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ADVENT SOURCE COLLECTION

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TRUTH DEFENDED :

OR,

OBSERVATIONS ON

Mr. Ward's

EXPOSITORY DISCOURSES,

From the 8th, 9th, 10th and 11th Verses of the
20th Chapter of EXODUS, concerning the
Sabbath.

Carlow

*He that is first in his own Cause seemeth right, but his
Neighbour cometh and searcheth him out, Prov. 18. 17.*

*Open Rebuke is better than secret Love, faithful are the
Wounds of a Friend, but the Kisses of an Enemy are deceit-
ful, Prov. 27. 5, 6.*

*To the Law and to the Testimony : If any Man speak
not according to this Word, it is because there is no Truth in
him, Isa. 8. 20.*

*He that keepeth the Commandments, keepeth his own Soul,
but he that despiseth them shall die, Prov. 19. 16.*

*For the Law is Holy, and the Commandments Holy, Just
and Good, Rom. 7, 12.*

F. GEORGE CARLOW.

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44. The next Sabbath day, not the next morning, almost the whole city came together to hear the word of God, and divers Gentiles were converted unto God on the Sabbath day, verse 49, the word of God was published throughout all the region; and verse 52, The Disciples were filled with joy, and with the Holy Spirit. And is not this a desirable frame? And do not all these prove that the Sabbath was made for the spiritual good of man.

2. IN Iconium, Paul and Barnabas went both of them together into the Synagogue of the Jews, and so speak, that a great multitude both of Jews, and also of the Greeks believed, Acts 14. 1, 2, 3, and the Lord gave testimony to the word of his grace, by signs and wonders done by them.

3. AND at Philippi, Paul and Timothy on the Sabbath day went out of the city by a river side, where prayers are wont to be made, and they spoke to the women which resorted thither, where Lidia was converted, whose heart the Lord opened, that she attended unto the things which were spoken by Paul, and was baptized and her household, Acts 16. 1, 3, 13, 14, 15. Which scriptures and many others, do shew and prove that the seventh day for the Sabbath was not altered to the first day, as Mr. Ward says, but did continue after Christ's ascension, and was observed both by Jews and Gentiles.

4. AND St. Paul at Thessalonica, where was a Synagogue of the Jews, Acts 17. 1, 2, and as his manner was, and as Christ's manner was, Luke 4. 16, went to them, and three Sabbath days reasoned with them out of the scriptures, alledging, that Christ must needs have suffered, and risen again from the dead, verse 3. and some of them believed, and joined in company with Paul and Silas; also

of the *Grecians* that feared God a great multitude, and of the chief women not a few, verse 4, were converted to Christ upon the Sabbath day. So the law for the keeping holy the seventh day for the Sabbath was not then passed away, which was fifty years or more after Christ's resurrection, as history gives us account.

5. AND *Acts* 18. 1, 2, 3, 4, 5, 19, at *Corinth* Paul reasoned, that is in the *Greek* preached, in their Synagogues every Sabbath day, and persuaded the *Jews* and the *Greeks*, that is, the *Jews* and *Gentiles*. And what greater, and stronger, and clearer evidence and proof for the seventh day to be the Sabbath can men desire, than these plain Scriptures are; and that it was at the first instituted, blessed and made holy, thro' the old and new Testament used for the conversion and the eternal good of men.

6. ST. PAUL saith positively, *Acts* 20. 20, 26, 27, that he had not shunned to declare to the Saints all the Counsel of God, and how he kept back nothing that was profitable for them, but had shewed them all things. And now I challenge Mr. Ward, or any man in the world, to shew that *Paul* ever made known or shewed them this thing, viz. that it is their duty to keep the first day of the week for the Sabbath; therefore I infer this is none of the counsel of God, nor profitable to believers, for God hath not made one promise to the keepers of it. I argue thus, 1. *Paul* declared all the counsel of God, but *Paul* did not declare the first day of the week to be the Sabbath, ergo, this is none of the counsel of God. 2. If he had declared the first day to be the Sabbath, or made it known to the Saints to be the counsel of God, some one man or other can shew us the place where it is written, but no one man can shew us the place where it is written in the Scriptures that *Paul* declared, or made

known to the saints that the first day for the Sabbath was the counsel of God, ergo, it is none of the counsel of God, for God never spoke one word concerning it.

AND upon the whole it is not a seventh day, but the seventh day Sabbath was observed by the Lord, and by *Adam*, *Gen.* 2. 3, and afterwards by the Patriarchs, and by *Moses* and the *Israelites* in the wilderness where they had *manna*, and at Mount *Sinia*, and at Mount *Zion* in *Jerusalem*, and to the end of the old Testament, and to whom he gave them as a sign and as an everlasting covenant, and not a seventh day, but the seventh day, for the Sabbath was observed by Christ during his life perfectly and constantly, which proves it not forgotten nor altered.

AND not a seven, as Mr. Wards says, but the seventh day for the Sabbath was observed by Christ's Disciples, inspired by the Holy Spirit after his resurrection and ascension, which also proves it not forgotten nor alter'd then as I have made it appear. So much in this respect there is in an Apostolical precedent in my judgment; for what was the practice of one church, as a true church, was the duty and practice of every church; therefore believers ought not to observe the first day for the Sabbath, because the churches observed in religious duties and worship the seventh day for the Sabbath, and not the first day of the week; and we are not required to keep two days in every week in God's solemn worship, because the law of God written in the hearts of believers, doth not teach them to observe the first day for the Sabbath. *The Holy Spirit of truth*, saith Christ our Lord, shall receive of mine, and shew it unto you. Again he saith, *The Spirit of Truth shall guide you into all truth*, *John* 16. 13, 14. But the Spirit of truth never guided any man into the observation

of the first day for the Sabbath, but the spirit of error hath.

If the words which God spake may be taken for evident proof, then the holy scriptures do evidently prove the seventh day to be the Sabbath of the Lord; but the words which God speak may be taken for evident proof, *as*, the holy scriptures do evidently prove the seventh day of the week to be the Sabbath of the Lord, as ye may find in *Exod. 20. 9. 10.* *Six days shall thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God. And we read God speak all these words, verse 1.* So here you have the plain word of God himself, and if his own word will not pass for proof, I do not know where ye will have a better evidence for any matter that is believed in the world.

It is our duty to believe and honour God, who hath given being to us, we owe ourselves and all we have unto him, and therefore of right whatsoever he commands us we should do; there is no truth but is excellent, for all truth is from God, from whom is nothing but truth, and it is all men's duty to acquaint themselves therewith, and be obedient; it is not only duty but privilege, for whatsoever God hath commanded is for our good, though few men act as if they believed it were true.

I AM sensible that I am upon a great disadvantage in what I have here said concerning the Sabbath, because the far greater number of zealous professors are so possessed with ill-will to this doctrine, that they will hardly be willing to read, much less consider of what is offered of this kind for their good; the zealous Jews were not more prejudiced against our Saviour, than many professors are against this doctrine of the Sabbath; but know it is commendable and honourable for persons professing

Godliness, to compare what they read and hear to the holy scriptures as the Breains did, who hereupon rendered themselves more noble than those of *Thessalonica, Acts 17. 21.* Truth is so worthy a jewel, that wise *Salomon* doth counsel us to buy it, whatever it cost, *Prov. 23. 23.* And this truth now in controversy is of great concernment, rightly to understand which day we should keep for the Sabbath; there is no truth so small but is worthy to be known, no duty so inconsiderable as render obedience unnecessary, or indifferent, remember *Lot's* wife, who for looking back was turned to a pillar of salt, *Gen. 19. 26.* *Nadab* and *Abihu* were smitten with fire from heaven, for offering strange fire, *Leut. 10. 2.* *Achan* destroyed for saving of the spoils against God's command, *Joshua 7. 20. 21.* King *Saul* threatened with the loss of his kingdom for being disobedient to God's command, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry, because thou hast rejected the word of the Lord, he hath also rejected thee from being King, *1 Sam. 15. 23.* And the men of *Bethshemesh* for looking into the ark of the Lord, even he smote of the people above fifty thousand, *1 Sam. 6. 19.* *Uzab* slain for touching the ark of the Lord, *1 Chron. 13. 10.* And the young man's salvation rendered improbable for not parting with his possession when commanded by Christ, *Mat. 19. 21.* *Ananias* and his wife for telling of a lie, *Acts 5.* were struck with death, *verse 5.* And these by many are thought but small sins; were it not for the judgments attending these sinners, it is but just that they who will not obey in little things, should be denied a great reward.

Objection, We see no such punishments in our days upon persons prophaneing the Sabbath.

Answer, BECAUSE sentence against an evil work is

not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil, *Eccles. 8. 11.* The God does not punish persons for polluting his Sabbath yet in that he leaves them upon this, unto other sins, their case is worse, yet of such too many are manifest, men who on the Sabbath day do not regard God's assisting grace to help them in good, God on the week days withholds his restraining grace that might keep them from evil, even sin the worst of evils.

1. It is a punishment that God does not punish them, *Hos. 4. 14.* *I will not punish your daughters when they commit whoredom, nor your wives when they commit adultery. Ephraim is joined to Idols, let him alone, verse 17.* A dreadful judgment! therefore hear, fear and obey God's commands. When he does not punish persons for polluting and neglecting his Sabbath, this is a sore punishment, yea, it is a notable punishment, says a learned writer, and a dreadful revenge, when God seems to indulge, and as it were, oversee sinful men. As God shews love in correcting, so he shews wrath when he does not correct; it was mercy to me may some man say, that I was chastised. *It was good for me, says David, that I was afflicted.* So every wicked one shall one day say, *It was ill for me I was not afflicted:* It was a judgment to me that God did not correct me; the least smart on earth, the more pain in hell. It is a terrible punishment upon some Sabbath breakers, to break the Sabbath and yet to pass unpunished.

2. God sends sad judgements for this which men do not see, as a Judge he smites them with blindness of mind, and hardness of heart, for this God threatens to make the earth as brass, and the heaven as iron, *Levit. 26. 19.* Iron hearts are worse than iron heavens; yea, God for sins against his Sabbath gives men up to follow

It is to be feared God may again take up the complaint he made of the Priests of old touching many of his professing people in this our day, *They have hid their eyes from my Sabbath, and I am profaned amongst them, Ezek. 22. 26.* But God is still raising up one or another to plead his cause herein, and it will be dreadful for such who having had Sabbath light, and means communicated unto them in a full cup, yea, running over, and yet have remained as in a dry and thirsty land, where no such waters have been.

FOURTHLY, let me intreat this of thee, that thou wouldst cry mightily to the Father of Spirits, to enlighten the eyes of your understanding, that thou may'st see the wonderful things of his law, then the seventh day for the Sabbath will not be so strange as it is true.

AND, lastly, beware of esteeming or disesteeming of this pure and profitable truth, or any other whatsoever, according to the sufficiency or deficiency of its advocates, lest your faith stand in the wisdom of men, and not in the power of God; this hath been the way of the old adversary in all ages, to cast odiums to blemish the persons pleading the truth, that thereby he might hinder truth in its progress, this is well known to the saints.

AND tho' you may be reproached and persecuted, by the dragon and his followers, for your subjection to the Lord in this truth of his as we have been, yet are we to follow the Lamb whethersoever he goeth; for if when we have once set our hands to the Lord's plow should look back, we should be found unfit for the kingdom of God; for if we suffer with Christ, we shall also reign with him, but if we deny him, he will deny us. *It is good, saith Paul, to be zealously affected always in a good thing, Gal. 4. 18.* And he also saith, *Rom. 7. 12. I hat the law*

is holy, and the commandments holy, just and good. Therefore are we zealous for it. Zeal is the life of religion; a Laodicean spirit the Lord approves not of, he having said, such as are luke warm professors he will spue out of his mouth. A dreadful judgement, Rev. 3. 16.

READER. I pray God open thine eyes, that thou mayest behold the wonderful things of God's law; and that thou mayest think on thy ways, and turn thy feet unto his testimonies, for the idols shall be utterly abolished, and they shall be all confounded that are worshippers of graven images, and that turn the truth of God into a lye, Rom. 1. 25. And who worship and serve the creature, forsaking the creator, who is God blessed forever, Amen. And such are the commandments and doctrines of men, with the defenders and adorners thereof, that are set up in opposition to God's holy and righteous law, the Lord will say to such one day, who have required these things at your hands, and as our Lord Jesus Christ said, *In vain do you worship me, teaching for doctrines the commandments of men.* It was part of the Sin of Jerobabam who made *Israel* to sin, when he had apollatized from the pure worship of God, he ordains a feast like to that which God ordains in *Judab*, and sets also a part a time for worship, even to sacrifice to the calves which he had made; but the spirit of God leaves it upon record, as a brand mark of infamy upon him, and tells us, that it was the device of his own wicked heart. And it is sadly to be lamented, to see how many professors do at this day, like *Israel* of old, willingly walk after the commandments of men, and take all for truth that is taught them by their leaders, without comparing it with the law and testimony, and searching the scriptures like those noble Bereans, to see whether those things were so or not.— And that the Lord the God of blessings, may bless what is here written to his people for their good, is the pray-

ers of him, who doth subscribe himself your servant for the truth sake, and for your soul's sake,

GEORGE CARLOW.

Handwritten signature or scribble in ink, possibly reading 'George Carlow'.

An Advertisement to the Reader.

IN order to our doing good in our life, and after our death, may be by printing good books, consonant to the holy scriptures, and leaving them behind us in the world, for the benefit of our posterity after us, and the profit of those that shall succeed us; we leave them as it were in our stead, to speak and instruct when we are dead, as a living testimony to give council and information to all that will peruse and consider the matter contained in them, wherein they shall find the same truth asserted which we have practiced, and the same faith confirmed and vindicated which we have professed, errors opposed and discovered, and the true constitution of a gospel church declared and published, according to the true pattern, both for doctrine and discipline, and the first principles restored to their primitive institution, and much good council and direction, in order to the honouring and adorning the true profession by a holy life and good conversation.

Objection. THERE are but few that can indite & write books, to live and speak when they are dead.

Answer. ALTHO' they cannot write books, yet they can purchase and disperse them, and what they gain by reading them to their understanding, they may take occasion to impart the same to others for their instruction, altho' they are not the chief instruments, yet they are good seconds, and necessary assistants to encourage the Author in

his Gospel labours, prosecuting the same cause, promoting the same good things, like joint partners and fellow helpers in their respective places in the public and general cause of the gospel of the blessed Jesus, in order to the enlightning and converting of poor souls. To take it in an evil sense, we use to say *A Receiver is as bad as a Thief* —but take it in a good sense by the same rule, a receiver is the same with the author in nature tho' not in measure; and altho' they are not Writers and Printers, yet they be good instructors and dispersers of the same principles, aiming at the same end, designing the interest, even the interest of our Lord Jesus Christ. This is another way and means, altho' the author should be dead, yet his sermons and writings may live, speak and do good. To conclude this particular, we have cause to be thankful to Almighty God, for his singular Providence in gifting and qualifying of his servants with abilities, and providing such seasonable opportunities, and also giving them hearts to do good in their lives, and also to endeavour still to do good after they are laid down to sleep in their graves; such zealous professors will be approved for faithful stewards, and commended for loyal subjects, for their diligent using and well improving their master's goods, and as trusty servants shall be well recompenced, and fully and eternally rewarded.

THE

CONTENTS OF THE BOOK.

THE Author to the Reader containing 23 Pages, in which are many things worthy of observation.

First. In the Book itself you have the Author addressing himself to Mr. *Ward*.

Secondly, The distinction of a Sabbath confuted, and the antiquity of the seventh day Sabbath maintained.

Thirdly, It is the Gentiles duty to keep the Seventh day Sabbath as well as the Jews, proved from many places of scripture.

Fourthly, The objections made against keeping the Seventh day Sabbath answer'd, and what little reason men have for a first day Sabbath.

Fifthly, Some quotations from History of the first day Sabbath being a human Institution only, and the arts used by Papists to bring in the first day to be kept for the Sabbath.

Sixthly, The time when the Sabbath day begins and ends, shewed by the scripture.

Seventhy, The texts of scripture generally urged out of the New Testament, to prove the first day to be the Sabbath, answered and proved invalid. Christ and his Apostles example proposed, and the seventh day Sabbath found still to stand as a rock against all opposition.

teaching him to understand *Moses* plainly, and that without any anticipation or distinction of a new seven day Sabbath.

2. BUT concerning the seventh day, God's exemplary rest is not only mentioned by *Moses*, but God's blessing and sanctifying of the day not for himself, for so to think were absurd, saith Bishop *Lakes* but for man's good, *Mark* 2. 27. If so, then *Adam* must needs know thus much, else God's blessing and sanctifying the day for *Adam* and his posterity had been of none effect. Yea on all hands, the words are acknowledged to be words of an institution; now every institution of God is made manifest without delay to them whom it concerneth, no instance can be given to the contrary, but I have proved the institution to have been upon God's rest, after the six days work, and therefore was it forthwith known unto *Adam* to be an institution of the Sabbath, for which cause he knew himself bound to observe it, as no doubt but he and the Patriarchs did.

3. Now the words thus clearly opened, they must needs prove the command for the Sabbath. *First*, here is a Sabbath made which Christ said was for man, *Mark* 2. 27. *Secondly*, here is God's own example for man's imitation, as is evident in *Exodus* 20. by God's urging his own example for resting on the seventh day Sabbath. *Thirdly*, here are his words of institution in that its said, God blessed it, and sanctified it, that is, he ordained it to be an holy Sabbath unto the Lord, to be dedicated to his own service as *Moses* informeth us, before the law was promulgated, *Exod.* 16. 23. *Fourthly*, and *Lastly*, he confirmeth it with a reason in the end of the third verse of *Gen.* 2. therefore it is the Lord's command for the seventh day to be his Sabbath, and to be kept holy of us as this commandment also teacheth and appointeth us to do, and not the first day which the Lord never did command us to keep for a Sabbath weekly.

1. It is most clear God gave to the holy men of God his Laws to live by, his commandments and statutes and they observed them; so its said of Abraham the prime father of the faithful, who also was acquainted with God's commandments, *Gen. 26. 5.* The godly were followers of good things, walking in the commandments of God, *Gen. 5. 22. & 6. 9.* They vexed at the sinful courses of men, *2 Pet. 2. 8, 9.* They preached against their impieties, *Jude 14. 1. Pet. 3. 20.* And God threatened destruction to the wicked therefore, *Gen. 6. 3, 7.* And accordingly did destroy them, *Gen. 7. 19.* Now if God gave his laws and reprov'd sin, and punished sin, would he amongst these his laws, the particulars thereof are not mentioned, suffer his first institution, his blessed and sanctified seventh day Sabbath to be unthought of & to be neglected; may we reasonably think that the godly having received other laws and observed and kept them, as the text saith they did, that they would carelessly omit to observe his command of the Sabbath amongst those his laws, statutes and commandments?

2. THE fourth commandment and all words thereto added, telleth us that the Sabbath day was kept holy before the time that it was written in the tables of stone.

First, THE prefixed memento telleth us so much, that it was before observed, and God would still have it carefully kept, for the memento hath respect unto the time past, saith *Richard Bernard* in his treatise of the Sabbath, page 40.

Secondly, THE manner of this delivery of this commandment may persuade us to this, for the other commandments are sitered imperatively, so as they inforce the duty as in the fifth commandment, Honor thy father and thy mother, the duty charged is honor, and in the other commandments the sin is forbidden, as, thou shalt not take the name of the Lord thy God in vain, thou shalt do no murder, thou shalt not commit adultery, and

so of the rest. But now in the fourth commandment the Lord falleth not upon the main of the precept, as to say, Keep holy the Sabbath day, but the imperative speech is laid upon the word *remember*, saying, *Remember the Sabbath day to keep it holy*, clean otherwise then in any other of the rest of the commandments, and the reason hereof is, for that he had before commanded it, and it had been before observed of the *Israelites* as in the next reason is clearly proved, therefore he saith not, Keep holy the Sabbath as now instituted, but thus, Remember to keep holy the Sabbath, as if he had said, As it hath been before observed of you, and still to be kept holy of you.

3. ALL the principal words annexed to the commandment tell us of no new seventh day Sabbath then imposed, as *Mr. Ward* would make us believe, but what was well enough known and made use of before, as *First*, six days for labour, they were allowed before, *Exod. 16. 4, 5.* *Secondly*, The seventh day to be the Sabbath, this is also in plain words, *Exod. 16. 23, 26.* *Thirdly*, Of the Lord their God which they knew from *Abraham's* days, *Gen. 17. 7.* And by *Moses in Egypt*, *Exod. 6. 7.* *Fourthly*, That in it they should do no manner of work, this they were fore-warned of, *Exod. 16. 29.* and some were reprov'd for offending, *verse 28.* *Fifthly*, That in six days God made Heaven and Earth, and this was evident of old time unto the Fathers, *Gen. 24. 3. 7.* and lastly, That God rested the seventh day, blessed and sanctified it for the Sabbath, God's own words of the institution, so that we may see it clear from the fourth commandment, and the words thereto annexed, that this law was known and practiced before it was given in *Horeb*. Though *Mr. Ward* is pleased to say that it cannot be proved that it was the same seventh day from the creation, but I am sure that he cannot prove it was any other seventh day Sabbath than what was from the creation.

4. THE holy men of God before the Law knew the space of time, they knew the space of years, and reckoned by years, *Gen. 5. 7. 11. 14.* 4. they knew the space of a month, *Gen. 29. 27. 38. 27.* *Exod. 2. 2.* & could reckon the months, knowing which was the first month, which the second, the third and fourth, *Gen. 8. 13, 14.* *Exod. 12. 1. 19. 1.* They moreover observed weeks, *Gen. 29. 27. 28.* and knew how many days made a week, else how could *Laban* say, *Fulfil her week*, or *Jacob* understand what he meant by it, but it is said he fulfilled her week, which was seven days; which made the week as they had learned from God, in working six days and resting the seventh; all do reckon seven days for a week, and so is it taken in the scripture where a week or weeks are mentioned, *Levit. 12. 5. Dan. 9. 27. 10. 3.* *Luke 18. 12.* Now they knowing a week, and taking to themselves six days of the week for work from God's example, and as God allowed them, as we see by his words in giving the law, *Exod. 20. 11.* May it be in reason thought otherwise, but they gave God the seventh day according to his own institution.

