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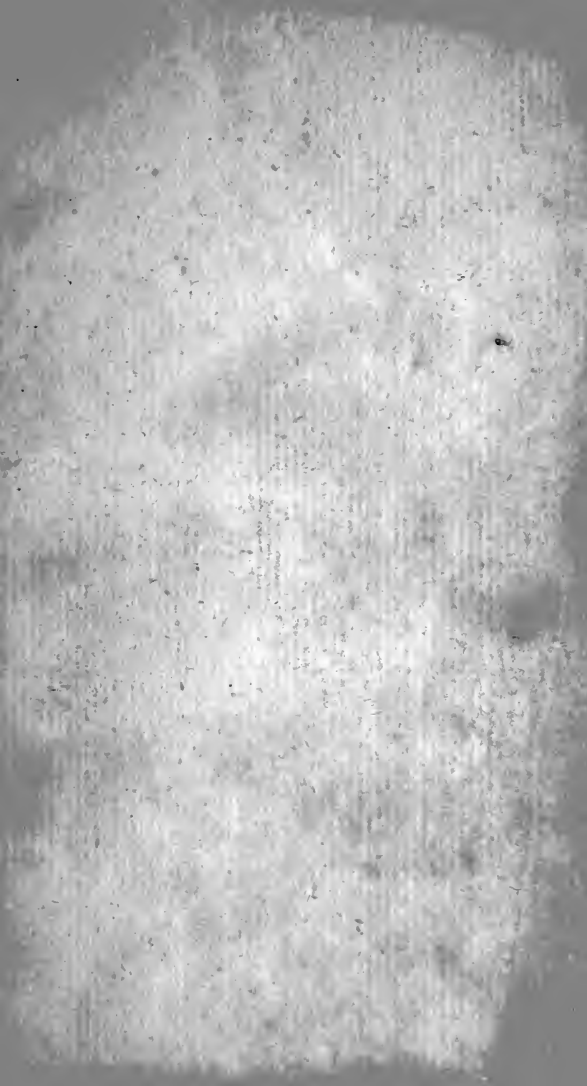
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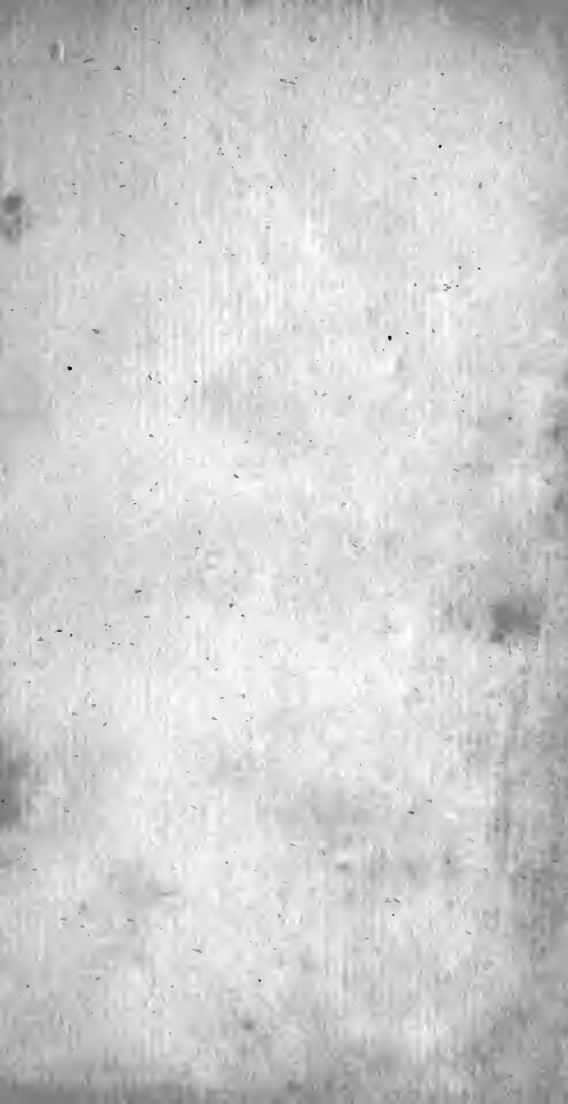


Scarce 7/6

2 Vol 1









The pious Young Man's
G U I D E.

Or a Compendious and Useful

CATECHISM

For CHILDREN, and all
Young Persons.

