some time by the way here on earth for the confirming of his Disciples faith, and giving them commission for preaching the Gospel, and order to wait at Jerusalem untill they were endued with power from on high to carry the glad tidings of salvation all the world over. So Christs dying and continuing under the power of death, is but one worke of Redemption. He confesseth, that Christs resurrection afforded an argument to the Church Apostolicall, to prefer this day before all others (very well, even before the day of his ascension) for religious assemblies, as all the ancients testifie. But it followeth not therefore, that Christ by this his fact did institute the same day to the same end. Now, this is a very strange phrase, by his fact on the day to institute the day to such an end. This well knowne facts doe not institute otherwise than as there-

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from may be concluded that such a day is to be kept; and in this sense he doth as good as confesse, that Christ by his fact, did institute; for the Apostolicall Church did hereupon preferre this day, as he confesseth all the ancients doe testifie. And did they not inferre this there-hence also, as most agreeable to the Will of God? Doctor *Waleus* proceedeth thus: *So God in the creation of the world rested the seventh day; but unlesse God had proposed this rest of his as an example, and confirmed it by precept, never had the Church of the old Testament beene bound as from heaven to the weekly observation thereof.* To this I answer, that the like may be said of the observation of one in seven; yet seeing God did command this proportion to the Jews, without any new commandement, we can inferre that surely God requires as good a proportion of us Christians. In like manner, seeing God commanded unto them the day of his rest from creation, we without any the like commandement, may better inferre that Christs resting day from the worke of Redemption ought to be our rest, than they could, that the seventh day ought to be their rest. 2. Man could not possibly have knowne how many dayes God was creating the world, so to know what day he rested, that they might conforme unto him in their rest; unlesse God had revealed it unto them; but supposing God had revealed it, and withall had called it his holy day, and it were knowne unto them that one day in the weeke must be set apart as Gods holy Day, in this case I appeal to every Christian conscience whether this were not sufficient to conclude that surely the day of the Lords rest, being his holy Day, ought to be the day of our rest, and our holy day. Now, thus the case stands with us Christians; we know what day our Saviour rose, having finished the worke of mans Redemption; we know the Jewes Sabbath is abrogated; we know the proportion of one day in seven remains still to be consecrated as an holy day to the Lord; we know the Lord prescribed to the Jewes for their Sabbath his resting day from the creation; which is called his holy day: And in like manner we know, that under the Gospel, the first day of the weeke being the day of our Saviours resurrection, is called by Saint *John* the Lords Day; as for Easter and Pentecost, the case

case is nothing like; those festivalls being not of single dayes, but of whole weeks, once in a yeere, yet this proportion we find betweene them and the weekly Sabbath. There are in a yeere seven times seven weeks, and a fraction lesse than halfe a seven; so that the memory of the creation was seven times in a yeere celebrated more than the memory either of their deliverance out of Egypt, or, of their reaping the fruits of the land of Canaan, the one farre surmounting the other, yet their Easter began the day of the yeere whereon they came out of Egypt. And Doctor *Lake*, Bishop of Bath and Wells, *Thef.* 41. *de Sabbar.* professeth, that *God sets out the day by the worke he doth on the day, the worke I say done, doth difference a day from a day:* and *Thef.* 43. *Now then, when God doth any remarkable worke, then will he be honoured with a commemoration day for that worke. If the worke concerne the whole, by the whole Church; and by a part, if it concerne a part:* and *Thef.* 44. *And his Will is understood often by his Precept; but when we have nos that, the practice doth guide the Church,* 45. *This is a Catholique rule, observed in the institution of all sacred feasts, both Divine and Humane,* 46. *The worke of the day is the ground of hallowing the day, whether it be weekly, monethly, or yeerely, as particulars evince in Scripture and history.* The very light of nature doth give testimony unto this, as appeareth by the common practice of the heathens; as to give some instance hereof, what is the originall of the observation of the Fryday, as a festivall day amongst Mahumetanes? surely this; on that day *Mahomet* fled from Mecha to Jethrib, and so that day is accounted the first day of his kingdom, and from thenceforth it was ordained to be the first day of their yeere and of their weeke. So then the Will of God, in the judgement of this reverend Divine, is manifested not onely by Precept, but by his Worke. And yet I know none speaks more of Precept in this particular, than Doctor *Walens*, as I have often alleged him, pag. 172.

Fifthly, I grant *Iunius* went too farre, in affirming that Christ did observe the same every weeke betweene his resurrection and ascension; but neither doth the contrary appeare by Scripture; undoubtedly the two first he did, and it is not manifest that the three following he did not; and though

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*Cyri*l inferres here-hence the reasonablenesse of our Christian assemblies on this day, yet wee doe not; but as Doctor *Waleus* concludes that which hee concludes not from any one place, but from many places together, that do we; Neither is it any thing to the purpose that Doctor *Waleus* observes of Christs appearing on other dayes, as *Ioh. 21. 24.* once, which was at a fish meeting. And as little materiall is it, that at such other times of his meetings he spake of the kingdome of God.

Sixthly, On like sort Christ sending down the Spirit on his Apostles on the day of Pentecost, hath not so much force considered alone, but onely in a conjunct consideration with Christs resurrection on that day: And like as after his death he arose on that day manifesting himselfe mightily thereby to be the Sonne of God, so after his ascension into heaven, he came downe by his Spirit on that day, the seventh, first day of the weeke after his resurrection, manifesting thereby as *Peter* signifieth that he had obtained the dispensation of the Spirit. We doe not say the Spirit was on the day of Pentecost sent downe, because it was the Lords day; But being sent down on that day, as the Law is confessed to have beene delivered on that day, this tends to the marking out of that day more and more, for manifestation of the power of Christ. That day they receiving power from on high by the descending of the holy Ghost upon them, whereby they were inabled to preach the Gospel. And that day of the weeke which is set apart for Divine service as our Christian Sabbath; as that day whereon the Holy Ghost doth ordinarily come downe upon his servants in the ministerie of his Word, and celebration of the Sacraments, and putting up of our joynt prayers unto him for the sanctifying and edifying Christ body which is the Church: and even in this respect that day hath a farre better congruitie to the day that is to be set apart for Divine service, than any other day in the week besides. The day of his ascension he departed from them as touching his presence corporall, but on the day of Pentecost he came downe upon them as touching his presence spirituall; and so he doth still in our Sabbath exercises on the Lords day, though not in so extraordinary a manner, yet no lesse effectually to that edification and sanctification of our soules.

Seventhly,

Seventhly, And whereas some urged that if Christ himselfe had not instituted this day after his resurrection, the most Primitive Church should have beene left destitute of a certaine day of Gods worship, to wit, from the time of Christs resurrection to the first consecrating of the Lords Day, which they take to be absurd, and I confesse, it seems unlikely that the Apostles tooke upon them to order ought untill they received the Spirit on the day of Pentecost, that being the day they were to receive power from on high, to execute the commission given them, *Mat. 28. 19.* to teach all nations; till which time they gathered no Churches. For the strengthening the former reason, it is added; That the Jewes Sabbath was now abolished by Christs death and resurrection. This I doe not deny, but the Apostles might very well be ignorant hereof as yet, as not having received the Spirit as yet; yea, & after the receiving it, we find they challenged *Peter* for going to the Gentiles to preach the Gospel, *Acts 11.* to this argument some answer, as *Walens* saith, that the daies between Christs ascension and the coming downe of the Holy Ghost upon them, were spent in continuall meetings of the Apostles and other Disciples. But from the day of Pentecost, the Lords day thenceforth observed. This answer reacheth not unto the daies interceding betweene Christs resurrection and his ascension. And when I consider *Bishop Lake* his discourse, grounded, as he professeth, upon universall observation (and which I find no reason to resist) namely, *that the worke of the day commends the day*: If ever any day deserved to be festivall to any, surely the day of our Saviours resurrection deserved to be festivall unto them, to joyce in the Lord thereon, according to that of the Psalmist, *This is the day which the Lord hath made, let us be glad and joyce therein*; the ancient Fathers accommodating the place thereunto. The two verses immediately preceding, carrying in the forehead of them a manifest relation unto Christ as the proprietary of their meaning. 22. *The stone which the builders refused, is become the head of the corner.* 23. *This is the Lords doing, and it is marvellous in our eyes.* Now when was this manifested, namely, that *the stone which the builders refused became the head of the corner*, but by Christs resurrection

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Resurrection from the dead, being thereby mightily declared to bee the Sonne of God. *Rom. 14.* and was there ever worke more marvellous in the eyes of Gods Servants, then the Resurrection of Christ, especially considering the disconsolate condition of his Disciples? *Luke 24. 21.* *We trusted it had beene he, that should have delivered Israel.* The women departed from the Sepulcher, though with feare, by reason of the consternation received from Angelicall presence, their countenance being like lightning, yet with great joy by reason of the newes they heard from them of Christs Resurrection; upon the noise whereof (for they were commanded to carry word of it to his Disciples,) the Apostles as it seemes were gathered together; and in the evening after hee had shewed himselfe to his Disciples going to *Emmaus*, Christ presented himselfe in the midst of them. Eight dayes after they were met together, and *Thomas* with them who being absent the time before, gave out speeches of peremptory incredulity concerning his Resurrection; therefore then and not till then also the doores being shut, Christ came before them, and calls unto *Thomas* to see his hand, and to put his finger into his side. These apparitions of our Saviour twice on the first day of the weeke might well adde somewhat to the confirmation of them in the festivity of this day; and howsoever betweene his ascension, and the day of Pentecost they had their meetings, yet how improbable is it they should put no difference; betweene such a festivall and other dayes of the weeke. A second answer *Walsius* gives, namely that others say, that from the day of Pentecost it was not necessary that the Lords Day should bee observed: but that at the first the Apostles together with the Jewes observed their Sabbath not as a ceremony of the Old Testament, but as a free circumstance of divine worship, as for a while they retyened Circumcision and difference of meats; which they gave over, after the Jewes were found obstinately to refuse the Gospell. So that in these mens judgements the Lords Day was no festivall to the Apostles, till by occasion of the Jewes obstinatnesse, a proper occasion for the institution of a new festivall. And give mee leave to differ from them in yoking Circum-

Circumcision and difference of meats with the Jewes Sabbath, neither of them prefiguring Christ as to come, like as the Jewes Sabbath did, prefiguring his rest that day in the grave; as the ancients have conceived it, without any contradiction that I know. Had they permitted sacrifices for a time, their comparison had beene more congruous. I see no reason to withhold me from concurring with *Austin*, and in him with all the ancients, for ought I know to the contrary, that *Dies Dominicus Resurrectione Domini declaratus est Christianis, & ex illo cœpit habere festivitatem suam*, yea with the very words of Scripture *Psal. 118. 22. The stone which the builders refused is become the head of the corner 23. This is the Lords doing, and it is marvellous in our eyes. 24. This is the day which the Lord hath made we will rejoyce and be glad in it.* Neither is it credible to mee that the Apostles were ignorant of it or of its application, to the day of Christs Resurrection, from the very day thereof. *Herebachius* upon these words, *Hæc dies quam fecit dominus*. They are (saith hee) the words of the people exulting in the Kingdome of *David*, most of all of the glorious Resurrection of Christ, which of all others was most glorious to mankinde: as whereon Christ redeemed us in a triumphant manner, from the Tyanny of Satan, and from everlasting death, and restored unto us everlasting righteousnesse. *Arnobius* interprets it of the Lords Day.

Eightly, the last argument, and which hee acknowledgeth of greatest moment is that, which is taken out of *Apoc. 1. 10.* Where the first day of the weeke is called the Lords Day, whence they conclude, that it is of the Lords institution. And indeed *Doctor Andrewes* Bishop of *Winchester* in his *Starre Camber* speech professeth, that this denomination is given onely to the first day of the weeke, as called in Scripture the Lords day, and to the Sacrament of the body and bloud of Christ, as called the Lords Supper, and that to shew that the word *Dominicum* (the Lords) is to bee taken alike in both. In the same senie wee call the Prayer which our Saviour taught his Disciples the Lords Prayer. But let us heare *Walaus* his answer, that we may consider it. This consequence (saith

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(saith hee) is not necessary, for it may bee called the Lords, not onely that which is of his institution, but even that which is made to the remembrance, or in the honour of him, or for his worship, as the ancients speake, as the altar of the Lord, and feast of the Lord are often so called. And that in this sense it was taken of the ancients it appears by this, that the ancient Fathers both *Greece* and *Latine*, called *Temples* by the name of *Dominica*, and *Κυριακή*. That which wee urge is the language of the Holy Ghost, now throughout the holy Scripture, it is not the language of the Holy Ghost, to call either Altars the Lords Altars, or Feasts the Lords Feasts, but such as are of the Lords institution. Neither doe the fathers (in my observation) call the first day of the weeke the Lordsday otherwise then in reference to Christs Resurrection, as the cause of the festivall nature thereof. Temples indeed they call *Κυριακή* as consecrated to the Lord; but the denomination is not to distinguish it from other Temples; as the Lords Day hath its denomination to distinguish it from other dayes. But the day of Christs Resurrection being called the Lords Day not as such a day in the year, but as such a day in the weeke, this to my understanding doth manifestly inferre the succession of it into the place of the Lords day of the weeke amongst the Jewes. Both ancient and moderne Divines doe hold it lawfull to consecrate other dayes to the service of God, such as wee usually call holy dayes. But never any man (I thinke) was found that durst call any of them *Diem dominicum* the Lords Day. Adde to this, wherefore doth our Saviour say, that the sonne of man is Lord of the Sabbath, but plainely to conclude herence, that hee can dispense with it, hee can abrogate it, and bring another into the place of it? and none hath power for this but hee who is Lord of the Sabbath:

Lastly, when he saith, pray that your flight be not in the winter nor on the Sabbath day, what is the reason hereof, but *religio Sabbati*? as all confesse *the religious observation of the Sabbath*; and did they understand any other religion of the Sabbath but as from Divine institution? Now the time concerning which our Saviour delivers this, now about the de-

destruction

destruction of the Temple by *Titus*, after that no other Sabbath but of the Lords Day, was generally established in the Churches. Sect. 6.

Last of all, for the third, and last conclusion, that still the Church hath power to change the day our Doctor in the 7. Section, bringeth in *Bullinger, Bucer, Brentius, Ursinus,* and *Chemnitius, aliisque nostris* with divers others not named particularly, as they are which thinke no otherwise thereof then *Calvin* did, and shewes by what distinction *Suarez*, though otherwise no friend unto the men, doth defend their Doctrine. Pref.

Now as the doctrine was, such also is the practise of those men and Churches, devoid of any the least superstitious rigour, esteeming it to bee a day left arbitrary, and therefore open to all honest exercises and lawfull recreations; by which the mind may bee refreshed, and the spirits quickened. Even in *Geneva* it selfe according as it is related in the enlargement of *Boterus* by *Robert Johnson*, all honest exercises, shooting in pieces, long Bowes, crossebowes, &c. are used on the Sabbath Day, and that both in the morning, before and after Sermon; neither doe the Ministers finde fault therewithall, so that they hinder not from hearing of the word at the time appointed.

Dancing indeed they doe not suffer; But this is not in relation to the Sunday, but the sport it selfe, which is held unlawfull, and generally forbidden in the French Churches: which strictnesse as some note, considering how the French doe delight in dancing, hath beene a great hinderance to the growth of the reformed religion in that Kingdome.

The Doctor indeed saith, that *Calvin, Bullenger, Bucerius, Brentius, Chemnitius, Ursine* and others of the reformed Churches affirme, that still the Church hath power to change the Lords Day to some other; but hee neither cites their words, nor quotes any place out of their writings. And as for *Calvin*, whom this Prefacer proposeth as chiefe, and the rest as thinking no otherwise thereof, then hee did; I make no doubt but the passage in *Calvin* is *instit. 2. cap. 8. sect. 34.* Exam.
where

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where thus he writeth, *Neq̄, sic tamen septenarium numerum no-
ror, ut ejus servituti Ecclesiam astringerem, I doe not so regard
the number of seven; as to tie the Church to the servitude there-
of; which considered in it selfe, might intimate that in his
opinion, it is indifferent whether wee keepe holy one day in
seven, or one day in foureteene; but the words immediately
following doe manifest his meaning to be farre otherwise, as
namely, that we are not so tied to a seventh, but that we may so-
lemnize other dayes also, by our holy assemblies. For thus it
followes, *Neq̄, enim damnavero qui alios conventibus suis solen-
nes dies habeant. I condemne not them that keep other dayes holy:*
will any man suppose that some there were, well knowne to
Calvin, who kept other dayes solemn, and not the Lords Day;
and that these men *Calvin* would not condemne? And *Goma-
rus*, who is most opposite to us in this argument, professeth, that
seeing not onely a time, but a sufficient proportion of time is to
be set apart for Divine service, therefore we must now under
the Gospel, allow rather a better proportion of time for Di-
vine service than a worse. And in this also *Rivetus* rests, in
his answer to the first argument of *Walaus*, contending for
one day in seven, as necessarily to be allowed to the wor-
ship of God. For *Bullinger*, I know not where to seeke that
which the Doctor aims at. As for *Bucer*, I have shewed be-
fore out of him, that the Lords Day was by the Apostles them-
selves consecrated to Divine actions; which ordinance the
antient Churches observed most religiously, and that one of the
chief causes hereof was, that they might celebrate the memory
of Christs resurrection, which fell out on the first day of the
weeke; of power to abrogate this day left unto the Church
he saith nothing, but to the contrary rather, that all they who
desire the restoring of Christs Kingdome, ought to labour, that
the religion of the Lords Day may be soundly called backe and
be of force. Yet (saith he) it is agreeable to our piety to san-
ctifie other festivalls also, to the commemoration of the Lords
chiefe workes, whereby he perfected our redemption as the day of
his incarnation, nativity, the Epiphany, the passion, the resurrec-
tion, ascension and Pentecost. And the place which Doctor *Rivet*
explic. decal. pag. 189. col. 2. allegeth out of *Bucer* in *Mat. 10.**

De reg. Chr.
lib. 1. cap. 18.

to prove that he maintained the day to be alterable, is nothing to the purpose, and as little doe they make for it which hee allegeth out of *Musculus*. To find out what *Chemnitius* saith hereupon, I turne to his *Examen* of the counsell of Trent, concerning festivalls; There *pag. 154. col. 2.* he saith, that Christ, to show that he kept the Jewes Sabbath freely, and not of necessitie; against the opinion of necessity, touching the abrogation of the Mosaicall Sabbath, hee taught both by word and deed. By word, in saying, that the *Sonne of man is Lord of the Sabbath*; and by his deeds, as in healing on the Sabbath day, and defending his Disciples in plucking the eares of corne. Now, hereby I take it to be manifest, and acknowledged by *Chemnitius* that none hath power to abrogate the Sabbath, but he that is Lord of the Sabbath. And seeing even Christians were to have their Sabbath, as appeareth by those words of our Saviour, *pray that your flight be not in the winter, nor on the Sabbath day.* which is delivered of the time about the destruction of the Temple by *Titus*; at what time *Paul* had suffered martyrdom divers yeeres before, by whose writings it doth appeare that the Lords Day was kept in place of the Jewes Sabbath, both by the practice of the Apostles, and the Churches of Galatia and Achaia, as *Chemnitius* acknowledgeth from the force of those places, *Acts 20. 7. 1 Cor. 16. 2. and Apoc. 1. 10.* in the next columnne it followeth, that the Lords Day was the Christian Sabbath, and so to this day continueth, and consequently, that none hath power to alter it; but hee that is Lord of the Sabbath, which is Christ himselfe, it being accordingly called the Lords Day. Therefore if any pretend that Christ hath delegated this power of his unto the Church, it stands upon them to make it good. But *Chemnitius* proceeds, *pag. 155. col. 1.* and shewes how the Apostles at the first tolerated their weak faith, who without superstition observed dayes Mosaicall, *Rom. 14.* and that such as were stronger in faith, after the abrogation of the old Testament, judged all dayes to be equall in themselves, and none more holy then another. We willingly grant as much, and adde the reason hereof; to wit, because the holinesse of the day preferred before his fellows consisted in some mysterious signification which had reference

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ference unto Christ as to come; all which kind of shadowes, the body being come, are now vanished away. Hee proceeds, saying. The Apostles also manifested by their example that in the new Testament it was free to come together, either every day, or what day soever they thought good, to handle the Word and Sacraments; and to the publique or common exercises of piety. So the Sabbath day, and other festivall dayes they taught. All this wee willingly grant, but here-hence it followeth not, that one day of the weeke was not of more necessary observation for the exercises of piety than another. Farther (saith he) that they might manifest that the exercises of Ecclesiasticall assemblies were not tied to certaine dayes: they daily persevered in the doctrine of the Apostles, and in breaking bread, *Act. 2.* and *5.* and *1 Cor. 5.* Now we willingly acknowledge that we Christians are not so bound to one day in the weeke, as namely, to the Lords Day, as that we may not have our holy assemblies more often than once, but onely so, that we may not keep them lesse often, nor omit the celebration of the Lords Day: like as the Jews might not omit the celebration of their weekly Sabbath, though sometimes many dayes together besides were kept holy by them. So we Christians also having our Sabbath as our Saviour signified we should have when he said, *Pray that your flight be not in the Winter, nor on the Sabbath day;* which Sabbath of ours, wee keepe on the Lords Day; though we may keep other days holy, yet we may not omit this; and if any shall take upon them to alter this Sabbath, we may be bold to demand of them *quo warranto,* by what warrant from the Lord of Sabbath? But *Chemnitius* proceeds thus: *Now, whereas afterwards the false Apostles did so urge those free observations of the Mosaicall Sabbath, and other feasts; as by law, and with opinion of necessity, as to condemne their consciences who observed them not. Paul forbad the observation of them.* All which we willingly acknowledge, but that here-upon they began first to ordaine another day in the weeke for their Ecclesiasticall assemblies and exercises of piety, which yet *Chemnitius* proves not, I leave it to the indifferent to judge; by comparing his opinion with that of *Austins*, who professeth, as *Chemnitius* well knew, that the Lords Day was declared

clared unto Christians by the Lords resurrection, and from thence began to have its festivity, alleged by Chemnitius himselfe, p. 156. especially considering the reason moving thē hereunto, which Chemnitius confesseth to, have been on that day the Lord rose from the dead. And seeing all festivals, as Bishop Lake observes, have beene observed in regard of some great worke done on such a day for the good of man; whether ever any day brought forth a more wonderfull or more comfortable worke to mankind than the first day of the weeke, which was the day of our Saviours resurrection from the dead, let the Christian world judge. This day Chemnitius saith, seems to be called by Saint John the Lords Day; which appellation all antiquity did afterwards retaine and use: yet notwithstanding (saith he) we doe not read that the Apostles did impose upon mens consciences in the new Testament the observation of that day by any Law or Precept; but the observation was free; for order sake. Let us duly weigh and consider this, together with the reasons following: Calvine distinguisheth the observation of a day for order sake, and the observation of a day for some mysterious signification sake; had Chemnitius thus distinguished, we would have subscribed thereunto, and confessed, that now a dayes wee observe no day for any mysterious signification sake, but onely for order sake. And thus under the Gospel wee are freed from observation of daies for mysteries sake; not free from observation of one certaine day in the weeke for order sake. As for his phrase of imposing the observation of the Lords day upon mens consciences; this phrase is most improper and unseasonable; in this case; it is onely proper and seasonable in case the thing imposed be of a burthenome nature, like unto that Saint Peter speakes of, Acts 15. 10. saying, Now therefore, why tempt yee God to lay a yoke on the Disciples neckes which neither our Fathers nor we were able to beare? Such indeed was the yoke of circumcision; which provoked Zippora (according to common opinion) driven to circumcise her sonne to save her husbands life, to throw the fore-skin at her husbands feet calling him a bloody husband for urging her thereunto. But what burthen is it (saye unto the flesh) to rejoyce in the Lord; to sabbatize with him, to walke with him in holy meditation? Was it no

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burthen to the godly Jewes to consecrate one day in seven to the exercises of Piety under the Law ; and shall it bee a burthen to us in the time of the Gospell ? Or can it bee conceived to bee a greater burthen unto us to keepe our Christian Sabbath on the Lords Day ; then on any other day of the weeke ? was there ever any day of the weeke markt out unto us with a more honourable or more wonderfull worke to draw us to rejoyce in the Lord thereon ; then the first day of the weeke wheteon our Saviour rose by his Resurrection to bring life and immortality to light ? yet we confesse we reade of no Law nor Precept for this in the new Testament, but, we reade that ever under the Gospell wee must have a Sabbath to observe, *Math. 24. 20.* And wee know, and *Chemnitius* knew full well, that it belongs to the Lord of the Sabbath to change it, and consequently to ordaine it ; and that it was changed, and the Lords Day observed generally in the Apostles dayes, none that I know makes question of ; and how could thi bee, but by the Apostles ordinance ; and is it likely they would take upon them this authority without a calling ? And why should that day of the weeke (and not that day of the yeare) bee called the Lords Day, if not for the same use under the Gospell that the Lords Day, was of under the Law, especially that day under the Law (which was the Jewes Sabbath) being now abrogated ? and lastly wee finde it manifestly spoken of the day of Christs Resurrection, *Psal. 118. 24. This is the day that the Lord hath made, let us rejoyce and be glad in it:* yet lastly wheras *Chemnitius* will have it free, and hee hath already manifested that hee speakes of it in this sense, as not to be so tied to this day, but that we may observe other dayes ; wee willingly grant that in this sense it is free. Now let us consider his reason following. *For saith hee, if we are freed from the Elements, which by God himselfe in the old Testament were ordained, and commanded, how should we be tyed by the decrees of men ?* But alas this reason of his hath no proportion : the Elements hee speakes of were but shadowes the body whereof is Christ, and now Christ is revealed, they were wont to bee called not onely *Mortua* but *mortifera*. Yet the observation of one day in seven still continues

to bee the Commandement of God delivered not to *Moses*, as ceremonies were, but by word of mouth proclaimed on mount *Sina* ; and naturall reason suggests unto us that wee must allow unto Gods service as good a proportion of time under the Gospell, as hee required of the Jewes under the Law. Now if one day in seven must bee set apart in common reason, what day is to bee preferred for this before the Lords Day, the day of Christs rest from the worke of redemption in suffering the sorrows of death; as the day of the Lords rest from the Creation was appointed to the Jewes for their Sabbath; And this Resurrection of Christ bringing with it a new Creation ; Shall wee preferre the Saturday the Jewes festivall before it, shall wee preferre the Friday the day of the Turkes festivall before it ? shall wee affect power and liberty to make any other day in the weeke the Lords holy day, rather then that the Word of God commends unto us for the Lords Day in the titne of the Gospell ?

This I suppose may suffice for answering the rest also, whensoever their suffrages shall bee brought to light, for I presume none of them hath sayd more then *Chemnitius* hath done. *Azorius* the Jesuite professeth of two things in this argument, that they are most agreeable to reason. First, that after six worke dayes one entire day should bee consecrated to God, 2. that the Lords Day should bee it. Doctor *Fulke* in answer to the Remish Testament professeth that *to change the Lords Day and keepe it on Munday, Tuesday, or any other day, the Church hath no authority. For it is not a matter of indifferency, but a necessary prescription of Christ himselfe delivered to us by his Apostles.* This was printed in the dayes of *Queen Elizabeth* and dedicated unto her Majesty ; what Bishop as governour in this Church of *England* hath ever beene known to take exception against this ? Doctor *Andrewes* (Bishop of *Winch. ster*) in his starre Chamber speech in the Case of *Traske* professeth that the Sabbath (to wit of the Jewes) had reference to the old Creation, but in Christ we are new Creatures, (As the Apostle *S. Paul* speakes) a new Creation, and so to have a new Sabbath. And this he saith is deduced plainly.

1. by practise,
2. by precept,

that these two onely, the first day

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of the weeke; and the Sacrament of the Supper are called the Lords, to shew that Dominicum (the Lords) is alike to be taken in both: So that give power to the Church to alter the one, and you may aswell give power to the Church to alter the other. He shewes also, it was an usuall question put to Christians, *Dominicum servasti?* Hast thou kept the Lords Day? And their answer was this, *Christianus sum, intermittere non possum.* I am a Christian, and I cannot intermit it. Lastly, he allegeth the Synod of Laodicea, *Can. 29.* acknowledged in that of Chalcedon, 133. that Christian men may not Judaize, not make the Saturday their day of rest, but that they are to worke on that day, giving their honour of celebration to the Lords Day. Doctor Lake, Bishop of Bath and Wells in his Thesis of the Sabbath—39. *The Church hath received it (the Lords Day) not to be libera observationis (of free observation) as if men might at pleasure, accept or refuse it, 40. But to be perpetually observed to the worlds end: For, as God onely hath power to apportion his time: so hath he power to set out the day that he will take for his portion. For he is Lord of the Sabbath, 46. The worke of the day is the ground of hallowing the day, whether it be weekely, monethly or yeerely, as particulars evince in Scripture and History. 47. No man can translate the works, therefore no man can translate the day. This is an undoubted rule in Theologie. Adde unto these Iunius and Piscator, who maintaine the subrogation of the Lords Day into the place of the Jewish Sabbath, to have beene made by the ordinance of Christ; and Beza acknowledgeth it to be traditionis Apostolica & verè divina.* Doctor Brownde in his Treatise of the Sabbath, *lib. 1. pag. 47.* having recited the opinion of Iunius, referring the institution of the Lords Day to Christs ordinance, as who rose from the dead on that day; addeth hereunto after this manner. *Like unto the which, because nothing can ever fall out in the world comparable unto it in glory and power; therefore this day must continue in his first honour of sanctification unto the end of all things, and no day be set up like to it, or it changed into any other day, lest the wonderful glory of that thing be darkned, and the infinite power of it weakened, I meane, the glorious and mighty worke of our redemption,*

on which by the sanctification of this Sabbath is commended unto us, and we by keeping that holy still, doe commend it to our posterity. And this is it that is alleged as a reason of the observation of this day in the Apostles constitutions: It is called the Lords Day, because it declares unto us Christ crucified and raised up againe, and it is worthily commended to be kept as the Lords Day, that wee might give thanks unto thee, O Lord Christ, for all these benefits: for, say they, there is that grace bestowed upon us by thee; *Qua sua magnitudine omnia beneficia obscurat*, which by the greatnesse, and, as it were, by the brightnesse of it doth obscure and darken all other. So that though the day was once changed upon these considerations, nay, they being such as they be, it could not but be changed: yet forsomuch as the like cause can never be offered unto men to move them to enter into this consideration, therefore the day must not onely not be changed any more, but it must not so much as enter in mens thoughts to goe about to change it. And therefore I doe so much the more marvel at him, who saith, That the keeping holy of the Lords Day is not commanded by the authority of the Gospel, but rather received into use by the publique consent of the Church: And a little after; The observation of the Lords Day is profitable, and not to be rejected; but yet it is not to be accounted for a commandement of the Gospel, but rather for a civill ordination. And that the Church might have appointed but one day in ten, or foureteene for the publique rest and Gods service. Lastly, Master Perkins maintaines the same (not to mention Doctor Willet,) and that by divers reasons, in his cases of conscience, which, because they are modestly answered by Doctor Rivet, in his commentary upon the Decalogue, I thinke good in this place to take them into consideration.

Const. Apost.
1.7. c. 37.



A FOVRTH
DIGRESSION
 MAKING GOOD M^r. PERKINS
 his Arguments for the Divine institution of the Lords
 Day, against the answer made unto them by
 Doct^r RIVETS.

Perkins.



Heir first Argument saith he, is taken from the appellation of the Lords Day; I suppose, saith Master *Perkins*, it is called the Lords Day, as the last supper of Christ is called the Lords Supper for two causes. First, as God rested the seventh day after the creation, so

Christ having finished the worke of the new creation, rested on this day from the work of Redemption. Secondly, as Christ did substitute the last supper in roome of the passeover, so hee substituted the first day of the weeke in roome of the Jewes Sabbath. to be a day set apart to his owne worship. To this

Rivet. Answ.

Doct^r *Rivet* answereth after this manner. First, hee denies that there is the same reason of the Lords supper & the Lords Day, and that for two reasons; first because we have a manifest institution thereof, and Christs Precept for the observing of it. Not so of the Lords Day. Secondly, if there were a Precept for keeping the Lords Day, yet were it Ecclesiasticall and so mutable. For men may choosẽ daies for the worship of God, as touching the particularity of this day or that. But the institution of the Sacraments is of Divine authority by the consent

consent of all. To this I reple that Doctor *Rivetus* corrupts Master *Perkins* his answer in the proposing of it; for he sayth not the same is the reason of the Lords Supper, and of the day wh'ch wee call the Lords Day; but supposeth, and that most modestly, that either of them being called the Lords, they are called so in the same Notion. That like as the Lords Supper is so called because he instituted it; so the first day of the weeke is called the Lords Day, because hee instituted the observation of it. And this Doctor *Thysius* colleague to Doctor *Rivetus* maintaines as well as Master *Perkins*, and Doctor *Andrewes* Bishop of *Winchester* in his speech against *Traske*; saying that both these, to wit the first day of the weeke, and Christ last Supper are called the Lords, to shew that *Dominicum* (the Lords) is alike to bee taken in both. For what reason can bee given why the day of Christs Resurrection, not according to the day of the yeare wherein hee arose, but according to the day of the weeke wherein hee arose, should bee called the Lords Day, but to signifie, First, that it was to succeed in the place of the Lords Day under the law, which was the Jewish Sabbath. 2. And that it was the good pleasure of God and not of man, onely that it should bee consecrate to his service. For consider, wee have many other dayes consecrated by the Church unto Divine service, which yet were never called the Lords Dayes; And the Lords Day and the Lords feasts in the Old Testament, and in the language of the Holy Ghost are no other then such that are of the Lords institution. Secondly, Doctor *Rivetus* omits the maine force of Master *Perkins* his argument, or at least slightly passeth it over, which is this. *As God rested the seventh day after the Creation, so Christ having ended the worke of the new Creation rested on this day from his worke of redemption.* *Athanasius* of old considers a first and a second Creation; and so accordingly a first and a second Sabbath: our Saviour himselfe speakes of a Christian Sabbath, *Math. 24. 20.* and what should that bee but the Lords Day under the Gospell? And *Beza* and *Iunius* and Bishop *Andrewes* worke upon the same. And I wonder that men should thinke the Sabbath should bee altered, and another brought into the place of it by any

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other authority then of him who is Lord of the Sabbath. And as Bishop *Lake* observes in all feasts both Divine and humane that wee reade of in Scripture, the worke of the day was the ground of hallowing the day. And never was known to the World a more wonderfull worke in the way of grace, and mercy, then Christs Resurrection from the dead, manifesting thereby the redemption of the World as then wrought by him. How doth Christ take upon him to alter the Sacraments but as Lord of the Sacraments? and apparently he shewes that upon the same ground hee takes upon him power to dispense or change the Sabbath, as hee is Lord of the Sabbath. But what is his ground to deny the parity of reason here? meereley his owne prejudicate conceit *that the obligation of the Lords Day, is not so great as the observation of the Sabbath.* The contrary whereunto (saith he) *omnes refugimus* we all avoyd. But who and how many are those all? what one of the ancients can hee produce to have thought as hee thinks? Hee may as well say according to the current of his private opinion, that wee under the Gospell are not as much bound to the observation of one day in seaven as the Jewes were under the Law. It is true, that rigorous rest enjoyed to the Jewes wee utterly disclaime as well as hee; againe the circumstance of the day wee make no part of Gods worship nor to have any mysterious signification, as the Sabbath had to the Jewes. Wee acknowledge no other use of this day then for order and policy sake; in which case wee judge it farre better the Lord should prescribe it, then wee unto our selves, least if there were twenty dayes in the weeke, there would bee twenty differences amongst Christians about the setting apart of one day in the weeke for Divine Service.