5. THE much observing of the number of seven and seventh may somewhat move us thereto, else why did God himself so observe it, saith *Richard Barnard* in his treatise of the Sabbath, page 36. *First*, In his resting upon the seventh day at the beginning, *Gen. 2. 2, 3.* *Secondly*, In his distinction of Beasts and Fowls, commanding *Noah* to observe the number of seven, in taking unto him the clean, *Gen. 7. 2, 3.* *Thirdly*, In ordering so the Ark by the hand of his providence, as the type of the church, should rest in the seventh month on the mountains of *Azarat*, *Gen. 8. 4.* and that the Earth should be dried on the seventh day of the second month, falling out upon no other number but upon the number of seven. I say by the guidance of God's Providence to teach the godly, that as he rested the seventh day Sabbath, so the Ark, the

type of the Church, should rest on the seventh day; and as he ending his work of creation and blessed the seventh day, so God ending his work of his judgement upon the sinful world upon the seventh day, on which the Earth was dried, which seventh day might very likely be the seventh day Sabbath, what may be said to the contrary I know not, for the Sabbath, as now sometimes it doth, might fall upon the seventeenth day of one month, and on the twenty seventh day of another month. *Fourthly*, In ordering the passover to be upon the seventh day, *Exod. 12. 3, 6.* for the fourteenth day was the seventh day, for if we reckon from the first day of the month to the tenth, and the keeping up of the Lamb till the fourteenth day, it must be the second seventh day of the month, which the *Jews* begin at evening and continued to the evening. *Fifthly*, In the Lord's appointing the feast of unleavened bread to consist of the number of seven days, and the seventh day to be an holy Convocation, *Exod. 12. 15, 16.* and a feast unto the Lord, *Exod. 13. 6.* *Sixthly*, In God's not raining of *manna* on the seventh day, because he would have none gathered on that day. All these things put together do shew, that God did much extol the seventh day before his people, and those holy Patriarchs to stir them up to observe the seventh day Sabbath. *Seventhly*, To add to all these the Lord's speaking to *Noah* of the number of seven days, to bring in the flood and opening the windows of Heaven, and breaking up the fountains of the great deep on the seventeenth day of the second month, *Gen. 17. 11.* and in bringing the flood upon the old world upon the seventh day, *Gen. 7. 10.* as the learned translators have it in the margin so *Tremelius* give us it from the *Hebrew*, that hereby among other the wickedness of the times God might shew his wrath against those evil men, for profanation of the Sabbath and the contempt of that his holy institution. Here I might annex the Patriarch *Noah* his observation of the

number seven again and again, in sending out the dove, *Gen. 8. 10. 12.* and likewise being come out of the ark, in his sacrificing an acceptable offering to God on the seven and twentieth day of the month in which he came forth, *Gen. 8. 14, 20.* like enough to be the observation of the first Sabbath in the new world, so let me conceive it till any can shew me plainly the contrary; howsoever it was we see the number of seven was observed by him, as being mindful of the seven day of God's resting, and sanctifying it for the Sabbath. For I would fain know, saith Mr. *Bernard*, why the number seven should be so observed of God and holy men so much, except it were to mind them of God's seventh day, the first time of the mentioning of seventh, which God so blessed and sanctified.

6. To make all sure, *Moses* telleth us in plain words, that the seventh day Sabbath was kept, *Exod. 16.* and that the people rested on the seventh day, which he saith was the Sabbath to the Lord, *verse 25.* the rest of the holy Sabbath unto the Lord, *verse 23.* Now this text being so clear, that it cannot be denied, except one dare say *Moses* lyed. Mr. *Ward* has endeavoured to darken the truth, and to becloud the antiquity of the Sabbath in the former institution and use thereof, by being pleased to vent his erroneous conception, and say, but without any ground of reason, it cannot be proved it was the seventh day from the creation.

WHEN it can be shewed me, that in scripture account any day of the week, save the last day of the week, was called the seventh day; then may I be brought to think the fourth commandment may be understood of some other seventh day, besides the last day of the week called *Saturday*, and not till then. Is it not undeniable that the days of the world from the creation hitherto have been counted by sevens and weeks? Now tell me, Mr. *Ward*, how can any day in seven be the seventh, but one, and

that one the last of the seven as *Saturday* is? Now since there cannot be two seventh days in the week, or in seven days, its a frivolous interpretation to read the fourth commandment a seventh day, intimating thereby there might be other seventh days in seven days or in a week than one. So then if you will go to divine account in scripture, or to human account kept by tradition from the creation hitherto, delivered from the parents to their children, both of those acknowledge but one seventh day, for the first day is so far from being a seven or the seventh day, as that by the verdict of all the Evangelists it is called the first day of the week, and by all the wits Mr. *Ward* have he cannot make it a seven day nor the seventh day.

THE use of this is to discover the error of our times, which will apply the fourth commandment to the first day of the week, which is appointed to the seventh day of the week by God the law giver.

Use 2. Is for refutation of those that say, it matters not, so be they give God a day, it is so be they give God a Sabbath, it matters not whether this or that day.

Answer. WHY then did God command the very day wherein he would be served, by these men's, *First*, He telleth you it is the Sabbath day. *Second*, That its the seventh day whereon himself rested, and for to keep another day this were to make holy things common and common things holy, and to cross God as *Jonas* did, *Jonas 1. 2, 3.* God chuseth out the seventh day from all the other days, because in it he had rested from all his work, *Gen. 2. 3. Exod. 20. 11.* Besides, the reason why God hallowed the seventh day, was because in it he had rested, which reason cannot be true of any day of the seven, save the seventh day, which the Heathens called *Saturday*.

I SHALL add one reason more, Christ said the Sabbath was made for man, *Mark 2. 27.* that is, the Sabbath when it was made, as at the creation it was, then it was

made for the good and benefit of man, to rest and refresh our weary bodies after six days labour; and good for our souls to worship God in it, and to contemplate of divine things, and shall we imagine that no man had good and benefit by keeping it, until two thousand four hundred fifty years after in *Moses's* time? God makes nothing in vain, and shall we think he made the Sabbath at the creation in vain?

THUS I have maintained, 1. The antiquity of the Sabbath, and that it is as old as the world. 2. That all men, not only *Jews* but also *Gentiles*, so soon as they come to know the true God, and that he at the creation sanctified the seventh day for man, they are bound to keep holy the seventh day for the Sabbath. Mr. *Ward's* grand odium against the seventh day Sabbath is, that it was the *Jews* Sabbath, like that scornful reproach of *Pilate* cast upon Christ, *John* 18. 35. but in the Scripture it's called God's Sabbath, and no where called the *Jews* Sabbath that I know of, but this I know, that as it was instituted before there was any distinction either of *Jew* or *Gentile*, so it remains in full force to the people of God for ever, and so do all the other nine commandments that were given to the *Jews*; and why do you not call them the *Jews* commandments, as well as the seventh day the *Jews* Sabbath? the seven day is God's Sabbath, and so called by God himself, *Exod.* 20. 10. and why then do you call it the *Jews* Sabbath Mr. *Ward*? If you slight the seventh day Sabbath, you slight God's Sabbath, call it what you will. 2dly, You say the Sabbath was given to the *Jews*, and so was the new covenant of grace, *Jeremi.* 31. 31. *Heb.* 8. 8. and yet you reject it not, and the Gospel was given to the *Jews* first as unto *Abraham*, *Gal.* 3. 8. and in Christ's time it was preached to the *Jews* before the *Gentiles*, *Mat.* 10. 5, 6, 7. *Acts* 13. 46. and will you not reject the Gospel because it was first given to the *Jews*?

Why do you then reject the Sabbath because it was given to the *Jews*?

Mr. *WARD*, is the fourth command for the Sabbath made odious because it was given to the *Jews*? You may even cast off all the commandments upon the same account, for the whole law was given to the *Jews*, the holy scriptures was given to the *Jews*, they received the law by Oracles to give unto us, *Acts* 7. 38. These lively Oracles are God's moral laws, which by a lively voice he committed to them, and not only for themselves but to give unto us; and as they received them from God, so they gave them unto us, and therefore see you keep them as they gave them, and amongst the rest, the express seventh day Sabbath, and beware of slighting it because given to the *Jews*. Let but this scoff drive you to disdain what was given to the *Jews*, and so living and so dying you will hardly be saved, for the scriptures that are able through faith in Christ to make one wise unto salvation were given to the *Jews*; our Lord Jesus himself was a *Jew*, and given to the *Jews*, and will come in his glory to make them a glorious people.

I PERCEIVE it is a great stumbling block to the *Jews* as to believe Christ to be the Messiah, because those they call christians do violate the Sabbath, for say they, if Christ was not a Sabbath breaker, why are christians? and if Christ was a Sabbath breaker, then he was a sinner; and if a sinner, what benefit can we expect by the death of an evil doer? And thus you may see what evil consequence follow the non-observance of the Lord's holy seventh day Sabbath.

IF the offence of one little one deserves so great Punishment, *Mat.* 18. 6. what will be the doom of Sabbath breakers after warning? whose weekly disobedience so much dishonor Christ, and stumbles all the tribes of *Israel*. How vain are your petitions for *Israel's* conversion, whose practice so much obstructs the glorious work.

Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people, Isa. 57. 14. For is it possible that that beloved people should receive the Messiah, if they see christians disobedient to God's royal commands.

It is high time wholly to depart from Popish pollutions, and fulfil part of that prophecy, in taking hold on the skirts of the Jews, as to observe all their moral laws with delight, *Zach. 8. 23.* Let not the unscriptural Oidium of a Jewish Sabbath startle us any more than a Jewish Saviour, but let us put on *Ruth's* resolution in meeting the Jews, saying, thy Scriptures shall be my Scriptures, thy promises shall be my portion, thy salvation shall be my expectation, thy seventh day shall be my Sabbath, thy Messiah shall be my Saviour, and thy God my God, and thus shall we take up the stumbling blocks hindering their return, who can neither brook Papist abominations in the breach of God's second commandment, nor Protestants weekly prophanation of the Sabbath, with deep disobedience to the fourth commandment, which is most dreadful in such as continue Sabbath breakers for earthly advantage, after some light of God's Sabbath hath broken in upon their souls so that they have nothing to say against it, and yet through the world's snares and love of relations dare continue to act against it, wallowing week after week in Sabbath pollution, till the just judgment of God at last leave them through custom of sin to a seared conscience. *Psalms 147. 19, 20.* *He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation, and as for his judgments they have not known them.* This scripture Mr. Ward urged in opposition of the seventh day Sabbath, that it did not concern other nations. 1. The weakness hereof may easily be discerned if expressions of like in scripture be compared and considered, God saith to *Israel* in *Amos 3. 2.* *You only have I known of*

all the families of the Earth, therefore will I punish you for your iniquities. Doth it therefore follow that God did not know, nor yet would punish any other nation or people but *Israel* for their iniquities. 2. That this suppose the most holy and wise God to give a dispensation to the Heathen world, which were the greater part of his offspring, to live in the omission and commission of those things which were not lawful for his *Israel* to do; which not only impeacheth the perfection of his nature, but directly opposeth the clear scripture, which is to set forth the super-abounding goodness of God unto his people, for to suppose him to tie them to obedience to his laws which he exempted other nations from, and so laid them under at least a greater liableness of transgression, and so of punishment from his divine hand of justice. But the clear intent of the word is, that as God eminently with favour knew his people, so would he eminently punish them for their iniquities. 3. May we not as safely conclude none but the Jews had any saving benefit by the coming of Christ, because he said in *Mat. 15. 24.* *He was not sent but to the lost sheep of the house of Israel.* But thus to interpret these scriptures would be a manifest abuse of them, so it is no less absurd to infer from the text premised, that the laws God gave to *Israel* did not concern the other nations; are no other nations or people bound to believe in our Lord Jesus Christ but the people of *Israel*? So in the place under consideration the Lord had not so eminently shewn and made known his statutes to any other nation: And that Christ in the first place, or by way of eminency, was sent to the lost sheep of the house of *Israel*, for it is evident the people of *Israel* to whom Christ was sent, were the only church of God in the world, and consequently that it was the duty of all men to join themselves to this church of God, and conform to the laws thereof, as will appear on many considerations. 1. Because the church of God is said

to be the light of the world, *Mat. 5. 14.* which denotes that the rest of the world should be ruled and guided thereby. 2. The church is declared to be the pillar and ground of truth, *1 Tim. 3. 15.* and if so, ought not all men to build upon that foundation. 3. And nothing is more plain from *Isa. 56. 3, 6.* than that God was earnestly desirous that the Heathens would join themselves to his church of *Israel*, and keep their laws, and particularly that of the seventh day Sabbath; which doth strongly shew that it was his sovereign will and pleasure that so they should; for nothing is more rational than to conclude, that whatsoever our great Creator intimates in the least, that it's his will and pleasure any of his creatures should do; this must needs be their most bounden duty cheertully and diligently to do. For can any suppose that to please God is not all mens duty, by all which it's as apparent as the light at noon day, that the seventh day Sabbath and all the law of *Israel* were the concern and duty of all mankind universally. 4. The scripture declares that the same law that obliged the Jews did likewise oblige the Gentiles, or which is the same, there was but one law for the home born and for the stranger, *Exod. 12. 19, 49. Levit. 17. 8, 9, 10, 12, 15. Numb. 9. 14. Josh. 8. 33, 34, 35. Numb. 15. 14, 15, 16, 29. Levit. 24. 22.* Ye shall have one manner of law as well for the stranger as for one of your own country, therefore the seventh day Sabbath is the duty of the stranger as well as any other command of God.

2. THE Jews law concerned the Gentiles is manifest, in that there was to be but one law for the stranger as for the home born, so particularly as *Israel* was to afflict their souls on the tenth day of the seventh month, so was the stranger commanded to do, *Levit. 16. 29.* as they were to perform their offerings, so were the stranger to do, *Numb. 15. 16, 29.* As death was appointed for punishment of blasphemers in *Israel*, so it was for

the stranger, and inflicted on the son of the *Egyptian*; and therefore one law commanded for the stranger and home born, *Levit. 24. 16, 22.* Hence if one law was for the stranger and home born in *Israel*, it was so for the stranger else where.

5. IT'S plain that the laws of the Jews concerned the rest of the world, because the rest of the world were equally concerned in the benefit of Christ's death, inasmuch as Christ came to redeem such, yea, only such as were under the law, and so under the curse *Gal. 3. 13.* And if the law either ceremonial or moral, or both, was a school master to lead to Christ, can we think God would deny the Gentiles the benefit of such a teacher, who denied them not the benefit of his Son's blood? Surely such who do so are not so good Logicians as the Apostle *Paul*, who argues thus, *He that spared not his own son, but freely delivered him up for us all, how shall he not with him freely give us all things,* *Rom. 8. 32.* Surely that God who is no respecter of persons, but loved the stranger as the home born, *Deut. 10. 12, 18.* would never deny them any necessary advantage to compleat their salvation.

6. IF the Gentiles were unconcerned in the Jews laws by what rule should they know their duty to God? Is it therefore not the duty of the Gentiles to keep the seventh day for the Sabbath, because it was written to the Jews, *Mr. Ward?* Then the whole old Testament by the same rule may be rejected by the Gentiles as not belonging to them, and the four Evangelists of the new in like manner, the epistle to the *Hebrews* and that of *James*, those to *Timothy*, who was a circumcised person, and several of the rest may be called in question on the same ground; yea, even those that were directed to the *Romans*, *Corinthians*, and it will be very difficult in the urging or application of duty from thence, for in all those churches it may be said there was Jesus, and then what duties belonged to the Christian Jews? And then what to the

Gentiles? might be a great question; or was it because they were not given in written to the Gentiles as they were to the Jews, Mr. Ward? So neither were the laws in *Levit.* 18. 20. given thus to the Gentiles; does it therefore follow they might lawfully break those laws and commit incest, sodomy, and the greatest abomination in the world?

7. The laws against incestuous marriages, and other things mentioned in *Levit.* 18. were the concernment of the Gentiles as well as the Jews, for that in verse 24. the Gentiles are said to defile themselves in all these things, and its sin that defiles men; therefore the Gentiles sinned in transgressing these laws in the said chapter, and consequently the said laws were their duty. And in the said chapter its commanded not to approach unto a woman during her separation, verse 19. which was seven days by the law, can any one think that such separation were the concernment of the Gentiles, and that the far greater parts of the law were not? This is then plain, that the laws in *Levit.* 18. were the concernment of the Gentiles, and by the same reason the laws in chapter 17. 16. were in like manner the concernment of the Gentiles; for that its certain the Gentiles did defile themselves in the matter of offerings, which were their duty to God as well as the Jews. This is yet the more confirmed if the twentieth chapter be considered, wherein charge is given against defiling God's sanctuary, and commands to keep all God's statutes as in verses 3. 8. 22. *Ye shall therefore keep all my statutes, and shall not walk in the manner of the nations, for they committed all these things, therefore I abhorred them saith the Lord,* verse 23. therefore the Gentile nations sinned in not reverencing God's sanctuary, and in not keeping all God's statutes, therefore they were abhorred of him, and consequently all God's statutes were the Gentile nations duty, and not of the Jews concernment only.

8. BECAUSE this law as hath been noted was obligatory on Adam in his innocent state, which was whilst he stood the whole world's representative, and consequently all men in him, or that should proceed from his loins were under the same obligation with him, for as the law of the Sabbath being the duty of all men, both before and after the fall, doth declare the perpetuity, so it doth the universality of it.

9. SACRIFICE and offering *Noah's* duty, and so equal to Jews and Gentiles in concernment, and after the Church state of the Jews was erected, we find the good Gentiles generally profelyting to the Jews, and in that capacity sacrificing and receiving sufficient encouragement from God in so doing; but we never find the least encouragement by God, or acceptance from him to perform sacrifice in any other manner than in union with the Jews: it follows then, unless we derogate unto uncertain conjectures, nay repugnant conclusions, to the declared way of God in accepting the Gentiles sacrifices, that it was their duty to become one with Jews in order thereunto, and so of all the world, to be circumcised and keep all the laws of *Israel*, *Jerem.* 9. 25. compared with *Gal.* 5. 3. and their duty to keep the seventh day for the Sabbath, as it is all men's duty now to celebrate the Lord's Supper, but they should first by faith and baptism be admitted into the visible church of Christ. 2. For without doing so, there is no ground in scripture in ordinary case to suppose they could otherwise obtain favourable access, therefore it appears that inasmuch as sacrifice was the Gentiles duty, and that there is no record to warrant the performance of it, but in union with the Jews, after their Church state was erected, that the whole of the Jews laws was the Gentiles duty.

10. THE ceremonial law was a representative of our Lord Jesus Christ and of his undertakings, and what was

to be accomplished by his coming, as in *Heb. 9. 10.* declares, and he was equally the Saviour both of the Jews and of the Gentiles, and his undertaking concerned the one as well as the other. Since therefore those laws were, as hath been said, such a representation of him, the Gentiles were equally concerned in point of duty therein, inasmuch as they were of an instructive nature to lead to Christ, the Gentiles had equal necessity of the instruction, and therefore their concernment.

II. SOLOMON prayed, *1 Kings 8. 43.* *That all the people of the Earth might know and fear God as did his people Israel.* Solomon was without question guided by the Spirit of God in his prayer, and Israel was to fear God in the way of his statutes and all his ordinances, and so to worship him, therefore in that Solomon thus prays. It was the will of God all nations should observe the laws of *Israel*, and consequently that of the seven day Sabbath, for part of his petition is concerning the Gentiles strangers, that God would do according to all he called upon him for, and that for this reason, That all people of the Earth might know God and fear him as did his people *Israel*. Now by knowing and fearing God as *Israel* did, (*2 Chron. 6. 33.*) must intend to know the will and ways of God and to walk therein as *Israel* did, to know and fear God in truth as *Israel* did from *Exod. 20. 20. Joh 28. 28.* *The fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments,* *Psal. 111. 10.* and to this agrees those many passages of scripture, which declares that it was the most acceptable will of God that all nations of the Earth should serve and worship him according to the law of his People *Israel*, *2 Chron. 16. 8. to 31. Psal. 100. 2, 3, 4.*

THE law of the seventh day Sabbath is universal obligatory on all mankind, because comprehended and contained in that law of God which is the ten commandments, as might be demonstrated by many considerations,

but this one shall suffice, because it is a branch of that law of which the Apostle is treating, *Rom. 3. 19.* concerning which he testifieth that it stops every mouth, and brings all the whole world guilty before God, which it could never do had not the whole world been under its obligation, so that if this law stops every offenders mouth, and that particular of it that requires the observation of the seventh day Sabbath must needs do so.

AND amongst those called *Presbyterians* I judge no testimony so considerable against Mr. Ward as that of the Assembly of Divines, in their book entitled, *A Confession of Faith*; and forasmuch as those called *Independents* have in their book entitled, *A Declaration of the Faith and Order owned and practised in the Congregational Churches*; have given forth the same things almost word for word, I shall but transcribe it, in that I would hasten, and it may serve for a discovery of the judgments of both parties, it runs thus:

“ THAT God gave to *Adam* a law as a covenant of
 “ works, by which he bound him and all his posterity, to
 “ personal, entire, exact, and perpetual obedience, and en-
 “ dowed him with power and ability to keep this law so
 “ written in the heart, continued to be a perfect rule of
 “ righteousness, and such as was delivered by God in
 “ Mount *Sinai* in ten commandments; and that the law
 “ commonly called moral, doth for ever bind all as well
 “ as justified persons as others to the obedience thereof,
 “ and not only in regard of the matter contained in it, but
 “ also in regard of the authority of God the Creator who
 “ gave it; neither doth Christ in the gospel any way dis-
 “ solve, but much strengthen the obligation; that altho’
 “ true believers be not under the law as a covenant of
 “ works to be thereby justified or condemned, yet it is of
 “ great use to them, as well as to others, in that as a rule
 “ of life it informs them of the will of God, their duty,
 “ it directs and binds them to walk accordingly, discov-

“ering also the sinful pollution of their nature, hearts, and
 “lives; so as examining themselves thereby they may
 “come to a further conviction of, and humiliation for,
 “and hatred against sin, together with a clear sight of the
 “need they have of Christ and the perfection of his obe-
 “dience. Its likewise of use to regenerate, and to re-
 “strain their corruptions in that forbidden sin, and the
 “threatenings of it do serve to shew whatever their sins
 “deserve, and what afflictions in this life they may ex-
 “pect for them, altho’ freed from the curse thereof
 “threatened in the law. The promises of it in like
 “manner shews them God’s approbation of obedience,
 “and what blessings they may expect upon the perform-
 “ance thereof, altho’ not due unto them by the law as
 “a Covenant of works, so as a man’s doing one and de-
 “terring from the other, is no evidence of his being un-
 “der the law and not under grace. That the foremen-
 “tioned uses are not contrary to the grace of the Gos-
 “pel, but do sweetly comply with it, the spirit of Christ
 “subduing and enabling the will of man to do that
 “freely and cheerfully which the will of God requireth
 “to be done. *Further they say,* As it is the law of na-
 “ture that in general a due proportion of time be set a-
 “part for the worship of God, and so in his word by a
 “positive moral and perpetual commandment, binding
 “all men in all ages, he hath particularly appointed the
 “seventh day for the Sabbath to be kept holy to himself.”
 And there is quoted in the assemblies confession of Faith
 these scriptures, *Exod. 20. 8, 9, 10 11. Remember the
 Sabbath day to keep it holy, but the seventh day is the Sabbath
 of the Lord thy God, Ma. 56. 2, 3, 4, 5, 6, 7. Mat. 5. 17,
 18.* If these scriptures prove any thing, they must needs
 prove the continuance of the seventh day, seeing in all the
 scripture there is no mention made of the first day of the
 week being the Sabbath.

Now it is no less an apparent injury offered to the

holy scripture to apply that to one day which God him-
 self hath applied to another, and an high affront to keep
 and plead for the first day to be a Sabbath by a com-
 mandment whereby God enjoins the keeping of the sev-
 enth day for his Sabbath, Christ saith the scriptures can-
 not be broken, *John 10. 35.* But if these may be reck-
 oned good and sound consequences I know no absurdity
 so great, no Heresy so damnable, no superstitions so re-
 dulous, but may be cloaked with the authority of the
 scripture, but they being the meer conceits and inven-
 tions of men, and yet its marvelous to see with what
 great confidence some men do assert the scripture to be
 their rule, while they do build up so considerable part of
 their doctrine without the least scripture foundation.

THUS have I given an account of the conclusions of
 both the fore named parties, it being the mind of their
 general councils, and tho’ they are for a first day Sabbath,
 yet how little reason they have for it may be easily seen
 from their writings by the impartial reader.

1. THEY say, that law God gave *Adam*, bound him
 and all his posterity to perpetual obedience, and that this
 law was the same with that given at Mount Sinai; to
 which I say, that one of these commandments was to
 have the Sabbath day remembered, that it might be kept
 holy, and the seventh day is the Sabbath that God com-
 manded.