WHEREIN

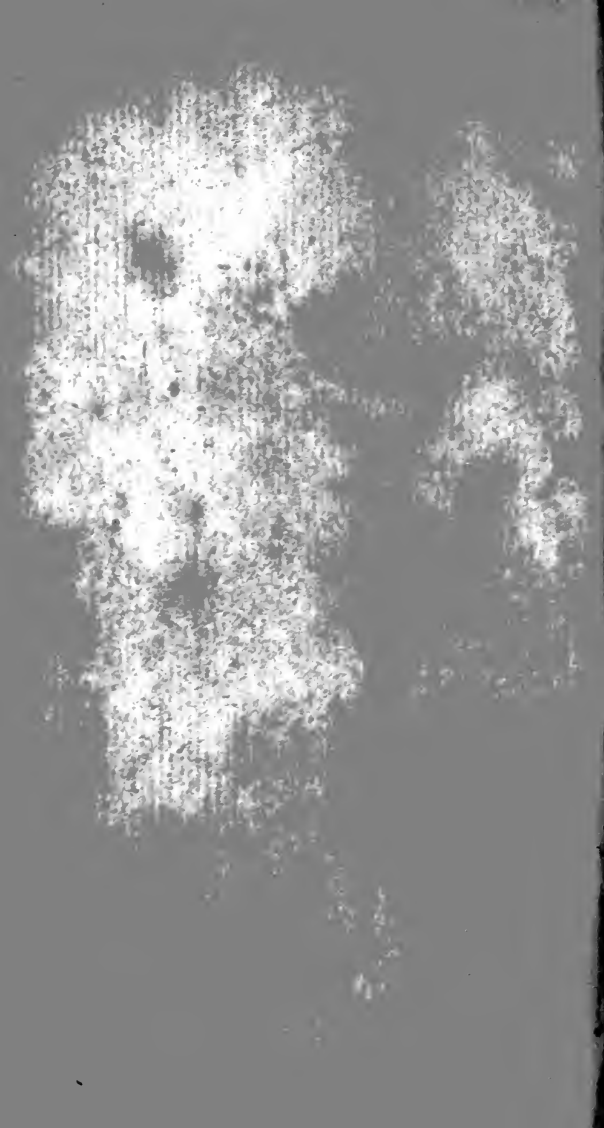
The Ingenious and Well-minded Youth
may learn true Thankfulness, and
other needful Dutys, both to God
and their Parents.

With the Eight Rules to read the Word of
God with Profit; escaping divers Mis-
takes, which many have fallen into,
whereby their Souls have suffer'd much
Wrong. For the preventing of which
great Care had need be taken, in this
erring and evil Age.

And amongst other Helps, there may be occasion
to make use of this in all Familys.

Philothéos, pseud.

LONDON, Printed in the Year 1708.



The Epistle to the Reader.

Courteous Reader,

GOD made Man in his own Image, to the end that he should imitate his Maker, in doing good at all times: But tho' God made Man upright, yet they have sought out many and very evil Inventions, Eccles. 7. 29. whereby they fell into a lost State and Condition. But our good God hath sent his dearly beloved Son to seek and to save that which was lost, Luke 19. 10. who did very industriously labour in that Work, while here; for he went about always doing good, Acts 10. 38. and at the last gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People, zealous of good Works, Tit. 2. 14. And yet our Lord hath too much cause to complain, as was prophes'd concerning him by the Prophet Isaiah, Isa. 49. 4. I have labour'd in vain, I have spent my Strength for nought, and in vain.

And now seeing God hath made such rich Provision for Man's Restoration, and yet the Work is so hard to be accomplish'd, certainly every good Christian ought to do all that he is able towards carrying on so great and so good a Work.

And because many of those that go astray, are not wilfully losing their Happiness; but (as Solomon saith, Prov. 10. 21.) they die for want of Wisdom: Therefore it is greatly needful for each of us, who call our selves Christians, not only to be such our selves, as God hath requir'd us to be; but

also (by all probable means we can find out or think of) to promote true Knowledge, and Understanding in others; especially young ones, that they may learn early to discern the Difference between the pure Will of God, and Mens Inventions.

And this is the more needful in this evil Age, because there are now so many of those Men which the Apostle spake of long ago; Eph. 4. 14. who lie in wait to deceive, by Sights, cunning Craftiness, and windy Doctrine; which hath no Foundation in the pure Word of God.

And yet they are pretending Scripture for their Rule, and therefore are the more likely to hurt the unwary Soul: But they that fear the Lord sincerely, and seek for Knowledge diligently, shall discover their Fraud. And I hope this small Piece in thy Hand may be like a Touchstone for the Silver, or a Ballance for the Gold, with respect to some Doctrines now abroad in the World. This was the End for which I wrote it, and let this be the End and Intent of thy pious and careful Reading it: and I do not doubt but thou wilt gain some benefit by it (by the help of the Grace of God) either to confirm thee in some Truth already receiv'd, or to cause some farther Radiation of Truth to shine into thy Soul. Whatever thou findest in it of Benefit, render all the Glory of it to our good God, from whom cometh every good and perfect Gift: And what is imperfect in it, cover that with the Mantle of Charity; remembering all Men have some Imperfections, as well as thy Friend and Servant,

PHILOTHEOS.

A Compendious and Useful
CATECHISM, *for Children,*
and all young Persons.