Perkins

2. Master *Perkins* his second argument is this, *The Church of Corinth every first day of the weeke made a collection for the poore, 1 Cor. 16. 2. and this collection for the poore in the primitive Church followed the preaching of the Word, Prayer and the Sacraments as a fruite thereof, Acts 2. 42. and Paul commands the Corinthians to doe this as he had ordained in the Churches of Galatia: whereby he makes it to be an Apostolicall, and therefore a Divine Ordinance. Tea that very Text doth in some part*

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manifest thus much, that it is an ordinance and institution of Christ that the first day of the weeke should be the Lords Day. For Paul commandes nothing but what he received from Christ. Seēt. 6.

To this Doctor Rivetus alledgeth the answer of Doctor Prideaux, demanding how that we contend for his inferred herehence? we answer, the generall practise of the Church in the Apostles dayes argues it manifestly, that this order was established by the joynt consent of the Apostles; otherwise it is incredible it should have beene so universally received, and persevered in as it hath beene to this day. Secondly, whereas the Jewes Sabbath was by divine authority, the abrogation thereof and substituting another day in the place thereof could bee done by no lesse authority then Divine; which also wee conceive to bee fairely represented by the denomination of our Christian Sabbath, S. Iohn calling it the Lords Day. Secondly, he sheweth what Gomarus answereth hereunto; but this answer himselve taketh off in this very place in part, and much more in his reply to Gomarus. But these places being granted to denote the first day of the weeke in the Apostles dayes set apart to Divine Service; hee sayth it followes not herehence that it is called the Lords Day, as destinated to Gods Service, much lesse that so it was by Divine ordination. Yet Walens thinkes it his safest course to say tis called the Lords Day as destinated to Gods Service, as before wee have heard, so to avoyd (as hee thinkes) the implication of Divine Ordination. But to him I have answered before. And Doctor Rivetus in my opinion doth not wel consider that not the day of the yeare, but the day of the weeke, whereon Christ rose, is called the Lords Day by S. Iohn. Like as the Sabbath in the Old Testament is called the Lords Day: which which if he had, and withall considered how strange it were for us to set any day in the weeke apart for the exercises of Piety rather then the Lords Day; I am perswaded hee would not have contented himselve with this answer. For certainly many other holy dayes have beene and are set apart for Divine Service, yet never were called any one of them the Lords day.

Rivets Answ.
Reply.

He talkes of a bare custome of the Church, for it; a thing
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incredible that both Jewes and Gentiles throughout all Nations should so universally concur without the guidance of some authorative constitution or some generally convincing evidence by the very light of common Christian evidence or both. And as for liberty left to the Church hereabout, it seemeth sounreasonable unto my poore judgement, that if it were, it should become us by earnest and hearty prayer to seeke unto God to take that liberty from us and bee pleased himselve to guide us by some manifest ordinance, to prevent dissension and confusion; yet well fare Doctor *Rivetus*; hee will not have this liberty extend any further then provided that some reason and necessity should urge the changing of the day; for in the next columnne hee professeth that a sufficient cause of the change and abrogation of the day cannot bee given. — The observation of other dayes and particularly of the Sabbath as well as the Lords Day by some in the Primitive Church, is no evidence at all, that it was indifferent unto them, whether they would observe the Lords Day or no.

Perk. The third argument *Rivetus* omits: the fourth is this. *That which was prefigured, in that it was prefigured was prescribed: But the Lords Day was prefigured in the eighth day, wherein the children of the Iewes were circumcised — therefore it was prescribed to be kept the eighth day. This the ancient Fathers, by name Cyprian and Austin have reasoned and taught.*

Rivet. Answ. To this Doctor *Rivetus* answers by denying the assumption and saying, *that no probable reason can be brought to prove that day was prefigured by the eighth day wherein children were circumcised.*

Reply. And indeed that day being the eighth day after birth doth not so conveniently denote the first day of the weeke. But Master *Perkins* his argument hath another part farre more principall drawne from *Psal. 118. 22, 23 24.* Which Doctor *Rivetus* relates after this manner.

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

To this he answers, by denying that the Sabbath day was the day wherein the builders refused that stone; *For the Scribes, Pharises and rulers of the people did alwayes reject Christ, and not the Sabbath day onely. And if Austin and Cyprian before him apprehended any such figure, that was by way of accommodation onely, not that herein they acknowledged any proper figure.*

For answer whereunto I say first; that Master Perkins delivers not this simply of the Sabbath day, but of the Sabbath of the new Testament, as much as to say, the first day of the weeke whereon Christ rose; For this was the day wherein the stone which the builders refused, was made the head of the corner; and of this day the Prophet speaks, when he saith, *This is the day which the Lord hath made, let us be glad and rejoyce in it.* That like as the Jewes had cause to make that day festivall and to rejoyce therein, wherein God advanced David to the kingdome, *who was as a stone, refused before by the builders*: in like sort, Christians had as great cause, nay, farre greater, to keepe that day festivall, and to rejoyce therein, when God raised Christ from the dead, and gave all power unto him, and making him the head of his Church, as being now manifested to be the sonne of God, who was before as a stone despised and refused of the builders, but as on this day was made the head of the corner. And not Cyprian and Austin onely, but Ambrose upon the Psalmes so understands it, and Arnobius also upon the Psalmes, as Herestbachius observeth. And Doctor Rivetus is too blame in construing Perkins in such manner, as if he should confine the builders rejection of Christ to the Sabbath day, whereof there is no colour in Master Perkins, but that which he insists upon is this, that the day wherein Christ (formerly rejected by the builders) was made head of the corner, was the day of Christs resurrection, and of this day it is said by the Psalmist, *This is the day which the Lord hath made, let us rejoyce and be glad in it*; Which is most remarkable for the justification of our celebration of the Lords Day, as by Divine authority. Especially considering what Bishop Lake, that learned and pious, and most rationall Divine hath observed, that alwayes the worke of the day is the ground of hallowing the day, and for prooffe here-
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of, hee appeales to the due consideration of all festivalls in the observation thereof, whether Divine or humane. Master Perkins his words are these (but I know not how Doctor Rivetus might be deceived by a mis-translation of them) *The day of Christs resurrection was prefigured by that day wherein the stone which the builders refused was made the head of the corner, Psal. 118. 24. and in that it was prefigured, it was appointed by God. For then it appeared to be true which Peter said of Christ, that God had made him both Lord and Christ, Act. 2. 36. And whereas he saith the Fathers doe so construe the place by way of accommodation, that hath place onely when the Text it selfe doth not so accommodate it. But the Text it selfe in this place doth manifestly evince, that this is spoken in reference to the day of Christs resurrection.*

Perkins.

The last reason of Master Perkins is this: God is Lord of times and seasons, and therefore in all equity, the altering and disposing thereof is in his hands, and belongs to him alone, Act. 1. 10. Times and seasons the Father hath kept in his own hands. Againe, Christ is called the Lord of the Sabbath. And Antiochus Epiphanes is condemned by the Holy Ghost, because hee rooke upon him to alter times: Besides that, Daniel saith, it is God alone that changeth times and seasons, Dan. 2. 4. Now, if it be proper unto God as to create, so to determine and dispose of times, then he hath not left the same to the power of any creature; And therefore, as the knowledge thereof, so the appointment and alteration of the same either in generall or particular, belongs not to the Church, but is reserved to him. The Church then neither may nor can alter the Sabbath Day.

Dan. 7. 25.

Rivet. Answ.

To this D. Rivetus answereth, that the words of Daniel touching the change of times and opportunities, are delivered in reference to the periods and changing of Kingdomes and Monarchies, as appears by the argument of the Prophecy.

Reply.

And no more doth D. Rivetus deliver in excepting against his annotations: for as he acknowledgeth M. Perkins scriptorem modestissimum, a most modest writer; so he carryeth himselfe most modestly towards him. But I hope without any breach of modesty, I may professe, that I find no accuratenesse in each of his allegations, save one, namely, that wherein
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Christ professeth himself Lord of the Sabbath; and it is enough for the present, that God reserves to himself power of ordering times for his service; yet it cannot be denied, but God hath left power to his Church, upon good occasion, to set some time apart for exercise of piety. But whereas it is apparant, that God himselfe tooke upon him the ordering of. the time for the Sabbath, and accordingly Christ calls himselfe The Lord of the Sabbath; as he constituted it, so none but he can abrogate it, and ordaine another in the place of it. Now, whereas *D. Rivetus* saith, that hee hath left this power unto his Church; it stands him upon to prove it. We find our Saviour supposeth us Christians to have a Sabbath after his resurrection, *Matth.* 24. 20. as well as the Jewes had before: wee find that in the Apostles dayes, the first day of the weeke was set apart for this; which could not be, but by the joynt consent of the Apostles, we find that the day of the weeke (not the day of the yeere) wherein Christ rose, by Saint *Iohn* himselfe called the Lords Day, an evident argument, that in his time it was so generally received. We find that never any worke of God did give better cause to professe, that *The day thereof was the day that the Lord had made, let us be glad and rejoyce therein*; then the day wherein Christ rose from the dead, and thereby was declared to be the Sonne of God, even that stone which the builders refused to be made the head of the corner. And how strange is it, that the Church for 1500. yeeres space should no where offer to alter it; if in no other respect, yet in this, to manifest that the Church is indued with such liberty and power, and to prevent the superstitious observation of the day as a thing necessary, if it be not necessary. Lastly, if this liberty be still in the Church; in case they should exercise this liberty, what inconvenience would follow upon the exercising of a lawfull liberty? But infinit inconvenience would follow hereupon: for seeing this liberty is equally communicated to each particular Church, it will follow, that it is lawfull for our English Church to institute the Munday, the French Church the Tuesday, the Hollanders the Wednesday, the Germans Thursday, the Danes Friday, the Swedes the Saturday, and the Polonians the Sunday; what an intolerable scandall were this amongst Christians?

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stians? Thus our liberty opens way to revive the Jewes Sabbath, or to concurre with the Turks, who make Friday their holy day, nay, what scandall also to all the Heathens throughout the world? For, suppose that as the Jewes keepe the Saturday, and the Turks their Fryday; so other heathenish nations according to their severall religions should divide the other daies of the weeke to be hallowed between them; each religion keeping to their own day most exactly: When they should find no agreement amongst Christians, what an intolerable scandall were this unto them, to harden them against the profession of the Gospel, when they see so little agreement among the professors of it? And what should move us to affect liberty in this which opens a way to such dissention and confusion; and not rather rejoyce in this, that to prevent such miserable inconveniences, God himselfe hath marked out unto us the first day of the weeke to be the Lords Day, in place of the Jewish Sabbath, which was the Lords holy day unto them, by the most wonderful and comfortable work that ever was wrought, even the resurrection of our Lord and Saviour from the dead, thereby manifesting him to be the Sonne of God, and fulfilling that propheticie of old concerning the stone which the builders refused, and making him the head of the corner on that day; all power being given unto him both in heaven and in earth, *Matth. 28.* thus drawing us in the Prophets language to professe and say first, *This is the Lords doing, and it is marvellous in our eyes:* and secondly, to conclude there-hence in the words immediately following; *This is the day which the Lord hath made, let us be glad and rejoyce in it;* this undoubtedly is our Christian festivall; this day of the weeke, and not this day of the yeere, (which is remarkable) being called by Saint *Iohn, The Lords Day,* the day wherein Christ appeared unto him, and gave unto him the booke of *Revelation,* concerning the secrets of his providence to be fulfilled upon the world for the time to come, even till his second comming to destroy the world with fire, and to blesse us with new heavens, and a new earth, wherein dwelleth brighteousnesse; the metropolis of which new world, shall be new Jerusalem. And albeit Doctor *Rivetus* according to his pious ingenuity which crownes his learning

learning and cathedrall sufficiencies, professeth, that what hitherto hath beene spoken by him of the choyce and possible change of that day; he hath not to any such end ventilated, as to favour their profanesse who on holy dayes and chiefly on that day, which by so universall a consent even from the beginning of Christianity hath beene consecrated to such use, neglecting Gods Service, not onely refuse to omit one day in prosecuting workes tending to the use of life temporall: but also by unnecessary actions, as by pleasant sports, stage playes, by intemperance also and riot profane the day; not without reason dedicated to the Lord. Yet what just occasion hereby may bee in all places and like enough is taken in most places by this doctrine of his who seeth not? For albeit publike authority in some places hath by lawes countenanced the solemnization of the Lords Day; for which wee of this land have cause to blesse God so as I thinke no Nation more; in consideration of many Lawes one after another and by degrees made to restraine abuses on that day, as tending to the manifest profanation thereof; and by none more then by that act of Parliament in the first of King Charles, wherein all men are forbidden to come out of their Parishes upon that day about any sports and pastime, evidently manifesting hereby (as formerly hath beene proved) that all sports and pastimes are prophanations of our Christian Sabbath observed on that day, and that in the judgement of the whole Parliament consisting of the Kings Majesty the head thereof, with his Lords spirituall (all the Bishops of the Kingdome) and temporal, together with the House of Commons; yet if once it shall be received according to D. Rivets doctrine of the Sabbath, that it is in the power of each Church to set apart what proportion of time they thinke fit for Divine Service, and what day they thinke fit, who perceives not that they may if they will, order it in such a manner, as that twice a day they shall come to Church, and therest of the day spend as they thinke good, either in the works of their calling, or upon their pleasures: And whence all this zeale (so opposit to holinesse in the issue) proceeds, I know not, save onely to uphold the credit of Calvin; who professeth that he doth not so regard the number of seven, as that he would tie any to the servitude thereof; and

and yet I have endeavored to shew that neither this nor other passages taken out of his institutions, makes any thing for them. And withall it is a wonder to behold how this of *Calvin* is taken up, and obtruded upon us, by them who otherwise hate both the name and memory of *Calvin*. And as for Doctor *Rivets* honest and pious instructions as concerning the duties and our demeanors to bee performed on this day, we may easily perceive how little worth they are and how easily they vanish into smoake, after that hee hath in the doctrinall part of the Sabbath layd so unhappy a foundation, and that by so poore reasons and meane cariage of himselfe, that as I verily thinke, throughout all his writings there is not to bee found the like.

For consider whether hee had any hope to set so much as a face and outward shew of probability upon his discourse, unlesse first he had manifestly corrupted the adversaries tenet, as appears by his proposing it, *p. 119. Col. 1. By these (saith he) and other arguments drawn from Christian liberty, it is sufficiently deduced that they who maintaine the Sabbath day, not so much to be taken away as to be translated unto the Lords Day, and so changed, and doe indeed thinke it more holy (then another day) and that not onely in regard of ordination, and use, but in respect of signification and effect doe crasse some without Christian liberty, which is most certaine of the Papists.*

And indeed *Waleus* makes it appear that *Calvin* writes herein against the superstitious Papists. And did *Rivetus* oppose them onely it were well; but it is apparant that hee disputes not so much against Papists in this argument as against Protestants, even such as himselfe. But can hee shew of any of them, that they account the Lords Day more holy then any other in respect of any mysterious signification (for so *Calvin* speaks in this place) or effect? undoubtedly he cannot. *We observe a day in the weeke only for order and policy sake Ecclesiasticall: mysterious significations in dayes were peculiar only to the Jewes. Only we thinke it fit, that to prevent dissension and confusion, God should marke out that day unto us to be observed, and not leave it unto us, and so hee hath; the Scripture calling the first day of the weeke the Lords Day; and that up-*

on such a ground as a greater was never knowne to ground a festivity thereupon consecrated to the exercises of piety, even the day wherein the stone that was refused by the builders was made the head of the corner; This was the Lords doing, and it is and ever shall be marvellous in our eyes, and gives us cause to say with the Psalmist thereupon: This is the day which the Lord hath made, we will rejoyce and be glad in it. So that all the passages in the Apostles writings against difference of dayes are no more against us then against Doctor Rivetus himselfe. Now it is time to returne to our Prefacer. I doe not finde that Suarez undertakes to defend the Doctrine of Calvin and Chemnitius (such as here is pretended to bee their Doctrine) but rather opposeth it. If such were their doctrine as this Prefacer would faine obtrude upon us, from the authority of the D. discourse which hee translateth. For Suarez professeth, *Celebritatem Dominica diei haberi ex communi usu & sensu Ecclesie & in ipsa scriptura Novi Testamenti commendari*: that the celebrity of the day is had by the universall use and sense of the Church, and is commended unto us in the very Scripture of the New Testament; I have endeavoured to justify it out of the Old Testament also; and in expresse tearmes, that it is to bee unchangeable *Practicè & moraliter*, practically and morally; as Doctor Prideaux acknowledgeth, and withall expoundeth after his understanding of it; and Doctor Rivetus also affirming this kinde of unchangeablenesse to arise from hence that no sufficient cause can be given of the change and abrogation of it. This Prefacer and such as are of his spirit may doe well to deale plainly, and to professe that it is in the power of the Church to make the Lords Day to cease to be the Lords Day.

From their Doctrine pretended by him hee proceedes to their practise, professing it to bee devoyd of any the least superstitious rigour; esteeming it to be a day left arbitrary, and therefore open to all lawfull and honest recreations by which the minde may be refreshed, and the spirit quickened; as in Geneva all honest exercises, shooting in pieces, long Bowes, crosse Bowes are used in the Sabbath day, and that both in the morning before and after the Sermon; And truly I doe

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not finde my selfe prone to censure them for any superstition in this. But this author takes liberty to censure them for superstitious, who thinke these courses unlawfull on the Sabbath Day. I make bold to call the Lords Day our Sabbath; because our Saviour plainly gives us to understand that wee Christians should have one day in the weeke for our Sabbath, *Ma. 24. 20.* as wel as the Jewes had; and secondly because the booke of *Homilies* professeth that Sunday is our Sabbath. *Nobis non licet esse tam disertis.* We may not be so elegant as to censure them for profaning the Lords Day by these and such like courses. Yet the act of Parliament, 1. *Caroli* forbids any man to come out of his Parish on the Lords Day, about any sports and pastimes; which restraint tending to this end, namely to preserve the Sabbath from profanation, doth manifestly give us to understand that to come out of a mans parish on that day about any sports or pastimes is to profane the Sabbath: and seeing as before I have shewed, that to come out of a mans parish on that day about such a worke as doth not profane the Sabbath, is not to profane the Sabbath, as to heare a sermon, or to fetch a surgeon or Physitian to a sick person in case of necessity; but onely to come out of a mans owne Parish about such a worke as doth profane the Sabbath, such a comming out of a mans own Parish on that day, and such alone doth profane the Sabbath; hence it followeth evidently that all manner of sports and pastimes on that day, are so many profanations of the Sabbath in the judgement of all the Prelates of this Kingdome, and of the whole Parliament.

Now let every sober Reader judge whether my selfe as an English man have not better ground from an act of Parliament to censure them of *Geneva* for prophaners of the Sabbath in the case here pretended then this Præfacer from the practise of *Geneva* by the relation of *Robert Johnson*, to censure us that doe mislike them herein (if this bee their practise) for superstitious observers of the Sabbath; especially considering that hee cannot fasten this censure upon such as my selfe, but with all hee must passe the same, upon all Prelates of the Kingdome, together with the Lords temporall, and the whole house.

house of Commons. And as for the exercises here mentioned, I finde them to fall wondrously short, of that which the author avoucheth, as namely, that they esteeme the Sabbath to lie open to all honest exercises and lawfull recreations; for I make no question but in this Præfacer his opinion there are farre more exercises, and lawfull recreations then that of shooting which alone is here mentioned; and whereas such things are permitted in the very morning of the Sabbath, and aswell afore as after Sermon, I finde no thing answerable hereunto in the practise of our Church. Neither doe I finde that the exercises here mentioned are so much accommodated to the refreshing of the minde and quickning of the spirit, as to make their bodies active and expedite in some functions which may be for the service of the common Wealth. And lately upon enquiry hereabout I have received information, that at Geneva, after evening prayer, onely the youth doth practise shooting in Guns to make them more ready, and expert for the defence of the City, which is never out of danger.

They have also at foure a Clocke on the Morning both Service and a Sermon for their servants, and 2. more in every Church; the one in the Fore-noon, the other in the After-noon, beside Catechizing the youth on the Sabbath Day: And Bishop Lake wished that such a course were generall, as is in his Majesties Court, to have a Sermon in the Morning for the servants on the Sabbath day. And I see no cause to dissent from Gerardus in specifying 4. particulars whereby the Sabbath is not violated. *Parva, Necessarium, Respublica, cum pietate.* Undoubtedly hunting is as commendable as, (and more generous exercise) then any of these, and the Kings Majesty though much delighted herein, yet never useth to hunt on the Sabbath Day Morning or Evening. And I have cause to come but slowly to the believing hereof, because it is Calvins Doctrine concerning the Sabbath, that albeit under the Gospell we are not bound to so rigorous a rest as the Jewes were, yet that still wee are obliged to abstaine from all other works, as they are *Avocamenta à sacris studiis & meditationibus*, Avocations from holy studies and Meditations;

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and their Minifters, I should thinke doe not well if they faile to minde them hereof, unleffe both they and the people are fallen from *Calvins* Doctrine in this point, in which case I fee no just cause why any should choake us therewith, but give us as much liberty to dissent from him in the Doctrine of the Sabbath as they of *Geneva* take unto themselves. Againe *Beza* is well knowne to have professed upon, *Revel. 1. 10.* that the observation of the Lords Day is, *traditionis Apostolica & verè Divina*, and consequently that the day is not left arbitrary; neither hath this author proved that the *Presbytery* and states of *Geneva*, both Ecclesiasticall, and politicall have committed any revolt or apostacy thereto from *Beza* in this point. It is well hee acknowledgeth some recreation not suffered there, as namely dancing; but this hee sayth they hold unlawfull, which simply delivered as by this author it is, is incredible unto mee, neither hath this authors word any sufficient authority to deliver mee from this incredulity: yet some manner of dancing may perhaps bee generally forbidden in the French Protestant Churches. *This strictnesse* (the Prefacer saith) *is noted by some to have bene a great hinderer to the growth of the reformed Religion*; which belike is advantaged so much the more with us in as much as it is not hindred; but he quotes no author for that. As for the author he quotes, I have not hitherto found that hee hath arrived to any great authority or credit in the World for the truth of his relations. Neither hath the wisdom of our Church or state taken any contrary course hitherto either by Statute or Canon to promote reformation amongst us; what they may doe hereafter I know not; when such spirits as this Prefacer may bee so fortunate as to sit neare the sterne. Whether the French Churches have found it so as this Geographer is sayd to report I know not; but for their judgment herein I must expect untill I heare more therof. Seet. 7.

Pref.

Which being so, the judgement and practice of so many men, and of such severall perswasions in the controverted point of the Christian faith, concurring unanimously together; the miracle is the greater, that we in England should take up a contrary opinion, and thereby separate our selves from all that are

are called Christian; yet so it is, I skill not how it comes to passe, but so it is, that some among us have revived againe the Jewish Sabbath, though not the day it selfe, yet the name and thing. Teaching that the commandement of sanctifying every seventh day, as in the Mosaicall Decalogue, is naturall, morall and perpetuall; that whereas all things else in the Jewish Church were so changed, that they were cleane taken away, This day (meaning the Sabbath) was so changed, that it still remaineth; and lastly, that the Sabbath was not any of those ceremonies which were justly abrogated at Christs comming. All which positions are condemned for contrary to the Articles of the Church of England; as in a comment on those Articles perused, and by the lawfull authority of the Church allowed to be publique, is most cleare and manifest; which doctrinalls, though dangerous in themselves, and different from the judgement of the ancient Fathers, and of the greatest Clerks of the later times, are not yet halfe so desperate as that which followeth thereupon in point of practice: For these positions granted and entertained as orthodox, what can we else expect, but such strange paradoxes, as in the consideration of the premisses have beene delivered from some pulpits in this kingdome, as *viz.* That to doe any servile worke or businesse on the Lords Day, is as great a sinne as to kill a man, or to commit adultery; that to throw a bowle, to make a feast, or dresse a wedding dinner on the Lords Day, is as great a sinne, as for a man to take a knife and cut his childs throat; that to ring more bells than one on the Lords Day, is as great a sinne, as to commit murther. The author which reports them all, was present when the broacher of the last position was convented for it. And I believe him in the rest; the rather, since I have heard it preached in London, that the law of *Moses* whereby death temporall was appointed for the Sabbath-breaker was yet in force, and that who ever did the works of his calling on the Sabbath day, was to die therefore. And I know also, that in a towne of mine acquaintance, the Preachers there had brought the people to that passe, that neither baked nor rost meat was to be found in all the parish for a Sundayes dinner throughout the yeere. These are the ordi-

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nary fruits of such dangerous doctrines; and against these, and such as these, our Author in this following Treatise doth addresse himselfe, accusing them that entertaine the formall doctrinalls every where, of no lesse than Judaisme, and pressing them with that of *Austin*, that they who literally understand the fourth Commandement, doe not yet favour the Spirit: Section the third.

Exam.

Austin somewhere saith, that he who lookes for miracles in these dayes for confirmation of the truth, *Magnum ipse prodigium est, himselfe may goe for a monster*; he doth not say; It is a miracle that men so should doe. Men may be sottish, even to admiration, and such if this Prefacer proves; we will not say it is a miracle: *mira*, wonderful things may be wrought not only by the practice of Satan, but in the very courses of men, but God is he alone that worketh miracles. He talkes of *unanimous concurrence of men of severall persuasions otherwise in the controverted points of Christian faith, and that both in judgement and practice with him in his way*; he loves to speake with a full mouth, and to make a great noise, as the Hogs in *Ælian* did, when their owne shore them; which gave him occasion to say, *That there was a great deale of cry, but a little wooll*. And let the indifferent judge whether the wooll be answerable to the noise this Prefacer makes. Now, the men of severall persuasions whom hee avoucheth are Papists, and Protestants, and amongst the Protestants, both *Lutherans* and *Calvinists*. And hitherto he hath spoken of foure particulars; I desire the reader would take notice of the modesty of this author in each of them compared with the noise here hee makes concerning them; as if he were as much crackt in his braine, as hee who standing upon the key at *Athens*, with a note booke in his hands, set downe every ship that entred into the road as his, when he was not owner of any one of them. So I shall make it appeare, that this Prefacer hath title to none of the sides hee boasts of for the countenancing of his way in any one of the particulars mentioned. The first particular is about the originall institution of the Sabbath; as whether God commanded it immediatly upon the creation. This author denies the institution of it before the promulgation of the law upon mount *Sina*;

Sina; And what strength of suffrages doth he bring for this amongst the Protestants, whether *Lutherans* or *Calvinists*? Surely not one *Lutherane* that I know; but of others all that he avoucheth by himselfe are but *Doctor Prideaux* and *Gomarus*, and by his assistance, *Vatablus* and *Musculus*; on the contrary are alleged by *Walau*: 1. *Luther* himselfe: 2. *Zutnglius*: 3. *Calvin*: 4. *Beza*: 5. *Peter Martyr*: 6. *Bullinger*: 7. *Zanchius*: 8. *Ursinus*: 9. *Gualterus*: 10. *Arctius*: 11. *Bertramus*: 12. *Mercerus*: 13. *Antonius Fayus*: 14. *Iunius*: 15. *Zepperus*: 16. *Martinius*: 17. *Alstedius*. The same is justified by *Rivetus*, who voucheth no lesse than thirty Writers of note to concur in this; Now let the indifferent judge on whose side is the miracle this Prefacer speaks of, in his rhetoricall amplifications, on his side, or on ours. Yet not one English Divine is mentioned, either by *Walau* or *Rivetus* amongst this number. 2. Then as for Papists: *Tostatus* indeed disputes against this opinion of ours, but his reasons I have answered; and *Catarinus* a Popish Prelate, as well as *Abulensis*, is acknowledged by this Author to oppose *Tostatus* in this; neither hath he or *Doctor Prideaux* undertaken to answer him. Onely this Prefacer, after his bold fashion, saith, that *Catarinus* tooke up armes against *Tostatus* with ill successe, it hath bene manifest that for ought doth appeare, *Catarinus* hath had better successe than *Tostatus*; For *Pererius* takes *Tostatus* his part, yet all the Rhemists on *Apos. 1. 10.* doe manifest themselves to take part with *Catarinus*, and *Gomarus* acknowledgeth as much of *Marius*. And *Rivetus* also allegeth *Augustinus Stenclus*, *Genebrard*, *Iacobus Solianus*, *Cornelius de Lapide*, *Emmanuel Sa*, and *Ribera*, all concurring against *Tostatus* and all Papists, yea, many of them Jesuites. Hereby let the reader judge of the modesty of this Author; and on whose side the feigned miracle is, on his side, or on ours: For it is manifest hitherto, that the men he speaks of, of severall perswasions otherwise, are by farre, more for us than for him. But it may be in this particular, his glory is, that the Fathers are rather for his opinion than for us. But upon what ground? Is it from any evidence of Scripture? nothing lesse, not one of them building hereupon; and as for evidences, they

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bring none, save that the Scripture doth not particulate, that the Patriarches of old observed the Sabbath. Yet it was not to be held a generall rule, that *Argumentum non valet ab auctoritate negativè*; the argument drawne from authority doth not hold negatively in matter of fact. Secondly, not onely our Divines, as *Hospinian* and *Waleus*, that the meaning of the Fathers is onely this, that the Patriarches did not observe it after a Jewish manner, but *Jacobus Salianus* a Papist affirms the same particularly of *Tertullian*; as *Rivetus* voucheth him in his answer to *Gomarus*, pag. 21. And it may be made apparant from *Tertullian* himselfe, otherwise hee cannot be freed from contradiction, as who plainly manifesteth his opinion in our side, as *Rivetus* citeth him, pag. 23. So that the Fathers alleged by our adversaries, being rightly understood, make nothing for them; yet we want not variety of Fathers making expressely for us, and against them; and that grounding themselves upon expresse Scripture, *Gen. 2. 3.* therefore *The Lord blessed the seventh day and hallowed it*, which our adversaries have no other meanes to avoid, than by saying that it is spoken by anticipation; according whereunto the meaning of *Moses* must be thus; because the Lord rested the seventh day from creation, therefore he blessed the seventh day and sanctified it, but would you know when? to wit, 2000. and 4. or 500. yeeres after. And lastly, the dividing of times into weekes, proved to be the most ancient division of times in the world, received by all nations, and made a festivall day thereupon; as many have most learnedly proved it, doe justifie the sanctification of the Sabbath to have had its beginning and course from the very creation. So that in this particular wee have on our side both Scripture and reason, and Fathers, and the opinion of men of severall professions, as this author preffeth it, both Papists and Protestants, both Lutheranes and Calvinists; and this Prefacer can lay no just title to any one of them in this particular. The second point he hath insisted upon, is about the morality of one day in seven. For this he pretends, onely Papists in the first place, and not a Father throughout, (and as *Chrysostome* so the contrary hath professed, that God from the beginning hath manifested, that on that day in the circle of the week must be

be consecrated unto his service) much lesse Scripture. And it is apparant that God commanded that the proportion of one day in seven should bee allotted to his service; and it was never to bee abrogated, nor ever did any man devise any ceremoniality therein. And to this day it hath continued in the Church of God. To *Tostatus* wee have opposed *Azorius* the Jesuite; professing that it is most agreeable to reason after six worke dayes to consecrate one to Gods service. Adde to him *Stella* upon *Luke*, *Jacobus de Valentia*, & *Dominicus Bannes*.—As for *Aquinas*, that which hee accounts ceremoniall in the fourth Commandement, was expressed by him to bee not one day in seven, but the particulating of the seaventh day: But whereas he goes no farther in illustrating the morality of this Commandement then in saying that *some time must be set apart for Gods service*, I appeale to every mans conscience, whether the very light of nature doth not suggest that not onely some time but a convenient proportion of time ought to be consecrated unto God; and when God hath manifested this to bee one day in seaven under the Law; doth not the very light of nature suggest, that wee should sin against God if wee should not allow unto him as good a proportion of time under the Gospell? And further if the Lords Day, be of Divine institution amongst us Christians, is it not still the Law of God even unto us, to allow unto him one day in seven? Now Doctor *Prideaux* himselfe alleageth more Papiests for this opinion than for the contrary, and one of them, to wit, *Silvester* professeth it is the common opinion, as *Azorius* voucheth him. And as for Protestants to side with him herein, hee alleageth none but *Gomarius* and *Rivet*; it may seeme by his carriage, that *Varablus* and *Musculus* also are for him in this, but that is untrue, they are alleaged by *Gomarus* on the first point onely as touching the originall institution of the Sabbath. Now *Rivet* is opposed herein by his two Collegues, *Waleus* and *Thysius*; and whereas he takes upon him to answer *Waleus* his reasons to the contrary, and represent his owne reasons for his opinion herein; I have taken into consideration both the one and the other; and I trust have represented the weaknesse of his discourse through-

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out, though otherwise a very learned and worthy Divine. Now *Waleus* hath not onely alleadged amongst the Fathers *Chryso- stome*, *Clemens Alexandrinus*, *Eusebius*, *Augustine*, *Theodoret*, but a multitude of Protestant writers, maintaining the morality of one day in seaven, as *Luther*, *Melancthon*, *Calvin*, *Beza*, *Bucer*, *Peter Martyr*, *Zanchius*, *Junius*, *Viretus*, *Danaus*, *Fayus*, *Martinus*, *Orsinus*, *Alstedius*, *Lorssegius*, *Festus Hommius*, besides English and Scottish writers, whom he might have produced more then enough: yea of Bishops in this Kingdome; as Bishop *Babington*, Bishop *Andrewes*, Bishop *Lake*, yea and Master *Hooker* in his Ecclesiasticall policy. Now let the readers judge by this of the modesty of this Prefacer in this particular also, and whether the miracle (as he phraseth it) be on our side in dissenting from others unreasonably, or on his rather.