2. THEY say, that the law doth bind justified persons
 as well as others to the obedience thereof, and that Christ
 in the Gospel hath not any way dissolved, but much
 strengthened this obligation. And then I say, That if
 it be so, as its indeed undoubtedly the seventh day is the
 Sabbath, not the first, for it being once the Sabbath, if
 that day be now dissolved as to its being the Sabbath day
 then must it needs cross their conclusion and also the
 truth of God.

3. THEY say, This Commandment is perpetual, binding all men in all Ages, and God in this commandment requires the keeping holy the seventh day; and that as to the time is the matter of that commandment, given forth by the one law giver, and so remains to them amongst others as men in this age, and the keeping of a first day for the Sabbath commanded in that perpetual commandment, as its expressly contrary to the command, so it will be found no better than *Jeroboam's* keeping a feast in the eighth month, for the feast of the Lord which should be kept on the seventh month. O! remember the brand fixed on *Jeroboam*, namely, *that he sinned and caused Israel to sin*, 1 Kings 12. 33.

Mr. *Ward* say the seventh day Sabbath was a righteous Sabbath, they were to be stoned to death that broke it.

Answer, 1. THE LAW of stoning is an additional law added afterwards. 1. For this law is not wrote on tables of stone, nor found among the ten commandments, *Exod.* 20. and this is more plain *Numb.* 15. 34. they put the Sabbath breaker in ward, for it was not declared what should be done unto him; so you may see the law of stoning was no part of the ten commandments. 2. But what a strange thing is this, Mr. *Ward*, that you should count it a dangerous opinion to hold that the Sabbath is in force because of the penalty? Suppose it be so, the same may be said of the rest of the commandments, for instance, the first commandment is, *Thou shalt have no other God but me*; he that worshipped a strange God was to be put to death. Now shall we not own this commandment because the breakers of it was so punished? Again, the fifth commandment is, *Honour thy Father and thy Mother*; but he that curseth his Father or his Mother shall be put to death. Now shall we not honour Father and Mother? and shall we break this commandment because this punishment belongs to the breakers of it?

Again, *He that sheddeth man's blood, by man shall his blood be shed*; now is there any danger in the owning of this commandment Mr. *Ward*? *Thou shalt do no murder*, because the punishment is in force; and the adultery was to be punished, *Deut.* 22. 21. Now will you say that these commandments belongs not to us? So that this objection is of no weight or use at all, except it be to affright people away lest they should look into the truth.

THIS of stoning is an additional law as said before, it was added afterwards because of transgressions, Knowing this, saith the Apostle, 1 *Tim.* 1. 9. that the law is not made for a righteous man, but for lawless and disobedient, for the ungodly and for sinners, and for the unholy and profane, for murderers of Fathers and murderers of Mothers, for men slayers, for whoremongers and for them that defile themselves with mankind, for men stealers, for liars for perjured persons, *Deut.* 17. 2. 5. *Deut.* 21. 18. 21. *Deut.* 22. 21, 22.

Mr. *Ward* says, the seventh day Sabbath was a burdensome Sabbath. What is the matter sir, that you complain of the lord's holy Sabbath? O! says he, it is to be kept from even to even, *Levit.* 23. 32. too long a time he thinks for the Sabbath; men do not complain of whole days for the world and their pleasures, they rise early and go to bed late, and eat the bread of carefulness, *Psal.* 127. 2. they do not say all the week, when the morning is, Would God it were the evening, but rather in the evening they wish, would it were morning again to go after the world afresh. Yea, we find some even in sinful ways and pleasures so unwearied, that when one day is past they will pitch upon the next day with enlarged resolutions, *Come ye, say they. I will fetch wine, and we will fill ourselves with strong drink, and to morrow shall be as this day, and much more abundant*, *Isa.* 56. 12.

SOME think the Sabbath ceases when public exercise ends, no longer holy day.

Answer, If so, then with some Sabbaths are very short; but shall we think that men can begin and end a Sabbath when they list? The Church of God in ages past have determined of an entire day due to the Lord of the Sabbath, & the perseverance of that whole day in the Lord's service. *Aspin* declares his judgment touching the time of the Sabbath from that text, *Levit. 23, 32.* From even to even shall ye celebrate your Sabbath. It is evident from that place of the Apostle, *James 2. 10.* that whosoever carelessly casts by any part of God's precept transgresses the whole law of God; and whosoever willfully neglects any part of God's Sabbath is guilty of breaking this holy day: Men should not suit the day to their duties, but their duties to the day; while the day endures their duty remains.

Object. BUT so to keep the whole day is tiring, a hard service, who can do it?

Ans. GOD because of our infirmities does afford what may refresh the better to bear up our bodies, he allows us moderate sleep in the night, and temperate food in the day; 't'was in *Tertullian's* time a dispute whether it be not a duty on the Lord's day to fast, but *Christ's* apology for his disciples in plucking of the ears of the corn and eating them on the Sabbath day, may easily quit that question, *Mark 2. 26.* And blessed be the Lord for the allowance of his love.

2. WE may see what some of God's servants have desired, instance *David* that good servant of God, (*Psa 27. 4.*) *One thing have I desired of the Lord, says he, and that will I seek after, that I may dwell in the house of the Lord all the days of my life.* As if he should wish it were always Sabbath day with him, (*Psa. 84. 4, 10.*) *O blessed are they that dwell in thy house, for a day in thy courts is better than a thousand. I had rather, said David, be a door keeper in the house of my God, than to dwell in the tents of wickedness.* Were men of Da-

vid's mind, one day in the week for the service of God would not be too long.

3. THERE have been them that have spent divers nights and days in the service of God, see a considerable instance *Luke 2. 37.* A widow of about fourscore and four years which departed not from the Temple, but served God with fasting and prayers night and day.

4. FOR such as are tired out with the time of the Sabbath, would they go to Heaven there is ever Sabbath, always serving of God. *Bernard* urges the observation of the Sabbath, and holding out in holy exercises thereon upon this account, that by present rest men may learn to live in rest eternal, and by persevering service men may be prompt to perpetuate the Lord's everlasting praise. But how would men endure Heaven and a never ending Sabbath there, who love not to keep a Sabbath here on earth?

Objection, I CANNOT so tend duties on the Sabbath Day, for I have other works of necessity to do.

Answer, 1. THERE are works of necessity which may be done upon the Lord's seven day Sabbath, as food to refresh our bodies, to resist the invasion of enemies, to quench the rage of fire, and to preserve the life of cattle, and the like.

2. THOSE that say on the Sabbath such things they must necessarily do, ought carefully to see it be not a fained necessity, or a made necessity; to pretend a thing necessity when indeed there is no necessity for such a thing to be done, is to commit a double sin, to do what is not good, and say what is not true. Men must beware they bring not a necessity upon themselves upon the Sabbath, to do such things as they might prevent through a prudent foresight, *Isa. 58. 13.* this is to make a sin with a necessity. *Thou shalt call the Sabbath a delight, not doing thine own ways, nor finding thine own necessities.* So some paraphrasing expound the Hebrew word, men have many

necessities which are of their own causing, and not of God's appointing.

3. THERE are things necessary in their season, that yet are not necessary upon the Sabbath; its necessary for a man to follow his lawful calling, and to be diligent in his worldly business, when we read, says Bernard that Adam in the pleasant place of paradise was appointed to work, shall we think that the sons of Adam in this troublesome wilderness world are placed to play? No, it's necessary for the sons of men to be industrious in their lawful affairs; Moses putting his hand in his bosom it was leprouse, but putting it out it was made whole; God hath given men hands for a threefold work, says one, to lift them up in prayer to God, and to stretch them out in charity to the poor, and to put them down by labour in a lawful calling, so that for a man in his lawful calling to labour it is necessary, viz. in its season; but herein to labour upon the Lord's seventh day Sabbath is dangerous, the gain of this day may be as the gold of *Thalassar*, as the coal brought to the nest, setting the young and all on fire, as Mr. Goodwin saith, *Luke 10*. Reproof is given to *Martha* by our Saviour, for her being about ordinary affairs, assuring that one thing was needful; needful it was for *Martha* to be about her household business, yea, but not when Christ was present, and an opportunity served for soul advantage, which her sister *Mary* minded: Thus though it is needful for christians to look after their lawful occasion in the world, yet not upon the Lord's seventh day Sabbath the season for soul advantage.

4. YEA, upon the Sabbath is not the service of God much more needful as the Apostle said, *Acts 4*. Whether it be more needful to obey God or Man, judge ye? So say I, whether it be on the seventh day Sabbath more needful to serve God or yourselves, judge ye? whether more needful to take care for your temporal or your eternal be-

ing, judge ye? Among necessities, that which is most necessary is to be first minded.

Objection. WE see none so exact, our neighbours are not so nice, but take their liberties to work on the Lord's seventh day Sabbath, and why may not we?

Answer, 1. WE should live by precept and not by the example of men, its the law of God and not the lives of men that must be our rule, as he that will be for God must cross the most of men, so he that would go to Heaven must leave the greatest part of the world behind him.

2. IF patterns are to be followed, be yet followers of God as dear children, *Ephes. 5. 1*. In six days God made Heaven and Earth, and rested the seventh day, wherefore the Lord blessed the seventh day for the Sabbath and hallowed it; likewise let us look upon the Lord Jesus Christ, *Luke 4*. he went into the synagogue on the Sabbath day as his custom was, learn we ought of Christ, tho' not as *Austin* observes, to walk on the water, yet to keep the seventh day for the Sabbath.

3. IF ye will take your model hertin after the manner of men, its best to look back to preceeding Saints, God's Church and people considered as past, present may be compared to that cloud *Exodus 20* which was partly bright, and partly dark, the bright part was before to give light to the *Israelites*, and the dark part behind to blind the *Egyptians*; the saints and people of God aforesime were as the bright side of the cloud, shining clear in Christianity, strict in all the ways of God, and most exact in Sabbath service; such as now profess themselves to be the saints of God are as the following dark side of the cloud, more dim and dull in holy duties, more loose upon the Lord's day, having less of the life and lustre of religion. O let us but think what was the care of Christians in former ages, to improve Sabbaths and all the service of God, such follow with Christ and the holy apostles.

4. If herein you will take such as are present for your pattern, blessed be the Lord some are left that hold up religion to the life, and with great care look to the Lord's seventh day Sabbath, and the duties thereof. Indeed there are divers of whom we may complain, as *Chrysoſtom* of some in his time, Whereby, saith he, shall I know you to be a Christian, do you not delight in any place more than in the courts of the Lord's House, and take pleasure in any time more than in the hours of the Lord's day; yet some few are found faithful to the Lord and his day, and such we should duly observe.

5. WHEN an age is in religion loose, it will be the more any man's credit and comfort to be exact and strict to be a precise Sabbath keeper, in a Sabbath breaking age; that is a man's honour, for a man to remain sound in his principles, and punctual in the practical observation of the Sabbath, when opposite evils are high and huge in times and places, that strange birds build their nests, when multitudes in towns and parishes, as *Austin* resembles them, are like toads and frogs in fens and puddles, croaking against the Lord's holy Sabbath, *August. de Tempo Serm. 232.* When many, as *Muscus* upon the fourth commandment complains the like. Therefore as many of us, have others within our gates, and under our government, we ought as much as in us lies upon the Lord's seventh day Sabbath, to endeavour the drawing them to holy duties, which may appear plain through a double proof, the precept of God about them, and the property of God in them.

1. GOD gives his precept for them, herein as we find in the fourth commandment the seventh day is the Sabbath, in it thou shalt do no manner of work, thou nor thy son, nor thy daughter, thy man servant nor thy maid servant. If it be our duty to keep them from work for the ease of their bodies, then to bring them to holy ordinances for the good of their souls, and the bodily rest we

are to allow them lies upon this account, they are to rest from the common works of their vocation, in order to the exercise of religion in private and public upon the Lord's day for the good of their souls.

2. GOD keeps his property in them, he is the great householder, and our families are his, as *Laban* said to *Jacob*, (*Gen. 31. 43*) *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine:* Thus may God say to all generations, thy sons are my sons, and thy servants are my servants, and all that thou hast is mine. Now as by virtue of our interest in them, and authority over them, they work for us the six days; so by virtue of God's interest in them, and sovereignty above them, they are bound to serve God on the seventh day; they have a father in Heaven and a master in Heaven, whose commands on this day they ought to obey, which we should further and not hinder, as the Lord said by *Moses* to *Pharaoh*, *Let my people go that they may serve me.* So he may say to us, *Let my children go, and my servants go,* that they may worship me upon my holy Sabbath. *Pharaoh* against this was froward, but think what befell him, and let us fear we should be in this case towards all under our charge. As the master of the colt as soon as he heard the Lord had sent for him, he straightway unloosed him and let him go, (*Luke 19.*) But I leave these things to be farther enlarged upon in the minds of every contemplative christian, and beg their pardon for the long digression, hoping it may prove of use to some soul or other, and it to my desire is accomplished.

Mr. Ward disposed to wipe out this commandment out of the decalogue, saith would make it ceremonial, but his arguments brought for this purpose are of no validity; it was a sign, saith he between God and the *Israelites*, *Exod. 31. 13. Ezek. 20. 12.*

Answer, GOD in giving his law saith no such thing,

and still we should make a difference between the law itself and what was added for instruction, as then the state of the people required? 2. The Lord doth say expressly in the scripture you shall not hence after, as namely, after the death of Christ keep the seventh day for the Sabbath any more because I have made it a sign, no, but thus much is collected by Mr. Ward, because God made the Sabbath a sign. Now I can but wonder how mortal man dares by bare force of his blind and feeble reason, thus to contradict the Lord; God saith in his ten commandments, which he wrote above all scripture by his own finger, Remember the Sabbath day to keep it holy, the seventh day is my Sabbath, in it thou shalt not work. Now the quite contrary to God's word men now a days blush not to avouch, namely, that the Sabbath day is abolished, and therefore not to be remembered any more, nor to refrain servile work in it; yea, they contradict their Saviour to whom said of the ten commandments, Not one jot or tittle of it should not pass to the world's end, (*Mat. 5. 18.*) And now chuse you whether it be not safer to leave the weight of your souls upon God's and Christ's express words, or upon man's force of reason, by way of collection and blind consequences, judge ye?

AND how is it that any dares in this text in *Exod. 31. 13.* make a collection from thence, yea to the contraction of one of God's commandments, as that to say the Sabbath day is abolished because a sign, unless he doth therewith lay down his text of scripture to prove it without, where it is expressly said the seventh day is abolished because it is a sign, the which I never yet saw done by any, nor do I think I ever shall see; in the mean time, whether it be better to obey God's express word, or men's corrupt reason and collections against his words, judge ye? Among men, a law enacted by the high court of parliament, it cannot be reversed or abolished by the art of

pleadings of the lawyers, but only by a repeal of another parliament; methink we should not have less reverence of the laws enacted by God, nor suffer any alterations in them by the art and reasonings of men, unless we had a plain command from the great high God.

Answer, 2. Bz it so that the Sabbath is a sign, yet I deny that therefore it is abolished, for all signs be not abolished, for the rainbow is a sign to men that God would never destroy the world any more by waters (*Gen. 9. 12, 13.*) This bow is not abolished, for to this day we may see it in the clouds, yet no ceremony for every sign is not a ceremony, the sun and moon are for signs, so is Christ and his Church a sign, and the ten commandments are signs, *Deut. 6. 8. Isa. 8. 18. Mat. 24. 30.* And if Sabbath keeping be a sign of peoples being sanctified by the Lord, then Sabbath breaking is a contrary sign which Mr. Ward and his congregation have got; the Sabbath is a sign that God made the world in six days, and rested the seventh, and therefore we are to keep the Sabbath as a perpetual covenant: The end why he made it a sign to Israel doth alike appertain to us, to wit, that they might know him to be the Lord that sanctified them, *Exod. 31. 13. Ezek. 20. 12.* and are not we to learn and know as much in keeping our rest day in holy duties; yea, blessed are they that do learn this lesson to know the Lord, that he doth sanctify them in the use of his ordinances upon the seventh day; and as the Sabbath was to be kept as a sign of sanctification, so it was to be kept because in six days Jehovah made Heaven and Earth, and rested the seventh day; and certainly this moral reason is as binding as ever in these our days. If then rest be a sign and abolished, and that rest spoken of in the fourth commandment, then is that holiness there enjoined also abolished, for if men may work about servile labours with their families, and in fields, and in the markets, where is any place left for ho-

ly assemblies, and for prayers with and in the congregation, and the like; so then this absurdity they fall into by this their collection, that they make the very duties of the Sabbath rest and holiness to be ceremonial, which elsewhere they hold to be moral, from all which is before delivered, its very apparent that this fourth commandment is no way ceremonial but a perpetual law to the world's end; and we have as much need of time now to worship God in as ever, and we might as well take God's time as man's time, and so ends the controversy, and bring ourselves under unexpressible precious promises annexed to it, (*Isa. 56. 2.*) *Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil.*

3. IT was a memorial, saith Mr. Ward, of their deliverance out of *Aegypt* bondage, *Deut. 5. 15.*

Answer. THIS reason was *Moses's* addition to move the people to pity their servants and cattle. Must *Moses's* charitable use made of the Sabbath, and his argument to persuade them to mercy, from God's mercy to them after the precept and disannul it? The words in the beginning of the verse may be conceived in a parenthesis, and brought in only as a memorial of that great deliverance, as God remembered it in the preface to all the commandments, to move them to observe the whole, and the word *therefore* is to be annexed to the end of the fourteenth verse, as indeed it ought in sense to be, which being so, the words prove not the Sabbath to be instituted for a memorial of their deliverance from *Aegypt*, as Mr. Ward would have it; tho' they had good cause to remember it on this day, and in keeping the fourth commandment, imposing rest, as also in observing the first and all the others; for as I said its in the preface to the whole law, as never to be forgotten of them, but to be remembered as a strong motive to stir them up to obedi-

ence. God bids us remember the Sabbath day to keep it holy, for the seventh day is his Sabbath; and in this fourth commandment Almighty God chargeth and commandeth us to remember the Sabbath day, but disobedient christians do willfully forget it: God saith the seventh day is his Sabbath, but Mr. Ward saith the first day is God's Sabbath, but whether we shall believe God or him judge ye; God commands the last day of the week, but Mr. Ward says he commands the first day of the week; Mr. Ward says Christ altered and changed the Sabbath from the seventh to the first day, but this is a notorious slander raised against Christ, for search the scripture and you shall no where find that Christ spoke one word against the Sabbath, or about altering or changing it, but I can prove that the Sabbath is not changed nor altered, but its a perpetual command to the world's end.

1. If the Sabbath day be altered and changed, then its not now in force, and then the fourth commandment is abolished, and stands in our bibles for a cypher, for nothing is commanded in the fourth commandment but to sanctify the seventh day as to rest from labour, and to worship God on the seventh day, if the seventh day be put down as his if it be changed and we may not keep it, nor worship God in it, then the fourth commandment in our days commands just nothing, and it is but a cypher.

MR. Ward says the law of the fourth commandment binds us to a time of worship, tho' not to that time of the seventh day. To which I answer, there are but seven days in all, and six of them are appointed working days, and the seventh day for the worship of God and there is no time commanded in the fourth commandment but the seventh day, take the seventh day away, and where will you find your time of worship, nay, where will you find any such thing as the fourth command-

ment if you take away the observation of the seventh day, which is in the fourth commandment, leave out the observation of the seventh day Sabbath out of the commandment, and take your pen, Mr. *Ward*, and write me out the fourth commandment if you can; but to convince all men of this foolish notion, do but behold what a fourth commandment these men make, by leaving out the Sabbath commanded in the fourth commandment, *Exod. 20. 8, 9, 10. Remember* *six days*
shalt thou labour and do all thy work *thou*
shalt not do any work, thou, nor thy son, nor thy daughter, thy
man servant, nor thy maid servant, nor thine ox, nor thine
ass, nor thy stranger that is within thy gates, for in six days
the Lord made Heaven and Earth, the sea and all that in
them is, and *wherefore the Lord blessed*

BEHOLD now what a monstrous absurdity you make the fourth commandment, and while you think to prove yourself wise by your nice distinctions in making God's fourth commandment nothing at all, but a meer heap of confusion, and making of it speak contradictions to itself, for it commanded the observation of the seventh day from *Moses* to the death of *Christ*, as yourself acknowledge, and yet now it contradicts itself if it be as you say, and commands not the observation of the seventh day, but some other day, as if the commands of God were yea and nay like your arguments against the Sabbath; but however, you are for a time of worship, tho' you are against the Sabbath, which is God's time of worship, any time but God's time will serve your turn it seems.

I. THIS blessed day is one of those precious things God hath committed to man's trust to keep, now to be untrusty and treacherous herein is a most abominable sin; *Constantine* was wont to say, *Such men I am sure will never be faithful to me, that are unfaithful to their God.* No marvel men betray so many trusts in the world, when

they deal so falsely with God in his holy Sabbath, to be ungrateful to God is bad, to be forgetful of God is worse, but to be perfidious with God worst of all.

2. THOUGH God hath given man the Sabbath for his use, yet he still continues therein his own interest, and lets it go upon no other account than to have it religiously kept, therefore they that take it from God upon other terms, and turn it to other ends, shall be thrust among thieves in the great day of the Lord's account; perhaps a man may say with *Samuel*, *Whom have I defrauded, whose ox or ass have I taken.* Some tho' they have not thieved from their neighbour, yet they have stolen from God the time of his holy day; who is not afraid to be found such a felon. As the blessed body of *Christ* was crucified between two thieves, so this blessed day of God is now crucified between those called Christians and the Turks, the Christians keep the first day, and the Turks the sixth day, as *Herod* and *Pilate* both agreed for *Christ's* death, so these both join against the Lord's seventh day Sabbath, and good Lord help them who labours to rescue it.

3. *AUSTIN* well observes that robbers are worse than thieves, thieves they take Goods secretly by fraud when the owners are not aware, but robbers they take openly by force the owners looking on; thus men take away the Sabbath day under God's all-seeing eye, that which God holds they profanely pluck away, among highway robbers shall such be ranked, not repenting, (*Mal. 3. 8.*) *Will a man rob God? yet ye have robbed me: but ye say wherein have we robbed thee, even in the day and time of the Sabbath, yea and this greatens the sin of such men; they that thieve and rob they possibly may plead necessity, having nothing of their own whereon to live, but the Lord hath allowed men six days of their own for any needful and lawful work, and yet to rob him of his Sabbath is a great sin, sacrilege, this is worse than all the rest.* *Austin* does admirably aggravate this sin, and he

makes it so much the greater, because its a sin which cannot be committed but against God alone; and what way can it be worse committed against God than by polluting the holy time of his Sabbath, to abuse sanctified time, is such sacrilege as the Lord most abominates, (*Rom. 2. 22.*) *Thou that abhorrest idols, dost thou commit sacrilege.* Why is it not worse sacrilege to take this blessed day from God's holy worship, than to take the silver cup from the communion table? Or the great bible from the reading desk? Be not deceived, here are heaps upon heaps, many sins piled upon this sin, yea more might be mentioned, as disobedience, rebellion, unbelief, pride, self-conceit, a base and low esteem of the ways of God, worship of God, all which makes this sin hateful.

1. THIS sin against the Sabbath day considered in the duties thereof, does reach so far against God as it is found to be a sin against all the attributes of God.

2. THE attributes of God are herein all sinned against; he that takes not care to keep the Sabbath of God, slights the wisdom of God, disobeys the will of God, despises the mercy of God, provokes the Justice of God, contemns the power of God, abuses the patience of God, defiles the holiness of God, defaces the beauty of God, yea, as it were undermines the whole being of God.