Compos'd in a Plain and Familiar Stile,
as the Kind and Careful Father, in-
structing his Vertuous and Studious
Son : Which Son begins the Dis-
course, as followeth.

Son. **H**ONOUR'D Father, I have of
 late had some sober Thoughts
 concerning my self; which are
 these: *1st*, Whence I am. *2dly*,
 What I am. *3dly*, Why I am. *4thly*, How I
 have been preserv'd hitherto. *5thly*, The Cer-
 tainty of my Departure hence. *6thly*, The
 Shortness and Uncertainty of my Time to remain
 in this World. And *7thly*, The Certainty of an
 Eternity hereafter, either in Joy or Misery.

1st, Whence I am : And I find my Original
 to be from God, who created all things in Hea-
 ven and Earth, without any Materials to make
 them with. And this Thought maketh me great-
 ly

ly to admire the Wisdom and Power of God, in giving me such a Being in so wonderful a manner, and to say with *David*, *Pfal. 139. 14. I will praise thee, for I am fearfully and wonderfully made.* And yet I remember my Body was of the Dust of the Earth; and this causeth me to consider how unreasonable a Sin Pride is: and thus I learn to be of an humble Mind.

2dly, I consider what I am, *viz.* That I am not a Beast of the Field, nor a Fowl of the Air; but am made with Reason and Understanding, more than God hath given them. And this Thought causeth me to rejoice in the Lord, and to cry out with *David*, *Pfal. 116. 12. What shall I render to the Lord for all his Benefits towards me?*

3dly, Why (or the End for which) I am: And this I find, even by the Light of Nature, is for some eminent Use; for Men do not build stately Fabricks to lodg Hogs or Dogs in, nor make golden Vessels for the lowest and basest Services. Then seeing God hath given me Understanding above his irrational Creatures, I conclude rationally, he hath made me for some nobler End than he intended them for: and this Thought makes me take great care, that I do not employ any of the Members of my Body, or any of the Facultys of my Soul in Sin and Iniquity; lest I should be charg'd with abusing some of the most noble part of the Works of God, here on Earth, who hath made me for himself.

4thly, How I have been preserv'd hitherto, in this dangerous and evil World. And this Thought raiseth my Heart to great Thankfulness to God, who giveth you and my dear Mother Ability to take care of me; and next to God, I render hearty Thanks to you my tender Parents for that great care you have taken of me, to feed and

and clothe me, and to give me Learning; but especially to keep me out of evil Company, that I have not been ruin'd by them, as many others have been.

5thly, The Certainty of my Departure hence by Death, doth cause me to see a necessity of getting an Inheritance that is more durable than any in this World.

6thly, The Shortness and Uncertainty of this present transitory Life, causes me to see a necessity of the greatest Diligence, in seeking to know and do the whole Will of God, whilst I have time to do it in; knowing well, that universal Obedience to God is a sure Sign of eternal Happiness: and that the short time I have here on Earth, is all the time allow'd me for that purpose; *Eccles. 9. 10. For there is no Work nor Device in the Grave, whither I am going.*

7thly, The Thoughts of an Eternity of Joy or Misery, do quicken me with the greatest Industry to flee from the Wrath to come, to lay hold on eternal Life, and to be content with any State the wise God seeth best for me in this Life, so I may but do his whole Will here, in this short time, and dwell with him hereafter for evermore.

But in order to accomplish these great things, Dear Father, there is need of great Wisdom: and therefore I do most humbly intreat you to give me the best Instruction you can, about the Dutys of Religion; that by your further Care, and the Help of the Grace of God, I may live all my days a godly and a vertuous Life, and at the end thereof may enjoy a comfortable and a blessed Death.

Father. Blessed and prais'd for ever be the living God, who hath so graciously crown'd my Endeavours

vours with his Blessing, that the Seeds of his Grace are planted in thy Heart (my dear Child) in thy early Days. My Soul doth greatly rejoice in me, to find thee not only remembering thy Creator in the Days of thy Youth, but that thou desirest also to be instructed in the whole Will of God, and seemest to be contented to suffer here for well-doing (if need be) in hopes of a happy Eternity.

Most gladly therefore shall I instruct thee, according to the measure of Divine Wisdom God hath graciously bestow'd on me ; and shall pray to our good God for his Blessing thereon, that it may tend to his Glory, and thy eternal Advantage. Then (my Son) if thou wouldst be truly religious indeed,

First, Take notice, thou must go forth in that Work, as little *David* went forth against *Goliath* of *Gath*, viz. *In the Name of the Lord of Hosts*, 1 Sam. 17. 45. for that it is possible thou mayst meet with opposition in thy way from Satan and his Instruments : Thou must therefore endeavour to be strong in the Lord, and in the Power of his Might, Eph. 6. 10. And in order so to do, thou must make Christ thy chief Stay : God hath laid him in Sion for a Foundation, Isa. 28. 16. and Faith (Eph. 3. 17.) is the means by which we may lay hold of him, to stay and strengthen us. Thou therefore, my Son, be strong in the Grace that is in Christ Jesus, 2 Tim. 2. 1. For other Foundations can no Man lay than that which is laid, which is Christ Jesus, 1 Cor. 3. 11.