3. The third particular is touching the celebration of the Lords Day, as whether it bee by authority humane or divine rather: wee say it is of divine; hee will have it to be left arbitrary: yet was it never knowne, that any earthly Master did leave the proportion of service, to be performed unto him, to the pleasure of his servant; neither did God leave it thus from the beginning of the World untill Christ, as hath beene proved. Yet this Prefacer will have it thus left unto us in these latter dayes; of which the Apostle hath prophesied, that *Men should be lovers of pleasure more then lovers of God*. For this, he boasts of all sorts of Papiſts, this he begins withall; which was not wont to bee the course of English Divines; yet hee belies Doctor *Prideaux* in this; who alleageth more Papiſts standing for the divine right hereof, then for the contrary; and one of them (as formerly I sayd) professeth that it is the common opinion. And *Azorius* the Jesuite professeth that it is most agreeable to reason, that as after six dayes worke one should bee consecrate unto the Lord, so the Lords Day should be it. That many of our Protestants Divines call the observation of the Lords Day, *Ecclesie consuetudinem*, and that it was left free unto the Church to choose another, after the Jewes Sabbath was abrogated, I have shewed how little all this makes for him, answering to every passage punctually.

1 Tim. 3. 4.

punctually, as they are alleaged by him. For it is confessed that the Church they spake of was the apostolicall Church; and the cause moving them to choose this day was the Resurrection of Christ, and whereas some two of them call this *Causam probabilem*; I have discussed that, and proved it to be more then probable. I have shewed withall how the ancient fathers have acknowledged it, some expressely divine, some equivalently, and expressely apostolicall constitution or sanction, as *Athanasius* (whose reason drawne from the congruity betweene the first creation and the second Creation by vertue of Christs death is remarkable, and followed by many both English and outlandish Divines.

Austin, Sedulius, Gregory, and others; And with them the concurrence of our Protestant divines, *Bucer, Calvin, Beza, Junius, Piscator, Wolfus, Fulke* against the Remish, Doctor *Andrewes* bishop of *Winchester*, Doctor *Lake* bishop of *Bath* and *Wells*, in expelling it to be *observationis not libera*, but *necessaria*, Master *Fox, Walæus, Fayus, Hyperius, Perkins, Brownde*. By this let the reader judge of the modesty of the Prefacer in this particular also; and whether the miracle bee on our side in dissenting from others in an unreasonable manner, and not on his rather.

The fourth and last particular is the mutability of the day which this Prefacer stands for, we on the contrary professing it to be unchangeable. Now the resolution of this followeth upon the resolution of the former; for this, onely names are produced both by the Prefacer and Doctor *Prideaux*. Yet I have endeavored to finde out *Chemitius* his discourse thereon, and enter upon a discussion thereof. *Bucer* I am sure, alleaged by *Rivet*, is nothing for this purpose. Doctor *Fulke* directly opposeth it, Doctor *Andrewes*, Doctor *Lake* above mentioned, Doctor *Brownde*, Doctor *Willet*, Master *Perkins*. The Christian Church anciently being demanded whether they had kept the Lords Day, were wont to answer; *I am a Christian, I cannot intermit it*. Besides I have shewed in reason the unreasonablenesse both of changing the day, and the intollerable scandall that would follow upon it, and the unreasonablenesse of not changing it, if it be not of divine institution; considering

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sidering how prone wee are through the continuall observati-
on thereof to conceive that to be a necessary duty, and so to
be plunged into superstition, ere we are aware, if it prove to be
no necessary duty.

In the next place hee tells us how that some amongst us
*have revived againe the Iewish Sabbath, though not the day it
selfe, yet the name and thing. Teaching that the Commande-
ment of sanctifying every seaventh day as in the Mosaicall De-
calogue is naturall, morall and perpetuall; that whereas all things
else in the Iewish were so changed, that they were cleane to be
done away, this day (meaning the Sabbath) was so changed,
that it still remaineth: and lastly, that the Sabbath was not any
of those ceremonies which were only abrogated at Christs comming.
All which positions are condemned for contrary to the Articles
of the Church of England: as in a comment on those Articles
perused and by the lawfull authority of the Church allowed to be
publique, is most cleare and manifest.* Here wee have a distinc-
tion of a Jewish Sabbath brought in, yet not the day; a
distinction contrived with such wisdom and perspicacity as
it seemes to exceed all humane discretion. For I verily thinke
that from the beginning of the Primitive Church there was
never heard of a Jewish Sabbath to be kept, any other then
upon their day. The materialls are, first that the name Sab-
bath is retained; and well may it be in my judgement (though
some entertaine sublime reaches to the contrary) if our Sa-
viour have any authority with us; who adviseth his Disciples
to pray that their flight be not in the Winter, nor on the Sabbath
day; which is spoken by him in reference to the time about
the destruction of *Ierusalem*, at what time the Lords Day was
come in place of the Jewes Sabbath among the Christian con-
gregations, and that by apostolicall substitution. And in
the very booke of our *Homilies* it is expressely sayd that the
Sunday is now our Sabbath. And his Majesties briefes for
collection so stile it. And in the conference at *Hampton Court*
it was so stiled by Doctor *Raynolds*, and the motion he made
thereabout generally yeilded unto; so that the State hitherto
seemes to be censured by this bold Prefacer. The next asper-
sion is, *that the thing also is revived.* But what thing? the
Jewes

Jewes had peculiar sacrifice both morning and evening which doubled the dayly sacrifice; this surely is not revived. There were besides two things in the Jewish Sabbath; the one was a rest, the other was the sanctifying of that rest; As for the rest, if that were not, it were no Sabbath. Yet our Saviour calls it a Sabbath, our Church calls it a Sabbath, our State calls it a Sabbath. And *Austin* calls us to such a rest on the Lords Day, as that therein we must *tantum Deo vacare, tantum cultibus divinis vacare*, onely rest to God, onely rest for divine worship. And *Calvin*, who is taken to be no friend of ours in this case, professeth, that we must rest from all our works, so farre forth as they are *avocamenta à sacris studiis, & meditationibus*, avocations from holy studies and meditations, but not for any mysterious signification sake, and that herein consists the difference betweene the Jewish rest and our Christians rest; and I am exactly of his opinion for this: As for the sanctification of this rest, I trust wee are as much bound to the performance hereof, and that in as great measure, and with as great devotion under the Gospel, as ever the Jewes were under the Law; And at the hearing of this Commandement as well as of any other, our Church hath taught us to pray; *Lord have mercy upon us, and incline our hearts to keepe this Law*. And I find it wondrous strange, to heare, that some should not spare to professe, that this was shuffled in they know not how; At length wee come to the particular charges: the first is, that some should teach, that *The Commandement of sanctifying every seventh day, as in the Mosaicall Decalogue, is naturall, morall, and perpetuall*: and Master *Rogers* is quoted for this on the Article, *Art. 7.* hee quotes Master Doctor *Bownde*, pag. 7. Now truely, it cannot be denied, but that when the fourth Commandement is read unto us in our Congregations, wee are taught to pray unto God, to shew such mercy unto us, as to *incline our hearts to the keeping of this law*. And both master *Rogers* and this Prefacer are to be presumed to have subscribed as well as others, and by their subscription acknowledged that this is nothing contrary to Gods Word; that we are as much bound to the observation of this Commandement as of any other, and consequently to keepe the Sabbath, and doe no manner

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manner of worke thereon that may hinder the sanctifying thereof. Now Master Doctor *Bownds* words, (after hee had cited *Chrysoſtome* ſpeaking thus, *Iam hic ab initio &c.* Here now even from the beginning God hath inſnuated this Doctrin unto us, teaching us in circulo hebdomadis diem unum, that in the compaſſe of a weeke, one whole day is to be put apart for a ſpiritual reſt unto God, are theſe: Unto all which may be added, that for profe that this Commandement is naturall, morall, and perpetuall; that I ſay may be added which was practiſed among the Gentiles, and all the Heathen. And now Do. *Bowndes* purpoſe unto the p. 30. is to be proved only this, that a Sabbath was from the beginning, and ſtill is to be kept, and that in the proportion of one day in ſeven; and after that proceeds to prove what day the Sabbath ſhould be kept; his words are theſe p. 30. Now, as we have hitherto ſeene that there ought to be a Sabbath day, ſo it remaineth that we ſhould heare upon what day this Sabbath ſhould be kept; and here he ſheweth that this is not left unto the Church, but preſcribed by God himſelfe, as who preſcribed one day unto the Jewes, and another day unto us Chriſtians; but ſtill one in ſeven: The ſame was the opinion both of *Bellarmino* and Maſter *Hooker* in his Eccleſiaſticall policy. Whereas both Maſter *Rogers* and the Prefacer ſo carry the matter, as if by Doctour *Bowndes* opinion we Chriſtians were bound to keepe our Sabbath on the ſame day whereon the Jewes were bound to keepe theirs, which is moſt untrue, though the fourth Commandement may be indifferently accommodated to our Chriſtian Sabbath as it was unto the Jewiſh Sabbath, ſave onely as touching the reaſon given, which hath expreſſe reference to the creation; but our Chriſtian Sabbath ſtands in reference to the worke of Redemption. Each is the reſt on a ſeventh day after ſix dayes of labour, and as they were bound to ſanctifie their ſeventh, ſo are we bound to ſanctifie ours; and as that was reſted on, and ſanctified in remembrance of Gods reſt from the worke of Creation, ſo is ours reſted on in remembrance of Chriſts reſt from the worke of Redemption, ſo that our day of reſt is but tranſlated from the day of the Lord our Creators reſt, to the day of the Lord our Redeemers reſt. And on this ground might the Church juſtly teach us to pray at the hearing of this

fourth

fourth Commandement; *Lord have mercy upon us, and incline our hearts to keepe this law.* But like enough, both Master Rogers and this Prefacer might be of *Brentius* his opinion; that it is left indifferent to the Church at this day, to content themselves with observing of one day in foureteene, if it pleaseth them. But this was not the opinion of Pope *Alexand.* the third, who professeth, that *Tam veteris quam novi Testamenti pagina septimam diem ad humanam quietē specialitèr deputavit.* Both the old and new Testament hath appointed the seventh day for the rest of man, which *Suarez* thus interpreteth, *That is, each Testament hath approved the custome of assigning every seventh day of the weeke for rest, which is formally to appoint a seventh day, though the same day materially be not alwayes appointed; and thus it is true, that that seventh day in the old Law was the Sabbath day; but in the new, it is the Lords Day:* now when we say the observation of one day in seven is naturall, our meaning is not, neither was it *D. Bowndes* meaning, that this proportion of time is knowne by the light of nature, to be that which of duty should be consecrated unto God: herein rather it becomes us to wait upon God, and he having defined it; now we say nothing can be devised by man more agreeable to reason than this; *Azorius* the Jesuit, professing it to be most agreeable to reason; And Doctor *Field*, as Master *Broade* voucheth him, spared not to say, that to him who knowes the story of the creation, it doth appeare in reason, that one day in seven is to be consecrated unto God; onely let us not looke for reason demonstrative in matter of morality: *Aristotle* long agoe hath professed, that not demonstration, but perswasion alone hath place in Ethicks; yet we may justly call that naturall, which from the originall was common to all nations; and that such was the observation of the seventh day, the learned have sufficiently proved. Secondly, if it be not morall, what shall it be? Is it judiciall, or ceremoniall? Never any man hitherto devised any ceremoniality in the proportion of one day in seven; well it may be positive; yet so, as to this day, from the beginning of the world, this proportion was never altered; and if I should live till the day be altered by any sober Christian Congregation, I thinke I should live till the comming of Christ; which the

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the Christians in *Austins* time conceived that it would be on the Lords day. I come to the second charge which is this, *whereas all things else in the Iewish Church were so changed, that they were cleane taken away; this day (meaning the Sabbath) was so changed, that it still remaineth; and for this Master Rogers quotes Doct. Bownde, p. 20. onely Master Rogers saith, not that all things were changed, as the Prefacer doth, but onely that all Iewish things were changed, now judge whether Master Rogers might not have opposed Doctor Andrews as well as Doctor Bownde. For in his Catechet. doctrine, pag. 209. having proposed this question. But is not the Sabbath a ceremony, and so abrogated by Christ? He answers it in this manner: Doe as Christ did in the cause of divorce, looke whether it were so from the beginning; now the beginning of the Sabbath was in Paradise before there was any sinne, and so before there needed any Saviour; and so before there was any ceremony or figure of a Saviour. And if they say it prefigured the rest that we shall have from our sinnes in Christ, we grant it, and therefore the day is not changed, but yet no ceremony proved. Hee proceeds to prove that it was no ceremony: first from the Law; secondly from the Gospel, Eph. 2. 4. thus: All ceremonies were ended in Christ, but so was not the Sabbath; For, Matth. 24. 20. Christ bids them pray, that their visitation be not on the Sabbath day: so that there must needs be a Sabbath after Christs death. Now, what doth Doctor Bownde affirme forty yeeres agoe, which Doctor Andrewes did not in his patterne of Catechetical doctrine? I come to the third and last: That the Sabbath was not any of those ceremonies which were justly abrogated at Christs comming. This very point Doctor Andrewes maintaines by divers arguments, as well as D. Bownde, which yet is rightly to be understood, to wit, not of the observation of the seventh day from the creation; but of the observation of one day in seven. So that in M. Rogers his *Brentian* judgement in this particular, Doctor Andrewes, who afterwards became Bishop of Winchester, might be accounted a Sabbatarian as well as D. Bownde. All these positions the Prefacer saith, are condemned for contrary to the Articles of the Church of England; but by whom condemned? by none but by M. Rogers; and by the same reason he might say that the doctrine*

doctrine of Doctor *Andrewes* was condemned also for contrary to the doctrine of the Church of England, to wit, by M. *Rogers*. And consider his absurd inference from the seventh Article of the Church of England; The Article saith that *Christians are not bound at all to the observation of Judaicall ceremonies*; Hence he inferres, that they whom he calls, *Our home Sabbatharians* are adversaries to this truth in part, namely, in as much as they deny the Sabbath to be a ceremony: But doth our Church affirme the Sabbath to be a ceremony? Nothing lesse; this M. *Rogers*, of his owne head, layes downe for a principle, namely, that the Sabbath was a ceremony, to obtrude upon us, as if himselfe had as much authority as a whole Convocation. And D. *Andrewes* takes upon him to disprove this very point (which *Rogers* supposeth as a principle) and that by various arguments: Belike D. *Andrewes* deserved not to be numbered amongst the greatest Clerks of these later times, nor D. *Lake* neither; nor Bishop *Babington*; And as for the judgement of the ancient Fathers, it appeares what skil the Prefacer hath in them, and what respect he beares unto them, by the learning he hath bewrayed in this preface. Had he found in them, how much the forbidding of dancing in their dayes, did hinder the growth of Christian Religion, we should have heard of it undoubtedly, as well as how it hath hindred the growth of the reformed Religion in France out of *Heylins Geography*: yet their doctrinalls (which I have shewed to be the doctrinalls of Doctor *Andrewes* as well as of Doctor *Bownde*, yea, and could shew it to be the doctrine of divers other late Bishops in this Church) though dangerous in themselves, not half so desperate as that which followeth thereupon in practice. Divers particulars whereof he reciteth out of the same Master *Rogers* his preface, to his comment upon the Articles of the Church of England. And indeed, this Master *Rogers* glorieth there, *Pyrgopolynices-like*, that he hath bene the man and the meanes that these Sabbatharian errors and impieties were brought into light and knowledge of the State; so he speaks; and that this is a comfort to his soule, and would be to his dying day. And in very deed, the particulars mentioned by him, are very foule; for hee saith, *It was preached in a market towne in Oxfordshire, that to doe*

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any servile worke or businesse on the Lords Day, is as great a sinne as to kill a man, or commit adultery. Secondly, It was preached in *Somersetshire*, that to throw a bowle on the Sabbath day, is as great a sinne as to kill a man; that it was preached in *Norfolke*, that to make a feast or wedding-dinner on the Lords Day, is as great a sinne as for a father to take a knife and cut his childs throat. I wonder the Prefacer doth not call them miracles; *Somersetshire* is a pretty large County; and there be many market townes in *Oxfordshire*; and I doe not doubt but there are many parishes in *Norfolke*; But no particular is here set downe, either of person or of place; and wee have no better authority for the prooffe of these imputations than this mans word, which yet undoubtedly was not present at these Sermons: for then he would have beene very carefull to expresse that, as in the next story hee doth the like. So that in the issue, the strength of all comes but to this, that he hath heard it thus reported. Now, I have heard it preached, and that at *Saint Maries* in *Oxford*, that a man in *Bunbury*, or thereabouts, having broken a bone, his sonne refused to goe for a Bone-setter, because it was the Lords Day, and this Sermon, afterwards comming into print, the party finding himselfe agrieved by this scandalous report cast forth of him, repaired to the quarter Sessions holden at *Oxford*, and complained to the Justices of the wrong that was done unto him; the Preacher of that Sermon being by, and the whole matter being opened, and the contrary justified; the preacher professed, that he delivered no more than he had heard, but promised the next time that he printed that Sermon, hee would leave that story out. Doctor *Hoskins* of our house was present at the hearing of this businesse, and brought us word of it. But whether that Sermon ever came to be printed a second time, I know not. In like fort, I have heard it reported of Master *Bolton*, that when one fell into the River on the Sabbath day, he would not suffer those that were with him, being neere to runne to helpe him out: I professed at the hearing of it, I knew Master *Bolton* so well, that it seemed incredible to me, but the reporter professed to deliver it upon knowledge. But if it were so, many there be that can beare witnesse thereunto in the place where

where he lived. Lately, it hath beene brought unto mee, that one hath beene heard to lay to my charge behind my backe, that I should say, *David sinned more in dancing about the Arke, than either in deflouring Bathshebah, or killing Uriah*; though it is such a comparison that never entered into my thoughts, how much lesse to passe so prodigious a judgement upon the comparison? In the last place, he saith, *It was preached in Suffolke*, (and that he could name the man, and was present when he was convented before his ordinary for preaching the same) that *to ring more bells than one upon the Lords day to call the people unto Church, is as great a sinne, as to commit murther*; this is more particular than the rest; and had hee added one thing more, the evidence had been compleat, namely, that as he saith, *he was convented for it before his Ordinary*, so he was found convicted of it; which if it were so, I wonder he should conceale it; if it were not so, of what credit is this his relation? He addes, *that many things to this effect he had read before in the Sabbath doctrine, printed at London for I. Porter and Tho. Man*, what this booke was I could not devise, but lately have gotten into my hands D. *Bowndes* booke of the Sabbath. I finde by comparing it well, that this is the booke he girds at. Now I finde nothing in him to this effect, though I have gone over most of the first booke, and in the Index doe not finde any thing that can give me probability in the second booke, tending to any such effect: and I wonder he spared to quote the place where such doctrines are to be found, nothing being more convenient to justifie his criminations (than to quote for it something that is to be seene in print) and thereby to cleare himselfe from the suspicion of a malignant. But this Prefacer very judiciously believes him throughout, because the *Relator was present when the broacher of the last position was convented for it, yet doth he not say he was convicted of it*. And upon what ground he proceeds so judiciously in believing it is remarkable, to wit, *because himselfe hath heard it preached in London, that the Law of Moses, whereby death temporall was appointed for the Sabbath-breaker, was yet in force; and that whoever did the workes of his ordinary calling on the Sabbath day, was to die therefore*. Now, I professe he seemes to me a great deale more politi-

tique herein than at the first I was ware of : For, had hee not believed Master *Rogers* his report this way, others might have taken as great liberty to believe but their part concerning this. Therefore it stood him upon, first, to manifest his ingenuous facility in believing another, that this might be a shooing-horne to draw on others by way of the like ingenuous facility to believe him also; yet such things may be; for as long as the world lasts, we shall be exercised with wilde wits, and so no doubt we shall with tale-tellers too, and so much the more in all likelihood the neerer the world approacheth to an end : It hath beene so amongst Philosophers in *Cicero* his observati- on; it hath been so amongst Schoole-divines; it is so amongst Socinians and Arminians. But let the saddle be set upon the right horse, and let every man beare his owne burthen. Now I have made it manifest, that the doctrines which he picks out of *D. Bownde*, and itiles Sabbatarian doctrines, are the do-ctrines of *D. Andrewes*. afterwards Bishop of Winchester; I could shew them to be the doctrines of many other worthy Prelates that have been of this kingdome; and it may be that if the votes of the Bishops of this kingdom were taken, the major part would concurre with us, as touching the doctrine of the Sabbath, rather than against us. The same Master *Rogers* sacrificeth to his net, and burnes incense to his yarne, and magnifies the good successe of his labours. *For this good*, he saith, *hath ensued thereupon*; namely, *that the said bookes of the Sabbath, comprehending the above mentioned, and many more such fearefull and hereticall assertions, have beene both called in, and forbidden to be printed any more and to be made common, and that Archbishop Whitgitt, by his letters and officers at Synods and Visitations, Anno 99. did the one, and Sir John Popham, Lord chiefe Justice of England at Bury Saint Edmunds in Suffolke, Anno 1600. did the other.* For all this we have nothing but his word; and as for the bookes he talkes of, hee had formerly mentioned, but one printed 95. at London for *I. Porter* and *Tho. Man*, of the doctrine of the Sabbath, which appeares to be *D. Bowndes*; Now, was this ever called in? Sure I am, *D. Willet* upon *Genesis* came forth the yeere after this *M. Rogers* his Analysis of the Articles of the Church of England.

This hee dedicated to King *James*, and over and above hath a second dedication in Latine to Archbishop *Bancroft* and to the bishop of *London* then being; wherein hee signifieth that the one of them was author, the other hortator unto him to perfect this worke of his; and therefore undoubtedly came forth with as good approbation as the *Analysis* of Master *Rogers* upon the second Chapter of *Gen.* he observes that *As the Sabbath kept then upon the seventh day in remembrance of the Creation was of the Lords institution, so the Lords Day, is now observed by the same authority, in remembrance of the Resurrection of Christ, and redemption by the same.* And this hee delivers in opposition to the *Rhemits*; who count the observation of the *Lords Day* but a tradition of the Church, and Ecclesiasticall institution, and having spent a whole page in folio upon this argument in the next page thus hee writeth---
I doe wonder then this doctrine of the Sabbath; and day of rest now called the Lords Day having such evident demonstration out of the Scriptures and being confirmed by the constant and continuall practise of the Church, in all ages: that any professing the Gospell, specially being exercised in the Study of the Scriptures, should gainsay, and impugne these positions following as erroneous.
1. That the Commandement of sanctifying the Sabbath is naturall morall and perpetuall: For if it be not so then all the Commandements contained in the Decalogue are not morall, so should we have 9. and not 10. Commandements; and then Christ should come to destroy the Law, and not to fulfill is contrary to our Saviours own words, *Math. 5. 17.* 2. That all other things in the Law were so changed that they were cleane taken away, as the priesthood, Sacrifices and Sacraments: this day (namely the Sabbath) was so changed, that it yet remaines; For it is evident by the Apostles practise, *Acts. 20. 7.* *1 Cor. 16. 2.* *Apo. 1. 10.* that the day of rest (called the Sabbath) was changed from the seventh day to the first day of the weeke: and so was observed and kept holy under the name of the *Lords Day.* 3. That it is not lawfull to use the seventh day to any other end, but to the holy and sanctified end, for which in the beginning it was created. 4. As the Sabbath came in with the first man, so must it not goe out, but with the last. 5. That we are restrained upon the Sabbath from

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works as the Jewes were, though not in such strict particular manner as they were, yet in generall we are forbiden all kind of worke upon the Lords Day, as they were, which may binder the service of God.

Now the Author that hee intimates as opposing these positions hee describes by the title, of his booke in the margent, which is this. *The Catholique doctrine of the Church of England printed at Cambridge p. 37.* And the author of his booke I have heard to be Master Rogers, and it seemes likely enough, especially by the 2. first positions, Doctor Willet concludes in this manner, after hee had made use of divers allegations for the confirmation of his doctrine in opposition to the fore-mentioned Author, but these allegations are here superfluous seeing there is a learned Treatise of the Sabbath already published of this argument, which containeth a most sound doctrine of the Sabbath, as it is said in the former positions, which shall be able to abide the triall of the Word of God, and stand warranted thereby, when other humane fantasies shall vanish: howsoever some in their heate and intemperance are not afraid to call them, *Sabbatariorum errores*, yea hereticall assertions, a new Iubilee; *S. Sabbath*, more then either Jewish or popish institution; God grant it be not layd to their charge that so speake or write, and God give them a better mind. About two yeares before this, were set forth Master Perkins his cases of conscience: wherein hee manifestech his concurrence with Doctor Bownde in the doctrine of the Sabbath. Neither doth Doctor Andrewes, in any materiall thing differ from Doctor Bownde, Master Perkins, Doctor Willet. In the next relation of his which is of a familiar nature, undoubtedly the Prefacer deserves to be believed. That in a Towne of his acquaintance the preachers there had brought the people to that passe, that neither baked nor rost meate was to be found in all the Parish for a Sunday dinner throughout the yeare, and hee concludes it with such an Epiphonema. *These are the fruites of such dangerous doctrines*; as if the fortunes of the Church or state were hazarded for want of bak't meate or rost meate on the Sundayes.

And to confesse a truth, though I never was, nor never am
like

like to be so precise; yet considering my meane condition, I have divers times thought thus with my selfe: why should my provision hinder any of my servants from Sermons on the Sabbath day; so little did I feare any dangerous consequence of this practise: but since I am better informed by the suggestions of this judicious Prefacer; I will take heede how I cherish such thoughts in my brest henceforth; and if hee come at any time to take paines amongst us, seeing I finde hee respects bak't meate and rost meate so well; it shall goe hard but wee will have a tith Pig for his entertainment. And so much the rather, that I may cleare my selfe from Judaisme, for Iack of Newbery my Countreyman being a great Clothier in his dayes; and then strangers came from farre to buy Cloath at his Houle, and amongst the rest a company of Jewes were sometime entertained by him being a very hospitallous man and an excellent house-keeper, his house being accounted the best Inne in the Towne, to make himselfe merry, caused the table to bee furnished with all variety of Hogges flesh; which they perceaving tooke it for a flout; but after they had grumbled a while upon it, hee made shew as if but then hee had remembred himselfe of his errour, and not till then considered that they were Jewes; and forthwith hee commanded all the dishes to be remooved, and other dishes already prepared to be set on the board, wherewith his table was as well furnished as it was with guests. But to returne, it is an easy matter now a dayes to accuse of any thing, as Doctor Prideaux hee saith, accuseth us of Judaisme, but *si accusare sufficiat, quis innocens erit*; when hee or Doctor Prideaux shall prove their accusations, then let us be condemned; and if wee be not condemned, till then wee care not. Yet it is untrue which hee pins upon Doctor Prideaux his sleeve; as if hee should alleage Austin saying, that they who literally understand the fourth Commandement, doe not yet favour of the spirit, neither S. Austin speaks this of the fourth Commandement, nor is hee so alleaged by Doctor Prideaux, but of the seventh day; *Quisquis diem illum observat sicut litera sonat, carnaliter sapit*. As much as to say, whosoever keeps that day which the Jew keepe, favoureth carnally. Neither

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did I know any of my brethren to stand for the sanctifying of the seventh day in correspondency to the seventh day, from the Creation but onely of one day in leaven; which day must also be prescribed by God as the seventh day of the weeke was to the Jewes, which is the next thing imputed unto us, but the Lords Day is the first day of the weeke to us Christians.

Pref.

This when I had considered, when I had seriously observed, how much these fancies were repugnant both to the tendries of this Church and judgments of all kinde of writers and how unsafe to be admitted; I thought I could not goe about a better worke then to exhibite to the view of my deare Countrey men this following Treatise delivered first, and afterwards published by the Author in another language. The rather since of late the clamour is encreased, and that there is not any thing now more frequent in some *Zelotes moutes* (to use the Doctors words) then that the Lords Day is with us licentiously yea sacrilegiously profaned, *Section first*. To satisfie whose scruples and give content unto their mindes, I doubt not but this following discourse will be sufficient: which for that cause I have translated faithfully, and with as good propriety as I could; not swerving any where from the sense, and as little as I could from the phrase and letter. *Gratum opus agricolis*: a worke as I conceive it, not unsuitable unto the present times, wherein besides these peccant fancies before remembred, some have so farre proceeded, as not alone to make the Lords Day subject to the Jewish rigour; but to bring in against the Jewish Sabbath, and abrogate the Lords Day altogether. I will no longer detaine the reader from the benefit hee shall reape thereby. Onely I will crave leave for his greater benefit, to repeat the summe thereof which is briefly this; First that the Sabbath was not instituted in the first Creation of the World, nor ever kept by any of the ancient patriarchs who lived before the Law of *Moses*: therefore no morall and perpetuall precept as the other are, *Sect. 2.* secondly that the sanctifying of one day in seven is ceremoniall onely and obliged the Jewes, not morall to oblige us Christians to the like observance. *Sect. 3.* and 4. Thirdly, that

that the Lords Day is founded onely on the authority of the Church, guided therein by the practice of the Apostles; not on the fourth Commandement (which hee calls a scandalous doctrine, Sect. 7.) nor any other expresse authority in holy Scripture, Sect 6. and 7. Then fourthly, that the Church hath still authority to change the day, though such authority be not fit to be put in practice, Sect. 7. Fifthly, that in the celebration of it, there is no such cessation from works of labour required from us, as was exacted of the Jewes, but that we may lawfully dresse meat proportionable to every mans estate, and doe such other things as are no hindrance to the publique service appointed for the day, Sect. 8. Sixthly, that on the Lords Day all recreations whatsoever are to be allowed, which honestly may refresh the spirits, and increase mutuall love and neighbour-hood amongst us, and that the names whereby the Jewes were wont to call their festivalls (whereof the Sabbath was the chiefe) were borrowed from an Hebrew word, which signifieth to dance, and to be merry, or make glad the countenance. If so, if all such ceremonies as do increase good neighbor-hood, then wakes and feasts, and other meetings of that nature. If such as honestly may refresh the spirits, then dancing, wrestling, shooting, and all other pastimes, not by law prohibited, which either exercise the body, or revive the mind. And lastly; that it appertaines to the Christian Magistrate, to order and appoint what pastimes are to be permitted, and what are not (obedience unto whose commands is better farre than sacrifice to the Idols of our owne inventions) not unto every private person (or as the Doctors owne words are) not unto every mans rash zeale, who, out of a schismaticall, Stoicisme (debarring men from lawfull pastimes) doth incline to Judaisme, Sect 8. Adde for the close of all, how doubtingly our Author speakes of the name of Sabbath, which now is growne so rife amongst us, Sect 8. Concerning which, take here that notable *dilemma* of *John Barkley*, the better to encounter those who still retaine the name, and impose the rigor. *Cur porro illum diem pleriq. Sectariorum Sabbatum appellatis?* What is the cause (saith he) that

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on the day, and then they ought to keepe that day whereon God rested, and not the first, as now they doe, whereon the Lord began his labours. If they observe it as the day of our Saviours resurrection, why doe they call it still the Sabbath, seeing especially that Christ did not altogether rest the day, but valiantly overcame the powers of death? This is the summe of all; and this is all that I have to say unto thee (good Christian reader) in this present businesse. God give thee a right understanding in all things, and a good will to doe thereafter.

Exam.