BUT Mr. *Ward* pretends to a divine institution for his first day Sabbath, but where to find it he knows not, for there is no command nor example for it in the holy scripture, in this he hath done more than all the Popes, and Cardinal Bishops ever did, for they never pretended to a divine institution for their first day Sabbath, for they say it was changed by the authority of their Church, but I never read in all the scriptures that ever God gave man the power to change his law.

I SHALL with the supplies of the spirit of holiness, according to the word in truth discover the deceitful colour of your wresting of some scriptures, and then shew

the reader the convincing reprehension of those colours, which colours how fair soever to outward appearance for a while, yet are a false disguise, a paint that will melt away before the fire of God's word, the fallacies are soon detected and confuted before a discerning and judicious, unprejudiced impartial reader. If I should work upon the seventh day contrary to the precept in the law, what scriptures would bear me out in so doing, when I appear before the righteous Judge, who have in so many words forbid this? And if I do not observe the first day as the weekly Sabbath day, but do work on that day, having God's command and example for it, what scriptures have you, Mr. *Ward*, by which you can prove me? For there is no institution, command, promise, or threatening to be found for the first day to be the day for the weekly Sabbath, in the place of the seventh. So that there is no foundation for belief and practice to build our faith upon; and therefore the cause of the first day, as the weekly Sabbath, not having the scripture for the proving of it, cannot stand in Judgment notwithstanding your misinterpreted scripture is yet further alledged to defend it, if your urging of it could by any art plead it; its much of the art of this present age, as in some other cases, so concerning the matter under debate, to darken and obscure some particular places of scripture, either by corrupt translations, or by false interpretations upon which to ground their wrong inferences and conjectural consequences, and then to persuade the people how deep these things do lie, and how much they should lean upon the wisdom and advice of their Churches guides, who much study human histories for them, to lead them through the dark, into which these blind guides have misled them.

WHEREAS the scriptures about the weekly Sabbath are full of clear light, and of satisfying self-evidence, to those who are made thoroughly willing to do the acceptable will of God, what conviction can there be

brought in upon the understanding concerning any change of the weekly Sabbath day, from the seventh to the first day of the week, where its neither expressed nor implied any such thing as a change, and where the reader cannot find the first day spoken of, or hinted to any such purpose Mr. Ward brings, *Psal. 118. 24.* for the institution of his first day Sabbath, saying, *This is the day the Lord hath made, let us be glad and rejoice it.* Whereas no particular day of the week is mentioned, so for him to say its meant the first day of the week, hath no more proof but his own assertion; *David* rejected of *Saul* and of the people at the time appointed obtained the kingdom, for which he bideth them that fear the Lord to be thankful, and rejoice under his person; in all this was *Christ* lively set forth who should be of his people rejected. God by making *David* king shewed his mercy towards his afflicted church, *David* doth not only thank God, but doth exhort all the people to do the same; we are hereby taught that the more troubles oppress us, the more ought we to be instant in prayer.

THO' *Saul* and the chief powers refused *David* to be King, yet God hath preferred him above them all, where in God hath shewed chiefly his mercy, by appointing *David* King and delivering his church, the people pray and rejoice for the prosperity of *David's* kingdom, who was a figure of *Christ*. Secondly, By day in this Psalm is not necessarily understood a short ordinary day of twelve or twenty four hours, but rather a long space of time, at all the time after *David* came to the crown, and so it may be applied to type out the whole time of *Christ* upon the earth, ruling as King in the Kingdom of his Church; thus *Abraham* rejoiced to see *Christ's* day, *John* 8. 56. thus its called the day of salvation, *2 Cor.* 6. 2. If then by day here he meant the day of grace, or the time of *Christ's* abode on the earth, there is no footing for a Sabbath day of 12 or 24 hours long, but the day

mentioned *Psal. 118. 24.* I rather take to be the time of preaching and promulgating the gospel of *Christ*, and the resurrection of *Christ*, did plainly declare him to be the true *Messiah*, and Saviour of all that believe in him; but to grant upon this place any thing of an institution of a weekly new Sabbath, or of repealing the seventh day, I take to be a meer conjecture and hath no foundation but in Mr. Ward's fancy, because *David* never kept the first but the seventh day, but the text saith we will rejoice and be glad in it, *David* himself, as well as others, when he had overcome his enemies, and was made King. But what doth this bind us to the observation of the day, if it should be meant of the first day of the week? May not one day in a year observed suffice to fulfill it, seeing there is not such a word as we will rejoice and be glad in it weekly. Indeed these arguments seem to be poor grounds for the Sabbath changers, whereof there is not one word in that place, and therefore whoever you are that keep the first day for a Sabbath, or Lord's day as you call it, upon these grounds, I am afraid you must do as many are forced at this day, wherein light shine so clear to the discovering of their supposed scripture grounds, seeing them to fail, are forced to run to traditions of their fathers, and so bring themselves under the sore rebuke of *Jesus Christ*; why do you through your traditions make void the commands of God, whom he calls hypocrites, drawing nigh to God with their lips, when their hearts are far from him, *Mat.* 15. 8, 14. *Mark* 7. 7, 8. Let such consider these scriptures, *Nehemi.* 13. 15, 16, 17, 18. *Ezek.* 20. 18. *1 Pet.* 1. 18. their fathers broke Sabbath, and it was a vain conversation they got by their tradition from their fathers being wicked.

OTHERS think the day mentioned, *Psal. 118. 24.* to be the incarnation day, either of which conceits, if I could but find some where written in the scriptures, I hope I should believe, but finding none of these written,

to me they do but seem to prove the shifts and windings some are driven to use, to patch up such conceits. If Mr. *Ward* were in *Turkey* he could prove as good a divine institution for the sixth day the *Turks* keep by this Psalm, as he can do for the first, for here is no particular day named.

But tho' Mr. *Ward* cannot prove a divine institution for the first day Sabbath in the holy scripture, yet I can show him three or four humane institutions to do him a kindness, which he may like as well; the first is, the Emperor *Constantine*, who was born in the parish of *All Saints* in *Colchester* Castle, in *Essex*, as historians tell us, did enact that the first day of the week should be kept for the Sabbath, and most of all Christendom do observe the same by the law of the land since his reign, not before for three hundred and thirty years after Christ; thus man took upon him to be more spiritual than his maker, and some parts began to be infected with *origens* allegorical divinity, taken liberty to prophane the seventh day under pretence of keeping a mystical Sabbath, by ceasing from sin, while they lived in the manifest sin of slighting the Sabbath, so that the mystery of iniquity got ground by this mystical notion, making way for the rising of the presumptuous little horn to change times & laws, (*Dan.* 7.) till at last he prevailed with the Emperor by a decree to establish the first day of the week for the great holy day, and appointing a set form of Latin prayers to be used upon it. *Eusebius* in his fourth book, chap. 17, 18. of the life of *Constantine*, speaks thus of *Constantine*, that he appointed the Lord's day, as they were pleased to call it, should be consecrated to prayers. And a little further he saith, by his example, meaning *Constantine*, they learned to observe the first day. Let the christian reader observe this passage, they learned to observe it of him, and if they learned it of him, then they kept it not before. And a little after in the same chapter *Eusebius*

on, and which you suppose to be the seventh day Sabbath: But you are much mistaken, the fifteenth day of the month on which Jesus died was the passover Sabbath day, but they deferred it to the day following, and called the fifteenth day preparation day.

Quest. Why did they so?

Answer. As when a fixed fair falls on the first day of the week, the country keep it on the second day of the week.

"If the passover Sabbath fixed on this fifteenth day of the month fell on some certain days of the week, the Jews had a custom to translate it to the next day, by their rule *Badu* of which one *Eleazar* is said to be the author, who lived 350 years before Christ's birth."*

MARK this well, that this Sabbath was thus translated, a man cannot in truth deny; the reason of this politic translation was, that two Sabbath days might not immediately follow each other; because, say they, it was unlawful those two days to dress meat, or bury the dead; and it was likewise inconvenient to keep meet dressed, or the dead unburied two days. And this I affirm, that as to the day, it was no Sabbath at all, ceremonial, nor moral, but one of their own invention.

Objection. No Sabbath, but the scripture calls it a Sabbath.

Answer. So does the Scripture call the Devil *Samuel* four times in few words, and does not once tell us it was the Devil; in calling the Devil *Samuel*, God tells us what *Saul* and the witch called him, and leaves it with us to judge, whether a wicked silly witch had power to bring *Samuel* to life; so in calling that a Sabbath, God tell us what the *Jews* called it, and leaves it with us to judge, whether Jesus Christ, or the *Jews*, were likeliest

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* *Goodwin's Translation of Feasts*, Lib. 3. p. 128.

to break God's law; hence sometimes it hath no Sabbath title: As for example, *John* speaking of the day of Christ's death saith, It was *the preparation of the passover*, *John* 19. 14. It is no more but passover. *Matthew* speaking of this high Sabbath, calls it *the next day that followed the day of preparation*, *Mat.* 27. 62. Strange! a Sabbath, and a high day, and no other name, but the next day! thus God is pleased to drop words to see what notice men will take of them.

Objection. How, no Sabbath, why then is it called a high day?

Answer. THE right day was a high day, for on it *Israel* went out of *Egypt* with an high hand, *Exod.* 14. 8. And it was for a monument of their miraculous deliverance: As for example, *This day shall be unto you for a memorial*, *Chap.* 12. 14. *Remember this day in which ye came out of Egypt.* And thou shalt shew thy sons: And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, *Chap.* 13. 3. 8. 9. And many such solemn instructions to remember this day with wonder, viz. That *Pharaoh* who stood so many storms should rise up in the night, and call for *Moses* and *Aaron* and say, Go serve the Lord as ye have said. Also take your flocks and your herds as ye have said, and be gone, and bless me also, *Chap.* 12. 30, 31, 32. That six hundred thousand men, besides women and children, should be pulled out of prison from two hundred years tyranny, and all in one night; a night indeed to be much observed to the Lord upon this account, that Sabbath was an high day. *Good-Fejsiab* and some other princely persons, spent at this passover, oxen, bullocks and small cattle, thirty one thousand four hundred on this day; all the males were to appear in the temple, and to bring with them a burn-offering for their appearance, and a double peace offering, one for the solemnity, and another for the joy of the time of harvest, and they conclude it due from these words, *None*

of you shall appear before the Lord empty, *Exod.* 23. 15, 16. The time for the offering of these they accounted the first day of the festival to be most proper, and they strove to dispatch upon it, that they might return home the sooner to their harvest; but if these sacrifices were offered in any of the festivals it served the turn. This was an high day, and whether they kept the right day or the wrong, it was all one in their esteem, they pretended reason for its translation, as *Mr. Ward* does for his first day Sabbath.

MARK this well: This temporal deliverance on the fifteenth day of the month was a type of eternal deliverance by Christ's death on the same day of the year, this then should have been an high day on Christ's account, but him the carnal Jews laid low, they killed Christ on the passover Sabbath day, and kept the passover on the wrong day, *John* 18. 28. where its related, that when Christ was brought into *Pilate's* judgment hall, which was when he had eaten the passover with his disciples, as all the other Evangelists declare abundantly; the Jews durst not go into *Pilate's* hall lest they should be defiled that they might eat the passover. If you say the Jews kept the right day, you must say Jesus kept the wrong day; if you say the Jews did not translate the passover to the day after the right day, you must say Jesus did anticipate it the day before the right day, that is to say, Christ died on the fourteenth day, and killed the passover on the thirteenth day, contrary to the law; in so saying you make Jesus a transgressor, thus by justifying the Jews you condemn Christ.

BUT had Christ failed of fulfilling the whole law, God's purpose of man's salvation had fell, ergo, this is an infallible maxim, a principal matter; on the fourteenth day of the month *Nisan* the passover was killed according to all the rites of it, *Num.* 9. 3. And on the fifteenth day Christ was killed, the sixteenth and wave day

was the first day Jesus lay dead, therefore he rose not that day, nor could pentecost fall on the first day of the week, so your pentecost opinion is utterly overthrown, and that for Christ's death on the sixth day is false.

FOR the fifteenth day of the first month *Nisan*, which Christ was crucified, and died, fell that year on the fourth day of the week, *i. e. Wednesday*; at the end of which day our blessed Jesus was buried, from which time to the end of the seventh day Sabbath was three days and three nights, the term of time our Lord foretold he should lie in the grave, *Mat. 12. 40.* So that there was two days between the day of Jesus's death and the seventh day Sabbath, and one day between that high Sabbath and the seventh day Sabbath; had the Jews kept the right day, there had been two days between their high Sabbath and the seventh day Sabbath, which you say were both in a day. The reason of this translation was because it fell on the fourth day of the week, for if this Sabbath fixt on the fifteenth day fell on *Monday, Wednesday, or Friday*, the Jews custom was to translate it to the next day; that year it fell on *Wednesday*, they kept it on *Thursday* the sixteenth, or wave-day; so now you may see your wave-day and pentecost was on *Thursday*, and to prove the truth of this I will give you one scripture more in *Dan. 9. 26.* *And after threescore and two weeks shall the Messiah be cut off, but not for himself.* These are extraordinary weeks, *And he shall confirm the covenant with many for one week,* verse 27. or rather for many by being cut off, according to the covenant, *Zach. 9. 11.* and shall cause the sacrifice and oblation to cease, the sacrifice was the yearly passover, *Exod. 12. 27.* the oblation was the daily sacrifice, *Numb. 28. 3, 4.* *Dan. 9. 21.* These two, viz. the yearly type and the daily type of Christ's death, when he the substantial sacrifice was sacrificed for us, then he caused them shadows to cease, but when in the midst of the week he shall cause the sacrifice and

both expressed, *Mat. 12. 40.* the shame of this bottomless council for the beginning of the Sabbath at midnight or in the morning, I pray consider seriously with yourself, what account you can give at the great day of Judgment, if you will not hear God's voice so audible, nor see his word so visible, but will bottom your Sabbatical opinion on man's tradition, which hath no ground in God's word for it, *Therefore be ye not unwise, but understand what the will of the Lord is,* *Ephes. 5. 17.*

NONE of the Apostles say Christ rose on the first day of the week, but if he had rose on the first day, is it a sufficient reason, Mr. *Ward*, to change the day which God himself prescribed unto us, blessed and commanded? by the same argument you do plead for the day of Christ's resurrection, I may plead for the day of his birth, and for the day of his death, and for the day of his ascension, for neither of these are inferior to the day of his resurrection.

As for example: The Psalmist speaks of a day that the Lord Jehovah hath made, and saith, *I will rejoice and be glad in it.* But what day is this? Why, the day of Christ's birth, *Luke 2. 10, 11, 13, 14.* *And the angel of the Lord said unto the shepherds, fear not, for behold I bring you good tidings of great joy, which shall be to all the people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord.* *And suddenly there was with the angel a multitude of the Heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace and good will towards men.* The birth of Christ, which was the best cordial that ever the Lord's prophets proposed to the church in her most disconsolate condition in foregoing ages, as *Isa. 9. 6.* *Zach. 9. 9.* That Christ is given to the world, is the sum of all good news in the world, and affordeth such joy as surpasseth the three great worldly joys, the joy of marriage, the joy of harvest, &

the joy of victory, *Isa.* 9. 3. 5. This day therefore is the day that the Lord Jehovah has made a day of rejoicing to the Church of Christ, and we will be glad and rejoice in it; for can it be imagined that the Spirit by the prophet should signalize this day for nothing, saying, this is the day which the Lord hath made to no purpose; yes, you may say for the day of his Son's birth, but that is not all, its a day that the Lord has both made for that, and that we might rejoice and be glad in it; rejoice, that is before the Lord, while solemn divine worship is performed on it.

2dly. GOD the Father again leaves such another stamp of divine honour upon this day, as he never before did leave upon any day, where he saith, *Thou art my son, this day have I begotten thee.* Still, I say, having respect to the day of Christ's birth, for that and no other is the day here intended, this day, saith God, is the day; and now shall not Christians when they do read that God saith this day, and too with reference to a work done on it by himself, and so full of delight to him, and so full of life and Heaven to them, set also a remark upon it, saying, this was the day of God's pleasure, for that his son was born into the world? and shall it not be the day of my delight in him? this is the day in which the Son was both begotten and born into the world, *Heb.* 1. 5, 6. Shall kings and princes and great men set a remark upon the day of their birth and coronation, and expect that both subjects and servants should do them honour on that day? and shall the day in which Christ was both begotten and born into the world, be a day contemned by Christians, and his name not to be regarded on that day? I say again, shall God, as with his finger point, and that in the face of the world at this day, saying by the angel, unto you is born this day in the city of *David*, a Saviour which is Christ the Lord? and shall not Christians tear and awake from their employments to worship the

Lord on this day? If God remembers it, well may we; if God saith, and with all gladness of heart, when he bringeth in his first begotten into the world, he saith, and let all the angels of God worship him; then the morning stars they sang together, and all the Sons of God shouted for joy, this day he was declared to be the Son of God with power, this day my dear Redeemer was born into the world: Nor is that altogether to be slighted, when he bringeth his first begotten into the world, he saith, *Let all the Angels of God worship him*, to wit, at the very time and day when Christ was born into the world, *Heb.* 1. 6.

WHATEVER our expositors say of this text, to me it seems to be meant of his birth day, when God bro't his first begotten into the world, he said, *And let all the Angels of God worship him.* So then for God's bringing of his first begotten into the world, was when he was born into the world, then God brought him into the world; now, saith the text, when God brought him thus into the world, he requireth worship to be done unto him, when that very day that Christ was born into the world, and that by all the Angels of God, and if by all then ministers are not excluded, and if not ministers, then the churches, for what is said to the angel, is said to the church itself, *Rev.* 2. 1. 7, 8, 11, 12. *Chap.* 3. 1. 7, 13, 14. So then if the question be asked, when must they worship him? The answer is, when God brought him into the world, that was the day he was born into the world, should be the day of worshipping him.

HERE you may see, *Mr. Ward*, both by scripture and reason that there is more to be said for keeping that day for the Sabbath that Christ was born on, than you have for keeping the first day of the week for the Sabbath.

2dly. *Mr. Ward* argues thus, that the work of redemption is greater than the work of creation, therefore they keep the first day in commemoration of it, as they

of old did the seventh day in commemoration of the work of creation.

Answer. As touching the greatness of either, the work of creation or the work of redemption, tho' both are very great, it is not a sufficient argument to keep a Sabbath upon, its the command of God that is to be the rule of this, as of all other things; for its the command of God that we ought to be obedient to; and therefore its often exprest, If ye keep my commandments, if ye do and observe, saith the Lord, what I have commanded you. And therefore do the prophets use this word so often, *Thus saith the Lord*; which you cannot do for your first day Sabbath, nor for infants sprinkling without telling of a lye.

3. THE day of Christ's death was the day or time wherein the height of his love to mankind was eminently shown, in bearing our sins and misery in his own body on the tree; so that if any day ought to be regarded above others, on the account of what Christ hath done for us, surely that wherein the highest strains of his love to mankind was manifest, must be the day. If the work of redemption may be properly said to be finished on any particular day, surely we may conclude Christ is the fittest judge and determiner in this matter, and he tells us, *John 19. 30.* just upon his giving up the ghost, *It was then finished.* That is, the toil, labour, burthen and misery of it; wherefore the Apostle *Paul*, who best knew wherein, or on what account to glory, he eminently glories in the passion, not in the resurrection of his Saviour, *Gal. 6. 14.* And he seems, as it were, to promote and appoint a festival in commemoration thereof, *1 Cor. 5. 7.* Christ our passover is sacrificed for us, therefore let us keep the feast, or holy day, as in the margin. From all which it is evident, both by scripture and reason, that if any day of the week or year hath gained observation on the account of Christ's undertaking for mankind, its

the day of our Saviour's death and passion, and not the day of his resurrection. I write not this because I suppose any sanction of this day above others, for nothing less than a divine institution will bear any weight with me; but to shew the absurdity, and the unreasonableness of those, who acting only by humane dictates, pretend to give that honour to Christ which he never required, nor will never accept at their hands.

4. *Mr. Ward* conceits that Christ rising out of the grave, and coming to his disciples on the first day of the week, is much to the purpose, if not sufficient to prove his supposed Sabbath by.

Answer. BUT you should look further, sir, when Christ rising out of the grave, for that was not his highest exaltation, but when he ascended to the right hand of God, *Acts 2. 33.* when all power was given to Christ in heaven and on earth, *Mat. 28. 18.* Then was he highly exalted, and had a name above every name, that at the name of Jesus every knee shall bow, *Phil 2. 9.* Hence *Peter* saith to the Jews, when he treateth of Christ before them, and particularly of Christ's exaltation, *This is the stone which was set at naught of your builders, the same is made the head of the corner.* He was set at naught by them the whole course of his ministry unto his death, and was made the head of the corner by God that day, *1 Pet. 2. 7.* When ascended up on high, he led captivity captive, and gave gifts unto men, *Eph. 4. 8.* Then if Christ being made the head of the corner, may give authority for that day of the week to be kept for the Sabbath. It will more properly become the day of his ascension, for after he was risen, Christ said to *Mary*, *Touch me not, for I am not yet ascended to my Father,* *John 20. 17.* And we find *Acts 1. 3.* he was seen of his disciples forty days, before we read of his ascension day; and our nation doth observe Christ's ascension forty days

after *Easter*, though but once in the year; and yet that seems best to agree with his being made the head of the corner, when God had not only raised him from the dead, but also set him at his own right hand in heavenly places, far above all principalities and power, & might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, *Eph. 1. 21, 22.* Now indeed is Christ, who was refused, made the head of the corner; and if we understand the text, to require a Sabbath every week on the day that Christ was exalted, then we must keep it not on the first day of the week, but on the fifth day of the week, for that is the day yearly observed for ascension day, called *Holy Thursday*.

Now take these texts under consideration in what sense you will of all these, *Mr. Ward*: I think it will be much more rational than on an uncertain conjecture that Christ rose on the first day of the week, to conclude we are required to forsake the Lord's blessed and sanctified Sabbath, and to keep the first day of the week for the Sabbath, whereof we have no command nor example; for the Lord hath no where in his word repealed the fourth commandment, or altered the seventh day, or any way blotted out of his law, by which law we are to be judged, that *Mr. Ward* can shew, or we can find, how can we presume to alter it; or if the Lord had any where in his word transferred power to any man or men, to invent a new way for honouring Christ, and to set a-part a new day to commemorate his resurrection, this were something? But where is there any such power recorded in the Scriptures, to be given to any man or men whatsoever? And as there is no such new command given by the Lord to keep the first day of the week for the Sabbath, and no such authority given by him to any person whatsoever to alter the seventh day, who then shall set bounds to such, as once undertake of their own

heads, without any commission from God, to vary from and add to his commands, however specious and plausible the pretences be. Can any think its for the honour of Christ or his resurrection, that Men of their own minds should take the liberty and boldness to add to, or alter any of God's commands?

AND why may not one as well maintain the day that Christ was born on for the Sabbath weekly, in memory of his birth, and of the day he died on, in memory of his passion, and the day he ascended up to Heaven on, in memory of his exaltation? For there is more to be said for any of these three days to be kept for the Sabbath every week by the Scripture, than there is to be said for the first day to be kept for the Sabbath. All which conceits, and many other such like, as do pretend to be for the honour of Christ, as when any person whatsoever shall with pretended good intention assume an authority of their own heads, to add to the word of God, or any way to alter it in a title, in comes therewith the whole *Romish* kalender of saints days, and all their mas and mockery, which have specious pretences, as you have, sir, for your first day Sabbath.