S. Honour'd Father, I humbly thank you that you direct me to the Rock of Strength for Help, for I find much Weakness in my self.

F. My Son, thou art the more likely to receive Help from God ; for he filleth the Hungry with.

with good Things, when the Rich are sent empty away, Luke 1. 53. And the Apostle Paul, being sensible of the Sufficiency of the Grace of God, (and the Power of Christ to strengthen weak ones) cry'd out, saying, *When I am weak, then am I strong*, 2 Cor. 12. 9, 10. thereby signifying, that when he had least Appearance of Sufficiency of Power in himself, then he saw most of the Appearance of the mighty Arm of the powerful *Jehovah* to bear him up.

S. But pray (my dear Father) direct me how I may come to be made a Partaker of so great a Blessing.

F. My Son, the way to be made a Partaker thereof, is to seek it; for so we are directed in the Word of God: *Seek, and ye shall find*, Mat. 7. 7. *Seek the Lord and his Strength, seek his Face evermore*, Psal. 105. 4.

S. Dear Father, that I shall most gladly do, if you will please to direct me how to seek so as I may certainly find, and not lose my Labour.

F. My Son, if thou wouldst so seek as to find indeed, and not lose thy Labour, then be sure to make the pure Word of God thy Rule, in all Cases: and there are three Rules given in the Word of God; which, if they are rightly observ'd, thou mayst be sure thou shalt not fail of finding, according to thy pious Desire.

S. Pray Father please to make those Rules plain to my Understanding, and I hope you shall see I shall (thro Grace) readily embrace them.

F. The three Rules then, which are infallible, are these:

1. To seek him early; for God has said, *They that seek me early, shall find me*, Prov. 8. 17.

2. To seek him heartily; for he has said, *Ye shall seek me, and find me, when ye search for*

me with all your Heart, Jer. 29. 13.

3. To seek him in the way of sincere Obedience ; for God has said, *If ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People, Exod. 19. 5.* And Christ has said, *If a Man love me, he will keep my Words ; and my Father will love him, and we will come unto him, and make our Abode with him, John 14. 23.*

Now, my Son, as to the first of these, I have great Joy in my Soul to see thee set so early about the Work : But let thy Heart be sincere for God, and be universal in thy Obedience to God, and then thou needest not doubt but thou shalt obtain Grace here, and Glory hereafter for evermore.

S. Loving Father, I humbly intreat you to pray for me, that God will please to prepare my Heart to seek him.

F. My Son, that I shall willingly do, for it will bring great Joy to me, when I meet thee in the Kingdom of our Lord, when he cometh in his Glory ; but know thou for certain, that my Prayers alone will not be of any sufficient Efficacy to prevail for thee, unless thou prayest also for thy self, hoping for Acceptance by and thro Christ Jesus.

S. It is indeed a precious Privilege to find Acceptance with God the Father, thro Christ his Son, which is the ground of my Confidence, or else I should not dare to draw near to the Throne of Grace. But that I may improve this Privilege aright, dear Father, I humbly intreat you to direct me in this great Duty of Prayer.

F. Dear Child, thou knowest the Direction our Lord gave his Disciples, in that which we call the Lord's Prayer, with the Adjuncts thereunto belonging :

belonging : *After this manner therefore pray ye,* saith our precious Lord. It is good therefore to have that Direction always in thy Mind, when thou drawest nigh to God in that Duty.

S. Blessed be the Lord that I have so good a Teacher, as my precious Saviour, to direct me in this great Duty. But pray Father please to tell me, whether or no I ought to say that Prayer (in that very form of Words) every time I draw near to God, in the Duty of Prayer?

F. No; I do not think that was the Intent of our precious Saviour in giving that Direction to his Disciples; for if it had, those immediate Disciples, to whom it was given, had been oblig'd to use it in all their Prayers, in the very words of it; but we have a Prayer of theirs, recorded by St. *Luke*, *Acts* 4. 24—30. and find not the Lord's Prayer, in the Words of it, mention'd in that Place; nor is it mention'd in any other part of the Gospels or Epistles in the New Testament, as said at any time by any Christians, in those very Words.

2. Tho' the Substance of the Matter be the same in both the Evangelists, yet *Matthew* and *Luke* differ in some Words; so that (certainly) which are the very same Words that Christ spake, is not easy to find.

3. Christ doth direct us to the Substance of the Prayer, saying, *After this manner pray ye,* *Mat.* 6. 9. The Intent of our Lord, appears to be, Let your Prayers be, in the substance of 'em, after the manner or the nature of this Prayer.

(1.) Come with Faith in the true and living God as your Father.