This Prefacer accounts the opinions opposite to his, to be fancies; *D. Willet* on the contrary, as wee have heard, accounts this Prefacers opinion, maintained by *M. Rogers*, no better than fantasies, which shall vanish, however now for a time they flourish; Sure wee are; every plant that our heavenly Father hath not planted shall be rooted out. This Prefacer professeth, those whom hee opposeth be opposite to the tendries of our Church; and indeed, the Author whom *D. Willet* intimateth, intituled his booke audaciously enough, *The Catholique doctrine of the Church of England*; but *D. Willet* on the other side, wondered, that any professing the Gospel, should gain-say and impugne the positions maintained by *D. Bownde*. And sure I am, *Bishop Babington*, *Bishop Andrewes*, *Bishop Lake* agreed with them: And it is well knowne to some, what the former Archbishop of Canterbury professed to the face of *M. Broade*, when he came to move for the printing of a second book concerning the Sabbath: What Bishop can our opposites name of this Church, whose praise is among the writers of these times, that hath manifested his opinion in opposition to these? As for the judgements of all kinde of writers which he boasts of, I thinke never came a Divine to take pen in hand to vaunt so much, and performe so little. As for the unsafe condition of our Tenets which he suggests, excepting those monstrous and wild Tenets mentioned by *M. Rogers*, for which I know no better evidence than his word, and that in very odde manner delivered, I know nothing unsafe, nothing dangerous in any Tenet of ours, who now seeme to walke as upon the pinacles of the Temple, and indeed in this respect they are like to prove very dangerous to us; yet I would it were not more dangerous

gerous to the Church of God, to be bereaved of so many faithful Pastors: For, certainly it shall be honourable unto them, they cannot suffer in a more honorable cause than this, in standing for the sanctifying of the Lords Day in memory of his resurrection, who that day, being formerly a stone refused of the builders, was made the head of the corner. For what danger is it to maintaine, that from the Creation the Lord blessed the seventh day and sanctified it; and what a shamefull course is it so to expound it as in referencé to a time 2000. and 4. or 500. yeeres after, and that in spight of the ancient Fathers: And manifest reason, as appears by division of time into weekes, even from the creation, and so continuing to the time of the Law delivered on the mount Sinai, as appears by the story of falling of Manna, and the Jewes gathering of it on sixe dayes; none falling now; being gathered on the seventh, as the day on the week whereon God rested after he had made the world in six. What danger in maintaineing, that God required from the beginning, and afterwards specified so much in the Law, that one day in seven is to be consecrated unto Gods service; and hence to inferre, that if God required so much of the Jewes under the Law, it were most unreasonable and unconscionable we should not afford unto him and his service as good a proportion of time under the Gospel? Thirdly, what danger is there in affirming, that the Lords Day is of Divine institution? Is it not Scripture that calls it the Lords Day? And what day was called the Lords Day before, but the day of the Jewes Sabbath? And hath not our Saviour manifestly given us to understand, that even Christians were to have their Sabbath, as the Jewes had theirs, as Bishop *Andrews* accommodates the place? *Matth. 24. 20.* And was the resurrection of Christ any thing inferiour to the creation, to give a day unto us Christians; like as Gods rest from creation, commended that day to the Jewes: Especially considering, that a new creation requires a new Sabbath; as *Athanasius* delivered it of old; And D. *Andrewes* of late yeeres, treading in the steps of that ancient Father, or rather of all the ancient Fathers: And what danger in maintaineing that the Lords Day is entire, and whole to be consecrated to Divine service; did *Austin* speake dangerously,

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dangerously, when he professeth, that thereon we must *tantum Deo vacare, tantum cultibus divinis vacare*; would this Prefacer be content to be found dancing about a Maypole, or in a Morrice-dance that day that Christ should come in flaming fire, to render vengeance to all them that know not God, nor obey the Gospel of Christ Jesus? Nay, would hee not feare to rue the danger of his doctrine, when it will be too late to correct it, and all the profanenesse that hee hath promoted by this preface of his should rise up in judgement against him; yet now he thinks he could not goe about a better worke than by this preface & translation to harden them in their profane and impure courses; all his care at this time, is to prevent superstition, a wonder it is to see how zealous men of his spirit are to avoyd and shun superstition. Belike all these must be censured for Zelotes that complaine that the Lords day is with us licentiously, yea, sacrilegiously profaned; yet these are the times whereof S. Paul prophesied, that men should be lovers of pleasure more than lovers of God; yet Doctor *Prideaux* could take liberty to professe of the Jewes, that by their Bacchanalian rites, they gave the world just occasion to suspect that they did consecrate their Sabbaths unto devils rather than unto Gods service; yet now adayes, they that oppose revels on the Sabbath day, are censured and condemned of Judaisme: Neither is D. *Prideaux* censured by way of scorne for a zelote in this; but unlesse wee concurre with this Prefacer, in thinking that the forbidding of dancing in the French Churches hath hindered the growth of the reformed Religion there, and that upon the bare credit of *Heylens Geography*, wee must in scorne be termed zelotes. Belike Bishop *Babington* by this bold Prefacer, would be censured for a zelote, considering that on *Exodus 16. pag. 122.* he writes in this manner: *May not a good soule thus reason with himselfe; This people of his might not gather Manna, and may I safely goe to markets, dancings, drinkings, to wakes and wantons, to Beare-baitings and Bul-baitings, and such like wicked profanations on the Lords Day? Is this to keepe the holy day? Can I answer this to my God? that gives mee six dayes for my selfe, and takes but one to himselfe, of which I rob him also?* And Bishop *Austin* too deserves

deserves to be censured a zelote for that which hee writes in his 3. tract. upon *John. Observe the Sabbath Day, it is rather commanded unto us, because it is commanded to be observed in a spirituall manner. For the Jewes observe the Sabbath day servilely unto luxury, unto drunkennesse. How much better were it for their Women to spinne Wooll then to dance on that day in their new Moones, and in his 44. tract. The Jewes rest unto toys, and whereas God commanded the Sabbath to be observed, they spend the Sabbath in such things which the Lord forbids. Our rest is from evill works, their rest is from good works. For it is better to goe to plow then to dance: but albeit hee be censured as a Zelote, yet surely there is no colour why hee should be thought to Judaize in this. And let Bishop Nazianzene passe under the same censure with them; who as Diadericus upon the 17. Dominicall after Trinitie Sunday alleageth him, professeth that the sanctification of the Sabbath consists not in the hilarity of our bodies, nor in the variety of glorious garments, nor in eatings, the fruite wherof we know to be wantonnesse, nor in strewing of Flowers in the wayes, which we know to be the manner of the Gentiles; but rather in the purity of the soule, and chearefulnesse of the mind, and pious Meditations, as when we use holy Hymnes in stead of Tabers, and Psalmes in stead of wicked songs and dancings. The same Diadericus alleageth Pope Gregory out of his 91. booke of his Epistles and 3. Epistle affirming, That therefore on the Lords Day we ought to rest from all Earthly worke, and by all meanes insist on prayer, that if ought hath been committed by us negligently on the six dayes on the day of the Lords Resurrection it might be cleared by prayers. And which is yet more, out of Chrysostome 5. Homily on *Mathew* hee shewes, how in that Bishops judgement we should be exercised on the Lords Day, in our private Families, thus, When we depart from the Ecclesiasticall assembly, we ought not in any case intangle our selves in businesses of a contrary nature, but as soone as we come home, turne over the Holy Scriptures, and call thy Wife, and thy Children to conferre about those things which have been delivered; and after they have been deeply rooted in our minds, then to proceed to provide for such things as are necessary for this life. So anciently is the*

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pious exercise of repeating Sermons commended unto us by this holy Bishop, which in these dayes I have heard to be cryed downe, by profane persons, as a cause of increase of Brownisme. And I willingly confesse that when I first came to this place, there were no lesse then tenne that partly had withdrawne themselves, partly were upon the point of withdrawing themselves from our Common Prayers; but within a short time there was not one such to be found amongst us, and so wee have continued to this day. But to returne, *Ephrem Syrus* may goe for a zelote in like manner, who as hee is alleged by *Rivetus* treating of the Sabbath, exhorts to honour the Lords festivities celebrating them not panegyrically, but Heavenly; not secularly, but spiritually; not like Heathens, but like Christians; and he shewes wherein this consists in the words following, *Quare non portarum frontes coronemus*, let us not hang Garlands upon the frontispice of our Gates, *non choreas ducamus*, let us not leade a dance, *non chorum adornemus*, let us not by our presence beautifie any such company; *non tibiis auditum effaminemus*, let us not effeminate our Eares with their Musick or with their fiddles—Nay as Doctor *Prideaux* complaines of the Jewes corrupting themselves to the profaning of their Sabbaths, so *Polidor Virgil* complaines of the like corruptions among Christians on their festivalls, lib. 6. cap. 8. not employing their time in prayer and in the exercise of Gods Word; for which cause such festivalls were instituted, but in all manner of evill courses tending to the corrupting of mens manners; and that herein they imitate Heathens, though of ancient times *Tertullian* (as hee sayth) reprehended Heathens for such courses, as in his *Apologeticum*, speaking of the holy solemnity of their Emperours. Therefore (saith hee) Christians are compted enemies to the State, because they doe not dedicate vaine, lying and rash honors to their Prince. Forsooth it is a great good office, to make bonfires and dances in publique, and to feast in every parish, to transforme the City into the habite of a Taverne; *Vino lutum cogere*, which *Junius* sayth was a fruit of their desperate Luxury, and a signe of their madnesse and fury: he proceedes; to strive who shall exceed one another in running about, to doe injuries, to commit impudencies, to provoke unto lust.

And

And is the publique joy after such a manner exprest (to wit) by publique shame? O how deservedly are we Christians to be condemned (he speaks it ironically) who by carrying our selves soberly, chastly, honestly, doe oppose the vowes made and the joyes expressed for the Emperours, to wit, when for their sober and chaste and vertuous carriage on such dayes, not concurring with others to the same excesse of riot, were censured as enemies unto their Princes. Yet even in those primitive times the manners of Christians became degenerate, as *Baldwin* observes in his cases of conscience, p. 479. and that out of *Tertullian*, as whom hee observes to have complained of it; namely that Christians imitated the manners of the Heathen in this, yea and grew worse then they, in his booke *de Idol. c. 14. O melior fides nationum in suam sectam, qua nullam Christianorum solennitatem sibi vendicat, non Dominicam, non Pentecostem; etiam si nossent nobiscum non communicassent, ne Christiani viderentur; nos ne Ethnici pronuntiemur, non veremur. O the fayth of the Nations better then ours towards their own sect, as who challenge not to themselves any Christian solemnity, not that of the Lords Day, nor that of Whitsuntide. Had they known it, they would not communicate with us, lest they should seem Christians; we Christians feare not to be accompted Heathens. O what a zelote did *Tertullian* shew himselfe in this! nay what thinke wee of *Leo* and *Anthemius* Emperours; were not they zelotes too in that decree of theirs (alleged by the former *Baldwin*)? *Dies festos majestati Altissimi dedicatos nullis volumus voluptatibus occupari*: undoubtedly they meane hereby worldly pleasures; such they would have no place on holy festivities; and why? but because they accounted those holy festivalls profaned thereby. And may not King *James* also be censured for a zelote in making that proclamation of his for the reformation of abuses in profaning the Lords Day, at his first comming into the Land, to receive this Kingdome as his rightfull inheritance? In the Conference before his Majesty at *Hampton Court*, I finde mention made of it by *D. Reynolds* in this manner: *To the former Doctor Reynolds did add the profanation of the Sabbath day, and contempt of his Majesties proclamation made for the reforming of that abuse, of*
which*

which he earnestly desired a streightor course for reformation thereof, and unto this he found a generall and unanimous assent. All these belike were zelotes. So was his Majesty also that now is, together with all the Lords both spirituall and temporall, and the house of Commons in that Act made in the first yeare of King *Charles* to preserve the Lords Day from profanation, wherein are forbidden expressely and by name, bearebaiting, bulbaiting, enterludes, common playes, and in generall all other unlawfull exercises and pastimes; and over and above all meetings and assemblies or concourse of people out of their owne parishes for any sports or pastimes whatsoever; and consequently no man ought on the Lords Day. goe forth of his owne parish to any may-game, or to see a Morrice-dance, or dancing about May-poles; and seeing the Apostle professeth that it is good to be zealous alwayes in a good thing *Gal. 4. 18.* and Christ hath died for us to redeeme us from all iniquity, and to purge us a peculiar people unto himselfe, zealous of good worke s, *Ti. 2. 14.* let them in the Name of God be such zelots still; this zeale being a zeale of Gods Glory; and it becomes us to be zealous of his Glory, considering how zealous hee is for our good, *Esay 9. 7. & Esay 59. 17.* Of the sufficiency of the following discourse, we shall by Gods helpe consider in due time.

But I confesse it may be very sutable to these times whereof the Apostle prophecied, men should be lovers of pleasures more then lovers of God, and undoubtedly it will suite well with their affections like a sweete morsell to the epicure which hee roules under his tongue, but all the praise is in parting; and I would they would but thinke of that of the Prophet, *What will be the end thereof*; when wee shall give God cause to say of our Sabbath, as hee sayd of the Jewish, *I have hated your Sabbaths.* And if there be any such practises of Satan on foote, as to bring in the Jewish Sabbath, let it be considered in the feare of God, what doctrine doth more promote therein; whether that which makes the celebration of the Lords Day Divine, or rather that which makes it merely of humane institution; and who seeth not that if it be left to the liberty of the Church, they may bring in the

the Jewish Sabbath if it pleaseth them. Though it be notoriously untrue, (as may be made to appear both by Scripture, evident reason and authority humane, both ancient and moderne, both Papists and Protestants) that the Sabbath was not ordained immediately upon the creation; yet were that negative granted; since God hath manifested in his Law, that he requires one day in seven to be set apart for his service, it evidently followes, even by the very light of nature, that it were most unreasonable wee should allow him a worse proportion of time for his service under the Gospell; that consequently the observation of one day in seven is to be kept holy unto the Lord, is now become morall and perpetuall unto the very end of the world; neither was it ever heard, that any man did set his wits on worke in devising a ceremoniality in the proportion of one day in seven. A prefiguration of Christ in some respect hath beene found in the Jewish rest on the seventh day of the weeke; but of any prefiguration of ought in Christ, by an indefinite proportion of one day in seven the world dreamed not of till now; neither doth any man offer to devise what possibly this might prefigure in Christ: As for the third, it cannot be denied, but that Christ manifested before his death, that his Christian Churches should observe a Sabbath as well as the Jewes did; this appeares, *Math. 24. 20. Pray, that your flight be not in the Winter, nor on the Sabbath day;* and thus Bishop *Andrewes* accommodates that place in his patterne of Catechetick doctrine. It is as manifest, that the day of Christs resurrection is called in the Scripture the Lords Day; as manifest that not the day of the yeere, but the day of the week, whereon Christ rose, is called the Lords Day, which few take notice of. Likewise in the old Testament is manifest that the Jewes Sabbath is called the *Lords holy Day*. Then the congruity in reference to the reason of the originall institution is most exact. For first, Christ by his resurrection, brought with him a new creation; and this new creation, as *D. Andrewes* expresseth it, treading herein in the steps of the ancients, requireth a new Sabbath; and as the Lord rested on the seventh day from the worke of creation, so our Saviour on the first day of the weeke from the worke of Redemption: And lastly, the day

of Christs resurrection, was the day whereon Christ the stone formerly refused by the builders, was made the head of the corner, and of this day the Prophet professeth of old, saying, *This is the day which the Lord hath made, let us be glad and rejoyce in it;* which can have no other congruous meaning but this; this is the day which the Lord hath made festivall, especially considering the doctrine of Bishop Lake, which is this; that the worke of the day is the ground of hallowing the day, as is to be seene in the institution of all festivalls, both Humane and Divine. And I have already shewed how absurd it is, that wee should expect it should be left unto the Church her liberty to appoint it, considering the great danger of dissention thereabouts, and extreme confusion thereupon; And it cannot be denyed, but this day was established by the Apostles, and that as of authority Divine, as appeares generally by the ancients. *Athanasius* professing, that *Dominus consecravit hunc diem;* *Austin*, that *Apostoli sanxerunt;* and *Gregory*, that Antichrist, when hee comes into an humour of imitating Christ, should command the observance of the Lords Day; and *Eusebius* hath as pregnant a testimony to the same purpose as any; and *Sedulius*; and that not one of the Ancients, as I know, alleged to the contrary. So that to ascribe the institution of it to humane authority, that every way were a scandalous doctrine, and so would the practice be also according thereunto. And consequently the Church hath no authority to change the day, as Doctor *Fulke* professeth against the Rhemists: And to say the contrary, is to say that the Church hath authority to concurre with the Jewes in keeping with them the Saturday, with the Turks, in keeping with them the Friday; yea, that they have authority to divide the dayes of the weeke, one nation taken one day to observe, and another another, which is as much as to say, that the Church hath authority to be notoriously scandalous. In the fifth he delivers more truth than in all his preface besides: we make no question, but that workes of necessity and workes of charity may be done on this day, though the proper workes of the day are the workes of holinesse. I know none that thinkes it unlawfull to dresse meat proportionable to a mans estate on this day: some are of opi-

nion, that this was not forbidden unto the Jewes; and that albeit to go abroad on that day to gather Manna was forbidden, yet not the preparing or dressing of it; though the most common opinion of our Divines is to the contrary: Some thinke a greater strictnesse was enjoyned them in the wildernesse than afterward observed by them. As in the story of *Nehemiah* it is said, *there was prepared for his table daily an Oxe, and five chosen Sheepe*; and our Saviours entertainment by some on the Sabbath day, doth seeme to them to intimate as much; howsoever in after times it came to passe that they grew superstitious this way; As *Austin* observes of them in his dayes, that *Indei neq̄, occidunt, neq̄, coquunt*. Others who think it was both enjoyned to them, and practised by them with greater strictnesse, conceive that this was by reason of the mysterious signification, to wit, of some exact rest in Christ; this was their ceremoniall rest; we acknowledge no rest but morall, which we understand in that sense which here is expressed in part, and but in part, after a halting manner; For hee professeth, that on the Lords Day we are to abstaine *from such workes as are an hinderance to Gods service*, but he delivers this onely of the publique service; as if to spend an houre and an halfe in the morning, and an houre and an halfe in the afternoone in Gods service, were enough for the sanctifying of the day; yet *Gerardus* the Lutherane observes, that God commands the day to be sanctified, not a part of the day. And let the law of this nation or of any nation of the world be judge between us, whether in case one man owe another a dayes service; I say, let the world judge, whether in common equity this be to be interpreted of an houre and an halfe in the morning, and an houre and an halfe in the evening, or onely of a part of the day, and not rather the whole day. And what vile courses are these, that men should carry themselves so basely in dispensing unto God the proportion of his service. In the sixth and last place, we have that wherunto all the former discourse is consecrated, namely, to make way for such profane sports and pastimes, which here are glosed with the cleanly stiles of *recreations to refresh the spirits, and for the increase of mutuall love and neighbourhood amongst us*, as if he were ashamed to speake out, that all this

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tends to the countenance of May-games and morrizing, and dancing about May-poles on the Lords Day. *D. Andrewes*, sometimes Bishop of Winchester, ipared not to professe, that *vacare choreis*, to be at leisure on that day, for dancing, is the Sabbath of the golden calfe, and hee allegeth *Austin* for it, though hee cannot justifie his quotation. Doctor *Downham*, Bishop of Derry, calls such like courses *profane sports and pastimes, which more distract, and more hinder our workes than honest labours*; and he censures also such a Sabbath, calling it, *the Sabbath of the calfe*, Exod. 23. 6. 18. 19. Bishop *Babington*, on Exod. 16. puts a Christian soule upon this meditation, *Good Lord, what doe I upon the Sabbath day? This people of his might not gather Manna, and may I safely gad to faires and markets, to dancings and drinkings, to wakes and wantons, to Beare-baitings and Bulbaitings, with such like wicked profanations of the Lords Day? Are these workes for the Sabbath? Is this to keepe the holy day? Can I answer this to my God, that gives mee six dayes for my selfe, and takes but one to himselfe, of which I rob him also? No, no, assuredly I shall not be able to indure his wrath for these things one day, and therefore I will leave them, and regard his holy day hereafter better than I have done.* And in his exposition of the Commandements by way of question and answer, p. 44. reproves expressely *Summer-games on the Lords Day*; and in his *Examen* of conscience annexed to the fourth Commandement, he speakes against going to *Church-ales and Summer-games*; nay, is it not apparent, that by the very act of Parliament, 1^o *Caroli*, that to goe out of a mans owne parish about any sports or pastimes on the Sabbath day, is to profane the Sabbath? For to prevent the profanation of the Sabbath, is that statute made: Now, unlesse the sports themselves be profanations of the Sabbath, it is as evident, that to goe forth of a mans parish unto such sports, is no profanation, any more, than to goe out of a mans parish walking, or to conferre in pious manner with a friend, or to fetch a Physitian or Surgeon, if need be, or to heare a Sermon. And it is very strange, that wee of the reformed Churches, shall justifie such liberty on the Lords Day, which Papists condemne on their holy dayes; who usually complaine of dancing

dancing upon such dayes; as *Polydor Virgil* upon *Luke*, and *Parisensis de legibus cap. 4.* And of old such courses have bene forbidden by the decrees of *Leo*, and *Anthemius* Emperours; it is condemned also in the synod of *Toledo Can. 23.* as *Baldwin* the *Lutheran* shewes, who also writes devoutly against such courses on the Lords Day, and gives this reason. *For if the labours of our calling are forbidden in the holy day, how much more such recreations? and p. 48.* He shewed how the Sabbath was profaned by unchast dancings and any manner of wantonnesse; what need I here to make mention of *Austin*; who professeth, and that against the Jewes, that it is better to goe to plow then to dance; and that it were better for their Women to spin Wooll, then immodestly to dance, as they did; yet now a dayes such as oppose the same courses, as *Austin* did, are censured for Judaizing; thus the World seemes to be turned upside downe. Is it not high time Christ should come to set an end to it?

Dielericus the *Lutherane* complains of the like profanations of the Sabbath too much in course amongst them, in his *Analysis of the Gospells for the Lords Day. p. 559.* and let every Christian conscience be judge, whether to follow *May-poles*, *May-games* and *Morrice dancing* be to sanctifie the Sabbath as God commands? if any man shall say, that the fourth Commandement concerned the Jewes; and not us Christians, hee must therewithall renounce the booke of *Homilies*. For it professeth that this Commandement binds us to the observation of our Sabbath, which is Sunday; the words are these. *So if we will be the children of our Heavenly Father, we must be carefull to keep the Christian Sabbath Day, which is the Sunday, not only for that it is Gods Commandement, but also to declare our selves to be loving children in following the example of our gracious Lord and Father. Then complaining how the Sabbath is protaned; Some use all dayes alike— The other sort worse: For although they will not travaile, nor labour on the Sunday, yet they will not rest in holinesse, as God commandeth; but they rest in ungodlinesse and filthinesse, prancing in their pride, pranking and pricking, poynting & painting themselves to be gorgeous and gay. They rest in excessse & superfluitie, in gluttony*

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and drunkennesse like Rats and Swin : they rest in brawling and railing, in quarrelling and fighting : they rest in wantonnesse, in toyish talking, in filthy fleshlinesse ; and concludes after this manner, so that it doth too evidently appeare that God is more dishonored, and the Divell better served on Sunday, then upon all the dayes of the weeke beside. And that distinction which Calvin makes of the Jewish observation of the Sabbath, and our Christian observation of a Sabbath is, for ought I know, generally received of all ; and the distinction is this ; that the Jewes observed their Sabbath so strictly in the point of rest, for a mysterious signification ; but wee observe it in resting from other works so farre forth as they are *Avocamenta a sacris studiis & meditationibus*, avocations from holy studies, and meditations ; now it is apparant that sports and pleasures are as strong avocations from holy studies and meditations, as worldly cares ; and both equally are noted out to be such as choake the Word, *Luk. 8.14*. And therefore this day is altogether appointed to this end, even to recreate our selves in the Lord ; For seeing God purposeth one day to keepe an everlasting Sabbath with us, when God shall be all in all ; to make us the more fit for this even the more *meete partakers, of the inheritance of Saints in light*, therefore hee hath given us his Sabbaths to walke with him, and to inure our selves to take delight in his company, who takes delight to speake unto us as from Heaven in his holy Word, and to give us liberty to speake unto him in our prayers, confessions, thanksgivings and supplications ; on other dayes wee care for the things of this World, on this day our care should be spirituall and heavenly in caring for the things of another World ; so our pleasures should be spirituall on this day ; *If thou shalt call the Sabbath a delight, to consecrate it as glorious unto the Lord*. Now have we not as much cause to performe this duty under the Gospell as ever the Jewes had under the Law ? And indeed there is no colour of reason against this, but by affirming that now the setting of a day apart for Gods service is left at large to the liberty of the Church ; and albeit the Church hath set apart the Lords Day for this ; yet their meaning herein is no more then this, that they shal come to Church

twise a day; and afterwards give themselves to what sports soever are not forbidden them by the Lawes of the Land: so that now a dayes wee are free from the obligation to the fourth Commandement, and yet we are taught by the Church aswell at the hearing of this Commandement as at any other to say, *Lord have mercy upon us and incline our hearts to keepe this Law*; and the booke of *Homilies* urgeth us to the sanctifying of our Christian Sabbath (which is Sunday, saith the booke expressly) and that by vertue of Gods expresse Commandement.

And therefore I cannot but wonder at the indiscretion of this Prefacer, who catcheth after such a superficial advantage as the denomination of a feast amongst the Jewes, not considering how little suitable it is to the grounds of his Tenet; For by his Tenet, after evening Prayer the Sabbath is at end, the Churches meaning being not any further to oblige them to the sanctifying of the Lords Day, but to give them liberty to use any sports or pastimes not forbidden them by the Lawes of the Land. But so was not the feast of the Jewes ended when they danced; this being but an expression of that joy whereunto the present solemnity called them; and they sinned no more herein then *David*, did when hee danced before the Arke; as wee see *Ier. 31. 12.* *Therefore they shall come, and sing in the height of Sion, and shall flow together to the goodnesse of the Lord for Wheat, and for Wine, and for Oile, and for the young of the flock, and of the heard, and their soule shall be as a well watered Garden, and they shall not sorrow any more at all. 13: Then shall the Virgin rejoyce in the dance, both yong men, and old together; for I will turne their mourning into joy, and will comfort them & make them rejoyce for their sorrow. 14. And I will satiate the soule of the Priest with fatnesse, and my people shall be satisfied with my goodnesse saith the Lord.* And the like wee reade *Esay 30. 19.* *Ye shall have a song as in the Night, when an holy solemnity is kept, and gladnesse of heart, as when one goeth with a Pipe to come into the Mountaine of the Lord to the mighty One of Israel;* so that if Morricing and May-games and Dancing about May-poles were a sanctifying of the Sabbath Day in part (as the Lord commands the day to

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be sanctified) then indeed these sports were as lawfull on the Lords Day, as the Jewes piping and dancing were lawfull on their feasts. But that any such piping and dancing were used and allowed in those ancient times among the Jewes on their Sabbaths, there is not the least colour of evidence. And it is evident that such sports put them to lesse rest for their bodies, then the workes of their calling; neither is there any better evidence that any such piping and dancing were in use amongst the Jewes while they continued the people of God on every day of their solemne feasts; for two dayes in each of them, to wit, the first day, and the last, they are commanded to keepe as Sabbaths, whereon they were to have an holy convocation; and thereon they are expressely commanded to rest from all servile workes; and I should thinke, the following of naturall pleasures are to be presumed as servile workes, as the workes of a mans calling.

Lastly, all recreations are to this end, even to fit us to the workes of our calling; either for the workes of our particular callings, or the workes of our generall callings, as we are Christians; Such sports, if they fit us for the service of God, were more seasonable in the Morning then in the Evening. If for the workes of our particular calling; then are they inferiour to the workes of our calling, the furthering whereof is their end; and the meanes are alwayes inferior in dignity unto the end. Now if the more noble workes are forbidden on that day, how much more such as are inferior are forbidden? But it may be sayd, that mens minds being burthened, and oppressed with the former service of the day, therefore some relaxatió is to be granted for the refreshing of our spirits; As much as to say, a part of the Lords Day is to be allowed for profane sports and pastimes, to refresh us after wee have beene tired out with serving God; can this be savoury in the eares of a Christian? should not wee rather complaine of these corruptions, and bewaile it before God, then give our selves to such courses as are apt to strengthen it? It is true; such is our naturall corruption, that nothing is more tedious unto us as wee are in our selves, then to converse with God; but should not the consideration hereof provoke us so much the more

more to strive against it; then give way to the nourishing and confirming of it? And hath not our Saviour told us, that not the cares of this World onely, but voluptuous living also; is it that choaks the good seed of Gods Word, and causeth it to become unfruitfull in us? As for the refreshing of our spirits and quickning them, and thereby making us the fitter for Gods service; as in any modest exercise of the body in private, according to every mans particular disposition, to prevent drowsinesse and dulnesse in attending to Gods Word, in praying in singing of Psalmes, I know none that takes any exception against it. And as for the authority of the magistrate to appoint pastimes, sure I am, the high Court of Parliament with us; and that in the dayes of King *Charles*, hath forbidden every man to come out of his parish, about any sports and pastimes; a manifest evidence that in their judgement the publique prosecuting of such sports, and pastimes, is a plaine profanation of the Sabbath; and so by this authors profound judgement, they deserve to be censured as inclining to Judaisme.

Indeed the use of the very name of Sabbath is now a dayes carped at; and why? but because it is a sore offence unto them in their way; for if a rest from any thing (otherwise lawfull in it selfe) be required on the Lords Day, it seemes most reasonable that a rest is required from sports and pastimes: undoubtedly they have neither reason nor authority to except against this; For our Saviour useth the word even of Christian times, *Mat. 24. 20. Pray that your flight be not in the winter, nor on the Sabbath Day.* Doctor *Andrewes*, one of the greatest Prelates of this Kingdome, accommodates this place to the same purpose. All ceremonies (saith hee) were ended in Christ; but so was not the Sabbath. For *Mat. 24. 20. Christs bids them pray that their visitation be not on the Sabbath Day*: so that there must needs be a Sabbath after Christs death; and by this name hee commonly calls this day wee keepe weekly as holy unto the Lord. The booke of Homilies plainly tells us, that the Sunday is our Sabbath. In the conference at *Hampton Court* it is so called, without any dislike shewed by any one there present. And the onely reason why
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the ancients put a difference in this, not calling it the Sabbath day, but the Lords Day, was this, because *Dies Sabbati* in Latine signifieth the Saturday, which was the Jewes Sabbath. But they generally call us to a rest on this day, and that most exact, as wherein wee must *Tantum Deo vacare, tantum ceteris divinis vacare*, as *Austin* by name, not sparing to confesse that *Vacare melius est quam saltare*; But *Barklay* it seemes, is of more authority with this Prefacer then Doctor *Andrewes*, and the Church, yea, and of our Saviour too; yet wee calling it by that name, understand no other thing then our Christian Sabbath, and had rather it were generally called the Lords Day; and Doctor *Bownde* also standeth for this denomination, and urgeth it: yet is hee accounted a Sabbatarian by Master *Rogers*, though wee all concur in this, that thereon wee ought to keepe, and sanctifie our Christian Sabbath, And *Iacobus de Valentia*, who was no sectary in the opinion of *Barklay*, to distinguish the Jewish Sabbath from ours, calls it *Sabbatum legale*, and conclus. 4. hee saith that *Christiana religio celebrat verum Sabbatum morale, in die Dominica*. Christian Religion keepeth a true morall Sabbath on the Lords Day; yet I willingly confesse, this is the usuall course of Papists now a dayes, not to call the Lords Day, so much as by the name of our Sabbath. As for *Barklays* discourse; hee is much fitter to write somthing answerable to *Don Quixot* then to reason; we doe observe the Lords Day, as a Sabbath, not because God rested that day from the Creation; for our Doctor *Andrewes* (of somewhat more credit with us, and that not onely for his place, but for his sufficiency, then *Barklay*) hath delivered it in the Starre Chamber, that *It hath ever been the Churches Doctrine, that Christ made an end of all Sabbaths by his Sabbath in the Grave. That Sabbath was the last of them. And that the Lords Day presently came in place of it. And againe. That the Sabbath had reference to the old Creation, but in Christ we are a new creature, a new Creation, and so to have a new Sabbath.* And this hee sayth, is deduced plainly: First by practise, then by precept. And this new Sabbath on the Lords Day, wee observe; because on that day Christ rested from the worke of redemption,

which

which was wrought by his death. So that though the Lord began his labours in the worke of Creation on the first day of the weeke, yet the Lord Christ set an end to his labors in the worke of redemption on the same day of the weeke. As for Christs vanquishing the powers of death on that day, to wit, the first day of the weeke; the Women that came to the Sepulchre at sun rising, found that he was risen. And what powers are these powers of death, hee rhetoricates of? is there any positive nature in death that our Saviour had neede to take such paines to overcome them; The Lord himselfe when hee rested, he rested onely from Creation; he that was best acquainted with his courses hath told us saying, *Pater usq; hodie peratur*, my Father to this day, works still, and I worke with him; yet hee proceeds no farther in the worke of Creation, nor Christ being once risen, in the worke of redemption: S. Jude exhorts us to contend the more earnestly for the faith, because some there were craftily crept in, who otherwise were like to bereave them of it: In like sort wee had never more neede then now to contend for the maintainance of the Lords Day, as our Christian Sabbath, because too many there are whose practise it is to bereave us of the comfort of it.

*The Doctrine of the Sabbath
considered.*

First, I come to the Doctrine of the Sabbath translated by the Prefacer; I nothing doubt but the Author thereof will take in good part my paines in the discussion of it, considering the present occasion urging mee hereunto; Out of the variety of his reading, hee observe many wild derivations of the name Sabbath, and out of his judgment doth pronounce that *the Jewes by their Bacchanalian rites gave the World just occasion to justly Et, that they did consecrate the Sabbath unto Revells rather then Gods service.* As for the rigorous keeping of the day in
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such sort; as neither to kindle fire in the Winter-time wherewith to warme themselves: or to dresse meat for the sustentation of themselves; I am so farre from justifying it, that I willingly professe I am utterly ignorant, where any such Christians live, that presse any such rigorous observation of it. The Jewes were bound to observe the rest on that day for a mysterious signification sake, and thereupon depended their rigorous observing of a rest, as many thinke, and not *Lyra* alone. We must know (saith hee) that rest from manuell works is not (now) so rigorously observed as in the old Law, because meate may be dressed, and other things done on the Lords Day, which were not lawfull on the Sabbath: because that rest was in part figurative, as was the whole state under the Law, 1 Cor. 10. All things befell them in figure; Now in that which is figurative, if you take away never so little; (that is, if that which is figurative bea not exactly observed) the whole and intire signification faileth, like as if you take away but one letter from the name of *Lapis*, the whole and intire signification is destroyed. To deale plainely, my opinion is, that all sports, and pastimes on the Lords Day, are a breaking of the rest belonging to it, and a profanation of that day which ought to be sanctified; And I trust, herein I differ not one jot from the whole Parliament, 1^o. *Caroli*; wherein was expressely prohibited, that any man should goe out of his owne Parish to any sports, and pastimes on the Sabbath day; and this is done to prevent the profanation, of it, as appeares clearely by the reasons of that Act; which Parliament was held certaine yeares after this Lecture, concerning the Doctrine of the Sabbath was read in the *University*. And I nothing doubt but the censure of a Zelote will passe upon mee for this, though wee shew no more zeale in saying, that *The Lords Day is by some licentiously profaned*, then others doe in professing that the Lord Day is by us superstitiously observed; nay who are the greatest zelotes in their cause, let the Christian World judge by the effects; This is all I have to note concerning the first *Sectiō*. I come unto the second.