AND if the churches corrupted, or the purest churches be once admitted to have such a power, for if the church, or any part thereof, may invent and alter one day of the week, and thereby conclude to observe such alterations, I know no bolts or locks strong enough for such a door, to keep it from letting in upon the churches of Christ, whatsoever pleaseth those in power in any part of the world, whether it do concern God's immediate solemn worship, or matters of doctrine or conversation; for if such gaps be laid open, and by the like reason lay as great burthens upon the Christian churches, as were upon the Jews of old, or as are now upon the Romanish;—such as are utterly inconsistent with all instituted worship, and all true Christians liberty, wherein Christ by his

word hath made his churches free, in which liberty we are to stand fast, *Gal. 5. 1.* Which liberty consists in a freedom, not only from the ceremonial law of old, contained in ordinances, which are laid aside by Christ, which liberty is purchased by him, but also in a liberty not to be entangled with a new yoke of men's devices and inventions; God hath left laws enough for the well governing of his church, to which laws of his, if we yield entire subjection, we have certainly no need further to trouble ourselves; & whilst no man have yet from Scripture shewn us any institution for the first day, nor alteration of the seventh after one thousand seven hundred twenty one years, I do not now expect it of *Mr. Ward*, for places have been already searched by many writers, and being not yet found, I think we may conclude, that it never will be found. Therefore I wonder that *Mr. Ward* should pretend to a divine institution, appointed by God in the Scripture for the first day of the week to be the Sabbath, when there is no such thing to be found, but in the *Presbyterian's Catechism*.

THAT this sacred rest of the seventh day Sabbath is not changed, as *Mr. Ward* supposes by Divine authority, from the seventh and last day of the week, to the first day—or that the Scripture doth any where require the observation of any other day for the weekly Sabbath, but the seventh day only; that this is so, is sufficiently evidenced by what hath been said already; for if the seventh day Sabbath be of universal and perpetual concernment to all Mankind, the first day Sabbath must be a meer vanity, unless any can show that God hath appointed two Sabbaths every week to be observed, a thing, which as yet, never any pretended to. *Mr. Ward* has in his exposition of the twentieth Chapter of *Exodus* forsaken the Sabbath that God commanded, and the authority of the prophets, as have been plainly shewed before, and seeking for a new Sabbath from *Acts 20. 7.* and upon the

first day of the week when the disciples came together to break bread, *Paul* preached unto them, ready to depart on the morrow, and continued his speech until midnight.

Answer. HERE is no help for you, sir, in this text, for how unlikely it is that *Paul* should keep a new Sabbath, seeing he made such haste to be at pentecost; if he had set up a new Sabbath, and abolished the old, there had been no room for him at the feast of pentecost; and if the Jews that did believe were so disturbed, because they were informed that he taught against circumcision and the customs, what would they have done if he had broke the Sabbath, and taught others to do the same? If he had set up another Sabbath in the room of it? For any man to imagine this, is to do violence to his own reason. Neither is there the least thing in the text, or context, or verses following that doth in the least imitate any such thing as a new day of worship. And a hard piece of work it would have been for the apostle *Paul* to have got a new Sabbath into the world, seeing the old Sabbath was kept by Jews and Gentiles in every city, & the light and practice of it was in all nations. For if there is such a blustering and wrangling amongst professors now, because some are restoring again the way of the Sabbath that God commanded, what a stir would there have been if the Apostle had gone about to change the Sabbath? It would have been the ready way to have made confusion, and to put a stop unto the publication of the Gospel.

2. We should follow *Paul* as he followed Christ; for it was undeniably Christ's custom to keep the seventh day Sabbath, so it was *Paul's* manner to observe the same day; Christ as his custom was went into the synagogues on the Sabbath day, *Luke 4. 16.* and *Paul* as his manner was, did the same thing, *Acts 17. 2.* Christ preached and *Paul* preached, and where lies the difference between Christ's observation of the seventh day Sabbath,

and *Paul's* observation of the seventh day Sabbath? *Mr. Ward* makes it a great argument for the observation of the first day for the Sabbath, because *Paul* preached once on that day; and he may make as good an argument for the observation of the fifth day of the week to be the Sabbath, because he, and the *Quakers* have their meetings on that day.

BUT it is as clearly declared in *Acts* 18. that *Paul* preached every seventh day, only the translators have not dealt so clearly, for in *Acts* 20. 7. they tell us that *Paul* preached on the first day, but in *Acts* 18. 4. they say *Paul* reasoned every Sabbath day, and yet the *Greek* word is the very same in both places, as the learned say.

NEITHER was this *Paul's* practice only, but the constant custom of all the disciples that ever accompanied him, we find them in *Acts* 13. 14, 15, 16, solemnly observing the seventh day for the Sabbath. Thus we may follow *Paul* and his companions from place to place and constantly find them observing the seventh day for the Sabbath; and tho' he solemnly professed he had not shunned to declare the whole council of God, yet this great slighter of ceremonies never gives the least hint of a change of the Sabbath, which undoubtedly he would have done, had it been any way altered; nay, he strictly requires all believers to follow his example, as he followed Christ, and certainly in the observation of the Sabbath he followed Christ.

MR. Ward conceits, that *Paul* only took the opportunity to preach to the people on the Sabbath.

Answer. HE may as well lay this crime to Christ, that he did but take such opportunities, and not in conscience of the Sabbath. So it is proved, that Christ's custom herein is the very same with *Paul's*. Such as say that *Paul* only observed the Sabbath among the Jews, and not among the Gentiles, may be better informed if they read *Acts* 13. 42. Chap. 18. 4. where it is evident,

that when the Jews were gone out of the synagogue, the Gentiles besought *Paul* that these words might be preached to them the next Sabbath; here the apostle had the fairest opportunity that possibly could be desired, in the Jews absence to instruct the Gentiles in a first day Sabbath, if ever such a change had been intended, for why should public preaching be deferred till the next seventh day Sabbath, especially to the Gentiles, if the first day had been a Sabbath?

2. HOWEVER this is manifest, that the next Sabbath day *Paul* did preach, *Acts* 13. 44. and either it was in answer to the request made, or else if the Gentiles desired him to preach to them on some working day, and yet the apostle *Paul* deferred it to the known Sabbath day — this will much more abundantly testify his special respect to the seventh day Sabbath, and this was sixty years after Christ, as Historians tell us, and yet no account of a first day Sabbath; so that beyond all contradiction, the apostle *Paul* and the Christians with him did constantly observe the seventh day for the Sabbath, as Christ himself did; and we should be followers of *Paul* as he was of Christ: We must either press after our pattern, or resolve to rest in disobedience to so great a commandment. — Methinks ingenious saints should ever read Christ's confirmation of the seventh day Sabbath in the apostle's practice, for undoubtedly such was *Paul's* constant custom, was such as his commission.

IT was not only in the Lord's supper that *Paul* delivered to the church by precept, or precedent, which he received of the Lord, but his constancy was equal in observing the Lord's Sabbath, as the Lord's supper, and in requiring the same church in the same chapter, to follow him as he followed Christ, *1 Cor.* 11. 1, 2.

AND seeing it is manifest that *Paul* and the saints with him, did constantly observe the known seventh day Sabbath, both amongst Jews and Gentiles, and so God gives

its no other reason of *Paul's* custom, but that we should be followers of that blessed apostle, even as he also was of Christ in all things.

You should not coin or invent arguments contrary to the scripture, of the apostles constant observation of the first day for the Sabbath, to justify your own profaneness, but bethink yourself what you shall answer at the great day of Judgment, when it shall be set fairly before you, that as it was Christ's custom to observe the Sabbath, even so it was *Paul's* custom, with the other apostles, to keep the seventh day for the Sabbath; and you should follow them as they followed Christ in this divine duty, which is so plain a command, unrepealed or altered. Ask your conscience if you can't judge this a sufficient answer for your weekly pollution of the seventh day Sabbath, that you had't thought *Paul* had only practiced it to please the Jews, when it plainly appears that he did it purposely for a pattern to the Gentiles; and that you may't be utterly silent and left forever without excuse, take notice, if your spirit be not too much prejudiced, and thy heart hardened against the truth. That one of the fairest patterns of the apostle's for Sabbath keeping was set before these very Gentiles, *Corinthians*, whom he so strictly enjoins to follow him as he followed Christ; for in this famous city it was that this blessed man abode, and preached in the synagogue every Sabbath day, and persuaded the Jews and the Greeks, *Acts* 18. 3, 4. I think any man may reasonably suppose, that *Paul* who kept every Sabbath, as before, had kept the Sabbath, *Acts* 20. 7. And that when the seventh day was over, *Paul* and the disciples met that evening, that is, the evening of the first day, being ready to depart on the morning; which evening his readiness to depart on the morrow, seems to imply that he went away on the first day morning. For it seems to me to be the evening after the seventh day, which evening was the beginning of every other day of the

week, *Gen.* 1. 5, 8, 13, 19, 23, 31. And that it was in the evening after the Sabbath that *Paul* preached, I think probable from his being ready to depart on the morrow, that is, on *Sunday* morning, and from his speaking till midnight, and till break of day, Verse 7. 11.— And *Paul's* manner was to preach every Sabbath in the synagogue, *Acts* 13. 14, 42. *Acts* 16. 30. *Acts* 18. 4. And *Paul's* preaching in the synagogue did comprehend his conscientious observing the whole seventh day for the Sabbath, than instead of a precedent for the first day, as Mr. *Ward* would make it. Putting all those places in the *Acts* together, it seems a precedent for keeping the seventh day Sabbath. And the breaking bread, & *Paul's* preaching to the disciples that evening till midnight to be both after the Sabbath kept and ended: and his travelling the next morning, *Acts* 20. 11. as it seems the morning of the first day after the Sabbath was over, makes it that he did not keep the first day for the Sabbath, but travelled upon it. So supposing as before, that breaking of bread imports the Lord's Supper, which the disciples came together for upon the first day of the week, that might very well succeed *Paul's* and their keeping the Sabbath before, upon the evening of which first day the converted might come together to receive the Lord's Supper together, when they were distinguished from the rest of the assembly, as is usual to this day, to whom *Paul* preached Christ upon the Sabbath day before, and departed the first day morning.

2. It is but once that *Paul* with the disciples came together upon the first day of the week to break bread, and if we should admit that breaking of bread was giving and receiving the Lord's Supper, I say it was but once, but one instance, which was never yet understood to make a new law, or repeal an old one; and it would be very dangerous for Mr. *Ward* to affirm that once re-

ceiving the Lord's Supper by the Apostles and those disciples who were at *Treas*, and that upon a special occasion, should have the force of a law to repeal and alter one of God's ten commandments, to all the world, in all after ages. This once was upon occasion of *Paul's* being ready to depart on the morrow, *i. e.* on the day you call *Sunday*.

AND not one word of instituting and appointing the first day of the week for the Sabbath, or repealing the seventh day.

I FURTHER answer, that it is likely that *Paul* abiding seven days at *Treas*, which some think was *Trey*, or the country there about, *Acts* 20. 6, kept as his manner was, *Acts* 17. 2, 18, 4, the Sabbath there as his custom was, and in the evening when the first day began, as every other day of the week did begin in the evening, *Gen.* 1. 5, 8, 13, 19, 23, 31. The disciples came together to break bread, and that it was, I think, I have the opinion of a whole Synod, *Lucius Ecclesiastical History, u Cent.* 313. *d* and 315. *a b c d e Basilea* 1624. *Synodus toletana*. Which breaking of bread might be to receive the Lord's Supper together, or it might be only for common eating or supping together, for neither is positively or particularly expressed, and it may be it was common eating, because in *Acts* 27. 35. the same words is used for *Paul's* breaking bread which was common eating, in the ship with the soldiers and seamen who were Heathen, whatever the other prisoners with *Paul* were, which the series of the History there shews was common eating, and I take to be so understood by expositors, and in this very chapter, *Acts* 20. 11. when *Paul* had broken bread and eaten he departed, which may be the same breaking bread mentioned *verse* 7. and the same word for breaking bread is used, *Mat.* 14. 19. where Christ fed a multitude with five loaves and two fishes; which was before the institution of the Lord's Supper;

and the same word is used also, *Mat.* 15. 36. And another miraculous feeding of a multitude, *Mark* 8. 6, 19. which could not be the Supper, being before the institution thereof, so that comparing *Acts* 20. 7. with *Acts* 20. 11. and *Acts* 27. 35. and *Mat.* 15. 36. and *Mark* 8. 6, 19; it seems it might be common eating; but suppose it were the Lord's Supper, it is likely *Paul* having kept the Sabbath with them as his manner was, and intended to be gone the next morning, they might meet together at evening to have the Lord's Supper, and after supper *Paul* preached to them; and talked long, till break of day, and then departed, which seems to be the first day morning.

BUT the coming together of the disciples, *verse* 7. might be as friends commonly do when a minister, or any other special acquaintance intends to take a journey in the morning, to sup with them over night, I see no substantial reason to the contrary; for this sermon at *Treas* was only occasional, for the disciples hearing of *Paul's* departure from them, and that they should see his face no more, *verse* 25. could do no less than give him a visit over night, and sup with him; and he could do no less than give them a sermon, his farewell sermon; for this sermon being occasional, cannot bind us but on the like occasion, if so much.

2. THIS sermon was extraordinary, that meeting being on occasion of *Paul's* departure from them, never to see their faces more, *Acts* 20. 38. And it was extraordinary that *Paul's* sermon was reported of to shew a miracle wrought by *Paul* on *Eutychus*. Now if you will follow an extraordinary thing, and preach from candle light until midnight, if you take *Paul's* sermon until midnight as an example, binding you to do the like, then you, sir, and other ministers must preach every first day from candle light until midnight, for so did *Paul*, there being many lights in an upper chamber; but if you will

say to preach till midnight is extraordinary: *Answer*, so was this sermon, for we read, not that *Paul* did preach at *Troas* above this one single time, never before or after.

3. OUR question is of the Sabbath day, not of the night time; now instead of a text which speaks of the day, *Mr. Ward* alleges this text which speaks of the night, they therefore that allege this text, *Acts 20. 7.* for the day, are benighted, and are wofully in the darkness of the night.

4. BUT suppose the text had spoke of the day, yet it will not prove the first day to be the Sabbath, to be constantly and weekly kept; for this sermon of *Paul's* cannot raise the day any higher than a common lecture day, for on our lecture days we have a sermon also, and yet they are working days.

5. CAN you prove that *Paul* preached this sermon in obedience to the fourth commandment, that calls for the seventh day? But this is the first day the seventh day is at the end of the week, but this is at the beginning of the week; you are as far wide as the end of a thing is from the beginning of it: True it is you would sail steal away the fourth commandment from the seventh day, to cloath your naked first day, because you have no command for it.

AND who would have thought that *Mr. Ward* should be so hard to please, that the twentieth chapter of *Exodus*, and the whole body of the scripture that pleads for the seventh day Sabbath will not satisfy him; should now take up fully satisfied with nothing, that he should refuse the authority of God's word for the seventh day Sabbath, and feed on his own presumptuous conceit about a new day of worship, concluding that this example hath the force of a command in it, and if so, whether will this man's principle carry him, if he were at *Rome* but to all the ceremonies of their church? But such as follow examples without a command, do make themselves exam-

ples for others to be warned by. And, besides, if we should take a first day upon a supposed meeting, hereupon it would endanger us with the ceremonies of the law of *Moses*, for by a far greater colour of reason men might plead for circumcision, the feast of pentecost, unleavened bread, and many more ceremonies from the example of *Paul* and others in the primitive time; so that this principle that this goes by example, carries us into all the ceremonies of the law, for such examples may be pleaded with more truth and colour than *Mr. Ward* can plead for the observation of the first day of the week to be the Sabbath; and altho' he endangers himself and others by pleading examples as strongly as a law, yet that which makes his folly the more ridiculous, he cannot produce one command or example for the observation of the first day of the week to be the Sabbath. *Mr. Ward* must needs bring a high charge against the Apostle *Paul*, for calling God to record that he had not shuned to declare all the council of God, and yet never opened his mouth about the change of the seventh day Sabbath. It is strange that once mentioning of *Paul's* preaching on the first day at evening should be so much stood upon, when his constant custom of preaching and praying upon the seventh day Sabbath, both among *Jews* and *Gentiles*, is not only slighted, but opposed, as no prove of the Sabbath. O! how indulgent are poor creatures to brats of their own breeding.

Acts 11. 27, 28, 29. And in those days came Prophets from Jerusalem unto Antioch; and there stood up one of them named Agabus, and signified by the spirit, that there should be great famine throughout all the world, which came to pass in the days of Claudius Cæsar: Then the disciples, every man according to his ability purposed to send relief unto the brethren which dwell in Judea, which also they did, and sent it to the Elders by the hands of Barnabas and Saul.

1 Cor. 16. 1, 2, 3. Now concerning this collection for the saints, as I have given order to the churches of Galatia, saith Paul, so do ye upon the first day of the week. Let every one of you lay by himself in store, as God hath prospered him, that there may be no gathering when I come; and whatsoever you shall approve by your letters, them will I send to bring you liberality unto Jerusalem.

Now what likeness there is between those two places, Acts 20. Cor. 16. I can see very little difference, & that this yields nothing at all for Mr. Ward's purpose, any man who will read it twice may easily discern that there is not one word of any Sabbath, or rest weekly, or of any preaching or any such thing not one such word, either at Corinth or Galatia, but the quite contrary, that is an order that they should every one of them lay by in store for the poor saints at Jerusalem, before the famine come, which was 2 or 3 years after; for Paul said, Achaia was ready a year ago, 2 Cor. 9. 1, 2. And others were forward a year ago, 2 Cor. 8. 10. But here is not one word in this order of the apostle to keep holy the first day, nothing of that day as a Sabbath, no praying, or preaching, or of any worship, or resting here, but only an order for every one of the Christians to lay by himself in store, as some translators read it, as God had prospered him, which seems also when they were at home, which does include the casting their accounts that day, and to tell their money they have got, and to reckon how much their stock is increased, and what can be reasonably spared from their necessary expences, that there might be no gathering when Paul came. And this I think any who reads the text without great prejudice, may easily see and know. So that for Mr. Ward to say he thinks it plain there, that the first day was weekly observed at Corinth and Galatia, without any word for it, seems to be all from a strong and willing fancy, and very blamable, as highly imposing on his hearers.

2. Now if the first day of the week had been the Sabbath, surely the apostle knowing the proneness of our nature to mind earthly things, from which he reuseth saints, would not have put upon them the consideration of their outward estates, but would have bid them set their affections on things above, and not on things on earth, Col. 3. 2.

1. WHERE read you in scripture that collection for the poor was an ordinance appointed or commanded on the Sabbath day? May it not be done on any day of the week? How then gather you from it that the day where-in it was done to be a Sabbath day?

2. THE direction Paul gives for this collection, shews evidently he intends no Sabbath day's work, for there is not the least hint of any assembly, tho' custom hath prevailed so far with most I have met with, that they frequently urge the text thus:—Upon the first day of the week when ye come together. And tho' there is no such words as coming together; let every one of you lay by himself in store as God hath prospered him.

3. HE doth not enjoin them to a church meeting, nor to lay it before the deacons, as doubtless he would, had there been a church meeting that day. Let every one of you lay by himself in store, that is, at his own house in the poor's box, which every tender hearted Christian should have always, with some stock by him for charitable uses, Tim. 6. 17, 18. Titus 3. 14.

4. THE apostle exhorts every man to take off his own estate that he may give hereafter, doth notably overthrow the conceit of a first day Sabbath, for he orders every man to lay something by himself in store, as God has prospered him; that is, according as his yearly revenues increase, or his weekly trade prove more or less gainful.

1. I DENY that there was any collection, meeting, or sermon that day; now if there was no collection made, then there was no meeting or sermon, for these two

are supposed to be by reason that there was a collection for the poor made, but there was no collection made, for *Paul* did only speak of, or concerning a collection, *verse* 1. and did but prepare them for a collection to be afterwards made, for the text saith, Let every one lay a part by himself. Now it is nothing for a man to lay up money by himself, and another to give money for himself to collectors, as it is in a collection; and so you may see here was no collection made on this first day of the week, but the collection was to be made afterwards, at what time *Paul* should send the brethren to gather it, *Cor.* 9. 1. 3. 5.

2. BUT suppose there once was a collection on this first day, yet it was no constant weekly collection, for *Paul* saith, There should be no gathering when he came among them, as it is in the text, and therefore this collection, and the meeting, and sermon built thereon was no weekly thing, and therefore no Sabbath, for this collection must cease when *Paul* came to this church at *Corinth*, how then could it be weekly?

3. IF there was a collection for the poor, yet it was no ordinary, but extraordinary thing, for it was not their own poor in the church of *Corinth*, but the poor of a foreign church, the poor at *Jerusalem*, 1 *Cor.* 16. 3. Like as once in *England*, we had a collection for the poor distressed *Palatines*, that lay at *Black Heath* in our glorious Queen *Anne's* reign; but this was but once, it was no weekly thing, as collections are for our poor; now extraordinary things binds not us to ordinary practice.

4. SUPPOSING, but not granting, that there was a collection, a meeting, and a sermon, yet these will not raise this first day higher than a common lecture day: But here it is evident how sadly they are put to it, that will say something for their first day Sabbath, and yet can say no better. For altho' *Mr. Ward* would make some show of scripture, yet all amount to a bare endeavour, to

draw some support from an unwarrantable Sabbath, from any text that doth but mention the first day of the week.

Question. WHY should *Paul* have this done on the first day of the week?

Answer. IT hath been clearly shewed that *Paul's* constant practice was to preach on the seventh day Sabbath, & that it was the example he set before this church, of *Corinth* in particular, they being the fruit of his Sabbath exercise, who were enjoined to follow him as he followed Christ; so that if we can believe they walked in *Paul's* constant practice in keeping the true Sabbath; we may easily judge that *Paul's* epistle was read in the churches at their solemn assembly on the Sabbath day; and we may not doubt but the teachers would stir up the people to liberality, upon the apostle's order; and the rather seeing he closed his epistle with it, that it might sit close and warm upon their hearts; and forasmuch as they were not like to be so well stored at present upon the Sabbath, he would have it to be their first work the very next day, whilst the sweet sense of the epistle, and the heavenly relish of gospel sermons, and other ordinances which they enjoyed the day before, were yet fresh and pleasant upon their spirits, and before they launched into the world's weekly employments, which puts too great a damp upon our best purposes; *Paul* would especially make choice of the first day of the week, and have them make it their first business, next to the consideration of their abilities how God hath prospered them in worldly goods, to present unto God in secret by themselves the first fruits of their increase, for the refreshing of the poor saints, and as an earnest of their duties towards God, unto whom they owed all. Thus with very good reason did the apostle make choice of the first day for this duty; but to assert the first day for the Sabbath, because that *Paul* ordered every man by himself to lay up something for the poor saints, there being not the least

mention of a church meeting that day, and yet, I say, to assert that day for a Sabbath, is altogether irrational, and utterly unscriptural.