(2.) Adore and honour his holy and glorious Name.

(3.) To

(3.) To that end, that it may be glorify'd in all the World, desire the hastning of his glorious and universal Kingdom.

(4.) Own and acknowledg his fatherly Care of us, by asking of him our daily Bread, and all other Blessings that we want, for the Support of our Souls or Bodys.

(5.) Seek to him for the pardon of all our Sins, which we have been guilty of in the whole course of our Life, and that we may be help'd to forgive others.

(6.) That we may be kept from falling into any Temptation for the time to come.

But then, know thou my Son, that 'tis not enough to pray only to be kept from the Power of Temptation; but our Lord has directed his Disciples (and all Christians) *to watch and pray, that they enter not into Temptation, Mat. 26. 41. Mark 13. 37.* And thy Watching must be also assisted by the Word of God. Good *David* saith, *Thy Word have I hid in mine Heart, that I might not sin against thee :* and he proposes a very material Question, in the same Psalm, which do thou be sure to remember, with the Answer to it: *Wherewith shall a young Man cleanse his way?* This is the Question. The Answer is, *By taking heed thereto according to thy Word, Psal. 119. 9.*

S. Certainly every Word of God is pure, as saith the wise Man, *Prov. 30. 5.* and is therefore a safe Rule for the well-ordering all our ways, if we can find the true Intent and Meaning thereof, and what part thereof we are to be rul'd by. But in our Days many Men are risen up that corrupt the Word, *viz.* they put their own corrupt Interpretation upon the pure Word of God, in many places; and in some parts of it

it (which are so plain that they cannot put a such corrupt gloss upon them) they have gotten a subtle shift to tell us, those Places of the Holy Scriptures do not concern us, but were given to the *Jews* only. These are weighty Matters (dear Father) therefore if you can but help me herein, I shall see cause to render hearty Thanks to God, and you, for so great a Blessing.

F. My Son, it is true indeed, and sad to consider, that whilst God has abounded to us in Goodness, the World has abounded in Wickedness, and the Churches with Pride and Carnality; so that the Age we live in is corrupted to a very great Degree. We are certainly fallen into those times which the great Apostle *Paul* said should come, *When Men will not endure sound Doctrine, but after their own Lusts they heap to themselves Teachers, having itching Ears: And they shall turn away their Ears from the Truth, and shall be turn'd unto Fables,* 2 Tim. 4. 3, 4.

S. My dear Father, I dare not question the Truth of what the Apostle writes about this matter, because I know he was divinely inspir'd; but it seemeth very strange to me (considering the Excellency of the Truth) that Men should love Error more than Truth; for in the way of Truth there must certainly be most true Peace to the Soul in this Life: Therefore the Prophet joins Truth Zech. 8. 16, 19. and Peace together, and commands Men to love the Truth 2 Thess. 2. 10; 1 Tim. 2. 4. and Peace; and to receive and believe the Truth is the way to be eternally sav'd in the Life to come. And can it be suppos'd that any Men (who retain their rational Facultys) can chuse Error, wherein is neither Peace nor Life to be found, rather than Truth, wherein they may find both? F. It

F. It is indeed very strange (my Son) and will be dreadful in the end, because they do not only hinder themselves of Happiness, by shutting their Eyes against the Truth, but also are leading others on in Blindness by their Example: and whilst the Blind lead the Blind, they can expect no other but to fall both into the Ditch, *Mat. 23. 13, 14, 15.*

And yet I can shew thee, from divers Parts of the Holy Scriptures, that it is certainly so. See a few of those Places of Scripture, and observe them well.

The wise Man saith, *Fools despise Wisdom and Instruction*, *Prov. 1. 7.* Not natural Fools, for then their Evil would not have been so great as now it was: But they were such as God had made with useful Members in their Bodys, as Eyes to see, and Ears to hear, and given them rational Powers in their Souls, that they might be capable to hear so as to understand Wisdom; and outward means, by which they might have gain'd Understanding: and the only Cause why they remain'd ignorant was in themselves, as appears by the most affectionate Calls of God to them, saying, *How long ye simple ones will ye love Simplicity? and the Scorners delight in their Scorning, and Fools hate Knowledge? Turn ye at my Reproof: Behold, I will pour out my Spirit unto you, I will make known my Words unto you,* *Prov. 1. 22—32.* And because they did not turn and receive Wisdom from God, as they might have done, the Lord threatneth them with grievous Judgments.

And God complains by *Isaiah* the Prophet, saying, *This is a rebellious People—that will not hear the Law of the Lord: Which say to the Seers, see not, and to the Prophets, prophesy not unto us* right

right things, speak unto us smooth things, prophesy Deceits. Get you out of the way, turn aside out of the Path, cause the Holy One of Israel to cease from before us, Isa. 30. 9—11.