Secondly, and here in the first place concerning the institution of it; let mee take leave to professe, that the question it selfe

selfe is not indifferently stated, when it is stated thus, *whether before the publishing of Moses Law, the Sabbath was to be observed by the law of Nature.* For I am verily perswaded, that the Doctor himselfe will not affirme, that after the publishing of Moses law, it was to be observed by the law of nature; understanding by the law of nature (as I presume he doth) such a law as is knowne by the very light of nature. *Aristotle* hath taught us in generall, that morall duties are rather wrought upon a sober conscience by perswasion, than doe carry with them any convincing evidence of demonstration. Yet it is confessed, that by the light of nature, some time ought to be set apart, even for the publike service and worship of God, and not onely so, but also it is nothing lesse cleare, that a sufficient proportion of time must be allotted to the professed service of our Creator. But wherein this sufficient proportion of time doth consist, we are to seek, being left unto our selves, and in my judgement, considering what we are, it is very fit we should be to seeke in this; that so our eyes may wait upon the direction of our Maker. For, is it fit that servants should cut out a proportion of service to their Master at their owne pleasure, and not rather be guided herein by their Masters pleasure, especially by such a Master, to whom wee owe not onely all that wee doe enjoy, but our selves also; *who holdeth our soules in life, and in whose hands is the breath of all man-kinde.* The question thus untowardly proposed; it is subjoynd that, *They commonly which are more apt to say any thing, than able afterward to prove it, maintaine affirmatively that it was.* Doctor *Rivet* having proposed this, addeth, that *if it be spoken of the law of nature, properly so called, scarce any one will be found to maintaine any such thing.* And indeed, the question in hand, is of the institution of the Sabbath: Now, no wise man useth to inquire of the institution of that which is written in our hearts, and knowne unto us by the very common light of nature. It is true, *some fetch the originall thereof from the beginning of the world, when God first blessed the seventh day and sanctified it:* And what other sense this can have, than that God commanded it to be set apart for holy uses, wee cannot devile; For seeing Gods blessing and sanctifying of it doth undoubtedly denote

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note some act of God, this must be either an immanent act, or an act transient; Not an act immanent, for all such are eternall, but this was temporall, following upon Gods rest on the seventh: For therefore (it is said) *God blessed the seventh day, and sanctified it*; and being an act transient and temporall, it must declare his will to have it sanctified, that is (by the generall notion of the word) set apart, that is, from profane and secular, to holy uses; And how could this will of God be manifested but by commandement, seeing it is a will of God not so much concerning what shall be done, as concerning what shall be mans duty to doe? And this hath both *Walsley*, and after him *Rivetus* justified, and this latter against *Gomarum*, once and againe, and that by divers arguments. And thus, as we have expresse Scripture for it, so we have as evident reason to justifie it: For, no other ground can be devised for the dividing of the whole course of time into weeks, each consisting of seven dayes, than as it stands in congruity to Gods making the world in six dayes, and resting on the seventh. Which division of time was undoubtedly observed by the Israelites, and received by them from their forefathers, yea, and from the Patriarches of old, who lived before the flood, and that continued without alteration even from the Creation of the world; For otherwise they could not have discerned what days had been answerable to the first six of the Creation, and what day to the seventh, wherein God rested, having finished the creation. But this was well known unto them, as appears by their gathering Manna, and promulgation of the 4th Commandement, together with the rest on Mount Sinai; Nay, this division of time into weeks, was generally observed among the heathens, as hath been shewed by great variety of reading, and that this hath beene the most ancient division of time, those other divisions into moneths and into yeeres, comming in place long after, according as the motion of the Moone and of the Sunne were found out by Astrologers, not till then, like as the denomination of the seven dayes of the weeke by the severall names of the planets, was not brought in, untill the severall motions of all the Planets, come to be discovered. As for the second reason proposed thus on our part; *If all the rest*
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of the Commandements flow from the principles of nature, how is this excluded? It is not fit that any man should take upon him the shaping of his adversaries arguments; That this Commandement should be taken for a part of the morall Law, I wonder that any man should be so unreasonable as to deny; but that this Commandement should flow from the Principles of nature; and that delivered without distinction, I know no man that affirms. But let us distinguish, and I make no doubt, but there will be found no difference of moment betweene Doctor *Prideaux* and us: For, I find no man to deny, but that some time in generall is to be set apart, as well for Gods publique worship and service, as for private, and that this is acknowledged by the very light of nature; Only as touching the proportion of time that is to be set apart for Gods service, herein we are to seeke; yet herein also the light of nature doth advantage us, and that sufficiently in two particulars: For the truth whereof, I dare appeale to the judgement of Doctor *Prideaux* himselfe. 1. The first is this, that not onely some time, but a sufficient proportion of time is to be consecrated to the exercises of piety, both publique and private. *Gomarus* and *Rivetus* are driven to acknowledge this, in answer to *Waleus* about the proportion of one day in seven. And whereas we may be to seeke of agreement about what is sufficient: 2. Therefore in the next place, the very light of nature doth suggest unto us; that it is farre more fit that the Master should prescribe unto the servant, what proportion of service he expects from his hands, than that the servant at his pleasure should cut out what proportion of service he thinks good unto his Master; how much more fit that the Creator should prescribe unto his creature, then that the creature should prescribe unto his Creator; considering, 1. how the dominion of God over his creature is incomparably greater than that which any other Master hath over his servant. 2. That man may become unreasonable in his demands and commands, God cannot. 3. God can give strength to his creature to performe what he commands, man cannot. 4. The more cleare and expresse the Commandement is, the more comfortable to the creature, being hereby assured, the service hee performes is in
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the way of obedience, not unto his owne will, but to the will of his Master. 3. May I not adde a third? namely, that by the very equity of a naturall conscience, it is more fit to apportion unto Gods service one day in a weeke, rather than one day in a moneth; especially considering that originally time hath beene divided into weekes, and not into moneths, untill a long time after. In all which, I am content to appeale to the judgement of Doctor *Prideaux* himselfe. Yet we have not done in this argument; For in the fourth Commandement, there is enjoyned, not onely the setting apart of some time in generall for Gods service; and the proportion of one day in seven in speciall, but also the particulating of a certaine day under this proportion; and who seeth not, that so many different things (though one in subordination to another) being duly considered, it is no way fit to confound them, and to speake hand over head of the fourth Commandement without distinctions? Now, as touching the particularity of the day, herein I confesse, wee are more to seeke by the light of nature, than for the speciall proportion of time due unto God; Yet consider, whether herein also we are not assisted in good measure by the light of nature, and that in certaine particulars. 1. As first the decent proportion of time being observed, it is nothing materiall in it selfe, as touching the advancement of the substance of Gods service; what day of the weeke it be performed under the duly specified proportion. For wee find by experience, that all Masters stand for a proportion of service, which they expect from the hands of their servants; the quantity of service being a very considerable matter in the judgement of all; but whether a man worke the first houre of the day, and rest the second, or five houres in the morning, and rest the sixth; or in what other difference soever, so the quantity and proportion of service for that day be performed, all Masters rest satisfied. So for the service of the weeke, if it be sufficient to performe thus much service, as namely, a dayes service in a weeke, it matters not what day it be done, so the work be performed; I say, it matters not, as touching the substance of the worke it selfe to be performed. 2. But though it matters not in this respect,

respect, on what day the service is performed; yet it may matter much in another respect: For whereas we are all Gods creatures, and consequently his servants; and the service wee speake of concernes us all in generall, and that equally, and all wee are reasonable creatures, 1. First it seemes fit in reason, that there should be an uniformity: For, like as we converse together by commerce and trade in the workes of our calling on other dayes of the weeke; so it seemes most fit we should walke together with God in the performance of his service, otherwise there would be a manifest breach of society. For suppose there be in such a towne as ours, seven times foure hundred persons (for wee have almost 2000. Communicants; one of the three parishes in Reading hath as many) if one 400. should keepe the first day of the weeke for their Sabbath, another 400. the second day of the weeke, and so to divide the dayes of the weeke betweene them, here were a manifest breach of society both in things humane, and in things Divine; for every day in the weeke 400. would be excluded, from conversing with their brethren, in businesses temporall; and all the rest from them whose day it is to rest unto God, in exercises spirituall, which all I presume by the very light of nature, would judge intolerable. And this order wold have place not onely in particular townes among themselves, but with other also; considering that six dayes in the weeke wee have converse by commerce and trade, not with our neighbours onely, but with other townes also, farre and neere. Again, another inconvenience would arise, and that a miserable one, more dangerous than the former; For hereupon a window will be opened unto dissention, each standing for his owne way, as the manner of man is; and what could be expected but wretched confusion should follow hereupon? Lastly consider, should not the service of man prove more comfortable unto him, if God, as hee hath appointed him the proportion of time, so he would be pleased not to leave him to seeke of the particularity of the day under the forementioned proportion. 2. Therefore, as it is fit there should be an uniformity, for the reasons given; so for the maintenance of uniformity, no meanes sufficient, but Gods owne

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prescribing of it, hereupon all just occasion of dissention will be cut off, confusion will be prevented, and the service of God, as every way, even in the very circumstance of time, according to his will, shall be the more cheerefully and comfortably performed. 3. Thirdly, consider what *D. Lake* writes in his *Theses de Sabbato*. Thesi. 44. *Gods Will is understood often by his Precept, but when we have not that, the practice doth guide the Church:* 45. *This is a Catholique rule, observeable in the institution of all sacred feasts, both divine, and humane:* 46. *The worke of the day is the ground of hallowing the day, whether it be weekly, monethly, or yearly, as particulars evidence in Scripture and History:* 47. *No man can translate the workes, therefore no man can translate the day. This is an undoubted rule in Theologie.* Now, suppose God had not commanded the observation of any one day in the weeke, but left it unto man to choose; if withall hee should observe one day preferred before another in some notable worke; what reason is there, why man should choose any other day rather than that? 1. This discourse proceeds upon supposition of one day in seven, to be set apart for Gods service; and accordingly wee being upon the election of the day; Now, consider the case of *Adam*; God having revealed unto him how many dayes he had spent in the creating of all things, and in what order hee created them, the last day of the six being the day wherein he created the beasts of the field, then man, and after placing him in Paradise, and after experience of his wisdom appearing in the naming of the beasts brought before him, not finding an help meet for him, casting him in a sleepe; and taking a rib out of his side, thereof made a woman to be a help meet for him. The next day, which was the seventh, God resting from his worke, what day should man have preferred for Gods service before this; considering the proportion betweene Gods rest from his works, and mans rest from his; and that as this day was the first of Gods rest, so it was the first of mans worke; And the very Heathens have counted it reasonable, a *love principium*, to begin with God, especially there being no better meanes to take livery and seisin of the world made by God, for the service of man, than by the service of God, man being made to this end, and accordingly

accordingly after Gods image, indued with an understanding heart to know him, and with ratiōnall affections to feare and serve him. And that with the first, as *Caietan* obseriue, and that out of the iudgement of reason, *Par est ut post accepta beneficia agnoscamus benefactorem quandoq; uno statim*: It is fit after benefits received, wee should acknowledge our Creator sometimes, yea, forthwith: As wee reade the Angels did; as the Booke of *Iob* informes us, *Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding, who hath laid the measures thereof; if thou knowest? or who hath stretched the line upon it. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof. When the morning starres sang together, and all the sonnes of God shouted for joy.* The summe of all is this: 1. It is generally confessed, and that by the very light of nature, that some time, and that in a sufficient proportion, is to be set apart for Gods service. 2. God being our great Lord and Master, it is most fit, by the very suggestion of nature, that God himselfe should set forth unto us his servants, both the proportion of time, according to which, and the particularity of the day wherein he will be served by us. 3. We iudge that proportion which God hath designed, and the day also which he hath marked out to us in his Word, to be most agreeable unto reason in the consideration of his works. And in all this I am very willing to remit my selfe to the iudgement of *Doctor Prideaux*. The next reason here mentioned followeth; *Can we conceive that this onely ceremoniall law crept in, we know not how, amongst the morall? Or that the Prophet Moses would have used such care in ordering the Decalogue, onely to bring the Church into greater troubles?* I answer, that some time should be set apart for Gods service, was never accounted ceremoniall; As touching the proportion of one day in seven dayes to be consecrated unto God, I never found any Divine ancient or moderne busie his wits, about devising any ceremoniality therein; neither did I observe any ancient produced to acknowledge any ceremoniality therein; but as it is fit wee should wait upon God for designing the proportion of time, (in which respect divers count that positive) so God having designed unto us the

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proportion of time, we are bold to say with *Azorius*, that *rationi maxime consentaneum est, It is most agreeable to reason after six workes dayes to consecrate one unto God.* As touching the particularity of the day, under the proportion of one in seven, there is to be considered, both rest and sanctification; As for sanctification, I never read nor heard any man that constituted any ceremoniality in the sanctification of the day, but onely in the rest of the day; yet all these are shuffled together, and usually men talke of the ceremoniality of the fourth Commandment hand over-head without all distinction: Now, it is true, the ancient Fathers generally conceived a ceremoniality in the rest of the seventh day; but what was signified by this ceremony, I no where find expressely, neither in *Master Broad*, nor in this discourse. Other Divines of these dayes, had rather call it positive; but how? Surely in reference onely to the particular day, not to the rest of it, there being a morall rest necessarily required to the sanctification of it, namely, so farre forth in resting from our works, as they are *avocamenta à sacris studiis & meditationibus*, avocations from sacred studies and meditations, as *Calvin* expresseth it, and I know none that differ from him herein. *Aquinas* is of the same judgement; but withall he confesseth, that the Jewes observed the rest of this day for a *mysterious signification sake*, which is as much as to say, ceremonially; in which respect it ought to be abrogated, when the body came that was signified thereby. So that this nothing hinders the morallity of one day in seven, no nor the observation of any one particular day that Gods Word shall commend unto us for our Sabbath, and that unalterable, save by that authority whereby it was introduced; Neither had *Moses* any hand, that I know, in ordering the Decalogue, it being first pronounced by the mouth of God, and afterwards written in tables by the finger of God. Nor did the designing of a day expose the Church to any trouble, much lesse the designing the proportion of time; It being most requisite, the Law-maker should designe each of these for the preventing of trouble; and each being thus designed, we find the designation of them to be most agreeable unto reason. - *If Torniillus thought it hardly credible that Enosh should appart himselfe from the*

the sonnes of Cain to call upon the Name of the Lord, without some certaine and appointed time for that performance. I doe not thinke that Doctor *Prideaux* conceaves it credible, that any wise man would thinke it fit that the servant, and not rather the Master should apportion out that service which is due unto his Lord and matter; or that it is more fit the servant should have the designation of the particular time rather then the master, the former reasons duly considered. Or is there any reason why *Calvin* should have so little authority, when hee discourseth in reason for the originall institution of the Sabbath, as from the Creation; and so great authority when hee speakes upon his bare word against the morality of one day in seven (as some thinke) *Septenarium numerum non ita moror, ut ejus servituti quicquam astringerem*. It is an easy matter to say they conclude nothing; though I may justly wonder any reasonable man should say so of the argument drawne from those words *Gen. 2. 3. Therefore God blisssed the seventh day, and sanctified it*; the author alleadging no other exception against it, but the interpretation of *Tostatus*, namely, that it is delivered by way of anticipation. For this is as good as to confesse, that *to blisse and sanctify the seventh day*, is all one as if hee had said that God commanded it to be sanctified. Onely they will not have it understood of that time, when the Lord rested from the works of Creation. So that the meaning of *Moses* must be this, *In the seventh day God ended the works which he had made, and the seventh day God rested from all the workes which he had made, and because God rested on that seventh day from all the works that he had made, therefore he commanded, not then that, that day from thence forward; but 2400. yeares after, that men should consecrate that day to divine service.* Now in disputing against the unreasonableness of this interpretation given by *Tostatus*, I am very willing to make Doctor *Prideaux* my judge, and (as it were) under his moderation to proceed in this. And here I purpose not to revive the disputations of *Walauis*, and *Riverius* against *Tostatus* his anticipation; but onely to content my selfe with the ground layd by Doctor *Lake* Bishop of *Bath and Wells*, in his Thesis

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of the Sabbath, *Thef. 46.* The worke of the day is the ground of hallowing the day, whether it be weekly, monibly or yearely, as particulars evince in Scripture and History. I make bold to lay this for my ground in this place, because it is apparant that God made his worke on the seventh day, the ground of hallowing that day, namely, because it was the day of Gods rest, therefore to make it the day of mens rest, for the sanctifying of it unto the Lord. Now I pray consider is it reasonable, that because such or such a worke hath bene done in such a day, provoking us to keepe it a festivall day unto the Lord, therefore it becomes us accordingly to sanctify it, but when? not that day nor the same day tenight, nor throughout the 52. weekes of that yeare, nor any of the 52 weekes the next yeare; no nor for the space of a 1000 yeares, or two thousand; but after the expiration of 2500 yeares and more, then and not till then to sanctify that day, because on that day of the weeke the Lord rested from the worke of Creation, 2500 yeares before? why might not the wisdom of our Parliament have imitated God, and in memory of our deliverance from the Gunpowder treason, on the 5 of *November*, ordeined that day, should bee kept festivall, so far forth as in the publique congregation to make a solemne, and thankfull commemoration of that wonderfull deliverance. to begin forsooth a thousand or two thousand yeares after. So the Jewes observed yearely the feast of *Purim*, in remembrance of Gods mercifull deliverance of them, from the conspiracy of *Haman*, but when did they ordaine this feast to begin? not till a thousand yeares after, had they done so, who would not have said, that their wisdom herein had exceeded all humane discretion? Or to avoid the like unreasonablenesse on their side, well they say that the case is not alike; for as much as the fresh remembrance of the Creation, and of Gods resting on the seventh day was sufficient unto them, both for the maintaining of the division of time into weekes or seven dayes; and of sanctifying each seventh unto the Lord; but when the memory hereof began to be obliterated, to wit, about some 900 yeares after the flood, then it was fit the Lord should revive the observation of this day, by a particular

ricular Commandement? But herby they shall make the fourth Commandement not only morall, but also more naturall then they are aware. Though I willingly confesse they might well conceave that after some 15 or 1600 yeares, men might grow weary of observing the seventh day, the day of Gods rest from the worke of Creation, because by experience we finde that after some 15 or 1600 yeares, Christians seem to grow weary of keeping holy the Lords day, the day whereon the Lord Christ rose from the grave, & so rested from his worke of redemption. But as not long after 1600 yeares the flood came to set an end to the World by water; so it may be after 1600 yeares of the Gospell, there are but as few yeares to the comming of Christ, to set an end unto this World by fire: certainly, as often as some festivall day, is grounded upon some singular worke of God done, on that day (which Doctor *Lake* proposeth as a generall and undoubted rule, alwayes to hold concerning festivalls) no time more fit for the observation of such a day, then when the memory of the worke is fresh; then is a man like to be more devout, more chearefull in Gods service, more thankefull unto him for his great goodnesse, like as the Angells immediatly upon their Creation praised God *Iob. 38. 7. When the Starres of the morning praised me, and all the children of God joyced,* which in *Cornelius* his language was to observe the Sabbath. Now give mee leave to enlarge this by proportion. As there are Sabbaths of rejoycing, so there are Sabbaths of mourning. And the expiatioⁿ day commanded unto the Jewes, was an annuall feast, to inure them to this holy exercise, not onely once a yeare, but oftner, as God should minister occasion: Now this day is called by the Lord also a Sabbath, *Levit. 16. 31.* And Doctor *Andremes* in his paterne of Catechericall doctrine, handles the duties of such a day, in his doctrine of the Sabbath. And it is well knowne that dayes of wrath have their course, and shall have their course, as long as this World lasteth as well as dayes of mercy: And wee have cause to blesse God that hee hath inclined his Majesties heart to take notice of such dayes of wrath; and accordingly by Proclamation, to command a generall humiliation throughout the Land, divers and sundry times. So

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wee reade that the Jewes observed a fast on the first moneth, (besides the fast of the seventh which God commanded) as wee reade *Zach. 7. 3 5.* and it was observed on the tenth day of that moneth ; that being the day whereon *Nebuchadnezzar* burnt the house of the Lord, as wee reade, *Ier. 52. 12, 13.* Now thus far had they observed the 70 yeares of their captivity *Zach. 7. 5.* they did not put off the observation of it till a thousand yeares after ; it being most fit, then especially to mourne, when God calleth us thereunto, and not to put it off when hee calleth us thereunto ; the Lord fore complaining of such courses, and pronouncing an heavy judgement upon offenders in this kinde, *Esay 22. 12, 13, 14.* Now like as it becomes us to mourne, when first God calleth us thereunto, so it becommeth us to rejoyce in keeping a festivall unto him, when hee calleth us thereunto ; lest otherwise it prove out of season, when it is begun a long time after, and utterly neglected upon the fresh memory thereof. Wee reade that when the *Ilienses*, inhabitants of *Ilium* called anciently by the name of *Troy*, sent an Embassage to *Tiberius*, to condole the death of his Father *Augustus* ; hee considering the unseasonablenesse thereof, it being a long time after his death ; requited them accordingly saying, that hee was sorry for their heavinesse also, having lost so renowned a Knight as *Hector* was, to wit, above a thousand yeares before, in the warres of *Troy*.

Surely when in the fourth Commandement, and in the reason given it is sayd ; *For in six dayes the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day ; therefore the Lord blessed the seventh day, and sanctified it,* it stands with far better reason to conceive the meaning hereof, in reference to time past, thus ; therefore the Lord commanded the sanctification of it 2500 yeares before ; then to understand *Moses* words, *Gen. 2. 3. Therefore the Lord blessed the seventh day, and sanctified it* in reference to the time to come thus, *therefore the Lord commanded that seventh day to be sanctified 2500 yeares after.* And observe I pray the forme of words in the fourth Commandement, when it is sayd, *Therefore the Lord blessed the Sabbath day,*

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and sanctified it, not of the time present that hee now doth blesse it, and sanctify it, but of the time past, therefore hee did blesse it, and sanctifie it; and when I pray but immediately from the Creation, that very day whereon hee first rested, and consequently that very day, he commanded the seventh day to be sanctified; for to sanctifie the day is to command the sanctification of it, as is confessed; otherwise there were no place to plead anticipation. And that the phrase of speech must signifie Gods Command for the sanctification of it, I have already proved.

As for the Fathers affirming that the ancient Patriarches did not observe the Sabbath, albeit their authority is of no force to countervaille so manifest evidence both of Scripture it selfe; and of the reason drawne from the division of time into weekes, even from the creation, and so continued unto the Jewes in the very dayes of *Moses*. Yet I may be bold to say, we have better authority from the auciens for justifying of our cause than our adversaries have for theirs. *Waleus* hath represented *Chrysofome*, *Theophilus*, *Antiochenus*, *Austin*, *Theodor*. maintaining that the justification of the Sabbath hath beene from the Creation: To these *Rivetus* addes *Tertullian* as of the same mind, howsoever alleged on the adversaries part. And he also acknowledgeth the Jewes to be of the same opinion: *Bedæ* is alleged indeed by *Pererius* as on the part of *Tostatus*, but no such thing appeares in his *Hexameron*, but rather expressely the contrary (his words being these of the Sabbath, *semper celebrari solebat*) as I have shewed in my answer to the preface, *Sect. 1*. Where also are represented the testimonies of *Athanasius* and *Epiphanius*, as maintaining the institution of the Sabbath to have beene from the Creation; which also hath beene shewed to have beene the opinion of *Philo* and *Iosephus*, and divers of the Jewish Rabbins, and of the author of the Chaldee Paraphrase upon the Psalms, and of divers others. *In Psalm. 29*.
 Again, concerning the passages alleged out of some Fathers to the contrary; notably *Hospinian* answereth, that those proceed of the rigorous observation of the Sabbath; but *Iacobus Salianus* a Papist, in particular thus interpreteth *Tertullian*; and *Tertullian* must be in some such sense understood, as namely, either

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ther of observation of other Sabbaths in use among the Jewes, or of the rigorous observation of the Jewish Sabbath, or of the Jewish manner in observing it by particular sacrifices appointed for that day; for as much as he clearly professeth, that the Sabbath day was *à primordio sanctus*, as *Rivetus* sheweth, and that the other Fathers (which are but foure) truly alledged, are to be interpreted by some such manner, I have endeavoured to evince by divers reasons in my answer to the Preface. And though some are willing to admit that of *Torriellus*, that in the accomplishment of the Creation, the Angels did observe the Sabbath, provided he recompence them in this particular now in question, and adde that the observance of it here upon the earth was not till many ages after. Yet this naked authority being little worth, his reason is so weake in the former, that we have cause to suspect it will not prove any thing stronger in the latter; though I should have beene content to afford it due consideration had it been proposed: As for the Angels singing and shouting for joy, this was performed, as *Torritallus* acknowledgeth, the day wherein the foundation of the earth was laid, which undoubtedly could not be after the first day of the creation. For if the foundation of the earth was not laid then, when the Lord said, that it was without forme and voyd, and the waters covered it, I cannot devise when it should be; It is granted that it may be probably conjectured, that the sanctification of the Sabbath was before the Law, as concurring herein with *Calvin*; but that *Calvin* saith that no more, is not proved, neither is that passage exhibited wherein *Calvin* should deliver his mind so coldly thereof; but *Calvin* in his harmony upon the foure bookes of *Moses*, and on the fourth Precept, is expresse, that *Dicum septimū sibi sumpsit Deus ac consecravit completa mundi creatione*, that God assumed and consecrated the seventh day unto himselfe upon the finishing of the worlds creation. And it is enough for us, that then it was instituted; and hereupon let every sober reader judge, whether it be not more then probable, that the holy Patriarches at least observed it. Neither doe we affect that any man should rest satisfied with our conjectures; but let our reasons be considered, and the plaine Text of Scripture professing that

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because God rested the seventh day, therefore hee blessed the seventh day and sanctified it; and let them yeeld thereunto no more in this particular, then whereof it doth convince a man in conscience. Yet who those late Writers be who are so unsatisfied in this point, I know not well, I verily thinke they are very few Protestants. *Gomarus* (as I remember) allegeth but two, *Vatablus* and *Musculus*, whereas *Waleus* and *Rivetus* between them, have alleged no lesse than thirty maintaining the contrary. As for the Papists, we shall take notice of them in the next Section.

It is confessed that this prooffe is good, *God blessed the seventh day, and sanctified it; therefore he commanded it to be kept holy by his people.* The sanctifying of the day in the true notion thereof being nothing but Gods commanding man to sanctifie it, which yet if any man deny, I appeale to my former argument, delivered in the former Section, for the justifying thereof. Onely it is said that therence it followeth not that *Then* or at that time, to wit, the very day whereon God rested, *he commanded it to be kept holy by his people.* Now this exception also I have remooved in the former Section. And it is very strange we should be to seeke of the time in reference whereunto this is delivered; most of all, if spoken onely in reference to 2500 yeares after, and not the least intimation of so strange an anticipation beyond all example, as *Waleus* and *Rivetus* have proved. When *Abulensis* saith that *Moses* spake this by anticipation rather to shew the equity of the Commandement then the Originall; If the booke of *Genesis* were written before the Commandement was given on mount *Sina*, this interpretation must suppose that the Lord had already revealed to *Moses* what hee would doe on Mount *Sina*; and what ground is produced for the building of so much as any conjecture hereof thereupon? And what wise man would expect that any man should be satisfied herewith? Doth it not concerne them who maintaine this affirmative to make it good by Texts of Scripture? If after the Commandements were delivered on Mount *Sina*; what neede of representing the equity thereof, seeing the equity, and that in this very way, is expressed in the Commandement it selfe, and that

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that in such manner as to manifest evidently that God did not now begin to command this, but that hee commanded it of old, even from the Creation, as already I have disputed and proved. And though *Abulensis* were of this opinion, yet *Catarinus* was not; and though *Percerius* the Jesuite tooke part with *Tostatus*, yet *Rivetus* hath shewed that *Cornelius de lapide*, *Emmanuel Sa. Ribera*, all Jesuites do not, but with *Catarinus* rather, or that *Steuchus*, *Eugubinus*, *Genebrard*, and *Iacobus Saliannus* concurre with them, against the opinion of *Tostatus*, *Gomarus* acknowledgeth *Marinus* also to be of the same minde, all Papists; and let mee adde unto these all the Remists, as appears in their notes upon *Apoc. 1. 10. Enosh might call upon the Lord, and Abraham offer sacrifice, without relation to a set, and appointed time, oftner and seldomer as they had occasion.* It was in the former Section signified to be *Torniellus* his reason which here is answered; now *Torniellus* was of a contrary opinion to us in this particular, yet hee confesseth that it seemed hardly credible; neither doth the Doctor deny it, onely hee saith that *Enosh might so doe*; hee doth not say hee did; yet undoubtedly many things are done that are hardly credible should be done, much more might bee done, though indeed they are not; Yet this is none of our arguments; but such as it is, let us not extenuate it, but take it aright as it deserves to be taken. *Torniellus* supposeth that *Enosh did apart himselfe from the sonnes of Cain*; Now *Enosh* was not alone in this, for the Text saith, *Then began men to call upon the name of the Lord, not Enosh alone.* Now in separation, they that separate from the same company in an holy manner have reason to congregate themselves; the same holinesse is as powerfully effectuell to the one as to the other; and they are called *the Sonnes of God*, in distinction from the sonnes, and daughtes of men, *Gen. 6. 2.* though then the very sonnes of God began to degenerate. And that these meetings of many should be without a set, and appointed time, I cannot devite any colour of probability. 1. For that they could not all meete in one congregation. 2. that meeting in diverse, the children of God should desire that at one time their meeting might be, the prayers

of many concurring in the same faith, and joyning together doe besiege Gods Eares, and worke an holy violence upon him. 3. otherwise, there would be a breach of society and mutuall commerce, that being an holy-day in one place or countrey which was not in another. 4. being divided farre off it would be most difficult to make new appointments. 5. little likelihood of agreement herein if left unto themselves, without some divine direction and appointment. But to returne, the next portion of the discourse is this. *And as for the not falling of the Manna on the Sabbath day, this rather was a preparation to the Commandement, then any promulgation of it.* But suppose it had beene a promulgation of it, what could that hinder the discourse of *Jacobs* not neglecting *Labans* flocke upon conscience of the Sabbath, which was long before the children of *Israells* going downe into *Egypt*; whereas *Manna* fell not untill their departing out of *Egypt*, and coming into the *Wildernesse*, which was diverse hundreds of yeeres after. But yet the ordering of the *Manna* in the falling of it six dayes, and not the seventh; doth evidently argue that this seventh standing in just correspondency to the seventh day from the Creation, (as appears by the story following) the dividing of time into weekes; and septenaries from the Creation, was exactly observed from the Creation all along untill that time: And no lesse evidently doth it manifest, that the Sabbath day was observed before the Law given on Mount *Sinai*; and consequently either by light of nature directing them to the day of the weeke whereon God rested; or by Commandement, and Commandement wee finde none before that on Mount *Sinai*, unlesse that in *Gen. 2. 3.* Goe for a Commandement from the beginning.

The first mention wee reade of the Sabbath is that *Exod. 16. 23.* Where *Moses* saith, *This is that which the Lord hath sayd, tomorrow is the rest of the holy Sabbath unto the Lord;* and let every one judge whether there bee any forme of a Commandement in this, and whether hee doth not speake unto them of a Sabbath as of a thing formerly well knowne unto them, and *v. 25.* *To day is the Sabbath unto the Lord;*

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to day yee shall not find it in the feild. This is not spoken as if the condition of a Sabbath were any new thing unto them. But let us see whether there be any great strength in that which followeth. Put the case that *Jacob* on the Sabbath had neglected *Labans* flock, and that the *Israelites* under *Pharaoh* had not made up their tale of bricke, neither had he escaped a chiding, nor they the insolent fury of their taskmasters. And now according to the principles of these *Sabbatarians*, what would you counsaile them to doe? did they observe the Sabbath? they were sure of punishment from man, did they neglect it, they were sure of vengeance from the Lord, unto such streights are they reduced, who would impose the Sabbath as a perpetuall Law of nature. As for the first of these, wee cannot be ignorant, that both flockes of sheepe, and heads of greater cattell were looked unto in the time of the most rigorous observation of the Sabbath. Our Saviour observes the Jewes practise (notwithstanding all their rigour this way) was to unloose their Ox, and leade him to watering: Neither was *Laban* so rigorous a Lord to *Jacob* being from the first his unckle, and afterwards his father in Law, and one that had as good meanes to know the story of the Creation as *Jacob*, and how that the Lord from the beginning Blessed the seaventh day, and sanctified it; afterwards *Jacobs* posterity met with Taske-masters in *Egypt*. And if the *Egyptians* had made conscience of setting some time apart for the service of God, according to the suggestion of that light which is confessed to extend so farre by nature, how improbable is it they would deny this unto their servants? The Kings of *Persia* did not use them so hard, but promoted their sacrifices that they might pray for the King, and the Kings Children; *Traian* made a Law that the Jewes should not be molested on their Sabbath. The *Turkes* at this day give liberty unto Christians for the free exercise of their religion. And why should wee thinke the *Egyptians* more rigorous to the *Israelites* then the *Babylonians* were to the *Jewes*? Or if alike; why may not a man conclude as well of the *Jewes* in *Babylon*, as of the *Israelites* in *Egypt* that if they did observe the Sabbath they were sure of punishment from man, if they did neglect it, they were sure of vengeance from God.

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The *Canon of Laodicea* enjoying the celebration of the Lords day hath this caution, *si possiat*; which is thought to be spoken in reference to servants under the tyranny of Heathen masters. And if the observation of the Sabbath may give way to the exercise of charity towards others, and of mercy towards beasts, may it not much more to the exercise of mercy towards our owne bodies? yet what if all this were granted? who seeth not that if there be any strength in this argument they may by as good reason dispute against the profession of Christianity under persecuting tyrants. For if they doe professe christianity under such; *they are sure of punishment from man*; if not, *they are sure of vengeance from God*. So that to no such straights are wee put as is devised; like as the state of the question obruded upon us is devised also, but that I have formerly cleared, and shewed that wee are to distinguish. 1. of time in generall to be set apart for Gods service. 2. of the proportion of time in speciall. 3. of the day under that proportion of time in particular. And how farre the light of nature doth — direct us in all these. That the sanctification of the seventh day as commanded from the beginning unto man, I have already proved in the former *Section*, and also that reason justifieth this drawne from the division of time into weekes, as which had its course from the beginning of the World; and how authority both ancient, and moderne doth countenance this way of ours farre more then the contrary. And *Manasses ben Israel* one of the ancient wise Doctors of the Jewes observes, that when the Jewes are bid to remember that they were servants in *Egypt*, this is as if it had beene sayd, remember how that in *Egypt*, where thou servedst, thou wast constraind to worke even upon the Sabbath day. In *Exod. quest. 36*. Upon the Lords blessing the seventh day and sanctifying it from the beginning of the World; and upon the fourth Commandement is founded our observation of the Sabbath; as *Chrysostome* hath professed; that God hath manifested from the beginning that one day in the circle of the weekè ought to be set apart for a spirituall rest.

All confesse that there is a difference betweene. 1. Time in generall:

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generall to be set apart for Gods service. 2. And the proportion of that time. 3. And the particularity of the day in that proportion. The first is generally received to be morall, the other two some had rather call positive, then ceremoni- all, because they conceive it to have bene instituted in Pa- radise before the fall, when there was no neede of any ce- remony. They who do most judiciously discourse of cere- mony in the fourth Commandement, doe not call it ceremoni- all hand over head, but with reference to the rest of the day. And herein the ceremoni-ality they apply to the rest on the seventh day. As for the ceremoni-ality to be found in the pro- portion of time indefinitely considered, as in one day of seven, I never read nor heard, till now. Yet wherein this ceremoni-ality doth consist, I meane the thing signified there- by is not explicated at all, neither in respect of the propor- tion of time, as of one day in seven, nor in reference to the particu- lar day. Yet the Jewes rest on the seventh day, is ge- nerally conceived to prefigure Christs rest in the grave that day full and whole, and onely that day. And as Doctor *Andrewes* Bishop of *Winchester* in his *Starre Chamber* speech professeth, that *It hath ever been the Churches doctrine that Christ made an end of all Sabbaths by his Sabbath in the grave. That Sabbath was the last of them.* So *Austin de Gen. ad lit. l. 4. c. 11. Bedain Hexameron on Genesis, Aquin. 2. 2. q. 122. art. 4. Piscat. on Luc. 14.* And albeit the rest from workes may have a ceremoni- all signification of a rest from sinne in the way of grace, as, *Ezech. 20. 12.* and a rest both from sin, and sorrow; (which is also a speciall worke of ours through sin, *Ier. 2. 17. hast thou not procured this unto thy selfe because thou hast forsaken the Lord.)* and that in the way of glory, *Hebr. 4.* yet this is no such ceremony as to be abolished upon the fulfilling of the thing signified; for even the Jewes under the Law had their rest from sinne (in the way of grace) as wee Christians under the Gospell, yet neverthe- lesse observed the Sabbath, and that glorious rest which shall not be accomplished till the end of the World, is com- monly called an eternall Sabbath. And undoubtedly that is to be accompted as a rest morall whereunto the sanctifica-
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tion of the day calleth us, namely to rest from all workes, as they are *Avocations* from sacred studies, and meditations. But doth *Abulensis* accompt the rest of one day in seven ceremoniall, and not morall? Doctor *Willet* relates him as of an other opinion, and distinguishing thus. *There are some things which are simply morall, and some things simply ceremoniall; and some things of a mixt kinde, as being partly morall, partly ceremoniall. Simply morall are those things which are grounded on the judgement of naturall reason, as when naturall reason doth dictate that some time is to be set apart for Gods service; But precisely to appoint the seventh day more then any day of the weeke, is simply ceremoniall, quia non habet fundamentum à ratione, sed à voluntate condentis legem; because it is not grounded on reason, but on the will of the law-maker. But to appoint one day of seven, and that day wholly for the space of 24. houres to consecrate to Gods service, as therein to abstaine from all kinds of worke, these things are not purely or simply ceremoniall; but partly morall as grounded on the judgement of reason, though not totally and wholly. For the first, if above one day in the weeke should be kept perpetually holy, Gravamen esset laborantibus toties vacare; it were a grievance to labourers to rest from worke so oft. (his meaning is in this case, they could not sufficiently provide for themselves, and their families, as touching the maintenance of this life temporall) and if but one day in a fortnight or a month should be appointed, oblivisceremur Dei per desuetudinem cultus ipsius. We should forget God through not accustoming our selves sufficiently to his service. Therefore it stands with reason that one day in seven should be celebrated to the Lord. This surely is not to deny the proportion of one day in seven to be consecrated unto the Lord, to be morall; but to confirme it rather. Neither doe I finde that *Aquinas* resolves it so, as here it is pretended; that which hee sayth to be ceremoniall, is applied by him onely to the particular day of the weeke. Indeed hee doth say that the proportion of one day in seven to be consecrated to the Lord, is morall, neither doth hee deny it; onely hee sayth, it is morall that some time should be set apart for Gods service. And it may be under this he comprehends the proportion of one day in seven, as *Zanchy* doth.*

Zan. in 4. precep.
p. 599.