MR. Ward concludes from *Mark* 2. 28. because Christ is called the Lord of the Sabbath, therefore he might change it. But, 1st. the question still remains, did Christ change it? If he did, let it be shewed, if not, let it not be affirmed. But, 2dly, I do humbly conceive that a man may be Lord of what he may not change; God hath made man lord of his wife, *Gen.* 3. 16. *1 Cor.* 14. 34. *1 Pet.* 3. 5, 6. nay, Christ of his chosen people, but they may not change them. May the man change his wife, or do with her what he please? Nay, methinks rather we may argue from Christ's being Lord of the Sabbath, his engagement to keep and take care of it, and to maintain it, as he doth his people, and the husband his wife, *Eph.* 5. 22 to 29. And so he seems to do, when he is so careful, that his disciples who were to be put to flight, should not fly neither in the winter, because that is tedious to their bodies, nor on the Sabbath day, *Matth.* 24. 20. And no less was the care of this tender shepherd to the souls of his saints, whom he bears in his bosom, as also to the sanction of the Sabbath; and therefore adds this to their forty years prayers, that they might not be put to flight on the Sabbath day, to the dishonour of God, and trouble of their spirits, in prophaning the Sabbath for the preservation of their bodies, which was designed for the good of their souls, in hearing prayers, and praises amongst the precious societies of gospel saints. It cannot easily be imagined that Christ should be so careful in securing the Sabbath had it been ceremonial, at such time as all the ceremonies were abolished by the apostolical proclamation, *Col.* 16. 17. And yet it is imagined by Mr. Ward, that the disciples were only warned of fleeing on the Sabbath by way of prevention of the Jews persecution.

AND can it be conceived rationally that *Vespasian's* armies, and *Titus's* engines should strike no more terror, than that the Jews instead of securing themselves, should trifle away their time in persecuting the Christians, had their flight been on the Sabbath.

AND as our Redeemer thus generally and particularly owned this Sabbath by his holy word, so he gloriously crowned it above all other days by his mighty works, viz. such miracles as never man wrought, *Mat.* 11. 20. If then those cities were most honoured and engaged where his mighty works were done, upon the same account is that day to be most highly esteemed, which Christ crowned with his greatest wonders; God forbid that gospel saints should side with envious Saduces, in reproaching our Saviour for putting forth his glory on that blessed day, but rather with heightened affections let that Sabbath be religiously observed, whereon such divine virtue was shewed; neither doth our Saviour cease to honour the Sabbath, but having owned it by his words, and crowned it with his works, and his constant care both in life and death, was to leave a lively precedent for his people to walk by.

2. FOR to say that Christ Jesus did change the Sabbath, or make it void, and nor be able to prove it, is to bear false witness against Christ himself, who is faithful in all his house, even as *Moses* is said to be faithful in his house, *Heb.* 3. 2, 5, 6. Now we know that *Moses* hath most expressly set down from time to time the very solemn season wherein his house should assemble and worship God; but of the Sabbath being changed, Christ never spoke one word to his house; nay, on the contrary he declares that as long as heaven and earth last, his disciples must not break one jot or tittle of those lively oracles, that *Israel* received from *Sinai* to give unto us, *Acts* 7. 38. Yea, in particular, Christ owned the seventh day Sabbath as his, and left it under his hand, and seal-

week, which he mentioned not. When we keep Christmas day, tho' it fell on the fifth, or sixth day of the week, we celebrate that day as Christmas day, not as the fifth or sixth day, so the Holy Ghost naming pentecost day, had respect to it as pentecost day, not as the first day of the week; therefore if *Peter's* sermon did sanctify the day as a Sabbath, then was an abolished feast day made a Sabbath, which is grosse Judaism: Now shall this day be your christian Sabbath?

2. THIS day cannot stand by the fourth commandment, for the fourth commandment requires a weekly day, but pentecost was a yearly day.

3. The fourth commandment requires the seventh day, but pentecost is the fiftieth day, wherefore it is not the right Sabbath.

4. CHRIST did not command *Peter* to preach on pentecost day, and therefore it had no precept, and was but as example; now examples without a command binds us not, but if I should grant this example binds us, yet it binds us not to a weekly day, but at most to a yearly day.

5. THE sermon of *Peter* was not to keep a Sabbath, but merely occasional; and therefore it binds us not, but on like extraordinary occasions, and then too as much unto any day of the week as to the first day, if there happen the like occasion upon any other day. On this day of pentecost the Apostles were miraculously filled with the gift of the Holy Ghost, and speak with strange tongues, inasmuch as some men were amazed, and astonished at it, but others mocked at it, and slandered the Apostles, saying, they were drunken or full of new wine. Now here was a very great occasion for *Peter* to preach his sermon, partly to inform and instruct those that doubted, and were astonished; and partly to confute those that mocked at the Apostles, as if they had been drunken; so here was occasion great enough for *Peter* to

preach his sermon on this pentecost day, tho' he had no respect unto the day as a Sabbath day. To conclude, was this meeting in obedience to the fourth commandment as is claimed?

MR. *Ward* says we have the examples of the Apostles, who preached on the first day of the week, & broke bread, or received the Lord's Supper, on the first day, and made collection for the poor on that day.

Answer. THAT examples without a command signify nothing, the good old rule is, that we live not by examples, but by precept, and by examples which come under some command or other. Examples without a precept bind not; for the example of *Paul's* preaching until midnight, *Acts* 20. 7. binds not us to do the like; *Christ* preached on a mountain, *Mat.* 5. 1. And they that had lands or houses sold them for the poor, *Acts* 4. 34. But these examples binds not, and the apostles received the Lord's Supper with *Christ* on the fourth day night, this binds not us to; and see *2 Sam.* 12. 16. *Ezra* 9. 3. The like I may say of the examples of the Apostles alledged for the first day, they bind us not to do like, because they are naked examples without any precept, for there is no command for the first day of the week to be the Sabbath in the scriptures, tho' Mr. *Ward* pretends to a divine institution for it; the text is, *Rom* 14. 5. *One man esteemeth one day above another, another esteemeth every day alike.* From hence Mr. *Ward* concludes, that the Sabbath is laid common with other days, because this was some day of great esteem that the Apostle speaks of.

Answer. As it is said one man esteemeth one day above another, so it is said another man esteemeth every day alike; and then it will follow by your way of reasoning, that every day was of great esteem, and a like great esteem, and those that esteemed every day alike were the greatest observers of days; for there is the same

word *esteem* to one as to the other, and if every day be alike, what will become of your first day, which you say hath the force of a command for it.

2. PAUL might speak here not of the seventh day, but of the first day, for neither of the two days are express in the text, and I have as much liberty to suppose the one, as you have sir, to suppose the other, there being no command in all the New Testament for the first day of the week to be the Sabbath; therefore it is but an indifferent thing, and may be ranked among things indifferent in this chapter. As if Paul had said, This man esteemeth the first day above another day, and another man esteemeth every day alike; if you will take the word *every day* in the largest sense, then it includes the first day, for the six working days are called every day in the scripture, in distinction from the seventh day, *Exod. 16. 4.* then the first day is no Christian Sabbath, for every day is alike of the six working days.

3. FOR by days, here are not meant any days wrote on tables of stone, this cannot be proved, and then what have you to do with them, sir, we speak for no day, but the Sabbath day wrote on tables of stone, *Exod. 20. 4.* If you will understand this text of the Jewish days once commanded, then the text may be understood of ceremonial days, which were never wrote in tables of stone; and it is most likely to be, for in this chapter Paul speaks of meats also, which never were wrote on tables of stone; but if you include the moral weekly Sabbath in the text, then you make the fourth commandment to stand for a cypher in the Bible, and like these wicked priests, you are partial in the law of God, *Mala. 2. 8.* therefore you shall be least in the kingdom of Heaven, *Mat. 5. 19.* for teaching men to break the ten commandments of God.

5. BY days here we need not understand Sabbath days, but fasting days, some esteeming one day above another to fast in, for the Jews had certain days to fast

in, not commanded; the Pharisees fasted twice in the week, *Luke 18. 12.* the disciples of John fasted often, *Mat. 9. 14.* the Jews had voluntary fasts in the fifth month, and in the seventh month, *Zach. 7. 5.* Chap. 8. 19. St. Paul therefore might speak of the fasting days for ought you know, which some esteemed and others regarded not.

6. BY days here may be understood such days as the Gentiles and Romans used, when they were idolaters, as thinking, some of them, that it was good to fast and to worship God on these days, in which they were wont to serve their idols; some of them esteeming one of those days above another common day to serve God in. In Paul's time some Christians did eat meat offered in sacrifice to idols, *1 Cor. 8. 1, 7.* Chap. 10. 25, 28. as they were wont to do when they were idolaters; and of such meats it is like enough Paul speaks in *Rom. 14.* Now as they used idolaters meats, so it is like enough they used idolatrous days some of them, one man esteeming them, another not regarding them; and of these days Paul might speak of *Rom. 14. 5.* For of such days he speaks to the believing Galatians, as you may see in the text.

OBJECTION of Mr. Ward's that he makes against the Sabbath day, in *Gal. 4. 10, 11.* *Ye observe days, and months, and times, and years, I am in fear of you, lest I have bestowed on you labour in vain.* Here, says Mr. Ward, all Jewish days and times are spoken against.

Answer. I GRANT that all Jewish days not wrote on tables of stone may be here spoken against, if you will understand the text of Jewish days; but this text speaks not of the seventh day Sabbath wrote on tables of stone; we find not these days, months, times and years to be wrote in tables of stone, as in *Exod. 31. 18.* And yet

by these days here you judge, that the Apostle intends the weekly Sabbath.

ANSWER, there is just seven days in all, and the seventh day is the Sabbath of God, and yet this must be the day, rather than any other of the six days, that the Apostle's words must be turned against, as if it had been Paul's business to speak against the Sabbath, which was wrote with the finger of God in the table of stone; yea, against that law that Paul himself was convinced of sin by, *Rom. 7.* And also he prays against the error of those that went about to make it void, himself likewise kept the seventh day for the Sabbath, as hath been abundantly shewed; and those *Galatians* received their rules and directions from those that are Sabbath keepers, even the church at Jerusalem, and the Apostles and Elders, *Acts 16. 4, 5, 13.* So that at most it is but your unreasonable presumption to conclude, that Paul did speak one word against the seventh day being the Sabbath, for it is not mentioned in *Gal. 4. 10, 11.* And besides in *Galatia* were some disciples, *Acts 18. 1, 4, 23.* in which Chapter it is said Paul preached at *Corinth* every Sabbath day, and persuaded the *Jews* and the *Greeks*; and Paul, *Gal. 1. 2.* directs his epistle to the churches of *Galatia*, where probably were some converted, and many unconverted. And *Gal. 4. 3.* Paul says, When ye were children, ye were in bondage under the rudiments, or under the elements of the world; which seems the heathen world, *verse 8.* when they knew not God, they did service to them who they knew by nature were no Gods, which was the case of the heathens, for the *Israelites* did then, and do still worship Jehovah who is the true God. So as this place seems especially directed to those who had an heathenish education, who before served those who were no Gods; who after they knew God, *Gal. 4. 9.* were turning again to the weak and beggerly rudiments, to their first teachings, and heathenish instruc-

tions, which Paul there blames them, *verse 10.* You observe days, and months, times and years, *verse 11.* I am afraid of you, lest I have bestowed upon you labour in vain.

2. THIS text may be understood not of Jewish, but heathenish days, and times, for Mr. *Perkin's Case of Conscience*, chap. 23. p. 48, favoureth this sense, saying, The *Galatians* in likelihood observed days in the heathenish manner. And *Walves* on the fourth commandment, p. 93. saith, These texts, *Rom. 14. 5. Gal. 4. 10.* were spoken of the Gentiles' white and black days, and of their clean and unclean meats. Mr. *Warren* on the Sabbath, page 45, saying, The eighth day of the month was observed by the *Grecians*, and the ninth day of the month by the *Romans*. But what need of history for this, being St. Paul gives us to understand, that once these *Galatians* had observed months, and years, & days; for St. Paul is most clear, for in this text, *Gal. 4. 8, 9, 10.* he speaks of the time wherein the *Galatians* were idolaters, saying, Then when ye knew not God, ye served those which were no Gods; and they turned again, or the second time, unto the beggerly rudiments, whereunto as from the beginning; that is, when they were idolaters they would be in bondage again, or the second time; and then Paul tells them, *verse 10.* those days, months and years whereunto they would be in bondage the second time, as they were before when they were idolaters.

SOME are of opinion, that this text may be understood of heathenish days, which they counted lucky and unlucky days, for such are not to be born withal among Christians.

BUT what if I should add, why may not the observation of days blamed in those scriptures be among others, the observation of the first day, for worshipping the *Sun*, which was long before by the heathens; which makes it most probable that those days, and times, and years,

were seasons appointed for the idol worship ; and they observed days and times, months and years ; yea, they were so much for the first day of the week, that they called that day *Sunday*, or the day of the sun, 2 *Kings* 23. 10, 11. And it seems more probable, that the beginning of its observance was from the worshippers of the sun, that offered sacrifices to the sun, and when in reason should they do it, but on the day they gave to the sun ; and I heartily wish that all that profess the Christian religion would stand clear from this kind of idolatry, *Ezek.* 8. 16, 17. For the heathens generally observed *Sunday*, and their Princes and Magistrates being heathens, some of those converted to the Christian faith, might in some sort decline ; for it is certain that many do things now which relate to worship, in compliance with those under whom they live, and so have done in former ages ; and it is certain they observed days which observation *Paul* blamed ; and it is to me most likely, that the principal one was *Sunday*, which the heathens observed ; wherein the converted heathens, were by their heathen parents, who knew not God, first instructed before they knew God, *Gal.* 4. 8. which *Paul* calls weak and beggerly elements, *verse* 9. which words of *weak and beggerly elements* do certainly not refer to any part of the moral law.

It is well known, that there are other days that the Jews did observe, besides the Sabbath, as days of unleavened bread, and days of atonement ; tho' for my part, as *Mr. Stannet* says, I cannot think that the Apostle intends any of them for the reasons before, and because he calls them weak and beggerly ; which words carry too much contempt for the least appointment of God, altho' it was now abolished ; but to imagine that the Apostle calls the Sabbath a weak and beggerly element, is contrary to all scripture, and all right reason : What did God himself, the strength of *Israel*, when he had done all his works, rest in, and was he refreshed in a weak and

beggerly element ? *Exod.* 31. 17. For shame let reason be shewed why this should be a weak and beggerly, seeing all that God speak from Heaven was free from this impediment ; and why should there be so many rich & precious promises to the keepers of that which was weak and beggerly ? Did God write that which was weak and beggerly in the ten commandments, that are more precious than thousands of gold and silver, *Psal.* 19. 10. *Psal.* 119. 27 ? So that upon the whole of this in *Gal.* 4. 9. 10. 11. it seems more likely that *Paul* blames them for observing the first day, if it were at all then observed by Christians.

As to what is objected by *Mr. Ward* from *Col.* 2. 16. where *Paul* says, *Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ.* Here *Mr. Ward* says all Sabbaths are shadows and abolished, and so of the seventh day Sabbath.

Answer. In the general I acknowledge this of *Col.* 2. 16. 17. at first seemed the most colourable objection that I know of. *Coloss* is said to be in *Phrygia*, and the inhabitants heathens : This epistle *Col.* 1. 1, 2. *Paul* directs to the saints and faithful brethren in Christ which were at *Coloss*, which it seems were converted heathens, and it may be some persecuted and converted Jews, *verse* 9, 10. *Paul* prays for them that they might be fruitful in every good work of which good work the law of God is a rule. And *Col.* 2. 8. *Beware lest any man spoil you thro' philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.* — The philosophers who are thought to have been *Platonists*, that is, a follower of *Plato's* sect, would then, as others now, have put a cheat upon them by their traditions, to withdraw them from God's institution, after the rudiments or first teachings of the heathenish world, which were corrupt.

THE heathens had other objects, as sun, moon and stars; and ways of worship, contrary to God and his laws, as you may read in the scriptures. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of new moon, or of Sabbaths, or weeks, *Col. 2. 16.* Let no man judge or censure you, or impose upon you that as necessary, which is not after God and his laws. There were festivals among the Jews which were typical and ceremonial, and among the heathens which were idolatrous; against which rudiments of the world, *verse 8.* Paul speaks more from *verses 20. to 23.* to which Paul would have them dead, and not as though living in the world, which was there heathenish, not to be subject to ordinances after the commandments and doctrines of men, of heathenish men, which things have indeed a shew of wisdom in will-worship; which second chapter seems mainly aimed against the philosophical heathenish world, their will worship after the commandments and doctrines of heathenish men. Though some learned men have thought, that it refers to the inclinations of some there to the ceremonial law, abolished by the death of Christ.

Now the Greek word *Sabbaths*, as the learned say, do signify week or weeks, *Mat. 28. 1. Luke 24. 1. John 20. 1, 19.* which in the plural number doth signify Sabbaths or weeks, and in the New Testament is used for week, and for Sabbath; and if Sabbaths in *Col. 2. 16.* do mean weeks and not the seventh day Sabbath, then that objection of Mr. Ward falls. And if it mean the first day, *i. e. Sunday*, which the heathens observed, then it is against Mr. Ward, so far as Paul's blaming him.— And if it means weeks, as it seems to me more likely, it ought to be here rendered, or if it means ceremonial Sabbaths, then so far as this reaches, it refers to the observation of weeks and ceremonial Sabbaths now abolished.

AND Mr. Ward says Sabbaths here must be meant of the seventh day Sabbath, which words are against the opinion of many learned men, and he thinks the seventh day Sabbath was then at an end, which end we read not of in the word of God, but find it still observed in some churches of Christ to this day; nor do I find any new order from Christ or his Apostles, as he surmises, to keep the first day of the week for the Sabbath.

AND in *Col. 2. 16.* Let no man judge you in respect of a festival, or of the new moon, or of the Sabbaths, besides the seventh day Sabbath: There were at least three festivals or Sabbaths amongst the Jews. At the passover, the feast of unleavened bread, seven days from which passover, *Levit. 23. 4, 5.* we have the preience for Easter now ceated as before.

THE feast of pentecost, fifty days after the passover, that is seven weeks after, *Levit. 23. 15, 16.* where we have the preience for Whituntide. There were also the Sabbaths of years, Every seventh year shall be a Sabbath of rest unto the land, a Sabbath to the Lord, *Levit. 25. 4.* and after seven Sabbaths of years, *verse 8.* they were to found the trumpet of the jubilee, *verse 9.* and ye shall hollow or sanctify the fiftieth, *verse 10.* And hence, as I take it, we have the ground for the Roman jubilees.— Now it seems to me, that if the words there do mean Sabbaths, that those three may be blotted out and taken out of the way, and all heathenish feasts, festivals, weeks, and Sabbaths, as well Sunday as the rest, *Col. 2. 14.* But that which I think does fairly & fully answer the whole objection from *Col. 2, 16.* besides what is hereafter offered by learned men, may be that this is a caution against judging the believers at *Coloss.* in meat, or in drink, or in respect of the festivals, new moons, or Sabbath, and seems to agree with *Rom. 14. 4, 5, 6.*

AND we find not in either of those epistles one word to alter the seventh day to the first, all that would be a

forced interpretation ; and whether it be meant at that time and place of judging for, or against those meats & drinks, or days, or feasts, or fasts, or weeks, or Sabbaths, whatever they were, is not now over easy to be resolved. It is likely some converted teachers, whether Jews or Gentiles, had taught what was not right about days, and it is certain there are some things in *Paul's* epistles hard to be understood, *2 Pet. 3. 16.* and if they were hard to be understood in *Peter's* time, which was *Paul's* time, for they were contemporaries, much more hard now near 1723 years after ; and by whom hard places in *Paul's* epistles were then wrested we may gather a little light, *2 Pet. 3. 17.* such as were not subject to the law of God were the wresters ; and this place in *Col. 2. 16.* seems strongly wrested beyond the words of it, which are against judging the saints at *Colefs*, in those respects at that time, when the ministers of the gospel had much to do to preach Christ, by Christ to lay the foundation of Christianity, which foundation in the Lord Jesus Christ the Redeemer of the world, *Paul* soundly laid in this epistle, *Col. 2. 3, 14, 16.* which caution against judging one another was no doubt at that time and place necessary, and rightly understood is still of great use.

LET no man beguile you, or seduce you, *Col. 2. 18.* wherefore if ye be dead with Christ from the rudiments of the world, whether heathenish or Jewish, why are ye subject to ordinances, *verse 20* ? According to the commandments and traditions of men, touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men, *verses 21, 22.* which was appointed not by the Lord, but according to the pleasure of men, as I think your first day is ; whereas the seventh day is appointed by the Lord, and the conscience and the whole life of man, ought to be governed by the commandment of God without adding or diminishing from it, *Deut. 12. 32.* Which command-

ments of men have indeed a shew of wisdom in will worship, *Col. 2. 23.* Worship which some men imposed on themselves and others, as if they could do and teach better and wiser than God had commanded, which it seems is an old and human infirmity.

MR. *Cawdrey* and Mr. *Palmer* in their treatise of the Sabbath, page 50. says, That the Apostle in *Col. 2. 16.* speaks of the other holy days and Sabbaths, and not of the weekly Sabbath. Mr. *Shephard* in his doctrine of the Sabbath, page 166. speaking of *Rom. 14. 4, 5.* *Gal. 4. 10.* *Col. 2. 16.* saith, If we suppose that these places be meant of the weekly Sabbath, and rigidly urge them, we may quickly press blood instead of milk out of them, and wholly abolish the observation of any Sabbath.

DR. *Owen* in his treatise of the Sabbath, page 214. speaking of *Col. 2. 16, 17.* saith, It is known and confessed that at that time all Judaical observations of days, whether feasts, or fasts, weekly, monthly, or annual, were by themselves, and all others called their Sabbaths, and that kind of speech which was then in common use, is here observed by the Apostle ; it must therefore necessarily be allowed that there were two sorts of Sabbaths amongst them, the first and principal was the weekly Sabbath, so called from the rest of God, upon his finishing the works of creation ; and other days became from their analogy, thereto to be called Sabbaths also.

BUT the difference between these Sabbaths was great, the one of them was ordained from the foundation of the world, before the entrance of sin, and so belonged to all mankind in general.

THE other was appointed in the wilderness as a part of their peculiar church worship of the *Israelites* ; the one was directly commanded in the decalogue, wherein the law of our creation (*the Doctor calls it the law of creation*) was received & expressed ; and that other Sabbaths have

their institution expressly among the residue of ceremonial temporary ordinances. See to the like purpose in his *Book*, pages 215, 216, 217.

Mr. *Richard Byfield* in his *Treatise on the Sabbath*, page 130, on *Col. 2. 16.* saith, That the Apostle there speaketh not of the fourth commandment, because he teacheth expressly of those Sabbaths which were of the same rank with the new moons. And that he speaketh as he doth to the *Galatians*, Chap. 4. 10. of the observation of days, months and years, which pertained to the servitude and bondage of weak and beggerly rudiments, as in *verse 9.* Now, saith he, that any precept of the decalogue should be so accounted and reckoned as a weak and beggerly rudiment, was far from the Apostle to think, and is abhorred to all Christian ears and religion; which I think answer to Mr. *Ward's* objection from *Col. 2. 16, 17.*

Mr. *Barbourn* in his book of the Sabbath, page 47. saith, *Col. 2. 14, 16, 17.* makes such things only to be shadows of Christ as were against us, and contrary to us. Now the seventh day Sabbath is neither against us, nor contrary to us, but for us, for the Sabbath was made for man, not against man, *Mark 2. 27.* It was made for the good of man's soul and body both, and therefore it is not contrary to him, so the seventh day Sabbath is none of the Sabbaths spoken of in this text, *Col. 2. 16.* Now if you make the seventh day Sabbath by this text a shadow and abolished, then you abolish the whole fourth commandment, and it must stand as a cypher in our Bibles, for all that is there commanded is to rest from labor, and to worship God on the seventh day. Now if you abolish these things as shadows, so as we may not now rest from labour and worship of God on the seventh day, then the fourth commandment commands nothing. But by the way, I can but wonder, that ministers who pretend to make so much conscience of God's other com-

mandments, should make so little of the fourth command, as to bind their wits to overthrow it, they must give an account for it at the day of Judgment?