And *Jeremiah* speaks of some, who inclin'd not their Ear, but made their Neck stiff, that they might not hear nor receive Instruction, Jer. 17. 23. And in the same Prophecy God calls to them, saying, *Hearken to the Sound*—But they said, *We will not hearken*, Jer. 6. 17. And again, by another Prophet, he saith, *They refus'd to hearken, and pull'd away their Shoulder, and stopt their Ears, that they should not hear: Yea, they made their Hearts as an Adamant-Stone, lest they should hear the Law and the Words which the Lord of Hosts hath sent in his Spirit, by the former Prophets*, Zech. 7. 11, 12.

And it was not only so of old in the Prophets Days, but in the Gospel-times. Tho God chang'd their Ministry, sending his own Son to teach them; yet they chang'd not their Minds, but did still retain their Hatred of true Knowledge, and their Love to their Blindness and Ignorance; and in them was fulfil'd, in that day, the Prophecy of *Isaias*, which saith, *This People's Heart is wax'd gross, and their Ears are dull of Hearing, and their Eyes they have clos'd; lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal them*, Mat. 13. 14, 15.

And again, *Christ* speaks of some that loved Darkness rather than Light, and came not to the Light, lest their Deeds should be reprov'd, John 3. 19, 20.

And the Apostle *Peter* tells us plainly of some that were willingly ignorant, 2 Pet. 3. 5: So that
it

it appears plainly, beyond all possible contradiction, that some Persons do love and chuse Blindness and Error, rather than Light and Truth: and it is as certain that some of those do endeavour to corrupt others; for we read of some who were *false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ,* &c. 2 Cor. II. 13.

And the Apostle *Peter* lets the Christians know the Certainty of these evil Workers, in the former and latter Ages of the World, saying, *There were false Prophets among the People, even as there shall be false Teachers among you, who privily bring in damnable Heresys—and bring upon themselves swift Destruction: And many shall follow their pernicious ways, by reason of whom the way of Truth shall be evil-spoken of,* 2 Pet. 2. 1, 2.

S. Dear Father, I return you hearty Thanks, that you are pleas'd to give me warning concerning these Men, for they are dangerous Persons to live amongst. Pray be pleas'd to let me know by what Marks I may know them, that I may avoid any familiarity with all such Persons.

F. My Son, if thou wouldst avoid them, hearken to the gracious Words of our blessed Saviour: *Mat. 7. 15—17. Beware of false Prophets which come to you in Sheep's Clothing, but inwardly they are ravening Wolves: ye shall know them by their Fruits. Do Men gather Grapes of Thorns, or Figs of Thistles? Even so every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth evil Fruit.*

Men thus corrupted are Men of wicked Lives, and it must needs be so, because those evil Practices (if wilfully chosen) must needs spring from an Heart which is harden'd in Sin, or from a Spirit

Spirit of Atheism, to which State Men arrive thro Custom in Sinning ; and when they are come to that degree of Hardness, they are fitted for abominable Wickedness, tho they know it so to be : As saith the Apostle Paul, Rom. 1. 32. *Who knowing the Judgment of God (that they who commit such things are worthy of Death) not only do the same, but have pleasure in them who do them.*

S. Blessed be our good and wise God, that he hath left so clear a Character of these dangerous Persons on Divine Record. I shall endeavour (by the help of the Grace of God) to escape their Society, and to have no Conversation with them, that I may not fall into their Snares. But that I may the better escape all such Mischiefs, pray (Father) please to give me the best Direction you can, that my Feet may be establish'd in right Paths.

F. That I shall willingly do, my Son, and the Lord help thee to take good heed thereunto.

First then, Beware of that abominable Error, lately sprung up in the World, which so absolutely strikes at the great Dutys of Repentance, and praying for the Pardon of Sin ; I mean that Doctrine which saith, *God seeth no Sin in his People* : For tho ('tis true) none can come to God without true Repentance at their first Entrance into Union with him ; yet, alas ! who can say, *I have made my Heart clean, I am pure from my Sin* ? Prov. 20. 9. *Job was a faithful Servant of God, and yet he says, Job 10. 14. If I sin thou markest me, and wilt not acquit me from mine Iniquity.* And David says to the Lord, Psal. 38. 2, 3, 4. *Thine Arrows stick fast in me, and thy Hand presseth me sore : There is no Soundness in my Flesh, because of thine Anger ; neither is there any Rest in my Bones, because of my Sin :*

For

For mine Iniquitys are gone over mine Head as an heavy Burden, they are too heavy for me, &c. And Solomon says, Eccles. 7. 20. There is not a just Man upon the Earth that doeth good, and sinneth not. And he hath also said, Prov. 28. 13. He that covereth his Sins shall not prosper; but whoso confesseth and forsaketh them, shall have Mercy. And our gracious Lord says, Luke 13. 3, 5. Except ye repent, ye shall all perish. Therefore take this for a certain Maxim, that while we cannot live without some Sinning, we cannot live (so as to please God) without some proportionable Repentance, and praying for Pardon. Then all Doctrine, which teaches the neglect of these needful Dutys, must needs be grievous, pernicious to the Souls of Men, and therefore more carefully to be avoided than Houses infected with the Pestilence.