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For albeit hee treads in *Aquinas* steps when hee sayth, *Morale est quatenus natura docet & pietas postulat, ut aliquis dies destinetur quieti, ab operibus servilibus, quo divino cultui vacare possit Ecclesia; ceremoniale est quatenus septimus dies fuit prescriptus, & non alius.* It is morall to have a day destinate to rest from servile workes so to be free for Gods service. It is ceremoniall, that the seventh day, and no other is prescribed for this: yet a little before hee manifesteth that by one day to be set apart, for this he meanes one day in seven, when he thus sayth.

Ibid. p. 595. Con.

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Morale est mandatum, quatenus precipit ut è septem diebus unum consecremus cultui divino --- & proinde quatenus tale mandatum est nunquam fuit abrogatum nec abrogari potest. The Commandement is morall as it commands us to consecrate one day in seven unto divine service. And so doth *Dominicus Bannes 22. q. 44. art. 1.* & *Bellarmino de cultu Sanctorum lib. 3. cap. 11.* And if no other be the opinion of *Aquinas*, if the schoolmen of what sect soever say the same, it followeth that they differ no more from us then *Aquinas* did; it may be they will be found to agree with us. For I doe not thinke any schoolman, being put to it will deny but that by the very light of nature, not onely sometime, but a sufficient proportion of time must be set apart for Gods service. And albeit had we beene left unto our selves without any indication of this proportion from God, wee might well have beene to seeke in the setting forth of this convenient proportion. Yet considering how God hath gone before us making the World in six daies, and resting the seventh, and considering thereupon the division of time into septenaries of dayes, reason I should thinke with *Tostatus*, doth dictate that the proportion of one day in seven was more convenient then any other. Or if this were not sufficient for our direction herein; yet when God hath manifested unto us both after the Creation, and in the fourth Commandement what proportion of time hee likes best for this (as it is in reason fit that the Master, especially such a Master should prescribe what proportion of time shall be set apart for his service) then with *Chrysostome* wee have cause by the very light of nature undoubtedly

undoubtedly to conclude; that if in the beginning, and under the Law God required one day in seven to be consecrated to his service; wee surely cannot allow unto him a worse proportion under the Gospell. And *Jacobus de Valentia advers. Juda. q. 2. Præceptum de Sabbato celebrando est partim morale* Conclus.
propter primam conditionem. This first condition in respect whereof he sayth it is morall, hee professeth to be two fold. 1. in regard of the rest. 2. in regard of the sanctification of it, then hee proves it saying, *probatum, Nam primo Sabbatum* Adi. & 2.
fuit præceptum ad requiem hominis, & sanctificationem Dei, ut homo cessaret ab omni negotio mundano, ut facilius posset Deo servire & latrariam exhibere. Then comming to specifie the proportion of time to be allowed hereunto, *Oportet* (saith hee) *ut aliqua dies in septimana ad hujusmodi sanctificationem & latrariam sit Deo dedicata. Et ut sic hoc præceptum est stabile & æternum, ut patet.* One day in the weeke must be dedicated unto God for this sanctification and worship, and thus the precept is stable and everlasting as it shall appeare. In like manner *Stella* upon *Luke 14.* *In the sanctification of the Sabbath there was something morall, and something ceremoniall. It is morall to observe one day in the weeke; but that it should be this day or that day, this is ceremoniall.* Adde to these *Bellarmino de cultu sanctorum lib. 3. cap. 11.* *Ius divinum requirebat, ut unus dies hebdomade dicaretur cultui divino.* Thus we see these are directly for us; *Aquinas* and the schoolemen are not directly against us, (as hitherto it hath appeared,) no more then *Zanchy*, who yet is directly for us; as hath beene shewed. By the way, it doth not follow from any evidence, that either these or *Tostatus* have given, that the assigning of one day above another was ceremoniall, taking this word (ceremoniall) in proper speech; for 1. it may be accompted positive. 2. what have wee to doe with ceremonialls (in proper speech) now under the Gospell, who yet doe still observe one day in seven. 3. nay why may not that also justly be accompted morall, if God hath marked out that day wee celebrate by some notable worke, to be consecrated to the Lord, above others? especially according to *Bishop Lake* his grounds, namely that the worke of

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22. q. 44. art. 1.

the day is the ground of hallowing the day: for prooffe whereof hee appeales to the institution of all feasts both humane and divine. In this case, I should thinke there is no colour for suspition of any Iudaisme; who those fathers are, who have pronounced (as here it is said) *the fourth Commandement to be a ceremony, a shadow, and a figure only*, here it is not mentioned, but delivered at large, but I finde that *Iſchrius rejects from the Decalogue this precept for the observation of the Sabbath, esteeming it to be only ceremoniall*, opposed herein by *Dominicus Bannes*; Sed profecto fallitur quoth *Bannes*: for the precept is morall as touching the substance of the precept, to wit, that there be a certaine time wherein a man ought to rest unto God, although the determination of such a time be not designed: But heretofore the seventh day was designed by a Divine precept positive; in the Law of grace, the day of the Lords Resurrection; so that amongst the people of God, one day in the weeke hath been determined for divine service. As for our Divines, the most generall opinion amongst them is, that the observation of one day in seven is of perpetuall observation. For albeit *Brentius* upon *Leviticus* affirmes, that the Church may in these dayes observe but one day in 14. if they will. Yet not onely *Gomarus*, and *Rivet* professe that under the Gospell wee must allow a better proportion of time for Gods service, rather then a worse, in reference to that which was allowed under the Law: But *Luther tom. 5. fol. 610.* professeth that *ad minimum unus dies aliquis per hebdomadam*, is to be chosen for Gods worship, and *Baldwin* in his cases of conscience. 2.c. 13. ca. 2. touching feasts. It is morall (saith hee) to sanctifie one day in seven. Master *Hooker* confesseth as much in his Ecclesiasticall policy. And if *Calvin* hath a way by himselfe in this; there is no reason hee should be introduced to affront the most generall current of our owne Divines, mustered up by *Walens* as a cloud of witnesses, standing for the morality of one day in seven. Yet *Walens* hath cleared also *Calvin* in this point, and that in reference to more pregnant passages then are produced here; where nothing is delivered in opposition thereunto; the last tends to the confirmation of it.

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For if it be reasonable that one day in seven should be allowed for the ease, and recreation of servants; what day shall be their Sabbath, if not the day of rest? and if this be most reasonable, I hope in the second place it will be judged most unreasonable that there should be one Sabbath for the Master, and another for the servants: undoubtedly, now God hath gone before us in allotting this proportion of time for his service; wee may be bold to say with *Azorius* (and that incorrespondency to *Tostatus*'s discourse) that *rationi maxime consentaneum est* after six worke dayes, to consecrate one unto divine service. And seeing God hath required such a proportion of time for his service under the Law: by the very light of nature it appeares to be most unreasonable wee should allow him a worse proportion under the Gospell, and *Calvin* professeth that *Nobis cum veteri populo quoad hanc partem communis est Sabbati necessitas*. We have as much neede of a Sabbath as ever the Jewes had. As touching the three particulars wherein *Tostatus* is vouched to affirme the fourth Commandement to bee an unstable, and alterable ceremony. First I have not hitherto found, that *Tostatus* confoundeth the proportion of one day in seven, with the particular day under this proportion; as if these were equally ceremoni- all. The rest on the seventh day in the judgement of the ancients prefigured the rest of Christ (that day) in his grave, and in that respect was accompted by them ceremoni- all. But as for the proportion of one day in seven, never yet did I meete with any who set his wits on worke to devise any thing in Christ to be prefigured thereby, that so it also might be accompted ceremoni- all. Yet I nothing doubt but this proportion is alterable by that power whereby it was pre- scribed, but not by any inferiour power; and so it is accompted by *Jacobus de Valentia*, *stabile & aeternum*, stable and ever- lasting; and most unreasonable that wee should not be bound to allow as good a proportion of service unto God under the Gospell, as the Jewes were bound to allow him under the Law.

The rest of the seventh day being ceremoni- all, wee hold not onely with *Tostatus* that it is alterable, but with *Stella* that

Harm. in 4. lib.
Mosis in præcep-
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it must be altered; and I hope the word it selfe affords evidence enough for this. It is true, the fourth Commandement in the very front commands *the sanctifying the Sabbath* not the seventh day, but the Sabbath: and in like maner it ends with professing that the Lord *Blessed the Sabbath day* (not the seventh) & *sanctified it*. But when the question is made *what Sabbath?* I should rather answer *a rest from all servile works*, then as here it is answered, *The seventh day*. For undoubtedly God doth not therein command us to rest the seventh day in correspondency to the seventh day from the Creation, there is commanded one day in seven, and a seventh after six dayes of worke. But wee must leave it unto God as to prescribe unto us, the Master to his servants, the proportion of time to be set apart for his service, so the particularity of the day also under the specified proportion; least otherwise there might be as many different opinions hereabouts, and courses according thereunto amongst the people of God, as there be dayes in the weeke. Now God did appoint the seventh day of the weeke unto the Jewes for their Sabbath; but the first day of the weeke, hee hath appointed unto us for our Sabbath; still observing six dayes worke before, and a seventh of rest unto God, after. And thus *Zancky* a learned and judicious Divine interpreteth the fourth Commandement in 4. præcept. p. 599. *Col. 2. Stat sententia non sine causa factum esse, ut in substantia præcepti dictum non sit, Memento ut diem septimum, sed ut diem Sabbati. i. quietis sanctifices. Hac enim ratione nos quoque præceptum hoc servamus, dum sanctificamus diem Dominicum, quia hic quietis dies nobis est. sicut Judæis fuit septimus.* I am still of opinion, that not without cause it is so ordered, that in the substance of the precept it is not sayd, remember the seventh day, but remember the Sabbath day, that is, the day of rest to sanctifie it. For by this meanes, wee also keepe this precept in sanctifying the Lords Day.

So that this is not the opinion of Doctor *Bownde* onely, and of Master *Perkins*, but of *Zancky* also, and *Iacobus de Valentia* advers. *Indeos* qu. 2. conclus. 4. *Christian Religion celebrates a true morall Sabbath on the Lords Day, as touching the*
time,

time, in as much as it celebrates it on the day, whereon it ought to be celebrated, and concludes, So the precept of the Sabbath as it is morall remaines in the new time celebrated on the Lords day. So Dominicus Bannes formerly alleaged distinguisheth the substance of the precept, from the particular determination of the day; and addes, that by a positive precept the seventh day was designed unto the Jewes; but afterwards under the Law of grace was designed the day of the Lords Resurrection, So that alwayes to Gods faithfull people was designed one day in the weeke, for Divine Service. Whereas other festivities (sayth hee) are in course by the institution of the Church. And Doctor Andrenes also sheweth out of Math. 24. 20. that there must needs be a Sabbath after Christs death, and addes, that Those which were ceremonies were abrogated: but those which were not ceremonies were changed; as the Ministry from the Levites to be chosen throughout the World. So here the day changed from the day of the Jewes to the Lords Day, Revel. 1. 10. And accordingly interpreteth the fourth Commandement as belonging unto us Christians as bound to observe the Sabbath 1. in our judgment by a reverend esteeming of it, not as a day appointed by man. 2. in our use set downe, Esay 58. 13. not following our owne will, nor doing our owne workes. Hereupon a question is proposed thus. But is not the Sabbath a ceremony, and so abrogated by Christ? and the answer is this, De as Christ did in the case of divorce, looke whether it were so from the beginning; Now the beginning of the Sabbath was in Paradise before there was any sin, and so before there needed any Saviour, and if they say it prefigured the rest we shall have from our sins in Christ, We grant it, and therefore the day is changed, but no ceremony proved. The practise of piety is a booke dedicated unto his Majesty that now is, when hee was Prince Charles in the yeere 1626. which is now 15. yeeres agoe, came forth the 10th Edition of it; wee have heard it highly commended by King James, and that it commended the author of the dedication to a Bishoprick. The author of this treatise, is large upon the Sabbath, and concurreth with us in every particular wherein wee are by the Prefacer to this translation opposed. Amongst other particulars this is one, that hee interpreteth

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terpreteth the fourth Commandement as Zanchy doth, saying, *The Commandement doth not say, Remember to keepe holy the seventh day next following the sixth day of the Creation or this or that seventh day: but indefinitely, Remember that thou keepe holy a Sabbath day,* and that *Our Lord Iesus having authority as Lord over the Sabbath, had likewise far greater reason to translate the Sabbath day, from the Jewish seventh unto the seventh day whereon Christians doe keepe their Sabbath;* which also hee proves by diverse reasons. And the booke of Homilies whereunto all our Ministers are required to subscribe, professeth that wee Christians are still bound to the observation of the Sabbath, and that the Sunday is now our Sabbath. So then as the Jewes were tied to the observation of the Sabbath on the day prescribed too them, so are wee Christians tied to the observation of the Sabbath too, but on the day prescribed unto us; should wee observe the same day with the Jewes, wee should fall justly under *Austins* censure, that *every such one carnaliter sapit.* And the same *Austin* professeth that *Doctores Ecclesie decreverunt omnem gloriam Iudaici Sabbati in illam transferre.* The Doctors of the Church have decreed to transferre all the glory of the Jewes Sabbath unto the Lords Day. So that the censure following in these words. *They therefore are but idly busied, who would so farre enlarge the Sabbath or seventh day in this commandement, as to include the Lords Day in it,* must light not upon us onely, but upon other greater Divines, yea and upon the Church of England also; but our comfort is, that wee finde it very weakly grounded. As for the institution of the Lords Day, I never reade nor heard any that grounded it upon the fourth Commandement otherwise, then by proportion.

*August. de. Tem.
Scr. 251.*

That Commandement containes two things 1. the sanctification of the Sabbath. 2. a designing of the time when; both as touching the proportion of time, to wit of one day in seven; and as touching the particularity of the day under the forementioned proportion. For in commanding a seventh, it commands one day in seven, the former inferring the latter, as well as it doth inferre the setting of some time in generall

nerall a part for Gods service, which not one (that I know) denies to bee the substance of this commandement. Now as the Lord designed, what should bee their Sabbath day unto the Jewes ; so hath hee designed what shall bee the Sabbath day .to us Christians.

This designation made to us we do not derive from the fourth commandement ; but this day being by the word of God designed unto us, still holding up the same proportion of time : the rest of this day and the sanctification thereof, this and this alone doe we derive from the fourth commandement, and also, that undoubtedly we Christians ought not to allow unto God a worse proportion of time for his Service, then did the Jewes : and the proportion is apparant betweene the Lord the creators rest, and the Lord the redeemers rest. And our rest on the day of our Lord the creators rest, being abolished as a type of Christs rest in the grave ; what is more convenient to come in the place thereof then our rest on that day, which is the Lord our redeemers rest. As touching the passage here alleaged out of *Calvin*, I am sorry to observe the common error of others committed here also ; by dismembring *Calvins* sentence, leaving out one halfe of it, making him to deliver that absolutely, which hee utters onely conditionally. And the other halfe of the first sentence here mentioned doth manifest as much, namely that *Calvin* speaks only against them, who think themselves obliged to the observation of one day in 7. for some mysterious significations sake ; and accordingly *Wallens* sheweth that he opposeth none but Papists, whose course is to observe festivall dayes for some mystery sake, whereof hee gives good evidence by a passage which he allegeth out of *Bellarmino*, all which I have formerly represented more at large, in my answer to the Preface *Seet. 4.* I come to the fourth Section of the Author ; *That some doe urge the words of this Commandement, so farre till they draw blood instead of comfort, are but words : nothing of this kind hath beene hithertomade good so much as in the least colour of probabilitie: And who upon due observing of the fourth commandement may not well be brought to admire the wisdom of God, that as hee hath placed it in the morall law,*

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which concerneth all times and persons ; so he hath ordered it after such a manner ; that howsoever the day should be altered, yet the proportion of time still to be kept ; and a Sabbath still to bee of force, whether on the seventh day which was the Sabbath day unto the Jewes, or the Lords day which should be our Christian Sabbath ; thereon to rest unto God, and to sanctifie that day unto his service ; we make no doubt but the Sonne of man is Lord of the Sabbath, and so hath power to change it, and none hath power to change it, but hee that is Lord of it. It is true, this was one argument amongst many, which the Author of the *Practice of Pietie* useth to prove that the fourth commandement stands still in force ; because our Saviour professeth that, *He came not to destroy the law, but to fulfill it : and that the least of them, should not be abrogated in his kingdome of the new Testament.* In so much that whosoever breaketh one of the least of these tenne commandments and teacheth men so, hee should be called the least in the Kingdome of heaven, that is (saith the Author) he should have no place in his Church. To the first of these here the Doctor answereth thus, *To which we say with the Apostle : Doe we destroy the Law by faith ? God forbid : We confirme it rather.* 2 Christ then hath put away the shadow, but retained the light, and spreads it wider then before : shewing thereby the excellent harmony, betweene the Gospel and the Law. As touching the first part of this present answer ; that is too aliene from our present purpose ; the question betweene us, being not whether the Law be destroyed, by preaching justification by faith ; we know that as touching the ceremoniall Law, whatsoever was prefigured thereby is fulfilled by Christ ; and as touching the morall Law, Christ hath fulfilled that also partly in himselfe by perfect obedience thereunto, and making satisfaction for our disobedience ; and partly in us, by giving us more power to performe obedience thereunto through faith in him, then ever we had before since the fall of *Adam*. But our Saviour, *Matth. 5.* treats of destroying the law by abrogating it or any part thereof, which how they can avoid, who teach that Christ by his death, hath freed us from the Yoke of the fourth commandement, I cannot comprehend ; Suppose it be but one of the least com-
mandements

mandements, yet let them looke to it, who discourse of abrogating it, and teach men that they are not obliged by it, hand over head; least they be accompted by the Lord of Sabbath the least in the kingdome of heaven: therefore it stands them upon to confirme it rather as they professe, but how they doe performe that which they pretend, I am utterly to seeke. 2. I come therefore to the consideration of the second part of the answer consistiing of two parts, 1. *That Christ hath put away the shadow,* 2. *That he hath retained the light & spreads it further.* As for the first wee have heard the proportion of one day in seven allowed unto Gods service, to be called a ceremony, and consequently a shadow; But what this prefigured is not explained at all, nor ever hath bene that ever I read or heard. Neither is this put away, but continueth still in the observati- on of the Lords day all the Christian world over; and I doubt not but it will continue to the end of the world. The restraint of the worship to the seventh day hath bene also called a ce- remony, but too too crudely and without all explication of what it figured: yet we willingly grant a faire ptefiguration of somewhat concerning Christ is found in the seventh day ac- knowledged by the Ancients and by moderne writers, both Papiists and Protestants, both *Lutherans* and *Calvinists*; but that is not in reference to the worship restrained to that day, but in reference to the rest, fairely representing Christs rest that day in his grave; and thereupon grounding the rigorous condition of the Jewish rest, which is the practise both of Papiists & of Protestants so that the Sabbath is not taken away neither as touching some time, in generall to be sanctified un- to God, nor as touching the proportion of time in speciall, as of one day in seven; but only as touching the particular day which is changed into the Lords day: Our Saviour pro- fessing that a Sabbath still was to bee kept of Christians, as Doctor *Andrewes* proveth out of *Matth. 24. 20.* As for the second, to wit, *the light* that is said to be *retained and spread wi- der then before*; this is meere darknesse unto me, for I cannot by any meanes comprehend the meaning of it: Neither is here any course taken to expound it, and bring us acquainted with the interpretation of it. Suppose by the light is meant

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the thing prefigured, and that is devised to bee a spirituall rest from sinne. But this I hope the Prophets and holy servants of God under the Law were partakers of, together with the rest of the Sabbath and the sanctification of it, as well as we under the Gospell; and if the sanctification of the Sabbath (I speak of our Christian Sabbath, according to our Saviours language, *Matth. 24. 20.*) be taken from us, I doubt wee shall enjoy that spirituall rest from sinne, in farre lesse measure under the Gospell, then the Jewes did under the law. Yet neither they nor we shall enjoy it intirely, till we are brought to our rest in glory. Certainly the conscionable observation of the Sabbath ever was, and is a principall meanes to draw us to that spirituall rest from sin, and eternall rest in glory. If Saint *Paul* by taxing the Jewish observation of dayes & times, doth therewithall tax the observation of the Lords day in place of the Jewish. then let us turne Anabaptists, and Soci-nians, and utterly renounce the observation of the Lords day, as well as of the Jewish Sabbath. The same Apostle *Col. 2.* speakes not of the Sabbath, but of Sabbaths; and there were dayes enough so called amongst the Jewes, and that by the Lord both of dayes and yeares, besides the weekly Sabbath; yet we are content the rest of the seventh may be ranged amongst other Sabbaths, as prefiguring Christs rest that day in the grave. But to speake of the Sabbath hand-over-head without distinction we love not; nor see I any cause, why men should be in love therewith, unlesse withall they love confusion: and to fish in troubled waters, is many times an advantage to serve turnes. Let the rest of the seventh be in Gods name crucified with Christ upon the crosse, or at least be buried with him in his grave, and so as never to rise with him; but let our Christian Sabbath (our Saviour speakes of *Matth. 24. 20.*) take life together with our Saviours resurrection that brought with it a new creation, a new world, and there withall a new Sabbath, as Doctor *Andrewes* Bishop of Winchester delivers it in his Starre Chamber speech in the case of *Trask*. As reason tells us that *there must be some certaine appointed time for Gods publique Service*; so as good reason tells us, wee Christians cannot without sinne, allow unto God for his

his publique service a worse proportion of time under the Gospell, then the Jewes were bound to allow unto him under the Law. God himselfe never having deserved so much at the hands of man as under the Gospell; and there never being greater necessitie of observing a Sabbath, then under the Gospell, the way of truth and holinesse being so beset, and with such encombrances as the like were never knowne to the world before; yet still *from the bondage and necessitie of the Jewish Sabbath, we are delivered by the Gospell*; for neither doe we keepe their day, then called *the Lords holy day*; but the first day of the weeke, the day of Christs resurrection in the new Testament, called *the Lords day*, Revel. 1. 10. And so willingly we come to the consideration of the right, whereby *The Lords day hath succeeded in the place thereof*; Let it be the shame of the *Anabaptist, Familist and Swenkfeldian*, to make all dayes equall and equally to be regarded, so instead of *Christian libertie to bring into the Church, an Heathenish licentiousnesse*, yet surely the heathens ever had their festivalls even weekely, and that on the seventh day, which was sometimes called in this respect *πρωτην ημεραν*. And at this day the Turkes festivall is their Friday, the first day of *Mahumets* kingdome, when hee fled from *Mecha* to *Iethrib*, and thenceforth constituted both the first day of their weeke and of their year. Let as many as by their Sabbatarian speculations, bring all to Iudaisme be censured as they deserve; but as for them that desire to have *all the glory of the Jewes Sabbath transferred to the Lords day*, take heed how you censure them, lest you censure *Austin* also, and the Doctors of the Church mentioned by him, who have decreed this. As for the river called *Sabbaticus*, let such lettice serves their lips that like them. Censures of fanatick and peevish spirits, as liberally bestowed by some; as the *Baiocchi* and *Bagalini*, which the Pope scatters at the day of his coronation; but who they be that deserve them God will one day Judge. But I perceive whither this tends; If some conceive the Lords day to be prophaned by *Maygames* and *Morice dances*, they are censured for men fanatick & of peevish spirits; but they little think that all the Prelates of the kingdome may as well come under their lash, and the whole Parliament in the

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first of king *Charles*. But that thred which here is begun, is drawne cut somewhat longer in the next Section following.

5 In this fifth Section things are so carryed, that it is an hard matter to discern the Doctors meaning, especially in relating the different opinions, concealing the Authors of them and the place where they are to be found, and their arguments which here are only said to be derived from the sanctification of the seventh day in the first creation of the world, and from the institution of the Sabbath in the fourth commandement: For herence it is said, that they who stand for the translation of the Sabbath from the seventh day of the week, to the Lords day, as by divine authority, doe draw their arguments for the justifying of their Tenet; which I willingly professe, doth seeme a prodigy unto me; namely that any man should dispute thus. In the beginning of the world, the Lord commanded the seventh day to be sanctified, therefore now under the Gospell, the Sabbath is to be translated from the seventh day to the first day of the weeke. Or thus, the Lord in the fourth commandement gave in charge to sanctifie the Sabbath, and tells them, that the seventh day (of the weeke) was their Sabbath, therefore the translation of the Sabbath from the seventh day of the weeke to the Lords day is of divine institution: As touching the first of these deductions, that which comes nearest thereunto, is the discourse of Doctor *Andrewes* Bishop of Winchester, in the Starre Chamber. *The Sabbath had reference to the old creation, but in Christ we are a new creature, a new creation, and so to have a new Sabbath.* And *Athanasius* his discourse long agoe upon that of *Matth. 11. 27.* *All things are given to me of my Father, Finis prioris creationis Sabbathatum, The end of the first creation, was the Sabbath day, but the beginning of the second creation is the Lords day:* and of this hee discourseth there more at large. And we find manifestly this notable congruities betweene the Sabbath day and the Lords day, that like as God on the seventh day rested from the worke of creation; so Christ our Saviour rising on the first day of the weeke from the dead, made that the first day of his resting from the worke of redemption. But when I consider the Doctors sharp censures of *weaknesse, of impudency, of ignorance;* it

is not credible he should closely let flee at such as *Albanastus* and Doctor *Andrewes* Bishop of Winchester ; Neither doe I find thoroughout this whole discourse any notice taken of this ground, whereupon their discourse runnes. It is more likely by farre that some meaner persons, and poore snakes, are herein set up as markes to shoot at, and as signes to be spoken against. It is true, many doe prove herence the morality of the fourth commandement ; The author of the practice of pietie which goes under a *Bishops* name, takes this course of his tenne arguments to prove the commandements of the Sabbath to be morall ; this is the second ; *Because it was commanded of God to Adam in his innocency.* Bishop *Andrewes* in his *Patterne of catecheticall doctrine* taketh the like course, as formerly hath bene mentioned and which is more, professeth *This to be a principle : that the Decalogue is the law of nature revived, and the law of nature is the Image of God: now in God (saith he) there can be no ceremony, but all must be eternall: and so in this Image which is the law of nature ; and so in the Decalogue, whereas a ceremony is εἰς κατὰ πρόσωπον, and accordingly that one day in seven is to bee observed, and consecrated unto Gods Service, as Chrysostome long agoe hath inferred herence ; but it is nothing usuall to inferre herence the celebration of the Lords day. In like manner not one that I know, ancient or late, doe conclude from the fourth commandement, either the celebration of the Lords day, or the translation of the Sabbath from the seventh day to the first day of the weeke. But herence indeed they inferre (and most justly in my judgement) that if one day in the weeke were to be consecrated unto the Lord by vertue of the morall law, in the dayes of the old Testament, much more doth it become us (by the very light of nature) to consecrate as good a proportion of time to Gods service under the Gospell ; And accordingly to rest from all workes, that hinder the sanctification of that day in the exercises of pietie, and so farre forth as they are found to hinder it, not for any mysterious significations sake, in which respect a very rigorous rest is most commonly conceived to bee enjoyned to the Jewes. I doe wonder the Canonists are reckoned amongst those, who doe build the celebration of the Lords day, upon the constitution of*

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the Church and affirme this absolutely; when in the next Section many Canonists are alleaged out of *Azorius*, as maintaining the divine authority of the Lords dayes: and one of them, *Sylvester* by name, professing it to be *opinionem communem*. And as for Schoole-men, it is apparant, that *Dominicus Bannes*, puts a manifest difference betweene the Lords day and other festivities, which are *ex institutione ecclesie*. And whereas *Bellarmino* is alleaged as the mouth of the Schoolemen, to affirme absolutely, that the celebration of the Lords day, is by the constitution of the Church, and that in distinction from them who say it was ordered by the *Apostles*: I find no such matter in the place quoted, but rather the contrary, both confirming, that one day in a weeke is to be consecrated to the Lord by law divine, and whereas it was not fit, that now the Saturday should be it; therefore the Sabbath was turned into the Lords day by the *Apostles*; his words are these, *Ius divinum requirebat ut unus dies hebdomada dicaretur cultui divino: non autem conveniebat ut servaretur Sabbatum. Itaque Sabbatum ab Apostolis in diem Dominicum versum est*; likewise *Sixtus Senensis* saith, that the institution of the Lords day is of the *Apostles*. as I have shewed in my answer to the preface S. 5. It is true that which is here reported of *Brentius*, as who professeth it to be left indifferent to the Church to ordain one day in seven, or on day in fourteene to be consecrated; which whether it be not an unreasonable conceit, I am willing to appeale to the judgement of Doctor *Prideaux*, yet *Gemardus* the Lutheran will not follow *Brentius* in this (as I have shewed in my answer to the preface and 5. Section) For hee acknowledgeth the celebration of the Lords day, to be *juxta Apostolorum constitutionem*, And as for *Chemnitius* what he writes hereof, is not expressed, but for the divine authority of the celebration of the Lords day, I have represented the joynt consent of some 11. or 12. of our moderne divines in the place before mentioned; Besides the concurrence of the ancient Fathers, not one of them being so much as pleaded for the opposite Tenet; and lastly the generall answer of Christians in the times of persecution, when they were demanded in this manner *Dominicum servasti, hast thou kept the Lords day*; for usually it was this, *Christianus sum, intermittere*

intermittere non possum : I cannot omit it, for I am a Christian.

The first opinion (to wit of those who maintained the divine authoritie, of the celebritic of the Lords day by the old Testament) is here censured for inclining much to Judaisme, but it is not expressed wherein. And it is apparant, they doe not maintaine the observation of the seventh day. Certainly this is delivered in reference to somewhat, that is not thought fit to be expressed; yet the prefacer did expresse it, imputing unto them whom he opposeth, that they doe observe the Jewish Sabbath, not in respect of the Jewish day, but of the Jewish manner observing it; to wit, in the way of a rigorous rest. But I know none that maintaines any other rest from works, then as they are avocations from sacred studies and meditations: whereas the Jewes observed it for some mysterious signification sake, and thereupon were tyed to a more rigorous rest. But let them speake plainly, and say we are too rigorous in thinking sports and pastimes unlawfull on the Lords day. And herein I appeale to every Christian conscience; whether these be not as great avocations from sacred studies and meditations, as the workes of our ordinary callings. Then againe which of us comes nearest to Judaisme herein? Is it not against the Jewes, that *Austin* professeth? *Melius est orare quam saltare, Better to goe to plough then to dances;* and *Feminae vestra melius lanam facerent quam saltarent.* Better it were your women should spin wooll then dance: as their course was in their festivalls. Againe, why should their opinion be Jewish, by maintaining it out of the old Testament; rather then out of the new? Then, who are they that maintaine it onely by the old Testament? And lastly, not one that I know (neither doe I thinke it can be justly obruded on any) doe maintaine the succession of the Lords day, in the place of the Jewish Sabbath, either by the originall institution of it, as from the creation, or by the fourth commandement; yet upon these nullities is founded the imputation of both *impudency and ignorance, in oppugning the received opinion of Divines*: That confidently taken up for a received opinion among divines, which is in no tolerable sort proved; not one Ancient alleaged for it, and but two Papists quoted; the one of which I have shewed to be

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of a plaine contrary opinion. And of Protestant Divines, I have represented no lesse then eleven, maintaining the Apostolicall and divine constitution of the Lords day, besides *Gerardus* the Lutheran, to affront *Brentius*; Nay, Doctor *Prideaux* himleife *Sect. 7.* maintaines that it is of Divine authority; and as I remember, in the vespers at the last act unalterable by the Church; *That the Priesthood being changed, there is made also a change of the law we beleeve, because the Apostle saith it Heb. 7. 12.* & it is well if the Schoolemen make the word of God their principles; but of what Law? of the morall law, or of the tenne commandements; or any one of them? (yet we willingly confesse a change of one particular in one of them) & not rather of the law of sacrifices; & such a change as to set an end to them. That herence the Schoolemen conclude that at this day, *the morall law bindeth not, as it was published and proclaimed by Moses; but as at first it appertained no lesse to the Gentiles then to the Jewes*; this I say is a mystery: And to confesse a truth, when I met with this, in a certaine manuscript of one *Brewers*, it seemed to me a very wilde discourse, from this place of the Apostle to inferre so much; but now I meet with it in a lecture, of so judicious and learned Divine as Doctor *Prideaux*, I will suspend my judgement, and waite untill I heare what those Schoolemen are, and where it is that they make such inferences; that being made acquainted with them, I may judge of them according to my capacity, as they deserve. Certainly *Zanchy* in the place quoted, makes no such Inference from that place, *Heb. 7. 12.* yet the Doctrine which he delivers is good and sound, though the instance he makes of the Sabbath, too weake to prove it, as appears to all that acknowledge the Commandement of sanctifying the Sabbath to be given to *Adam*, immediatly after his creation; who deserve to be accounted more hot spurres then they, in whom *The desire of prey doth over-runne the sent*? Now what one of our Divines can be alleaged to derive the authority of the Lords day from the law of *Moses*? I am verily perswaded, not one: The sanctifying of the Lords Sabbath they derive from thence, and the sanctifying of one day in seven, but not the authority of the Lords day: But if it may appeare otherwise, that the Lords day

day by good authority is substituted in the place of the seventh to become our Christian Sabbath, such as our Saviour fore-prophecied of *Matth. 24. 20.* then from the fourth commandement, they may make bold to conclude, that it ought to be sanctified. And this *Zanchy* himselfe justifies in the place quoted *Chap. 19,* as before hath beene shewed. And our booke of homilies expressly tell us, that now Sunday is become our Sabbath. But we keepe not the seventh day, the rest on that day being ceremoniall, and prefiguring the rest of Christ that day in his grave.