Mr. *Ward* in his exposition of the thirty-first Chapter of *Exodus*, takes the law for the seventh day Sabbath to be a new yoke to the Gentiles, because it was given to the Jews, as a sign or a distinctive mark, and for a perpetual covenant, *Exod. 31. 13, 16, 17. Ezek. 20. 12, 20.* But this also will be against him, as you may see. That it was then new to the heathens, who observed the first day I agree; it is true it was a sign, but such a sign as all profelytes did embrace and obey till the coming of Christ, and by him is made a perpetual law, *Mat. 5. 18.* and so a perpetual sign between him and his people.—
Yea, God having so directly resolved that the seventh day should be the Sabbath, that it is not a new yoke, but an old institution for the good of mankind, given at the creation, and commanded in the decalogue, and so given with the rest of the commandments and made perpetual by him, *Luke 16. 17.* And so God's yoke is an easy yoke, for it is only to take the commanded seventh day for the Sabbath instead of the first day, which Mr. *Ward* and others should willingly take upon them.

Mr. *Ward* adds, that the Jewish Sabbath, so he often calls it, and the ward Jewish runs much in his mind, seems to be, he says, not a continuation of a former Sabbath, but rather a new institution, which I cannot find in the word of God, as he says, he has shewed before, which upon all the search I have made I cannot find it, and I am loath to observe what I cannot find to be the will and mind of God. Mr. *Ward* saith, that the seventh day Sabbath is a sign and perpetual covenant to distinguish God's people from others, that is, saith he, the people of the Jews from other nations; which last words *the people of the Jews from other nations*, are added by Mr. *Ward.*

I REPLY, That the Sabbath was and is a perpetual sign and covenant with all true *Israelites*, that is all true believers, in all nations, in all ages, from the beginning of the world to the end of it, to distinguish such from the disobedient to God's law.

MR. *Ward* repeats from *Exod.* 31. 13. that the Sabbath is a sign, and yet doubts whether it was observed at all, or long before this time had been forgot.

To which I answer, If the Sabbath were a sign, and such a perpetual sign to be kept throughout their generation, as it was, and if it were a perpetual covenant between the Lord and them, as it was, as he says, & made known to them before, then they surely knew what day of the week it was, and forgot it not, but observed it as they do every week where they live to this day, which Mr. *Ward* has no reason that I know of to doubt; and if it were so, that the Sabbath was long before forgot, and if the days of the week are all uncertain, and none can tell which was which, where are we then but in utter uncertainties, and when some study to spin out disputes into so fine a thread, as to make the day begin and end at one time, which God has so firmly settled to begin and end at another time, *Gen.* 1. 5, 8, 13, 19, 23, 31. And to make the week days all uncertain which is to make that dark and difficult which the scriptures and works of God have made plain; and those who defend the change of the seventh day Sabbath to the first day, and teach it to others, let them have a care of that threatening, for it is certainly dangerous, *Mat.* 5. 19, 20. And these objections for the seventh day Sabbath to be abolished, and a perpetual sign and yet forgot and uncertain, contradict one another. Mr. *Ward* says God had a particular respect to their rest from their bondage in *Aegypt*, by the preface to all the commands, *I the Lord thy God, which have brought thee out of the land of Aegypt*; and by the close of this command, as repeated in *Deut.* 5. 15.

I REPLY, be it so, yet that was such a deliverance as the Gentiles then had a share in, and as concerned all the people of God at that time in all the world to take special notice of; and such a deliverance as ought all Christians in the world to celebrate to this day.

HE there again go back to *Exod.* 16. for a new Sabbath, which is replied to before, that I find no such thing there as a new Sabbath; and he says, as God by *Moses* did give a new epoch, or beginning to a circulation of Sabbaths at *Marah*, so might Christ by himself, or his Apostles fix another epoch from his resurrection.

I REPLY, that neither of these epochs being found in the scripture, I think him blameable for saying God did give a new Sabbath by *Moses*, which we do not read he did give; and if it be not in the scripture, Why does he affirm that God by *Moses* gave it? And he says, it is not expressly said that Christ did bid his Apostles to fix another epoch from his resurrection, yet he says that Christ gave them commandments for that purpose, *Acts* 1. 2, 3, and for the greatest man living to say that Christ gave them commandment for that purpose to change the Sabbath to the first day of the week, without a word from Christ for that purpose, seems to be highly blameable; every word of God is pure, therefore add thou not unto his words, lest he reprove thee, *Prov.* 30. 5, 6. We do suppose with reason the commandments given by Christ to his Apostles, was to preach the gospel, to discipline all nations, to baptize in the name of the Father, and of the Son, and of the Holy Spirit, and to teach all things he had commanded them, and yet never commanded to teach the people to keep the first day of the week for the Sabbath, *Mat.* 28. 19, 20. *Mark* 16. 15, 16, 17. *Luke* 24. 46, to 52.

AND we have other commands of Christ to some of his disciples, *John* 21. where he gave this to *Peter*, and

in *Peter* I think to all the rest, and to all succeeding ministers of Christ, *verse 15. Feed my Lambs, verses 16, 17. Feed my Sheep, ver. 19. Follow me.* Which things, *Acts 1. 3.* Christ speaks, but not one word of command in particular Christ gave to the Apostles for a new Sabbath; does not appear that I know of there, or elsewhere in the scripture, but when they are produced I hope his ministers and churches will receive them, and what else the Apostles had by inspiration of the Holy Spirit after Christ's ascension, concerning the ordering of his churches, and rightly constituted officers, or concerning any thing else which are recorded in the scriptures we readily embrace. And I request *Mr. Ward* to take heed how he lay any other Commandments on Christ for any other purpose, but what are written in the Scriptures; and if there be no such commandment from Christ in the scriptures for that purpose, for his Apostles to fix another Sabbath from his Resurrection, why do you affirm it? If your Cause were good, yet such means to defend it I think cannot be justified.

AND as to what *Mr. Ward* says, that not one jot or tittle of the law is destroy'd, but doth continue in full force, meaning that ten commandments, and that we are all under that law as the substance of the duty.

I REPLY, that he there again acknowledges that we are all under that law, that is, under the ten commands, and that they still continue in full force, and if so, I would ask him one question, who can resolve us what is, and what is not substance in God's commands, but God himself who gave them; he knows what bad work several have made by endeavouring to mangle them, especially those of the first table, and indeed those of both tables.

AND another scripture abused by *Mr. Ward* for the first day of the week to be the Sabbath, is, *Rev. 1. 9, 10* *John* was in the isle that is called *Paimos* for the word of God, and for the testimony of Jesus Christ, and was in

the spirit on the Lord's day; which *Mr. Ward* would have to be the first day of the week; but that this was an individual day is uncertain, for *St. John* says not what day it was, and therefore we should inquire into some other scriptures, seeing they are able to furnish us thoroughly to every good work, *2 Tim. 3. 17.* And if the first day shall any where in Scripture appear to be called Lord's day, I shall be willing to own it; but grant the first day should be here intended and called Lord's day, yet how dare any one avouch it to be the Sabbath day, since we have not the least hint in scripture to warrant it, much less to reject the true Sabbath, and to set up the first day in its stead contrary to God's command.

SOME have thought this to be a yearly day in *Rev. 1. 10.* in commemoration of the birth of Christ, which some think was in *December*, and therefore we in *England*, and a few others who observe the old style, keep the 25th of *December*; and the rest of the Christian and *Romish* world, who observe another day upon that account, keep the 15th of *December*, i. e. ten days sooner than we in remembrance of it. Some say the day of Christ's birth was in *September*, as you may find *Gregory's Posthuma*, p. 164, that the day of Christ's birth was not kept till 532 Years after; he says the *Alexandrians* and *Ethiopians* hold he was born the sixth day of *January*, and the *Bishop of Middleburge* that he was born in *April*, and *Bervaldus* in *October*, *Sealiger* and *Calvisius* that it was in *September*; & about which there are so many several Opinions who shall resolve us. But supposing it were in *December*, either those who observe the 15th of *December*, or those who observe the 25th, are certainly out in that observation, one of those must needs be out and mistaken, unless they will both yield, that if Men observe any one Day upon that Account it sufficeth, no matter which; or unless they will say that if the Church in *France* or *Rome* command the observing the 15th

day there, that is the right day thereupon which Christ was born, because the Church there says it; and if the Church here observes the 25th, that is the right day here, because the Church here says it: By which large rule other Churches may as well observe any day they please, but no one day at all being appointed that I ever read of in the scripture, for commemoration of the birth of Christ. Some think the Lord's day in *Rev. 1. 10.* is a yearly day in commemoration of the resurrection of Christ, commonly kept upon *Easter* day.

AND some think the Lord's day in *Rev. 1. 10.* to be that great providential day in the latter days, when Christ will appear to plead the cause of his lordly authority and kingly power, which they think *Jahn* see in that vision; and some take it to be day of Christ's coming, which *1 Thes. 5. 2.* is called the day of the Lord, or the Lord's day, which day, *Phil. 1. 6. 10.* is called the day of the Lord Jesus Christ, and the day of Christ.

2dly. THE first day of the week is no where called either the Lord's day or the Sabbath day in Scripture, more than any other day; but any other day or time wherein the Lord discourses himself upon his people, is properly called Lord's day, or the day which the Lord hath made, *Psal. 118. 24.* And sometimes it is called the finners day to obtain mercy, *If thou had'st known, at least in this thy day, the things that belong to thy peace,* *Luke 19. 42.*

SOME think the Lord's day in *Rev. 1. 10.* to be a weekly day, which some have thought it to be the first day of the week, which they commonly call *Sunday*, for which they alledge ecclesiastical tradition. Others think if it be a weekly day, that it is the seventh day of the week, for which they alledge divers scriptures, and which is to be preferred in such cases, which God has thought fit to leave so undetermined as this in *Rev. 1. 10.* The first scripture is *Gen. 2. 1, 2, 3.* that day which the Lord

blessed and sanctified is the Lord's day, but the seventh day of the week is the day which the Lord blessed and sanctified, therefore the seventh day is the Lord's day.— Now although all the days of the week are the Lord's, that is, it was he that made the division of time into seven days, and there stayed, and every day is his; yet he having peculiarly blessed and sanctified, and called the seventh day his, and rested on it, and set it a-part for man to rest upon, and he having no where that you can find in his word, said any such thing of the first day, or of any other day of the week, but the seventh only. 2dly, *Exod. 16. 29.* the seventh day is said to be a gift, the Lord have given you the Sabbath, and so you should take it as a gift from him, as his gift, and as the Lord's day. 3dly, Another scripture to prove that the seventh day Sabbath is the Lord's day is *Exod. 20. 10.* where the seventh day is directly affirmed to be the Sabbath of the Lord's, that is, the seventh day is the Lord's Sabbath day, or the Lord's day of rest, or the Lord's day. And the like is in *Deut. 5. 14.* the seventh day is the Sabbath of the Lord thy God; and not the first day as Mr. *Ward* would make you believe in his Exposition of the twentieth chapter of *Exodus*.

Now that which is the Lord's Sabbath day, I should think cannot well be denied to be the Lord's day, and it being his Sabbath day, does not make it cease to be a day, or cease to be his day, and if it be his day, then it is the Lord's day.

OR we may reason thus: That day which the Lord commanded to be kept holy is the Lord's day, but the seventh day is that day which the Lord commanded to be kept holy, therefore the seventh day is the Lord's day.

Now the seventh day is that day which the Lord commanded to be kept holy, and not the first day, as appears from *Exod. 20. 8. 10.* and *Deut. 5. 12, 14, 15.* the latter end of that 15th verse is very cogent; for thus

bath the Lord commanded thee, to do, or to make the seventh day, the Sabbath, for in six days the Lord made Heaven and Earth, and on the seventh day he rested, and was refreshed, so the seventh day is the Lord's day, *Exod.* 31. 18. the Lord gave to *Moses* two tables of stone, written with the finger of God, and the tables were the work of God, and the writings were the writings of God; upon which tables of testimony, or witness, the fourth commandment was one; the ceremonies that were to be abrogated by Christ, were written all by *Moses*, but this of the Sabbath, with the other nine, written by God himself, were put into the ark, where no ceremonial law was put, to shew that they should be the perpetual rules of the Church, *Heb.* 9. 3. *Ye shall not put nothing into the word of God, which he commanded you, neither shall ye take ought therefrom, that ye may keep the commandments of the Lord your God, which I command you,* *Deut.* 4. 2. Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein, it is the Sabbath of the Lord; and so the seventh day is the Lord's day, *Levit.* 23. 3. From even unto even shall ye celebrate your Sabbath, *verse.* 32. And I think this states the question, when the days begins, that is, in the evening, and when it ends, that is, at the next evening, which *Mr. Ward* says begins and ends at midnight, contrary to the word of God.

PSALM 119. 1. 6. Blessed are those who walk in God's laws, and in keeping his commandments, there is great reward. *Psalm 119. 11. Blessed is the man who keepeth the Sabbath from polluting it, and keepeth his hands from doing evil.* *Isa.* 56. 2.

ANOTHER scripture to prove the seventh day to be the Lord's day, is *Isa.* 58. 13. where the Sabbath is called the Lord's holy day, and the holy of the Lord honourable. I think no writer has yet denied that the Sabbath there spoken of was the seventh day Sabbath then, and

still observed by the *Israelites*, and it cannot be less his day, because it is his holy day; and if it be his day, then it is the Lord's day; and that which he calls his day, and says is his day, is certainly his day, and ought to be believed and acknowledged by *Mr. Ward* to be the Lord's Sabbath day.

ANOTHER argument I take from *Mar.* 12. 8. for the son of man is Lord even of the Sabbath day; and the like in *Mark* 2. 28. the son of man is Lord of the Sabbath, and the like in *Luke*, 6. 5. Christ said to the Pharisees, that the son of man is Lord also of the Sabbath day, which places also farther prove the seventh day to be the Lord's day. That the Sabbath there in *Matthew*, *Mark*, and *Luke*, spoken of, is the seventh day Sabbath; I think is agreed on by all Expositors, and appears in those chapters to be the Sabbath which the *Israelites* then observed, which was then, and is still, the seventh day of the week; and the son of man mentioned by *Matthew*, *Mark* and *Luke* to be the Lord Jesus Christ, which day then, if the scriptures may be judge, is the true Lord's day. Whence I may thus reason, that day whereof Christ the son of man is Lord of, is the Lord's day, but the seventh day Sabbath is that day whereof Christ the son of man is Lord, therefore the seventh day Sabbath is the Lord's day. And if *Mr. Ward* would believe the scriptures, it would resolve him the case, that the seventh day Sabbath is the Lord's day, and not the first day of the week. I have something more to confirm this truth as is before proved, that the seventh day Sabbath is called the Lord's day, the churches after Christ's resurrection in the *Apollies* days for many years together, knew not this name Lord's day as belonging to the first day of the week, for it was called the first day and by no other name for many years, wherefore we have reason to think that *St. John* did not mean the first day of the week when he used this name Lord's day; but some other day, as the

seventh day Sabbath; for the *Sunday* was frequently in the New Testament before St. *John* wrote, called the first day of the week; and it is groundless that St. *John* should give it a new name not known before in the Church, especially considering that all the four Evangelists were wrote before, and the *Acts* of the Apostles wrote after them, *Acts* 20. 7. knew no such name as Lord's days for the first day of the week, for if the four Evangelists had known any other new name for the first day, some of them would have mentioned it, yea all of them, for they wrote every one of the resurrection of Christ, and of the first day, now had the name Lord's day been more honorable than the old name, the first day of the week, had they known any such name, surely they would have mentioned it then in honour of Christ's resurrection. I conclude therefore, that St. *John* meant the seventh day Sabbath, if it were a particular day, and not the first day of the week.

I SHALL now in the next place shew, what the Papists say concerning the Sabbath in particular, and tho' they are for a first day Sabbath, yet they speak plainest of any other concerning the coming in of it, nothing it is ord to us that it was a constitution of their church.

1. THE Papists in their annotations upon the New Testament upon that text, *Rev.* 1. 10. say, That the Sabbath was abrogated from the seventh day to the next day following, being the eighth day in count from the creation, and that, say they, without all scripture or command of Christ that we read of; yea, which is more, say they, not only otherwise than was by the law observed, but plainly otherwise than was prescribed by God himself in the commandment; yea, and otherwise than he ordained in the first creation, when he sanctified precisely the seventh day, and not the first of the week. And a little further they speaking of the Church's making the first day holy day, which, say they, was a common work-

ing day before, and the seventh day that before was a holy day, now a common working day. Why may not the same church say, they prescribe and appoint the other holy feasts of *Easter*, *Whitsuntide*, *Christmas*, *Candlemas*, and the rest, for the same warrant she hath for the one that she had for the other; and several other passages of the like import I might set down from their books, but I shall pass to some others of them.

2. IN a Catechism intituled, *An Abridgement of Christian Doctrine*, subscribed *H. T.* in page 130. thus the author questions, How prove you that the Church hath power to command feasts and holy days? And he answers thus, By this very act of changing the Sabbath into *Sunday*, which Protestants allow of, and therefore they fondly contradict themselves by keeping *Sunday* so strictly, and break most other feasts commanded by the same Church. Again in the same page he thus questions—How declare you that? *Ans.* Because by keeping *Sunday* they acknowledge the Church's power to ordain Sabbath, and to command them under sin, and by not keeping the feasts by her commanded they again deny in fact the same power.

3. IN a book called, *An Antidote, or Treatise of thirty Controversies, intended by the author against the writings of Dr. Fulk, Dr. Whitaker, Dr. Field, and others.* The author speaks thus about page 50. "The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you, *saith he, speaking to the Protestants*, without any precept of scripture, change it to the first day of the week, only authorized by our traditions. Divers *English* puritans, *saith he*, oppose against this point, that the observation of the first day is proved out of scripture, where it is said the first day of the week *Acts* 20. 7. *1 Cor.* 16. 2. *Rev.* 1. 10.—
"Have they not spun a fair thread, *saith he*, in quoting

“ these places? If we should produce no better for purgatory, and prayers for the dead, invocation of saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or which is the sum of all, where is it decreed that the observation of the first day should abrogate and abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those, *saieth he*, is expressed in the written word of God.” Thus much for the Papists concerning the Sabbath. Now if any question what grounds these men have to speak thus, I answer, That if search be made into antiquity, wherein these men are vers’d, it will appear that what they speak in this particular is truth, yea they have more to say for prayers for the dead, and invocation of saints, and for purgatory from the scripture, than you can say, fir, for your first day Sabbath, or for infant baptism, as you may see 2 *Mac* 12. 42, 43, 44. *Psal* 16. 10. *Acts* 2. 27. *1 Cor* 3. 13, 14, 15. *1 Pet* 3. 19, 20. This witness is true, *Tit* 1. 13. The Devil had more to say when he tempted Christ from the scriptures, than you have to say for your first day Sabbath, or for infant baptism, as you may see *Psal* 91. 11, 12. *Mat* 4. 6. *Luke* 4. 9, 10, 11. And the Devil brought Christ to Jerusalem, and set him on a pinnacle of the Temple, and said unto him, If thou be the son of God cast thyself down from hence, for it is written, He shall give his Angels charge over thee to keep thee in all thy ways, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

But as for changing the Sabbath to the first day of the week, you cannot find it written in the scripture, and the scriptures are able to make the man of God perfect into all good works, 2 *Tim* 3. 15, 17. and to make ene

wife unto salvation, which is past doubt; I think they are sufficient to resolve this question, Which is the day the Lord would have us to keep holy? And upon the whole matter I take it to be evident, that by the testimony of God in *Gen* 2. 3. and in the moral law, and by the like express testimony of the prophets, and of *Matthew*, *Mark* and *Luke*, three of the Evangelists, the Lord’s day mentioned by *John* the fourth Evangelist, is the seventh day Sabbath, and that only is peculiarly the Lord’s day, and so called, *Rev* 1. 10. And all the considerable pretences to subvert this plain law of God in the fourth commandment, and to apply the Lord’s day to the first day of the week, as far as I can gather is meer conjecture inventions, and pretended human tradition, into which he that travelleth but a little may easily discover how those who go that wondering way do loose themselves in endless mazes, meeting with little less but darkness, contradictions and uncertainties; as for settlement and satisfaction to the mind and conscience, it comes in no other way that I can find, but from the Lord and his word and holy spirit; and to my observation there is no one thing has so much held up this conceit that the first day of the week may be the day of rest to be observed under the gospel, as the stealing away the name of the Lord’s day from the seventh day Sabbath, to which only the scripture do apply it, and giving that name to the first day, to which the scripture being judge it does not belong; and hence it is, that when we appeal to the scriptures of truth, those of the other side finding the plain institution, command, and word of God against them, fly presently to traditions, by which they have made the commandments of God of no authority, teaching things which they ought not for filthy lucre sake, *Titus* 1. 7. Whereas they preach that the first day is to be kept in obedience to the fourth commandment. I answer that is an absurd doctrine, and an impossible

thing, for is it possible to make the seventh day of the week to become the first day of the week? the fourth commandment saith the seventh day is the Sabbath, *Exod.* 20. 10. but the first day is not the seventh day in the fourth commandment.

FURTHER, to call your first the Sabbath day is a nick-naming of the day, you may as well call your seventh day first day, as call the first day Sabbath day, or one man by another man's name, as we read the wicked do, *Isa* 5. 20. that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter: The first day was never called the Sabbath day in scripture, but the seventh day was ever so called, and so it hath been ever in the *Latin* churches to this day, *dies Sabbathi, Sabbathum*, our *English* Parliaments do not altogether omit the reverence due unto it, but style it the Sabbath day when they act upon it, but it is sad that such as so honour it with their pens, should profane it so openly in their practice. And truly it is high presumption to alter the perfect word of God, in calling any day the Lord's Sabbath, which the Lord never dignified with any such honourable appellation; let but the least authority be produced by the scripture for honouring any other day for the Sabbath day, besides the Lord's honourable seventh day, and the controversy will soon be ended.

TRULY may we say of the Sabbath as it is said of *Jacob*, *Psalms* 135. 4. The Lord hath chosen it unto himself for his peculiar treasure; the Lord hath abundant care for the Sabbath, for he bids us remember to keep it holy, and it is his abiding covenant with his church and people throughout all ages; such is the care the Lord has for the spiritual profit of his people, and to perpetuate the practice of Religion, as thereupon he appoints the seventh day for his Sabbath; yea, and that it might abide, he has bound it by covenant to continue

throughout all generations, *Exodus* 31. 16, 17. The ends to which this day is directed, are for the honour of God, and the happiness of man, For *blessed is the man that doth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it*, *Isa* 56. 2.

AND those of the *Presbyterian* and *Independent* persuasion, saith *Mr. David* in his *Last Legacy*, page 41. whose brethren in their writings have so honourable and plainly confirmed the moral law, whereof the seventh day is the substance of one of the commandments, would do well to consider what daring boldness it is, and unfaithfulness in them, who profess to be the Lord's ministers and ambassadors, to say the seventh day Sabbath is changed to the first day, how are they accountable for the error of those who pin their faith on your sleeves, and take it for truth, when there is no truth in it: It is not your professed principle that there is a sufficiency in the holy scriptures, to instruct and direct in matters of divine worship, able to make one wise to salvation through faith: You do by what you say and practice add to, and diminish from God's word, which he forbids, *Deut.* 4. 2. and is like to be dangerous to you, *Prov.* 30. 6. *Add not to the word lest he reprove you, and to your shame you be found liars, and without repentance.* *Mat.* 5. 19. *You be counted least in the kingdom of Heaven.* Mind what God saith in *Rev.* 22. 19. *God shall add unto him all those plagues written therein, that adds to his words; and those that take away from his word, God will take away his part out of the book of life, and out of the holy city; and you in doing this will loose the comfort of what is in God's holy book.*

JOHN CALVIN in his book of the *Institution of Christian Religion*, in page 128. saith, the old fathers put in the place of the Sabbath, the day which we call *Sunday*, and though there was some reason for it; (but I am sure it was a wicked one, to teach the people to break God's

commands) yet he acknowledgeth that the old fathers did it. And in the same page, he calls it the triflings of false prophets, to say that that which was ceremonial in the commandment was taken away, the appointing of the seventh day, and the keeping of one day in the week, as if that only were moral; and, he saith, that is in effect nothing else than for reproach of the sears to change the day.