S. To deny to pray for the pardon of Sin, seems to me to be a kind of Denial of the Authority of Christ, who has so plainly taught us to pray so constantly for the same, even daily, as often as we pray for our daily Bread. I shall not hearken to their Doctrine therefore in this Matter, but to the Doctrine of Christ our Lord and Saviour. But that I may heartily repent of all Sin, and be diligently watching and praying against every Sin, be pleas'd (honour'd Father) to give me some sure and certain Rule, whereby I may know what is Sin, and what is not Sin; for you know that many of those different Opinions in the World do require many different Dutys; and most of them of those several Opinions tell us, the neglect of any of those Dutys is sinful: Then some certain Rule, to try these Opinions and Dutys by, must needs be very useful.

F. Thou sayst true, my Son; and our good God is so careful of those who sincerely seek him, that he hath directed us to one standing Rule, to try all Doctrines of all Teachers by, while the World endureth, and that is the Holy Bible. *Isa. 8. 20. To the Law, and to the Testimony; if they speak not according to this Word, it is because there is no Light in them.* The Word of God therefore must try the Spirits of all Teachers. *John saith, 1 John 4. 1. Beloved, believe not every Spirit, but try the Spirits whether they are of God, because false Prophets are gone out into the World.* Thou must therefore search the Scriptures daily, to see whether the things be so or no, as did the noble *Bereans*, *Acts 17. 11, 12.* and by that means many of them believ'd and receiv'd the Truth, and so mayst thou.

Secondly, Beware of those Men who undervalue and cast Contempt upon the whole Declaration of the Mind of God, contain'd in the written Word, which we call the Holy Bible. Divers such Men are in the World who hate the pure Word of God, written in the Bible, as much as they hated our Lord Jesus Christ when he was on the Earth, and for the very same Cause, *viz.* thereby their sinful Course is reprov'd: But God saith, *Do not my Words do good to him that walketh uprightly?* *Mic. 2. 7.* And God is pleas'd to encourage returning Sinners with that as a great Blessing, saying, *I will make known my Words unto you,* *Prov. 1. 23.* And because some of them disregarded his Words, the Lord threatned them in the following Verses, *To laugh at their Calamity, and to mock when their Fear came upon them,* *Ver. 26, &c.* This must needs be a dreadful Portion, when the God of all Consolation adds to their Affliction in the
time

time of Tribulation ; and yet it appears, this Trouble and Sorrow they brought themselves into, by disregarding the Word of God: And God complain'd of *Ephraim*, *Hof. 8. 11.* saying, *I have written to him the great things of my Law, but they were counted as a strange thing.* And what follows, as the Consequence or Product of this? Why pray take notice of these several things:

1st, They sacrific'd and offer'd, but God did not accept of them, *ver. 13.*

2^{dly}, They are charg'd with forgetting their Maker, *ver. 14.*

3^{dly}, They are threatned with Judgments :
 1. He will remember their Sins. 2. What Judgments he will send. (1.) They shall return to *Egypt*. (2.) A Fire should be sent upon their Cities ; and (3.) it should not be soon extinguish'd, for it should devour the Palaces thereof, *ver. 13, 14.* Surely then to regard the Word of the Lord, is a great Duty ; and to hate, slight and neglect it, is a great Evil. And the Lord Jesus Christ saith, *If a Man love me, he will keep my Words, John 14. 23.* Where take notice, we cannot manifest our Love to God, without esteeming his Word.

In a word, we may find plentiful Proof in the Holy Scriptures, how highly God himself, and all good Men in general, have esteem'd the written Word of God, which God hath sent abroad for the Good of Mankind. Take one Testimony more to this purpose, by the Mouth of the great Apostle *Paul*, wherein we find he esteem'd it a greater Blessing than all the earthly Enjoyments which *Israel* possess'd (tho those earthly ones were very great) For, says he, *Rom. 3. 1, 2.* *what advantage hath the Jew? or what profit is there in Circumcision? Much every way, chiefly because that unto them were committed the Oracles of God.*

stantial Things for Vanity : for the true Worshippers of God are highly esteem'd of God, who *worship him in Spirit and in Truth*, John 4.23. as he hath directed ; for such he seeks to worship him. But all Worship that is after the Traditions of Men is vain Worship, and therefore lost labour. And yet these Men will by no means hear of the Law of God, unless you will tell them that which is not true ; *viz.* That all the Law was given only to the Seed of *Abraham*, and their Profelytes : and there is nothing in the Writings of *Moses* that concerns us Christians as Duty, either to refrain from what is forbidden, or to do what is commanded in it : *Mat. 15.3,9. Mark 7.7*——9.