And as for the authority whereby wee have substituted the Lords Day in the place of the seventh, we answer, that we are not they that have substituted, but the Apostles have substituted it unto our hands; God having marked out that day unto them by a worke nothing inferior to the worke of Creation; to wit, the worke of Christs Resurrection, such a worke as brings with it a new Creation, and therewithall a new Sabbath, as Doctor *Andrewes* observes out of the ancients, and delivered as much in the Starre Chamber. And whereas under the Law the Jewish Sabbath was called the Lords Day; Now under the Gospell the first day of the weeke is called the Lords Day in the language of the holy Ghost in the new Testament. And whereas our Saviour gives us plainly to understand, that wee are to have a Sabbath under the Gospell *Matth. 24. 20.* as the aforementioned Doctor *Andrewes* doth observe in his patterne of Catecheticall doctrine, In common reason, and in the conscience of a Christian what day ought to be this our Sabbath rather then the Lords Day, so called in the language of the holy Ghost; especially considering that not that day of the yeere, but that day of the weeke is called the Lords Day, as by most generall acknowledgement of all the ancients hath beene supposed. And to urge one place more out of the old Testament, then here is in a violent manner obtruded upon us, *Psal. 118. 14. This is the day which the Lord hath made, let us rejoyce, and be glad in it, is evidently spoken of that day wherein the stone which the builders refused was made the head of the corner.* Now by that stone the holy Ghost chiefly understands the Lord Christ, *Mat.*

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Rom. 1.4.

Nehem. 5. 17. 18.

21.42. *Marc. 12. 10. Luc. 20. 17. Acts 4. 11. 1 Pet 2. 7.* and when was hee made the head of the corner, but in the day of his Resurrection; the Apostle professing, that *He was declared mightily to be the Sonne of God touching the spirit of sanctification by the Resurrection from the dead.* And under what stile did they reject him, and condemne him as a blasphemer but for making himselfe the Son of God? As for the rigorous observation of the rest prescribed unto the Jewes; as from kindling of fire, and dressing of meate; some qualifie that rigour, conceaving that *kindling of fire* was forbidden onely for the works to be done about making the Tabernacle. This being delivered as a preface, *Exod. 35. 2.* when the free will offerings were now to be received for the promoting of the workmanship of that which formerly was commanded. And that dressing of meate was not forbidden them, no not in the gathering of Manna, as some thinke; if then, yet not as a generall course to be observed for ever; And as touching the Table that *Nehemiah* kept, thus we reade. *Moreover there were at my Table, an 150. of the Jewes and rulers which came unto us from among the Heathen that are about us. And there was prepared daily an Oxe, and six chosen Sheepe, and Birds were prepared for me*—and hee was so farre from conscioufnesse of profaning the Lords Sabbath herein, that hee concludes thus, *Remember me O my God in goodnesse, according to all that I have done for this people.* But suppose they were tied so strictly to such a rest, as from workes not servile, onely in seeking againe, (as *Zanchy* instanceth the condition of a worke servile) but even from such as tenied to the refreshing of their natures; yet the reason hereof depended upon the mysterious signification of this rest, as formerly I have represented out of *Lyra*, from which ceremoniality wee are absolved, and consequently freed from that rigorous rest depending thereupon, and rest onely from works so farre forth as they are *avocations from Sacred Studies and meditations*, as *Calvin* expresseth it; and this wee accompt a morall rest, distinguished from ceremoniall. And whereas the Doctor tells us that such a like distinction is infirme, being content to say nothing to confirme it, save that *the Text* (as hee saith

saith

faith) affords it not : I had thought the very light of nature had beene sufficient to embolden us to conclude , that where the sanctification of the day is commanded , therewithall is commanded abstinence from all such things as would hinder the sanctification of it, And as for the text it selfe, it is apparent that neither the kindling of the fire, nor dressing of meate is particularly forbidden in the fourth Commandement. Neither doth hee so much as obtrude upon his adversaries that they derive the sanctification of their christian Sabbath from ought in the old Testament, save from *Gen. 2. 3.* and from the fourth Commandement. In neither of which doth he deale fairely ; but is content to confound things that differ, as if in this particular he affected to fish in troubled waters; and we have better evidence (and indeed it is our only evidence therence) out of the old Testament, for the festivity of the Lords day, then he is willing to take notice of, namely out of the *Psal. 118. 24.* Neither is it possible he should be ignorant thereof, howsoever hee doth dissemble his knowledge of it. Yet I hope it is enough for us to finde evidence for it in the Sunshine of the Gospell ; and indeed here alone we have the originall observation of it, though that it should be observed, is as evidently prophecied in the old Testament, as that Christ is *the stone which was first refused of the builders, and after made the head of the corner,* adding only this unto it, that the day wherein the Lord did this, and made so glorious a worke, marvellous in the eyes of men, was the day of the resurrection, which I suppose no intelligent Christian will deny, I come unto the 6. Section.

6 Who they be that *make their boast, that they have found the institution of the Lords day in the new Testament expressly,* I willingly professe I know not, neither doe I thinke the Doctor knowes. It is true our Saviour oftentimes disputed with the Pharisees about their superstitious observation of the Sabbath day, which at length degenerated into voluptuous living on that day; in so much, that *Austin* tells the Jewes plainly *It is better to goe to plough then to dance:* but if hereupon you aske, *where is any the least suspicion of the abrogating of it?* I answer every one knowes, *The time was not yet come for the abrogating of it.* Nay,

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he discourseth so as if 40. yeares after his death, the observation of the Sabbath should continue, as when he exhorts them at such a time, *to pray that their flight be not in the Winter, nor on the Sabbath day Matth. 24. 20.* what will you conclude hereof? therefore the observation of the Jewish Sabbath was still to continue among Christians? if you doe, who shall more deservedly be obnoxious to the censure of Judaisme, you or wee? yet when he tells them, *that the Sonne of man is Lord of the Sabbath*, how few interpreters writing hereupon, doe not take notice of his power to abrogate it? But is it not enough that *Paul cryeth downe the ceremonies of the Jewes*, and in speciall their holy dayes, and particularly Sabbaths; to wit, so far forth, as they are found to be shadowes, the body whereof was Christ, such was the rest on the seventh day, as prefiguring Christs rest in the grave. But no sober man (I trow) will hereof conclude that herewithall hee cryeth downe the setting apart of any time for Gods service, that having no colour of ceremony, or rest from such workes, as hinder us in the service of God, this being as little ceremoniall as the former. I make bold to goe one step farther, and conclude by the same reason, that neither doth hee cry downe the proportion of time, to wit, of one day in seven, to be set a part for the exercises of piety, because in this particular, there is no more ceremoniallitie to be found, then in any one of the former. But to proceed, what indifferent man would once expect, that in our Saviours disputations with the Pharisees about the Sabbath, mention should be made of the Lords day instituted in the place thereof? It is enough, wee find it instituted after our Saviours resurrection; and sufficient I trowe it is to prove that it was instituted, and that in the best manner, namely by establishing it *de facto* in practise amongst the Churches; I say, this is sufficiently proved by the observation of it; which undoubtedly, neither was nor could be by chance. A Sowe musling in the earth, may make something like the letter A. but not *Ennius* his *Andromacha* saith *Cicero*. In like sort the concurrence of the Churches, in the observation hereof from the Apostles, and continuance therein unto this day, could not be by chance, but by order, and that from the Apostles. When
you

you aske, *Did not the Apostles keepe the Jewish Sabbath ?* I answer, I doe not finde they did, yet I finde revelations were made unto them of what was to be done by degrees. *Peter* was challenged *Acts 11.* by the rest of the Apostles, for preaching the Gospell unto the Gentiles. They tooke indeed advantage of the Jewes Sabbath, to preach the Gospell unto them congregated together *Act. 13.* so did they to the same end take the oppotunity of the feast of Pentecost, *Acts 18. 21.* I grant the Sabbath day was observed together with the Lords day by some Christians; *Baronius* imputes it to the *Orientalis*, and gives the reason why formerly represented. If any man inferre herehence that the celebration of the Lords day; is grounded upon the constitution of the Church onely, let him make it good; for there is no reason that words should carry it, much lesse the voyce of one Papist who here is quoted. I am sure *Dominicus Bannes* and *Sixtus Senensis*, are of another opinion, formerly produced; and hereafter follow many Canonists that maintaine the contrary, by the relation of *Azorius*, and one of them, *Sylvester* by name, professeth that it is *Communis opinio*, that it is of *Divine authoritie*. If *Brentius* thinks otherwise, yet *Gerardus* refuseth to tread in his steps, though both are Lutherans. And if the Remonstrants concurre with *Brentius*, it is nothing strange, they are so neer a kin to the Socinians and Anabaptists, who renounce altogether the observation of the Lords day. I have formerly reckoned up and produced no lesse then eleven of our Protestant Divines maintaining the ordinance thereof to be Divine and Apostolicall. Besides the Ancients who are many, and they expresse for the same, and not one that I know avouched to the contrary. Precept indeed we have not for this in the new Testament, but that w^{ch} is better then a precept. For had the Apostles commanded it, and the Churches not practised it, their commandement had beene obnoxious to various interpretations; but they tooke order to establish it as appeares, *de facto*. And *D. Lake* tels us, that where divine precept is wanting, practise guides the Church; and that the worke of the day is the ground of hallowing the day; and the worke of redemption is nothing inferiour to the worke of creation; and I appeal to every Christian

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stian conscience, whether upon suspicion that we Christians must have a Sabbath to observe, as the Jewes had, for which we have the expresse words of our Saviour, *Matth. 24. 20.* D. *Andrewes* concurring with us in this; and that this Sabbath must be some one day in the weeke; which from the ordinance of God immediately from the creation, that God himselfe hath declared unto us, as *Chrysostome* observeth, and reason concludeth as much for this, and that from consideration of the proportion of time which the Lord required of the Jewes under the law, for undoubtedly we should sinne if we should allow God a worse proportion under the Gospell; and it is evident that no ceremoniality can be found in the sanctification of one day in seven, or in the rest of one day in seven. I say let every one judge whether in Christian reason any day in the weeke be to be preferred for this, before the Lords day; that being the day of Christs resurrection, the day wherein *The Stone which the Builders refused was made the head of the corner*; and this day not of the yeere, but of the weeke, being in Scripture-phrased called the Lords day; like as the Jewish Sabbath was formerly called the Lords holy day, *Es. 58.* Adde unto this that D. *Prideaux* here justifieth their observation who maintaine the celebration of the Lords day to be by authority divine consisting in these particulars.

1. *That it seemed a dangerous thing to the whole Fabricke of religion, should humane ordinances limit the necessity of Gods worship. Or that the Church should not assemble but at the pleasure of the Clergie, and they perhaps not well at one among themselves. For what would men busied about their Farms, their yokes of Oxen and domesticke troubles (as the invited guests in the holy Gospell) would they not easily set at naught an humane ordinance, would not prophane men easily dispense with their absenting themselves from prayers and preaching, and give themselves free leave of doing or neglecting any thing, were there not something found in Scripture which more then any humane ordinance or institution should binde the conscience? yet it is easie to conjecture what would be answered to all this; for excommunication upon disobedience to the Church may be a bond strong enough to oblige them hereunto; Or if men be not so sensible hereof, yet the lawes*
of

of the land and penall statutes, may provide for such restraints by such punishments ; as whereof every naturall man will be sensible enough ; we have other considerations to propose, as

1. Touching the proportion of time, to be allowed to Gods service, which concerneth the quantity of the service it selfe.

1. This is a thing very considerable and of moment. 2. We have no example, that the quantity of service to be performed to the master, was left unto the conscience, or pleasure of the servant : but rather is to be prescribed by the Master, especially by such a Master as God is. 1. Who hath made us ? 2. Who will infinitely reward us ? 3. To serve whom is our most perfect freedome and happinesse. 4. And who is able to give us strength to performe it ? 5. And who is tenderly sensible of our weaknesse, as he is most privy to them. 6. And after God hath discovered this unto us, and required the proportion of one day in seven to be consecrated to him, and that under the Law ; surely reason doth suggest ; that we cannot performe lesse unto him under the Gospell. 2. As touching the particularity of the day under this proportion. 1. We read that there is one, that is *Lord of the Sabbath* ; Now in reason, who shall appoint this day, but he that is Lord of it ? especially considering that it is *his holy day* *Es. 58.* and such festivalls were said to be of his making *Psalme 118. 24. This is the day which the Lord hath made*, not of mans making : secondly, but it may be said, he may leave unto man the appointing of it, if it please him ; I answer, that in this case it stands them upon, to shew their Charter for this. Thirdly, for my part, I see no cause, we should desire any such liberty, but rather pray unto God to blesse us from it, 1. For as *I am flesh*, I shall bee sure to put it off to the end of the weeke ; and I may be gone out of the world ere that day comes ; and when that day comes, I shall be as loath to come to the service that day requires as ever, and as soone weary of it, and say, *when will the Sabbath be gone*, that I may returne to my former courses, secondly, as *I am spirit*, I have cause to make choyce of the first day ; for *a love principium* ; and *Adam and Eve*, being after the beasts of the field, made on the sixt day, and planted in Paradise, the seventh day, was the first entire day to him

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4. Doctor *Lake* Bishop of Bath and Wells, observes that festivalls dayes have ever beene commended unto us, by some notable worke done on that day. Now what worke, like unto the resurrection of Christ, on the first day of the weeke?

5. Bishop *Andrewes* observes in his Starre Chamber speech, that this resurrection brings with it a new creation, and calls for a new Sabbath; and I find this, to have beene the observation of *Athanasius*, about 1300. yeeres agoe.

6. If we were left at liberty in the choyce of the day, it is to be feared, that if there were twenty dayes in the weeke, there would be twenty differences betweene us thereabouts.

7. Lastly, if left at libertie; I find no reason why we should keepe our selves, to the observation of the same day; this is so apt and prone to breed in us an opinion of the necessitie thereof, and so plunge us into superstition ere we are aware, and thereby make our whole service of God, on that day distastfull unto him. To proceed, the Practise of the Apostles is in Scripture, represented unto us in three severall places; the first whereof is *Act. 20* 7. upon the first day of the weeke, when the Disciples came together to breake bread, Paul preached unto them. The practise is improved thus, why is it said expressely, that the Disciples came together to heare the word preached, and receive the Sacraments, rather on this day then any other; rather then on the Jewish Sabbath, were it not then a custome, to celebrate on that day their publique meetings, the Sabbath of the Jewes, beginning by degrees to vanish? It is farther confessed, that the Fathers and all interpreters (almost) doe so conceive it. Observe, not a Father is found, to take it in any other sense, only the *Magdeburgenses*, and *Calvin*, are said to stick at the phrase *πρῶτον σαββατον*, as if it might signifie some one day of the weeke; and yet in Scripture phrase, it is apparant that, *ἡμέραν σαββατου*, *Marc. 16*. 9. is all one with, *πρῶτον σαββατον*, *Joh. 20*. 19. And it is *Salmasius* his observation, that the *Pythagoreans* called the first day of the weeke *μία*, instead of *πρῶτον*. But the Doctor professeth, that from a casual fact he seeth not, how a solemne Institution may be justly grounded; but it is not proved, that this fact was casual; nay the text carryeth in the face of it manifest evidence against casualitie. For it is said that they came together

together to eat bread ; all then convening to a sacred action, how could this be done, if they had not agreed hereupon before ; especially it being a businesse whereabout they came, that required solemne and sacred preparation ? all which affront casualitie. Take the circumstances aright, *The Disciples from divers parts came together that day about solemne and sacred action*; therefore it was ordered before, to meet together on that day ; Now this concludes only concerning them ; and therefore *Wallens* professeth, that the force of these three texts, taken apart doe not conclude, but joyntly ; Now by the next place, *1. Cor. 16. 2.* it appeareth, that the same day was the ordinary day of mee'ing for the *Corinths*; and for the Churches of *Galatia* also : Now how came it to passe, the same day was the day of meeting about holy exercises, in the Church of *Ephesus*, the Church of *Corinth*, and in the Churches of *Galatia*? could this ordinary course (for so much is signified, *1. Cor. 16. 2.*) of so many Churches concurring herein, come to passe by chance, or could their consent herein, so many Churches so farre distant one from another, be wrought by chance, and not rather in all reason, was wrought by authority Apostolicall ? And as for the second place, *1 Cor. 16. 2.* whereas the exception is, that there it is said *the Apostles ordered collections on that day, but not their meetings* ; yet Doctor *Andrewes* in his Starre Chamber speech alleageth it, as the Apostles precept, for their meetings on that day; and so doth *Paraus*; for though it be not expressed, yet so much is implied, as by the reason formerly mentioned hath beene argued : especially considering the last place, *Revel. 1. 10.* where the first day of the weeke is called the Lords day, a notable evidence of the divine authority ; the Scripture phrase no where calling any the Lords day, or the Lords Altars, or the Lords feasts, but such as are of the Lords institution ; and in this particular, Bishop *Andrewes* compares *the Lords day with the Lords Supper*, professing the notion to be a like in both. And hereupon it is most ingenuously acknowledged, that *The alteration of the name doth intimate, that the Sabbath was also altered, in relation to Gods worship, but the appointment of the tim, &c.* wherein endeth this Section. And the next begins with this question,

what then? shall we affirme that the Lords day is founded on divine authority? and the answer is, For my part (without prejudice to any mans opinion) I assent unto it; how ever the arguments like me not, whereby it is supported; well therefore, let us lovingly and candidly, as it becomes the gates of the muses, conferre about these arguments. First, this inference offends me; That in the cradle of the world, God blessed the seventh day and sanctified it; therefore all men are bound to sanctifie it by the Law of Nature: since I both doubt, whether the Patriarches did observe it before Moses time, and have learnt also that the Law of nature is immutable; Doctor Andrewes in his patterne of Catecheticall Doctrine writes saying, This is a principle, that the Decalogue is the Law of nature revived, and the law of nature is the Image of God. But let us consider the argument: It is one thing to except against the antecedent, another to except against the inference made herence: As touching the Antecedent, it is one thing, what God hath ordained, and may be another thing, what the Patriarches observed; we say God ordained it in as much as hee commanded it in these words, Therefore God blessed the seventh day and hallowed it, that is, commanded man to sanctifie it as hath beene proved: and is also confessed; only to helpe themselves, as it were at a dead list; they say, those words in Genesis, are uttered by way of anticipation; as much as to say; because God rested on that day, therefore God commanded man to rest on the same day, and sanctifie it, but when? 2500. yeeres after; for the unreasonablenesse of which interpretation, and the incongruitie thereof unto the same words, repeated in the fourth commandement; I appeale to that which I have formerly discoursed hereupon: Now if God from the beginning ordained the seventh day to be kept holy; wee leave it to every sober conscience to judge, whether it be not most likely, that both Adam and the holy Patriarches observed it; for we insist not in this argument upon humane observation, but meerey upon Divine institution. And though God did from the beginning command it, yet it followeth not, that all men are bound to sanctifie that day, unlesse they have some evidence of Gods command, where-with we are made acquainted by the Scriptures. If the law of nature

nature be meant a light of nature convincing us, we doe not infer herence or at all maintaine (nor any that I know) that in this sense, all or any are bound to keep the seventh, or a seventh day holy; but onely by vertue of Gods command. Yet this wee professe, that seeing it is generally confessed that *by the very light of nature some time is to be set apart for Gods service.*

Wee cannot devise in reason any better course, then to set one day in heaven apart for this; considering the first division of dayes is into weekes, and if a seventh part of our time be in reason to be consecrated unto God, wee thinke it more convenient to set one intire day in seven apart for this, then the seventh part of every day, because the other busineses of every day are apt to cause distraction from the Lords service. And as I have but erst discoursed; it is more fit the Master should appoint unto the servant what proportion of service hee shall performe unto him; then that this should be left to the discretion or liberty of the servant. 1. both the honour of the Master requiring this. 2. and the good of the servant; for hereby hee shall be assured of the better acceptance at the hands of his master. And so for the particular day, it is fit the Master should marke out that also unto him by some prerogative set upon the day, as hee did the seventh day, by finishing the worke of Creation, and by his rest thereon from his workes to call man to an holy rest from his, so to be more free for the service of his Creator. In which cases, both touching the proportion of the time, and particularity of the day, the Law being made, it shall continue immutable and unalterable by the will of the Creature; but mutable, and alterable according to the will of the Creator: so that things being well distinguished, and rightly considered and stated, I see no bug-bear of inconvenience in all this. Neyther doe I see any reason why *the spending of one day in Gods holy worship as a morall and perpetuall duty*, should seeme distastfull to any. Since it is apparant that God commanded it unto his people of the Jewes; and for 1600 yeares it hath bene continually observed by Christian Churches unto this day; and I make no doubt, but it shall hold till Christs comming; though from the beginning of the World it was

The Moralitie of the fourth Commandement,

never found to be so hotly opposed as at this day. And why should any man stick in acknowledging it to be morall ; when never any man busied himselfe to finde out any ceremoniality in reference to the proportion of one day in seven ? Neither doe I thinke ever any man called it judiciall , but *Azerius* professeth it to be *rationi maximè consentaneum most agreeable to reason* : and no man that I know hath at any time set himselfe to devise a proportion of time to be spent in Gods service, more agreeable to reason then this. And as for the third offence taken (for I know not any that give it) The fourth Commandement is brought by none that I know to prove that the Lords Day is now become our Christian Sabbath ; but supposing it to be our Sabbath, as the booke of Homilies sayth it is ; and our Saviour signified that Christians should have their Sabbath, as well as the Jewes had theirs, *Math. 24. 20.* wee produce the fourth Commandement to prove, that wee ought to sanctifie it, and that we may the better sanctifie it, to rest from all workes that hinder the sanctification thereof ; And indeed the Commandement is so drawn, as to command one day in seven to be observed, and whatsoever is that seventh prescribed by lawfull authority, to sanctifie it, and abstaine from all works whereby the hallowing of it is disturbed ; and all this we take to be morall, namely the worshipping of God in a certaine proportion of time prescribed by him, and to that purpose to rest from workes, not for any mysterious signification sake, as did the Jewes ; wee thinke the practise of the Church in the Apostles dayes is sufficient to inferre the apostolicall, and divine institution thereof ; from hence *Athanasius*, *Cyrill*, *Austin*, and the Fathers generally, (for I know not one alleaged to the contrary) so take it. And the Lords Day hath no other notion in Scripture language, then a day of the Lords institution ; and this is confirmed in that it comes in the place of the Jewes Sabbath, which is called in Scripture, *the Lords holy day Esay 58. and Psal. 118. 24.* of the day wherein Christ was made the head of the corner, having bene formerly refused of the builders, it is expressly said, that it is *the day that the Lord hath made* ; and thereupon wee
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are called to *rejoyce and be glad in it*. And it hath this congruity in the cause of its institution to the first Sabbath; that as on the seventh day the Lord rested from his worke of Creation, so on the first day of the weeke the Lord Christ rising from the dead, then rested from his worke of redemption. And lastly Christ bringing with him a new Creation is it strange that he should bring with him a new Sabbath? and no day so fit for this, as the day of his Resurrection. And lastly whosoever doth not rest satisfied with *the bare ordinance of the Church*; must hee not be driven to acknowledge an ordination more then humane, requirable thereunto? Of the necessity of my consequences, and evidence of expresse Scripture formerly mentioned, I leaye it to the indifferent to judge; and to none sooner then to Doctor *Prideaux* himselfe, none being more able to judge of consequences then hee, being so versed therein, and I am well perswaded of the indifferency of his affections, and had those writings in the canvassing of this point beene extant before this Lecture of his which hath since come to the light of the presse; I am apt to conceive that either hee would have given way to that which seemes in my judgement to be the truth, or represented good reason of his dissenting from it. The Apostles example, nor so onely, but drawing the Churches generally to the same practise, doth argue a constitution; yet more is brought for the confirmation of the authority of the Lords Day then example. That of *searching into the veyles and shadows of the old Testament to finde this institution* is a mystery unto mee, and so farre am I from that course, that I know none guilty of it; The ancient Fathers sometimes doe expatiate this way, for the setting forth of the honorable condition of the Lords Day; but they build not doctrines thereupon; which if they had done in some particular case advantageous to our adversaries, it had beene enough to have cryed us downe.

As for *Judaisme*, I have often shewed, how little colour there is for any such imputation to be cast upon us, but rather upon our adversaries: I see no cause to range the *Petrobustan* with the *Ebionite*, but were they yoake-fellowes, whereof

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whereof I finde not the least evidence ; yet should not wee draw with them under the same yoake ; *Chemnitius* his discourse I have formerly examined somewhat at large ; *The voluntary consecration of it by Christians* no man hath cause to embrace, who professeth himselfe not satisfied with the bare ordinance of the Church, as but erst the Doctor did. Of *Brentius* I have spoken enough ; yet well fare him that professeth the authority of the day to be so farre divine, that he who shall neglect it, or rashly breake it, doth forthwith become worse then the Jew or Insidell. As for the *Arminians*, what respect soever they pretend to the patterne of the primitive Church, like enough they could be very well content with the *Socinians*, to make all dayes equall in use, as well as they are in nature, or in respect of any mysterious signification ; I leave *Azorius* to refresh himselfe with the juyce of his owne distinction ; It is well that *Suarez* comes so farre as to professe that practically it is not alterable by the Church. As for *Calvin*, *Bucer*, *Chemnitius*, and the rest, who are onely sayd to affirme that still the Church hath power to change the Lords day to some other, I finde no such thing in *Calvin*, and *Bucer* : as for what *Chemnitius* delivers hereupon, in my judgement hee sayth no more then *Calvin* : though some particulars in him I have found to be weake enough, upon discussion in the 6 Section, of my answer to the Preface : having there met with the same names, named to the same purpose. It is not credible to mee they should give power to the Church to bring us backe to the Jewish Sabbath : in that case who should favour most of Judaisme ? or preferre us to the *Turkes* festivall day which is the Friday. To be instituted in memory of our redemption, admits an ambiguous signification ; That bringing with it a new Creation, and so requiring a new Sabbath ; as Bishop *Andrewes* discourseth and *Athanasius* 1200 yeares before him ; No day had a better marke for this to be preferred into the place of the Jewes Sabbath then the day of Christs Resurrection ; yet considering that not that day of the yeare ; but that day of the weeke is called in Scripture the Lords Day, this maketh it evidently to favour of Divine institution, yet it is well that here it is acknowledged
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to be expressly of traditions Apostolicall. Beza addeth, & vere Divina, on Revel. 1. 10. I trust we shall ever give due respect, both to Law, and Gospell; and the better concurrence wee finde of them for the maintenance of any doctrine of ours, the more cause wee shall have to rejoyce therein without feare of censure for the mixing of them, or framing any Sabbaticall Idoll out of them. It is not the first time I have read of some such aspersions in Rogers his preface to his *Analysis* of the Articles of the Church of England; And the next yeere was printed D. Willet upon *Genesis* dedicated to King James, where 'on the 2. ch. 3. v. he concludes his discourse on this argument after this manner; *But these allegations are here superfluous, seeing there is a learned treatise of the Sabbath already published of this argument* (meaning D. Bownds discourse thereon) *which containeth a most sound doctrine of the Sabbath, as is layd downe in the former positions, which shall be able to abide the triall of the Word of God, and stand warranted thereby, when other humane fantasies shall vanish: howsoever some in their heate and intemperance, are not afraid to call them Sabbatarian errors, yea hereticall assertions, a new Iubily, Saint Sabbath, more then either Iewish or Popish institution; much lesse doe wee feare the story of the Jew of Teukesbury; Solomon hath taught us that the righteous spareth his beast, and in our Saviours dayes the Jewes themselves though very superstitious in the observation of their Sabbath, yet shewed mercy towards their beasts in leading to them to water, and helping them out of the ditch on their Sabbath day. But God can give men over into a minde voyd of all judgement, as to the destruction of their soules, so to the temporall destruction of their bodies also, and that as in the way of profanenes, wherof we have manifold experience, so in the way of superstition. Now such stories are pretty flourishes, and pleasing to the judicious, provided they are to purpose, and sound argument hath not bene wanting to justify the doctrine they maintaine: but when they are out of season, or supply the want of better argument, they want their grace, and are pleasing only to the ignorant or partialist. At length I am come unto the last Section.*

Girded at by
Mr. Rogers.

For the one halfe of this Section, there is little or nothing controverted betweene us. But here we have a faire distinction

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on as good as confessed, betweene a ceremoniall rest, and another rest, which is described by a rest from workes, as it is an impediment to the performance of such duties, as are then command'd: this I can a rest morall, the rather that the distinction may not flye with one wing: That of Saint Hierome is a quick passage on *Act. 18.* affirming that *Saint Paul* when hee had none to whom to preach in the congregation, did on the Lords day use the workes of his occupation. I will not answer, as the outlandish Priests fashion was, as *Sir Thomas More* reports the story, *Domine novi locum, verum respondeo, sumitur dupliciter*; so gratifying his adversaries argument with one member of his distinction; and his owne, in providing for escape out of the briers by the other: least I might be served as *Sir Thomas More* served the Priest, pretending to quote such a chapter of *Saint Matthew*, or *Marke*, when there were not so many in the whole Gospell, or such a verse in a certaine Chapter, when there were not so many verses at all. Therefore I desire to consult *Hierome*, but *Hierome* hath not at all written upon the Acts; and where else to seeke it I know not. Yet I deny not, but that *Dietericus* the Lutheran upon the 17. Dominical after Trinity Sunday, hath such a passage, *Hieronymus ex Act. 18. v. 2. & 4. colligit, quod die etiam Dominica, quando quibus in publico concionaretur, Paulus non habebat, manibus suis laboravit.* But where it is that *Hierome* doth collect this he doth not specifie: our Saviour was borne under the Law, and knew full well, it became him to fulfill all righteoufnesse, and therefore undoubtedly he never did transgresse the fourth commandement: indeed some there are, who distaste the name of Sabbath now a dayes; and truly the Ancients doe usually speake of the Lords day, in distinction from the Sabbath, because that denomination doth denote the Saturday; but I doubt, that in these dayes it is distasted in another respect, even for the rest of it; which I no where finde distasted amongst the Ancients, nor any libertie given by them for sports and pastimes on the Lords day: But our booke of Homilies speakes plainly in saying, *The Sunday is our Sabbath day.* And Proclamations that come forth in his Majesties name usually call the Lords day by the name of Sabbath. And in the conference at Hampton Court, *Doctor Reynolds* made a motion

motion, for preserving the Sabbath day from prophanation, according to the Kings proclamation, neither have we heard of any prelate of this kingdome, that then interposed to alter that phrase; And which is more, our Saviour calls it the Sabbath, speaking of the times of the Gospell, when the Jewish Sabbath was to bee buried with Christ, to wit, *Matth. 24. 20.* and Doctor *Andrewes* in his patterne of Catecheticall Doctrine, justifieth this interpretation of that place, and that to this end, so to maintaine the continuance of a Sabbath amongst us Christians. I doe highly approve the distinction following of things commanded, and things permitted on the Lords day, and the explication of each member; the object of the one, all actions advancing Gods service, the object of the other, such things as are no hindrance thereunto; As in the first place *workes of necessitie*; then *workes of charitie*; yet the permittirg of these, is rightly to be understood; not so as if the workes of necessity here mentioned, were in such sort permitted as left to a mans liberty, whether he will performe them or no. For undoubtedly we are bound as much as lyes in our power, to quench a dangerous fire kindled in a Towne, on the Sabbath day, it being a worke of mercy, necessarily required. For if to returne a pledge ere the poore pawner of it went to his bed, in case it were his covering, were a worke of mercy, how much more to save a mans house from burning, how much more to save a whole Towne from being consumed, whereby many might bee driven to lye without doores, void of all comfort to the body? So to draw the ox out of the ditch, and to lead Cattells to watering, I take it to bee a worke of mercy, as tending to the preservation of life in a dum creature. In like sort the dressing of meat for the health of mans body, I take to bee a worke of mercy. So that the performing of these in reference to the end whereto they tend, I take to be of necessary duty (as here they are called workes of necessitie) and consequently not permitted only, but commanded also in the generall, though not in this commandement; but in the second commandement of the second table only they are said to be permitted on the Lords day to signifie, that the fourth commandement doth not enjoyne them nor forbid them, in commanding rest from workes on that day, and the

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sanctifying of that rest. I doe not doubt but that *charitie begins from it selfe*, and the Scripture commands us *to love our neighbour as our selves*. And can wee performe better love to our selves in advancing our owne good, then by making *The Sabbath our delight, to consecrate it as glorious to the Lord*? As for the recreations, which are here said to serve lawfully to the refreshing of our Spirits; this appellation is very ambiguous, neither doe I know any difference betweene the recreating of our Spirits, and the refreshing of our Spirits: yet here the refreshing of our Spirits is made the end of recreation. Againe it were good to distinguish betweene recreation of the body, and recreation of the mind. I thinke the refreshing of Spirits pertaines to the recreation of the body; mens spirits are naturall and materiall things, and they are apt to bee wasted first naturally: for as life consists in *calido*, in an hot matter, so heate is apt to spend and waste the matter wherein it is; and Spirits thus wasted are recreated, that is, repaired by eating and drinking. And thus provisions of victuall are commonly called recreats. 2. Secondly they are waited also by labour voluntarily undertaken, and these are repaired, as by the former way, so by rest also. And each way we are allowed to recreate our spirits on the Lords day; and as to allow such rest to our servants as a work of mercy, so to our own bodies also. But now a dayes many courses are called recreations, wherein there is found little rest; and the naturall Spirits of man are rather wasted, and his nature tyred; farre more then the one is repaired, or the other eased. And when all comes to all, I doubt the issue will be, to stifle the pleasures of our senses by the cleanly name of recreations. Now the Jewes were expressly forbidden *to find their owne pleasure on the Lords holy day* *Es. 58. 13.* yet were they not forbidden all pleasure, that belonged only to such a Sabbath as was a fast; and therein indeed hypocrites are taxed for finding pleasure on that day *Es. 58. 3.* But the weekly Sabbath, was for pleasure and delight, but not for mans owne pleasure; nor for the *doing of their owne wayes*. But to delight in the Lord, which is spirituall pleasure, and the recreating of our souls in the Lord: this is a blessed rest, thus to rest unto him; and the word of God is the best food of the soule; No recreates like unto Gods holy ordinances. Of wise-
dome

dome it is said, that *her wayes are the wayes of pleasantnesse*. I willingly confesse, that to the naturall man, as *the things of God are foolishnesse, so the word of God is a reproach unto him, hee hath no delight in it*. Hee delights rather in carnall pleasures; and is it fit to honour him in such courses, and that on the Lords day? our Saviour expressly tells us, that *The pleasures of life choake the word, and make it become unfruitfull*: Therefore it no way fits a man to Gods Service; And if way be opened to such courses, though not till after evening prayer; as manyes are taken with them, will have their minds running upon them, so as to say, *when will the Sabbath be gone*, and the time of Divine service be over? that so they may come to their sports, as well as covetous persons longed after the like, that they may returne to their trading. A naturall man, before his calling is describ'd unto us in Scripture, to bee such a one as *served lusts and diverse pleasures*, and the wicked are said to *spend their dayes in pleasure*; and such are they, whom the Prophet describeth after this manner, *Heare now thou that art given to pleasure*. As for the children of God, as they are renewed in their affections generally, so the matter of their delight is much altered; *His delight is in the Law of the Lord*; as Christ sayeth, *I delight to do thy will, and Psal. 119. 16. I delight my selfe in thy Statutes, & v. 24. thy testimonies are my delight, and 47. I will delight my selfe in the commandement*, and *Psalme 94. 19. Thy comforts delight my soule*: on the other side, the Character of the foole is this, *Hee hath no delight in understanding*. As for the reformation of such fooles, let every wise & sober Christian consider, whether it be a fit course to let the reynes loose upon their neck, and give them liberty to take their courses, and not rather to endeavour to weane them therefrom by representing the vanity of them, witnessed by the experience of King Solomon, who was acquainted *with the delights of the Sonnes of men* as much as any, and tells us what fruit and profit hee reaped by them, saying, *vanitie of vanities, all is but vanitie*; and that the end of all that discourse of his, is to promote this exhortation, *Feare God, and keepe his commandements, For this is whole man*; then on the other side, the blessed; the comfortable and only profitable condition of delighting in the Lord, in the judgement of David, the Father of King Solomon, *De-*
light

Pro. 3. 17.
 1 Cor. 2.
 14.
 1er. 6. 10.
 Luc. 8. 14.