2. SHALL vile man be more pure than his maker, *Job 4. 17.* yet such at least they bespeak themselves to be, that thus invert the order of Nature, and controul the wisdom of God; he that smote *Nadab* and *Abihu* with severe and sudden death, only for mistaking one fire for another, *Levit. 10. 1, 2.* sore will not hold such guiltless that make thus bold with him, to change his law; the Lord himself set up his own Sabbath, and indeed it is only for him to give a being to the Sabbath, that can give a blessing to the Sabbath, this is the work of the Lord alone to bless and sanctify the seventh day, therefore not any person may assume power, nor by any power may persons presume to alter and settle any other Sabbath, *Gal. 1. 8.* *If an Angel from heaven should preach another gospel unto you, than that which we have preached unto you, saith the Apostle, let him be accursed.* And so he that cry up amongst you any other Sabbath than what God has commanded, let him be accursed.

AND in all things that I have said unto you be circumspect, and keep the commandments as God delivered them, *Exod. 23. 13.* The same circumspection was observed in *Noah*, according to all that God commanded him, so did, he when God had commanded him to build an Ark, *Gen. 6. 22.* The like was found in *Moses*, who in the making of the tabernacle must see that he did all things according to the pattern shewed him in the mount, the particulars of which you may see at large in *Exod. 25. 9, 40.* in eight or ten places. As

the Lord commanded *Moses* all the cloths for the service, and the holy garments were made, and whatever was assigned for, and in the service of God, was not left to the discretion of any man; and when *Moses* did look upon all they had done, and saw they had made all things even as God had commanded, he blessed them, *Exod. 39. 42, 43.* And indeed who should dare to do any thing in the service of God but as the Lord commands. See how *Moses* acquits himself in the case of *Carah*, *Dathan* and *Abiram*, *Numb. 16. 28.* and *Moses* saith, *Hereby ye shall know that the Lord have sent me to do all these works, for I have not done them of my own mind.*—Doubtless *Moses* durst not do otherwise; but *Mr. Ward* is of another mind, for altho' he reads in the twentieth Chapter of *Exodus*, in his Exposition, the seventh day is the Sabbath, yet he practice keeping the first day for the Sabbath, contrary to God's command, and teacheth others to do the same. He grants the Lord hath a day for his service, but he pleads against the last day in the week, and for the first day, the particular day the Papists keep to be the Sabbath day this is a subtle design of Satan, when he sees a Sabbath men will have, he seeks to set it where it may be sure to fall; and tho' about this scruple may be in some consciencious, yet the principal patrons for the first day do it out of a secret design to lay waste the Lord's seventh day Sabbath; beware least there be any man that spoil you through philosophy and vain deceit, through the traditions of men, *Col. 2. 8.* in opposition to the word of God, which indeed is the only rule which all men ought to walk by. But let none think I speak this to expose *Mr. Ward* out of prejudice, for I appeal to Almighty God, I have none against his person, but it is his Exposition of the 8th, 9th, 10th and 11th verses of the twentieth chapter of *Exodus*, in making a first day Sabbath of it, when God had made it the seventh day; this I do in love to his soul, and to the souls

of others, for I have proved by the word of God that the seventh day for the Sabbath is still in force. And I do acknowledge Mr. *Ward* to be a man of parts, and master of art, or else he could not have made a first day Sabbath in expounding the twentieth chapter of *Exodus*.

AND I have shewn you before, how the seventh day for the Sabbath has been practiced by Christ, and in use by the Christian Churches, both in the days of the Apostles after Christ's resurrection, and also after in the more primitive churches; for the practice of the Apostles I do the rather produce it, because Mr. *Ward* I see leans much upon their practice, labouring much, tho' all in vain, as hath been shown, to prove the practice of the Apostles upon the first day; therefore since the Apostles practice is with him of so great strength, I have proved now that the Apostles practiced keeping of the seventh day for the Sabbath; therefore make no further question, sir, of the matter, for you may see all your texts fully answered for the abolishing of God's Sabbath, so as you may see you have no grounds in God's word for it.

AND to conclude, I can but wonder what should set wife and religious men on work thus to sharpen their wits against the Lord's Sabbath, it being a branch of that eternal law of God wrote in tables of stone, to notify its perpetuity, they having no plain text of scripture for the abolishing of it. It can be nothing then but their perverse wills and pleasures to have it abolished, and this grounded on the custom of the church, without the word of God, because she hath abolished it now a long time.

God hath left us ten commandments, and they be the rule of our life, a light to our paths, *Prov.* 6. 23. and that according thereto we shall be judged at the last day, *Jam.* 2. 12. How shall we contend for the maintaining of this truth, which was once given unto us, not suffering any of these ten lights to be extinguished; no, nor any one of them to be eclipsed in the least degree, nor

enduring that any one link should be broken from this chain, nor so much as the least piece or parcel from any of the links, but that we should maintain them in full weight and measure that ever they had, not so much as the day or time once altered or changed; the ground of which consequence is taken from that axiome, that God is immutable and unchangeable, and ever the same, and so is his law of the ten commandments; remember that text in *Deut.* 12. 32. *Whatsoever I command you, saith the Lord, take heed you do it, thou shalt put nothing thereto, nor take ought therefrom,* Chap. 4. 2. *Joshu.* 1. 7. *Prov.* 30. 6. *Rev.* 22. 18. If we must not take any thing from the law of God, then resolve I not to consent or yield, that the Lord's Sabbath should be rent from his law; and I trust that God will ever give me grace to make conscience of keeping of his commands, then shall I not be ashamed when I have respect upon all God's commandments, therefore I esteem all thy precepts concerning all things to be right, and I hate every false way, *Psalms* 119. 6. 128. And many are the heart relentings I have towards them that do oppose this blessed truth of the Lord's sanctified Sabbath, well knowing they oppose their own mercy, for all the paths of the Lord are mercy and truth to those that keep his testimonies.

It was a good observation of a learned writer, the Sabbath as it came in with the first man, so it must go out but with the last man, as it was from the beginning of the world, so it must continue till the world's end. And therefore for the Lord's sake, and for your own soul's sake, suffer none to seduce you; do not hate him that rebukes, nor abhor him that speaketh uprightly, as they in *Amos* 5. 10. but say as *David*, Let the righteous smite me, and it shall be a kindness, and let him reprove me, it shall be an excellent oil, that shall not break my head, *Psalms* 141. 5. Let him smite me, I will not be offended with him, I will not smite him again; when he smites

me, it shall be as a precious ointment; the meaning is, let him smite me with reproofs, let him reprove me, deal faithfully and plainly with me; holy Job was of this good mind, he would not dispise the cause of his man servant, or his maid servant when they contended with him. And remember that word in *Isa. 42. 21. The Lord is well pleased for his righteousness sake, he will magnify the law and make it honourable.* Amen.

F I N I S.

A

DIALOGUE, ON THE SUBJECT OF THE
S A B B A T H ;

*Between a Baptist, Rogerene, Roman Catholic, Episcopalian
or Churchman.*

Rogerene. **H**OW do you do friend Baptist?

Baptist. I am well, thank God for all his favours.

Roger. What is the news of the day?

Bap. I have been reading the minutes of the Philadelphia Baptist association, held at the new mills, Burlington county, state of New-Jersey, dated Octo. 2, 1793.

Roger. What have they done respecting the Sabbath?

Bap. They can find no express command in the New-Testament, positively making it a duty to worship on the first day of the week.

Reg. Do they keep it since that period as a day of worship?

Bap. Yes, they still declare it a duty, and cite for their authority the examples of the apostles.

Roger. Is that binding more than having all things in common, or meeting every day without a command?

This was their practice, as may be seen, *Acts 2. 45, 46.* "And they sold their possessions and goods, and parted them to all men as every man had need.—And they continued daily with one accord in the temple breaking bread," &c.

Bap. I should not think it binding on me without a command, more than to attempt to fast forty days and

nights, or to meet every day for worship, &c. such a constant meeting would admit no time to raise or earn bread.

Rog. There is something in the association letter much in our favour; they say the Sabbath then in practice was a Jewish Sabbath, and it was repeatedly called a sign, and Christ considered it as such by his quoting the ceremonial law as a parallel case, so they consider it null & void. *Mark 2 25.*

Bap. It is not called a Jewish Sabbath; we read of a passover being called the Sabbath of the Jews, which was an annual and not a weekly Sabbath—the weekly Sabbath was given before the denomination of Jew was known. If Christ's quotation disannulled the fourth command as a parallel case, then the seventh command is repealed on the same principle. *Mark 10. 3.* "And he answered and said what did Moses command you: and they said Moses suffered to write a bill of divorcement," &c. And as the law concerning shew bread and bill of divorcement were additional and ceremonial, and are not contained in the Ten Commandments they are similar cases. As to its being called a sign, so are the whole Ten Commandments a sign, *Deut. 6. 8.* "Thou shalt bind them for a sign upon thy hand," &c. In the fifth chapter the whole Ten Commandments are given, and in this sixth chapter we have the subject renewed, verse the fifth. "And thou shalt love the Lord thy God," &c. Christ is said to be a sign, *Isa. 8. 18.* "Behold I, and the children whom the Lord hath given me, are for signs and wonders in Israel," and the rainbow, the sun, moon and stars are called signs, so all signs are not ceremonial.

Rog. Paul has said that Sabbath days & new moons are a shadow of things to come; but the body is of Christ?

Bap. Please to read *Heb.* 10th chapter, first and fifth verses. "The law having a shadow of good things to

come, and not the very image of the things, cannot with those sacrifices, which they offered year by year, make the comers thereunto perfect;" in this text the phrase are the same, to wit: "shadow, body of Christ." &c. Then it is evident, comparing the chapters, it is the ceremonial and not the Moral law intended; therefore, a monthly, or new moon, and not a weekly sabbath.

Rog. In Romans we read that one man esteemeth one day above another, another esteemeth every day alike? *Rom. 14.*

Bap. Throughout this chapter the apostle is speaking of eating or feasting, which is not mentioned in the fourth command, but in their annual festivals; and he don't mention the weekly Sabbath, but rather alludes to something similar to our Christmas or Easter, which is in such high estimation with some, and others keep no holy days, but esteem every day alike.

Rog. I believe the seventh day Sabbath was in force until the resurrection, and since that period there is none to be observed.

Bap. There are as many reasons existing for the observation of a Sabbath now, as did before that period, and no human invention or tradition can abrogate our obligation to God. We are still bound to observe his law as a rule of faith and practice, see *Mat. 5.* and 17. "Heaven and earth shall pass away before one jot or tittle of the law shall fail."

Rog. I think there are but two commands, to wit: to love God and our neighbour?

Bap. You have mentioned the two roots, but not the branches. If we love God we wont take his name in vain, nor break his holy Sabbath. *John 4. 15.* "If you love me, keep my commandments." Again, in John's general epistle, chapter 2. 3, 4. "Hereby we do know that we know him if we keep his commandments. He

that faith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." And it we love our neighbour we will not steal his goods.

Roger. I know that Christ speaks in *Mat.* 5. 17. that he came not to destroy the law; and Paul saith, *Rom.* 3. and 31. that he made not void the law through faith, God forbid. But I think the seventh day people ought to prove, that the change of the stile has not made it difficult to know which is the seventh day of the week?

Bap. That matter is easy to determine; for the Sabbath has been observed by the revolution of the earth, round the sun by light and darkness, and it is not possible, that the stile should operate either on that or the length of the weeks, being things so materially different from the object in changing the stile.

Roger. We can't begin our Sabbath at the same hour they begin theirs at Jerusalem?

Bap. Neither can we keep God's law in that perfection it requires; in the imperfect state we are in his law required, that we should love him with all our hearts, and our neighbours as ourselves; and although we fall short of that perfection in the law, which none but Christ ever attained to, yet we should obey it as nigh as we can. We read of no allowance as to east and west, in respect to the observation of the Sabbath, altho' it was observed in different climates & places, such as the garden of Eden, Mount Sina, the land of Canaan, & many other countries.

Roger. The fourth command was never given to the Gentiles.

Bap. Nothing is more proveable or rational, than that the same laws that were given to the home born, were given to the strangers, *Lev.* 24. 16. This agrees with the fourth command, "Nor stranger within thy gate." In the New-Testament the Gentiles made their appointments on the Sabbath, and not on the first day, *Acts* 13. 42. "And when the Jews were gone out of the synagogue,

the Gentiles besought that these words might be preached to them the next Sabbath." The time of prayer meeting, when Lydia was baptized, was on the Sabbath, amongst the Roman Gentiles, see *Acts* 16. 13. and 21. Other precedents we have of the practice of the apostles since the resurrection of Christ, meeting on the Sabbath and not on the first day, *Acts* 17. 2. "And Paul, as his manner was, went unto them, and three Sabbath days reasoned with them out of the scriptures;" also *Acts* 18. 4. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks. And continued a year and a half in that city, teaching the word of God amongst them," verse 11. The preceding chapters make eighty two Sabbaths; that Paul continued to meet for the worship of God, and preaching the scriptures, not only to the Jews, but also to the Greeks, religious profelytes and other Gentiles; beside, there are many religious societies amongst us to this day, that agree with those that keep the seventh day for a Sabbath, in precept, though not in practice.

Roger. Please to mention what societies they are?

Bap. The Presbyterians, and the first day Baptists, hold the ten commandments as a stated rule for their churches, first given to Adam in the garden of Eden, then to Moses on Mount Sina, the four first teaching our duty towards God, & the six last, our duty towards our neighbours, nineteen chapters of their confession of faith; likewise the Methodist Discipline Article 6 h, page 58, hold the Moral law as a rule for the government for their churches. All these different societies have adopted the seventh day Sabbath in theory, tho' practice otherwise.

Roger. Well friend Baptist, since we cannot entirely agree on this subject, and I have no inclination to continue the dispute any longer; I see our neighbour Severity, who is a Roman Catholic, and his friend Candor, the Churchman, coming, we will hear what they can say

on the subject,—What think you, neighbour Roman, of those people who keep the seventh day instead of the first, for a sabbath!

Roman. Any person that denies the first day of the week to be the Christian Sabbath, he ought to be punished by the laws of the land as such a crime deserves.

Churchman. What makes you think the first day of the week is the Sabbath, first day and Sabbath day has different names in Scripture.

Roman. I have good authority for it, our anotations on the New Testament, declare that the Sabbath was changed from the seventh to the first day of the week.

Churchman. But do the scripture justify such an opinion?

Roman. It is no matter, our church holds it so, and I think there are good men among them, and high learned in the ministry.

Churchman. They may be always learning and never come to the knowledge of the truth as it is in Jesus, the scripture is the only rule of faith and practice, if there is no command of God for keeping the first day since the resurrection of Christ; no threatening for the neglect of it, nor no promise of God to the observers of it, we may go to work and that by God's authority. *Exod. XX, 8.* "Six days shalt thou labor, &c." which includes the first day of the week.

Roman. I say the law is open against all that will work on God's holy sanctified first day of the week, wherein he has forbidden son, daughter, man and maid servants, &c. to work, which was commanded at the resurrection, or some time after.

Churchman. Hold! Hold! Neighbour, there is no such text in the New Testament.

Roman. Their ought to have been, the apostles forgot to mention it.

Churchman. That will not do, you must remember

the holy spirit brought all things to their remembrance, it is impossible they should have forgot it, I think none can hurt the seventh day people under our present constitution.

Roman. What is that, and how does it read.

Churchman. It reads thus—Congress shall make no law to establish religion nor to hinder the free exercise thereof, nor to infringe on the right of conscience, nor shall any person be denied a civil right on account of their religious principles. This civil right must include the right of laboring six days in each week; and the free exercise of religion must mean to worship God on the day their conscience dictates to be right.

Roman. If you was consistent, you would have kept the seventh day for your Sabbath many years ago.

Churchman. Why should I observe the seventh day for the Sabbath?

Roman. When your ministers reads over the ten commandments to each, you say, Lord incline our hearts to keep this law; the fourth command has no law but to keep the seventh day as the Sabbath, and if you do not observe it, it is Mockery.

Churchman. It is a contradiction I must confess, if our prayers and practices agreed, it would be much better.

Rom. That is a good confession.

Church. I wish I could see you as candid in your confession.

Rom. Not I, except the priest be present; I have been taught the duty then, but at no other time. I heard one of our priests say, infant baptism, and keeping the first day of the week for a Sabbath, was the traditions of men, and have no command from God in the New Testament, the one is useful to gather large churches & great salaries, and the other was an appointment of Constantine in the 4th century, and has now become a custom too strong to be easily removed.

Bap. If there is a positive command of God for the observance of the seventh day Sabbath, we ought to obey it in contradiction to custom or tradition, least we fall under that woe pronounced against the Pharisees, who made void the law of God, by their own traditions, or we ought at least to drop that persecuting spirit you appear to have against the seventh day Baptist.

Rom. As to the seventh day Baptists, they ought to be subject to the higher powers, and to keep the Sabbath that the law directs, or be punished for their disobedience.

Church. I agree they should pay their taxes and render unto Cæsar what is his due—but as to the Sabbath it is of God's appointment and is called the Sabbath of the Lord, and as I told you, the constitution is clearly in their favour, and must disannul any law that can be made on that subject.

Rom. If they were in France, they would not meet with much indulgence.

Church. It is reported that there is liberty of conscience there.

Rom. I wish I had them in Spain, I would make them bow to images and keep the first day too, for they do not regard what is said in the second nor fourth command there—And I should be out of reach of Congress and their Resolves, and your boasted constitution. I informed against a seventh day man the other day, and he has since appealed to court.

Church. You seem to support the worshipping of images.

Rom. That is not worse than breaking the Sabbath of the Lord. Is there not free liberty to worship images since the resurrection of Christ?

Church. Where will we find it?

Rom. In the next verse to that where the seventh day is done away, or the first day established as a Sabbath.

The time of court being come, and C D, the seventh day Baptist, prosecuting his appeal, and the Justice before whom the complaint of the Roman Catholic was lodged, being called—

Judge of the Court. Squire A B, did you fine C D, the seventh day Baptist, for working on the first day?

Justice. I did sir, as the law directs in that case.

Judge. What have you on your docket against him?

Just. He keeps Saturday for his Sabbath, and works on Sunday.

Judge. You hear, Mr. C D, what is on the docket, what say you to the charge?

S. Bap. I keep the seventh day for my Sabbath, and work the six first as God has commanded me; and I think it a hardship that our society should be deprived of the indulgencies so liberally granted to others—The Roman Catholic breaks the second commandment, at pleasure, by worshipping images. Oaths are dispensed with to ease the conscience of the Quaker; but I comply with the fourth command. I am to undergo persecution for what my conscience dictates to be right, & what I believe would be considered a virtue in the court of heaven; while the Roman Catholic is suffered to do that with impunity which God's word tells me is a vice. You all know, gentlemen, that the first day was appointed in God's word for a day of servile labour, and if it has been altered and substituted in the room of the Sabbath I do not know it. As to the Sabbath as Mary said, "They have taken away my Lord, and I know not where they have laid him." So I can say of the fourth command, I know not where they have laid it, if this command has not been repealed it must be part of that law by which Christ will judge the world, and I believe there is no flaw in it; besides I am told that no law can be made under our constitution, that will infringe on the rights of conscience, but as I am unacquainted with the law and con-

stitution, I shall rest the cause with judge and jury : And will thank the states attorney to give his opinion on the subject.

States Attorney. Squire A B, it would be well for you in such cases to look in our constitution where you will find that no human authority shall controul or intringe on the rights of conscience. I understand by a case of conscience, any thing wherein a person is bound by conscience towards God, that the scriptures direct them to do, what does not interfere with the public interest ; and if the time to keep Sabbath is not a case of conscience, I am unacquainted with it, and are accountable only to God.

Just. But sir in the same constitution you will find that all laws shall continue in force as if said alteration had not been made.

States Atty. And in the same Section you will find these words annexed, " And not inconsistent therewith." All laws that are consistent with the constitution remain in force, but any that are not, are by the constitution repealed. And this law for fining those people for keeping the Sabbath as their conscience directs them, I take to be one of them. It would be absurd to give a man liberty to obey God, and then to fine him for his obedience, it would be absurd to dictate in that case, we have no right to revoke the counsels of God.

Just. If that is the the meaning of our constitution, I am agreed.

States Atty. You ought, sir, so to be, since that is the supreme law of the land. Our legislatures must be consistent with themselves. All other denominations of christians enjoy that liberty, and these people only are bound, from my knowledge of them, I dare say, if you can but show them when the Sabbath has been altered, they will be fond of leaving servile labor an that day.

Judge. Gentlemen of the jury, I will read to you an

extract from the answer of our late worthy President, Gen. Washington, to a committee of Baptists, in Virginia, on this subject, Dued Aug. 4, 1789.

" If I could have entertained the slightest apprehension that the constitution, framed in convention, when I had the honour to preside, could probably endanger the religious rights of any ecclesiastical society, I never would have placed my signature to it, and if I could now conceive that the general Government, might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution.—For you doubtless remember I have often expressed my sentiments, that every man conducting himself as a good citizen, being accountable only to God for his religious sentiments or opinions, ought to be protected in worshipping the deity according to the dictates of his own conscience."

" G. WASHINGTON."

Gentlemen of the jury, it appears that the religious rights of this society are in danger, which as far as our late chief magistrate understood the constitution, was not intended by it, but to be protected. You have also heard the constitution of this State, which is clear on that subject. I wish to observe to you, that it would be cruel to deprive a man of one sixth part of his time to labour, which to some is one sixth part of all their property, having little else to depend on for the support of their families ; and it would be impolitic to rob the commonwealth or State of the income or revenue that would arise from their earnings. You will therefore retire, where you may deliberate on the subject, and remember that some of those people have gone as far to obtain the liberty and independence of this country, as any other citizens in like situations.

The jurors retired when the foreman addressed the jury as follows.

Foreman. Gentlemen, I have lately made a more accurate investigation on the subject of the Sabbath than I had before, and find that the passages of Scripture quoted for keeping the first day of the week, for a Sabbath is entered in italics; and I believe the learned agree it is to denote that such words are not in the Hebrew or Greek Testament, and I find the first day Baptists have agreed to this addition at their association at the new mills, Burlington county, State of New Jersey, October 2, 1788. Then it fairly follows that if it was not even named it could not be appointed for a Sabbath, and they further agree, that there is no express command in the New Testament, positively making it a duty to worship God on that day. Besides the different denominations of christians holding the four first and the six last commandments as a rule yet in force.—Neither did Christ practise or preach any other Sabbath but the seventh day, see Luke IV, and Mark II, which all appear to me to establish the seventh day, and I further think, agreeably to our constitution, we have no right to judge in cases of conscience. Let every one be judged by his own master, as in this case the defendant is accountable to God alone.

To which the jury unanimously agreed, and the defendant dismissed accordingly.

THE END.