Tit. 3. 3.
 Job. 36. 11.
 Es. 47. 8.

Psal. 1. 2.
 Psal. 40. 1:

Psal. 18. 2.

Eccles. 2. 8.

Sect. 6.

Pf. 37. 4.
Job 34. 9.

light thou in the Lord, and he shall give thee thy hearts desire; to meete with the contrary judgement of carnall men, who say, *It profiteth not a man, that he should delight himselfe with God.* If it be said that such sports are tolerated, to fit a man for his calling the day following; It is very strange, that workes of our calling should not be permitted on any part of the Sabbath day, and sports and pastimes should; And shall not the spending of our time in Gods Service, not publique only, but private also, farre better fit us to serve God in the workes of our calling, and make us more capable of his blessing upon our labours, then the exercising of our selves in sports and pastimes? As for the maintaining of good neighbourhood, I appeale to every mans conscience, whether Christian neighbourhood be not better maintained, in meeting together in the repeating of a Sermon, the word in the originall being only *Consortium*, or in edifying one another in holy communication; then in meeting together at beare-baiting, or at a play, or at a maygame, or to look upon a morice dance. 2. whether on the Lords day which is our Christian Sabbath it is not fit to maintaine neighbourhood, and Communion in things spirituall; as at other times to maintaine neighbourhood in things civill, and temporall. To conclude this, there are 3. things that in this discourse give little satisfaction. 1. that under recreations are comprehended not only such courses as recreate, and refresh the Spirits, whereby men are made more fit for labour both of body, and minde, but also, (and that more principally intended as it seemes) the pleasing of the senses, and especially the eye and the eare, and thus mens pleasures carnall pleasures are cleanly carryed under the stile of recreations, and refreshments of the spirit, when they deserve rather to be called the tickling of the flesh. 2. here is no mention made of the end whereunto recreations tend which ought to be only to fit us either for the labours of our speciall vocations, or for the works of our generall calling, as fause is for meats. 3. Lastly under recreations lawfull there seemes to be no intention to acknowledge our conversing with God in any recreation; yet *Aristotle* could take notice of a pleasure taken in this that a man knowes by curious demonstration, that a Triangle containes three angles equall to two right: such like thing was that which *Archimedes* rejoyced in; when he

he cried out *ἑυρηκα, ευρηκα*. And *Pythagoras* as I remember, sacrificed a great sacrifice upon the finding out the equality of the square of the subtendent line in a rectangle Triangle, to the squares of the two sid.s. So a scholar takes delight in finding out by curious demonstration the squaring of a Circle, a thing confessed by *Aristotle* to be knowable, but the demonstration of it hath not beene found untill about fifty yeares agoe, as *Salmuth* writes upon *Pancirolla*. Should any pleasure taken in any other worldly thing, be comparable to that which ought to be taken in the enjoying of friends, and their mutuall communication? I have heard it accompted the best musick; how much lesse should be all other pleasure in comparison to that pleasure which is taken in God, who hath *Rivers of pleasures* in his house, wherewith to entertaine us? not to speake of that fulnesse of joy which is in his presence, and at his right hand pleasures for evermore, *Gods soule* *εὐδοκᾷ* takes pleasure in us: why should not we take delight in him? Is not all other rejoycing in comparison to our rejoycing in him a rejoycing in a thing of nought? Certainly he that loveth any pleasure or pastime in comparison to this, will in the end prove to be a very poore creature. But to proceed; after this a rule is given, *That this our christian liberty be voyd of scandall, to wit, of scandall justly given, and not vainely caught at*; but in what cases it falls out to be justly given, and in what not; in what case it is vainly caught at, and in what not, here we find no explication; which yet I presume will seeme necessary in every wise mans judgement; especially to me it must needs seeme so, being as I am, in extreame despaire of devising these different cases of mine owne head. Of Christian liberty from the yoke of Jewish ceremonies I have read, but of Christian liberty unto sports, and pastimes, under the gentile notion of recreations, and that on the Lords day, I never read till now. The Jewes to this day continue their ceremonies, but not any abstinence from all sports, and pastimes on their Sabbath; for if they did, why should *Austin* tell them, it were better for them to goe to plough then to dance? In the very festivalls of the Jewes which were yearely, a difference there was in the dayes of each; the first, and last were Sabbaths appointed for holy convocations, and thereon abstinence commanded from all servile works; I no where finde any piping

Psal. 3. 6. 8.

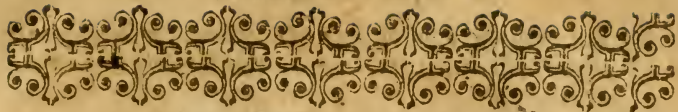
Psal. 16. 11.

Amos 6. 13.


Prov. 21. 17.

See 6.

ping and dancing on those dayes, saving their temple musick; how much more undecent is it to clap the weekely Sabbath, together with other festivalls, as if there were no difference: $\aleph\aleph$ signifies to be moved round, and consequently it signifies, as sometimes to dance, as 1 *Sam.* 30. so sometimes also to stagger like a drunken man, *Psal.* 107. 27. And dancing was used sometimes in the festivalls of the Jewes, whereby they testified their rejoycing in the Lord, *Ier.* 31. and with a pipe they came to the mount of the Lord, *Ez.* 30. and *Miriam* *Moses* sister, and other women also with Timbrells, and dances expressed their joy in the Lord for their deliverance from the hands of the *Egyptians*, and for their safe passage through the red Sea, wherein the enemies were drowned. But of any such course used on the first, and last day of their yearely feasts, which were set apart for holy convocations, we find no example amongst them; much lesse as approved, while they continued the Church, and people of God, least of all on the weekely Sabbath. As for love feasts on the Sabbath untill abuse crept in, they continued without exception in great sobriety, only to quicken one another, and provoke unto love, and gracious communication for the edification of their souls. I never heard of any schismatique how rashly zealous or Stoicall soever, that tooke upon him the authority of the civill magistrate: All for ought I know, concurre in this, that it belongs onely to the magistrate out of coercitive power to command, and compell, but to the Minister of what sect soever, only to persuade, and worke upon mens consciences: so that the members of this comparison are most indecently yoaked feigning men to be of what spirit soever it pleaseth to shape them, and to doe whatsoever they thinke good, though never so unreasonably, and without all example. Of the Jewes I have read, that they count it unlawfull to kill a Flea on the Sabbath; and such things must be pinned upon the sleeve of opposites to grace their cause, for want of better arguments to strengthen it. In fine we have a buffe give to debauched companions in words, when under the cleanly terme of Recreations on the Lords Day, the course here taken is to sacrifice unto them indeed, and in effect.



DOCTOR LAKE Bishop of BATH,
and Wells, *Theses de Sabbato.*

1. OD at first made us not only men, but also children of God.

2. Therefore wee had a double being, or were fitted for a double

Societic $\left. \begin{array}{l} 1. \text{ } \{ \text{Civill.} \\ 2. \text{ } \{ \text{Ecclesiasticall.} \end{array} \right.$

3. These states are inwrapped the one in the other; For the Ecclesiasticall presuposeth the Civill, He that is a child of God is a man, and hee must be of the Civill that is of the Ecclesiasticall society.

4. And the Civill state must be seasoned with, and moderated by the Ecclesiasticall; for a man in his Civill state must live as a child of God, and member of the Church.

5. Notwithstanding God would that each of these states should during this World, have successively their principall employments.

6. And for these employments hee appointed certaine times.

7. The proportion of time allowed, the principall employment of the civill state was six dayes; And that which was allowed the principall employment of Ecclesiasticall state was one day.

8. What times himselfe tooke for to work in or rest after the Creation, the same did hee assigne to men, and made his patterne a perpetuall Law?

9. So then of our time God reserved a seventh part for his service.

Theses de Sabbato.

10. But in this apportioning as he reserved a seventh part of time; so was that seventh the seventh day of the weeke.
11. Whereof the ground was his rest from labour.
12. For that he would have to be the day of mans rest, because he sanctified it.
13. And though, no meane both Jewes, and Christians doubt of the beginning of this observance by man, yet I thinke it began with *Adam*.
14. God had a Church and a service of his owne prescript from the beginning; and why should we doubt whether hee cloathed then his service with due circumstances of $\left. \begin{array}{l} \text{Time.} \\ \text{Place.} \end{array} \right\}$
15. Did he sanctifie it for his owne use? That were absurd to thinke the Word sanctifying doth refute it; for whom then? surely for man.
16. And the place *Exod. 16.* together with the Preface to the fourth Commandement [remember] weigh more with me then all the weake presumptions that are brought to the contrary.
17. I conclude then, that the fourth Commandement is not an introduction, but a declaratory Law.
18. But moreover I adde, that when it was delivered to the Jewes there was superadded, a distinguishing reference to that Church.
19. For it was prescribed as a signe of Gods sanctifying residence amongst them; and a memoriall of their freedome from *Egyptian* bondage.
20. But these accessories derogate not from the first institution.
21. No more doth the forme of Liturgy which was occasioned by the fall, or their freedome.
22. These things shew rather to what speciall use they did apply the time, then touch the apportionment thereof.
23. The apportionment of time (of which I take these Questions moved) hath two remarkable things:
 1. That God reserveth a seventh part of time,
 2. That hee designeth which of the seven days shall be his.
24. } 25 The

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25. The reserving of the seventh part I hold, to be by Gods Ordinance who is not variable in his choice, as everlasting as the World, because appointed before the fall.

26. And so should the hal lowing of the seventh day in the Creation have beene as lasting, had it not beene for sin, for what could have altered it but a new Creation?

27. But man having sinned, and so by sin abolished the first Creation *de jure*, though not *de facto*, God was pleased to make by Christan instauration of the World.

28. Hee (as the Scripture speakes of Christs Redemption) made a new Heaven, and a new Earth; old things passed then away, and so all things were made new.

29 Yea every man in Christ is a new Creature.

30 As God then when he ended the first Creation, made a day of rest, and sanctified it.

31 So did Christ, when he ended his worke, make a day of rest and sanctified it.

32. Not altering the proportion of time which is eternall, but taking the first day of seven for his portion, because sin had made the seventh alterable, Therefore.

33. This first day succeeded the seventh, and by that was this memoriall abolished.

34 And although the Apostles were indulgent to the Jewes in keeping the seventh as well as the first, when they conversed with them; untill the destruction of the Temple.

35 Yet would they not endure, that the Gentiles should be tied to the observation thereof.

36. This first day Christ sanctified not only by his resurrection, but also by sundry apparitions before his ascension, and after his ascension by sending thereon the Holy Ghost; this is cleare in the Gospell and Actes.

37 The Apostles directed by Christs not onely example, but spirits also, observed the same; witnesse in the *Acts* S. Paul; S. John in the *Revelation*.

38 And from the Apostles the Catholike Church uniformly received it; witnesse all Ecclesiasticall writers.

39 And the Church hath received it not to be *Liberæ observationis*, as if men might at their pleasure, accept or refuse it.

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40 But to be perpetually observed to the Worlds end; for as God only hath power to apportion his time: so hath he power to set out the day that hee will take for his portion, for hee is Lord of the Sabbath.

41 And he doth it by the worke which hee doth on the day; the worke I say doth difference a day from a day.

42 Whereas otherwise all dayes are equall, and the same in themselves; as the sonne of Syrach teacheth.

43 Now then when God doth any remarkeable worke, then will hee be honoured with a commemoration day for that worke; if the worke concerne the whole by the whole Church; and by a part if it concerne a part.

44 And his will is understood often by his precept, but when we have not that, the practise doth guide the Church.

45 This is a catholick rule observeable in the institution of all sacred feasts both Divine and Humane.

46 The worke of the day is the ground of hallowing the day, whether it be weekly monethly or yearly, as particulars evince in Scripture and History.

47 No man can translate the worke, therefore can no man translate the day; this is an undoubted rule in *Theology*.

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

49 Now then seeing the Lords Day hath not altered the proportion of time, but onely changed the day, though not properly, yet by analogy; though not with the accessories, yet according to the Originall Sabbath, It may well agree with the tenor of the fourth Commandement, and the observance thereof be commanded therein.

According to these Theses which I hold true, untill any of them be confuted, I will point out what I mislike in the Questions or the Answers: not every particular, but some principall points.

Figure the Section of the Answers in your booke, and you shall the better fit my Theses to them.

Question

Theses de Sabbato.

Question 1.

WHat doe you mean when you pray after the fourth Commandement, *Lord have mercy upon us, &c.*

The 49 *Theses* answereth, that we meane not the Jewish Sabbath, but that which analogically to the Originall Sabbath we observe, *The Lords Day.*

Question 2. Sect. 1.

The observation of the Sabbath some say is morall, and perpetuall.]

By Sabbath you must understand the Lords Day, otherwise none but Hereticks hold this opinion.

Then I thinke the proportion of time is perpetuall *Thesi* 15; though if you looke to the assignation of the day, it is not perpetuall; sin hath altered it occasionally, and God *Causally*; *absque hoc* it was intended that it should be perpetuall, *Thesi* 26.

But whether is the observation of the Lords Day morall?

Certainly this is a morall rule; to hallow the day wherein God doth some remarkable worke. *Thesi* 43. & 48.

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

Were it an absolute assignation of time, the appointing of the Lords Day, it might be doubted: but take this circumstance as it cloatheth the worke, then I hold it cleare, that though time be but a circumstance, yet the observance of time so understood is Morall.

But there is a mutability in the observance of such times as cloath Gods works, because the works themselves are subject to mutability, and so the seventh day was changed for the first, because the first Creation needed an instauration; and he that caused the Instauration might make the alteration. *Thesi* 33.

Question 1. Section 1.

The Text is cleare *Colos.* 2. that the observation of the Sabbath was ceremoniall]

As a shadow? meane you this of the originall Sabbath or

Theses de Sabbato.

the declaratory cloathed with the accessories. *Thes.* 18, 19, &c. It is certaine the originall could be no shadow, for it is precedent to the fall.

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

For the words referre to the controversie betweene the Jewes and Gentiles, both believers; but the beleiving Jew would have put upon the believing Gentile the ceremonies, which *S. Paul* indureth not, either here or in the *Galat*.

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

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

Question 1. Section 2.

It cannot be proved, that the Apostles commanded to sanctifie the Lords day in memory of Christs Resurrection.]

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

It is something discrepant from the doctrine of our Church.]

You alleage the words of the Homily, but streighten the tense of them; for the Christian People that chose the first day, were those that lived in the dayes of the Apostles, all of them and their posterity successively to us.

Doth it therefore follow that wee may not keepe the seventh day in memory of the worlds Creation?

It doth; for the Lords Day succeedeth in stead of that, *ut Thes.* 33. Therefore they cannot consist with the purpose of the alteration, which is to note a New Creation.

Ib.

Constantine commanded the sixt day should be kept in memory of Christs death]

Kept as a fasting day, not as a festivall day; and so the Church keepeth it still.

Ib.

Theses de Sabbato.

Ibid.

Sabbato & postridie Sabbati conveniunt.]

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

Ibid.

Saint *Austin* termeth the Sabbath in the fourth Commandement, *Sacramentum Umbratile.*]

True, as the Jewes did observe it ; So himselve there expoundeth himselve.

Question. 1. Section 4.

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

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

Section 5.

Hebrewes 4. mention is made of three rests.]

Or one rest rather, which is Gods rest, and the participati. *Gen. 2*

on thereof 2 wayes { *Typically.*
Spiritually.

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

From this Typicall many (saith the Apostle) were excluded through infidelity, and by fayth some did partake it.

But there was another participation, a spirituall, which came by Jesus, whereunto *Iosuah* could not bring, which is a ceasing not from corporall, but spirituall toyles and sinnes immediatly : but mediately it will bring unto a spirituall blessed rest both of body and soule in Heaven.

This spirituall immediate rest or participation of Gods rest is called *Sabbatismus populi Dei.*

If this be (as I conceive it is) the meaning of the place ; what is this to dayes ?

Theses de Sabbato.

Ib. Section 6.

Some will have a weekly Sabbath a shadow in regard of the strictnesse of the Rest.]

I thinke the strictnesse was not it, at least not principally: but the Accession; of which in the *Theses*.

But you are out of your argument, for *S. Paul* speakes of shadow whereof the body is *Christ*, Now before the fall the Sabbath was a kinde of shadow of our eternall rest; but not of that whereof *Christ* is the body.

And to us the Lords day is a foretast of that eternall rest, and I hold this shadow to be as lasting as the World.

Ib.

NewMoone *Et cetera* shadowes in their substance not their accessories, *Ergo* the Sabbath.

A weake collection; for other feasts were instituted after the fall under the Pedagogy of the Law, the Sabbath before; therefore this might be made a shadow by accessorie, these not so. *Ibid.*

Shall I demand of them, when this Sabbath began to be a shadow.]

When after the fall it received accessions, it became such a shadow, as *Saint Paul* speaketh of *Col. 2.* otherwise it was a kinde of shadow of eternall rest in the foundation, and the Lords Day continueth so now.

Ib.

The Apostle *Hebrew 4* speaketh of the seventh as rested upon, not sanctified.]

Reade the mistake of this place before.

Ib. Section 6.

The Sabbath more ceremoniall then the other Commandements: you prove it out of *S. Austin*.]

And it is plainè hee speaketh of the Sabbath as the Jewes observed it, and had it given in charge with his accessories, but I still call you to the Originall Sabbath.

Gen. 2.

Ref.

Respons. ad question. I. Section I.

Our words and meaning must not agree in our Prayer, Lord have mercy upon us, &c.

Theses de Sabbato.

A strange answer; I thinke they must and doe agree; for by analogy is the Lords Day contained in the Commandement, and the Church directeth us so to understand.

The apportionment of time is everlasting, only the translation of the day is by all that have any understanding to Catechize taught to be grounded upon a new Creation succeeding the old.

The personall defects I cannot reply to, but leave them to be reformed. Though the imperfections of the ignorant should not be presented, when the question is made to difficult that the learned can hardly assoile it. As the author of the questions thinketh.

Question 2.

How shall the fourth Commandement bind us considering the forme of words to keep any day but only the seventh?]

I suppose in my *Theses* I have given a probable answer.

Seeing the apportionment of time is eternall, which I thinke cannot justly be denied, I hold the translation of of the feast from the seventh to the first day is grounded upon Analogy.

For seeing God was pleased that the day of the Creation should be commemorated (as appeareth by the Letter of the Commandement) and the first Creation being by sin dissolved jure, & restored againe by Christ upon the first day; where we find the rest after the new Creation, there we must fix the feast; And this is perswaded by the drift of the Law.

Except we lay this for a ground; God will have the day of Creation observed.

Observed after the rule of the first Creation it cannot be, for then we doe not acknowledge the dissolution thereof, I meane still *merito*.

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

Question 3.

How shall it appeare to be the Law of nature to sanctifie one day every weeke?

Surely here the Author of the questions makes a strange answer.

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

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

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

Not considering that there is a morality that concerneth man as he is *Animal rationale*, and reason moderateth the sensuall part, which commeth not within the compasse of the Image of God.

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

I rather note, that hee understandeth not the ground of a Festivall day, that maketh no other ground of it than *Omnia fiant ordine & decenter*.

The Lords Day had a higher ground, which I opened in the *Theses*, and that is Christs Resurrection, and thereby a new Instauration of the World.


Which wee are bound to observe upon the grounds set downe in the *Theses*.

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

FINIS.



Defensio Thesium de Sabbato.

13  Take notice of *Tertull. Justin Martyr* :] *Thes. 1.*
 true ; but they alter not my judgement :
 And why? I finde in them onely a bare as-
 sertion, and that of a thing so remote from
 their times, that they could not know it
 otherwise then by relation. From the

Scripture they had none ; happily they had it from some
 Jewes. *Galatinus* alleadgeth some. But I oppose Jewes to Jewes.
Philo Iudæus de opificio Mundi not onely is of a contrary o-
 pinion ; but holdeth also that it was a feast common to all
 Nations, Παιδημος εστιν. And peradventure some such thing
 is meant by *Hesiod* his εβδόμενον ημερας. And it is not unli-
 kely that God made the observation of the day a memoriall
 of the Creation. But I will not enlarge that discourse. It
 shall suffice that *Philo Iudæus*, and *Aben Ezra* also and
 others thinke otherwise, whose judgement our Ortho-
 dox Divines doe, if not all, yet for the most part follow. Read
 them upon the second of *Genesis*.

In Decalog.

14. What the Patriarks did in point of religion, I thinke
 they did it by Divine direction. Yee know that
 εθελοθησικεια did never pleasc God ; wherefore the *Mo-
 saicall Lawes* (other then those that had reference to
 the Church as nationall, and delivered out of the
Egyptian bondage) are to be thought not introducto-
 ry, but declaratory. Out of question those that concer-
 ned the substance of the service which stood in sacri-
 fices, and I thinke concerning the circumstance of
 time, and place.

2.

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Gen. 25.

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

- 15 The *πρόληψις* must receive an answer from that which is added in confirmation of the 13 *Thesis*. It is but an ungrounded conjecture.
- 16 Where had *Rhenanus* that opinion ? his varying from those whom I answered on the 13 *Thesis* sheweth that hee was not of *Iustin Martyr* or *Tertullian* his opinion, and yet giveth no reason that may move to credit him, or countervaile what I have alleadged for my opinion.
- 18 Yes, there is more, if you compare *Deut. c. 5.* with *Exodus c. 20.* but I meant not onely that, but other passages which make the Sabbath a signe of Gods residence sanctifying the Jewes, &c. which I expressed in the next *thesis*.
- 19 *Bedes* concept may passe for an allegory built upon a witty accommodatation of the literall sense which other fathers observed before him. But that cannot be the literall sense of the Commandement. You will not deny it, if you grant that the Sabbath was instituted before the fall, which I thinke more then probable, though the *Broughtonists* hasten the fall before the Sabbath. And I cannot without good reason yield that the patriarchs had no set time for divine service, I meane a weekly time.
- 31 True it is that Christ did rest from suffering upon the seventh ; but the last enemy death was not apparently overthrowne untill the reunion of his soule, and body, till he rose againe for our justification, &c. Therefore did the apostles make that the consummation of redemption in Christs Person.

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35 You cannot finde in all the 14, to the *Romans* that the Apostle is positive in the doctrine of dayes, he expresseth a mutuall indulgence untill men had attained *πληροφωρίαν* concerning the liberty from *Moses* Law. Neither doth he beare out the Gentiles against the Jewes, but qualifie rather the destempered zeale of the Gentiles that were too hot against the Jewes; *Sensus dictorum sumendus est ex causis dicendorum*, It is plaine that there was a questiō, whether the Christian gentile should be pressed to oblerve the ceremonies whereunto the christian Jewes were pertinaciouly addicted? but never was there (for ought I read) a question whether the Jewes should keepe the Lords day? for I think they never refused it. Had there been such a quarrell, I would enlarge the sence of that Chapter, as you doe, to our question, but seeing there was not, I see not how it should be reasonably done.

36 I say not that the Apostles imprinted any holinesse upon the first day of the weeke; It was Christs resurrection that honoured that day, which (I say) the Apostles were to respect, not arbitrarily, but necessarily. You may perceiue the reason in my *Theses*. You cannot observe from the beginning of the world any other inducement to the institution of feasts, but Gods worke done on the day; If it were not a continued worke, as the dwelling in Tabernacles.

But you thinke the Apostles did not prescribe the obseruation of that day; No? you confesse they made choice of it; and were moved so to doe by the reason which I alleage, And were they not scattered over all the world? & where they came did they not all give the same order for the sacred assemblies? And shall we thinke that this could be done without an apostolicall prescript?

37. & 43. I conioyne them, because one answer will cleare both; Let us then first agree, what it is for a thing to be *Libera observatio*. The Questionist in his interpretation, which commonly is received, leaveth

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leaveth a possibility for an alteration by humane auctority, if any reason shall perswade a conveniency so to doe; though so long as publike auctority commandeth it, he will have it dutifully observed.

Whereupon will follow a Confectary or two. First, that this Law doth not immediately bind the conscience, because *Merè humani Iuris positivi*.

Secondly, that *Extra scandalum*, a man may transgresse it. For example, a Tradesman may worke in his Chamber, if no body bee privy to it.

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

For I am perswaded that if all Christendome should meete, and have never so plausible a ground, they cannot alter the day *de jure*, though *de facto* they may; but it is worse then pievishnesse so to doe. And why? they cannot alter the first ground, Christs rising upon that day. Secondly, they cannot alter the uniforme order that upon that undenyable ground was set down by the Apostles themselves, which were infallibly guided by the Holy Ghost.

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

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

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

Thes. 49.

The Fathers speake of the Jewish Sabbath, and Allegorize that as it was carnally used by the Jewes. But we shall wrong the Fathers, if we thinke they held that there was no Morality in the Letter of the Commandement. For

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

It is one thing to say that all our life time we must be religious in our conversation, and keepe a spirituall Sabbath; another thing to affirme that we must not have a solemne weekly day, wherein to intend onely Divine worship.

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

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

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

To the particular allegations out of the Fathers I will answer no more then, that what they say is true, but doth not contradict what I hold. For the mysticall sense doth not overthrow the literall of the Commandement. And they understand the seventh day precisely from the Creation, which we confesse altered, and speake not of the divine Ordinance, for the apportioning of time, but the carnall observation of the Jewes.

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

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

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As for your third answer, That the fourth Commandment is not the Law of nature, but a positive law; take the Law of Nature for Morall Reason, then I think there is more then meere positivenesse in it. For morall reason teacheth to honour the day whereon the work is done; and that morall reason which gave this in charge was Apostolicall, and so of a commanding power in both. And then you see that it is neither meere positive, nor meere naturall, but mixt, and so binding accordingly, *ut supra ad Thesin. 37. & 43.*

¶ You adde two Questions.

1. Whether seeing the Lords day succeeds the Jewish Sabbath, wee are to keepe it in the same manner, and with the same strictnesse?

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

Whereupon I separate all the Accessories from *Moses* Law.

Secondly, The Jewes did misconsture the strictnesse of their Sabbath, as appeareth by the many corrections of our Saviour in the Gospell, and his Generall Rule: The Sabbath was made for man, not man for the Sabbath.

Thirdly, They held that they might not so much as kindle a fire, or dresse Meat upon that day, grounding their conceipt upon the Texts that are *Ex. 35. & cap. 16.*

But both Texts seeme to be wrested; for that *Exod. 35.* about kindling a fire, must be limited by the verse going before, and is not to be understood of any other kindling of fire, then for following of their Trades or Servile workes, as they are called. And so *Munster, Vatable*, and others upon that place censure their mistake.

And

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

As for the 16. Chapter of *Exod.* which seemeth to forbid the dressing of Meat, I hold that mistaken also. Read the Chapter and mark whether you can finde that upon the sixth day they were to dresse any more then served for that day, and to lay up the rest undressed untill the Sabbath ; at what time (I hope) they were to dresse it before they did eat it.

And indeed only the providing of Manna is there forbidden, and a promise (whereof they had experience) that it would not putrifie upon the Sabbath, though they kept it till then, whereas upon other dayes it would.

And in this sense doe I understand the severe punishment of him that gathered sticks upon the seventh day, it was because he then made his provision, and did it, it should seeme, with an high hand. Numb. cap. 15.

As for recreations I can say nothing, but that seeing the Lords day is to be the exercise of that life which is spirituall, and as a foretast of that which is eternall, it were to be wisht that wee did intend those things as farre as our frailty will reach.

But *Vivitur non cum perfectis hominibus*, and wee must be content to have men as good as we may, when it is not to be hoped they will be as good as they should.

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

Against whom *Nazianzene* is very tart, & *Tertul.* in his Apolog.

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In the Civill Law we finde a dispensation for Husbandmen in case of necessity, contrary to the Jewish policy, Exod. 34.

Which is followed by our Law. *Edward.* the 6.

Wee may in apparrell and diet, be more liberall and costly on feasts then on other dayes.

Αγapai were Corporall feasts joynd to the Eucharist, wherein the rich did feed the poore.

Which afterward for inconvenience was removed out of the Church.

I meane the Corporall feast (although in Saint *Austins* confessions you shall find, that in Saint *Ambrose* days there were *αγapai* at the Tombs of Martyrs which Saint *Ambrose* tooke away.

But though the *αγapai* were taken out of the Church, yet upon those dayes the rich relieved their poore Brethren.

Which they little thinke of, that for feare of breaking the Sabbath have taken away Hospitallity.

Some men are over-nice in this point, more nice then Christ himselfe, *Luc.* 14. who on the Sabbath went to a feast, and that was to a wedding feast:

And why not? seeing the Sabbath is *Symbolum Aeternae*, not only *quietis*, but *Laticie*; therefore resembled to a feast without the toyle of Acquisition:

So that the Sabbath is not violated by feasts, if wee exceed not *Necessitatem Persona*, though *Natura* wee doe.

Now *Necessitas Persona* requireth that more be employed in providing feasts; as a Kings diet then a Subjects, a Noble then a Common mans, a Colledge then a single Person:

But we must take care *Ne quid nimis in victu*, joy &c. *Alogia* which S. *Austin* reproves *Epist.* 86. ad *Casulanum* must not be used.

And we must keepe the Apostles rule; Whether wee eat or drinke, we must doe all to the glory of God.

And it were to bee wished, that the old practice, whereof there is a Patterne in the Kings house, & some Cathedrall

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Cathedrall Churches, were every where in use.

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

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

Too much Austerity doth rather hurt then good; especially in those dayes, wherein Indulgence, where of we have Pat-
teines in Gods Synchoreticall Lawes, is extorted from those that are in Authoritie, by the generall corruption of the time.

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

The Precept sheweth whereunto men should tend and be exhorted; and it were to be wished they would follow, and keepe the Lords Day, as they are directed by the Canon and Injunction.

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

Vacation from bodily labour is required both *Per se*; for it is a figure of our freedome from those An-
mall toyles in the Church Triumphant, and also *Propter aliud*, that we may the better intend our spi-
rituall life.

To conclude all, seeing all agree that it must be obser-
ved, and differ onely upon what ground and how farre; see-
ing to fetch the authority from God, and to keepe it with
all reasonable stri&nesse maketh most for Piety, in a doubt-
full case, I incline thither, though I condemne not them
that are otherwise minded, wishing that sobriety of judge-
ment to all in such disputes, which Saint *Paul* commendeth
Rom. c. 14.

FINIS.

THE ...

The first part of the ...

The second part of the ...

The third part of the ...

The fourth part of the ...

The fifth part of the ...

The sixth part of the ...

The seventh part of the ...

An Errata.

IN the preface p. 8. li. 22. 23. it is so far to be accompted morall, In the treatise, p. 3. l. 20. report, *read* repent. p. 7. l. 28. to scale, *read* to steale, p. 36. l. 35. a new Father, r: a new master, p. 37. l. 31. Mockel. p. 38. l. 6. blot out and p. 39. l. 32. wee, r. who r. 41 l. 8. would *read* could, p. 48. l. 2. Piloponus, p. 50. l. 39. rather then p. 53. l. 31. unto. p. 56. l. 3. from sins, *read* for sins, p. 59 l. 30. *env.* l. 33. purse, *read* purpose. p. 110. l. 10. 6toh *read* both p. 110. l. 16. and by sending the holy Ghost, p. 122: l. 2. *read* Rom: 1. 4 p. 122. l. the last, now *read* was, p. 129. l. 4. *read* because on that day, p. 133. l. 9. *Qua*, *read* *quæ*, page 137. l. 5. his *read* is, p. 144. l. 23. some without, *read* shins with our p. 151. l. 26. yet *read* yea p. 152. l. 6. *waleus*, that, *read* *waleus* say that p. 152. l. 27. & made *read* & the seventh made, line last, that on that day *read*, that one day. p. 158. l. 11. is to be proved, *read* is, to prove only. p. 162. l. 18. *read* Banbury, p. 165. l. 7. Rogers upon. *read* Rogers. Vpon, l. 26. is contrary *read* it contrary p. 167. l. the last, dele which the Jewes keepe, *read* as the letter foundeth, p. 168. 29. against, *read* againe, p. 170. l. 16. be, *read* to be, l. 171. l. 1. 15. dele now being, *read* to be, p. 180. l. 6. though he *read* though l. p. 180. l. 27. that, *read* and that, p. 187. l. 12. peratur; *reade* operatur, p. 195. l. 5. uno *read* imo, p. 196. l. 32. well, *read* will, p. 198. l. 6. observed the, *read* observed it in the p. 20. l. 27. saith that no more, *read* saith no more, p. 205. l. 20. as, *read* was p. 207. l. 24. he doth say, *read* he doth not say, p. 222. l. 27: Gerardus, p. 230. li. 1. *read* supposition l. 6. that God, dele that, & *read* God p. 233. l. 14. of Ephesus, *read* of Troas p. 240. l. 4. I can, *read* I call.

Thef. de Sabbat.

Thef. 26. the seventh day from 27. Christ an. 37. Spirit.

1848

The first of the year was a very cold one, and the snow lay on the ground for several weeks. The weather was very disagreeable, and the people were much distressed. The crops were all ruined, and the people were obliged to live on their stocks. The winter was a very severe one, and the people were much distressed. The crops were all ruined, and the people were obliged to live on their stocks. The winter was a very severe one, and the people were much distressed. The crops were all ruined, and the people were obliged to live on their stocks.

The second of the year was a very warm one, and the snow melted. The weather was very pleasant, and the people were much pleased. The crops were all saved, and the people were able to live on their crops. The winter was a very mild one, and the people were much pleased. The crops were all saved, and the people were able to live on their crops.

The third of the year was a very cold one, and the snow lay on the ground for several weeks. The weather was very disagreeable, and the people were much distressed. The crops were all ruined, and the people were obliged to live on their stocks. The winter was a very severe one, and the people were much distressed. The crops were all ruined, and the people were obliged to live on their stocks.