S. This is indeed the Language of some Men that I know ; and particularly I have heard Mr. *Antinomian* say the same thing ; nay, that whosoever teacheth any part of the Law, as binding to Christians, doth therein teach Judaism, and not Christianity. Therefore pray Father give me your Thoughts about this matter, in which I long to be satisfy'd ; for if what they say be true, I will carry only my Testament, and not my Bible, to the Church with me ; and will not trouble my head with hearing or reading the Old Testament any more.

F. Thou say'st well, my Son ; if they say true, then I can see no need we have of the Old Testament : especially seeing they that disregard the Writings of *Moses*, treat the Prophets no better, in all the care and pains they have taken, to press the Dutys of the Law of God on the Minds of Mankind : And if none of the Precepts of the Old Testament be our Duty to observe, then it will as certainly follow, that neither the Threats therein can cause us to fear, nor the Promises give

us any ground of hope for any of the Blessings which are therein contain'd. And if so, I cannot see what use that part of the Bible can be of to us. But, my Son, do not hearken to them, for this is a pernicious Error, if we may believe the Wise Man; for he saith, *Prov. 28. 9. He that turneth away his Ear from hearing the Law, even his Prayer shall be an Abomination.* And if our Prayer be an Abomination in the sight of God, we are undone: for then there will be no means left us to obtain any help from God, in any case, at any time.

S. That would be a dreadful Case indeed, to find no Acceptance with God, nor any Answer from him; that while Persons are seeking to God for Acceptation, their very Supplication should be accounted an Abomination. I hope we do not turn away our Ear from hearing the Law; yet we do not do all that was requir'd in the whole Law, as Sacrifices, &c.

F. No, my Son, not offering Sacrifices, &c. is now in no wise turning away the Ear from hearing the Law; because this and the other Types, &c. did belong to the *Levitical* Priesthood; and those Shadows, Figures, and Types, were to remain only as that Priesthood remain'd, until Christ (the Substance of those Shadows) was offer'd up for our Sins, risen from the Dead, and become an High Priest for ever over the House of God: Then the Priesthood being chang'd, *Heb. 7. 12.* there must needs be a Change also of the Law, *viz.* of Ceremonys, in which Works and Business the Priests were mostly employ'd. Thou must learn therefore to distinguish between those Ceremonys, and the *Νόμον Βασιλικόν*, the Kingly or Royal Law, *Jam. 2. 8.* The *Aaronical* Priesthood, and the Ceremonys belonging

to their Administration, was only to *Israel*, and that for no longer time than till our Great High Priest was perfected, *Psal.* 47. 2, 7, 8. But God is King of all the Earth, and his Royal Kingly Law is far more excellent than those Ceremonys under divers Considerations, as will appear anon. But at present let us see what this Royal Law is. And (1.) It is a Scripture-Law ; he saith, *according to the Scriptures*, ver. 8. (2.) Its Substance (in our Duty to Men) is contain'd in these words, *Thou shalt love thy Neighbour as thy self.* (3.) The Whole of it, and eachpart of that whole Law, is the ten Commandments, as appears in the following Verses : For having mention'd the Royal Law, ver. 8. and the Substance thereof, relating to our Duty to Men, viz. to love our Neighbors as we love our selves, he tells us ver. 9. those that have respect to Persons (viz. that love not according to the aforesaid Rule) commit Sin, and are convinc'd of the Law as Transgressors. Ver. 10. saith, *For whosoever shall keep the whole Law, and yet offend in one point, is guilty of all.* And to let us know the Law he intends by *whole Law*, and *one point of it*, he presently proceeds, ver. 11. to two Branches of the ten Commandments, as a Confirmation of what he had before affirm'd, because he that did wilfully break one of them, despis'd the Kingly Authority of God, in that Kingly or Royal Law : *For he that said, Do not commit Adultery, said also, Do not kill. Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law.* So that it is very clear, that it is the ten Commandment-Law, which the Spirit of God doth here call the Kingly or Royal Law. But now I shall shew thee that these ten Commandments are excellent above the Ceremonys in several cases. The proof hereof will appear thus. These

These are to be esteem'd more excellent, for the Difference God made between these and the other at Mount *Sinai*; for God spake all these Words, with his own Voice, to all *Israel*, Deut. 5. 22. *Moses* having rehears'd the Ten Commandments, says, *These Words the Lord spake unto all your Assembly in the Mount, out of the midst of the Fire, of the Cloud, and of the thick Darknes, with a great Voice,* and added no more. But of other Laws God said to *Moses*, Exod. 21. 18. *These are Judgments thou shalt set before them.* Sure here must be an Excellency in this Sermon, preach'd to all the People immediately by the Voice of God, above the Message sent by his Servant, spoken only to *Moses*.

S. I think I have heard some Men question whether God spake those Words (with his own Voice) or no.

F. And what part of Truth is there standing on Divine Record, of which it may be said, no Man ever at any time question'd the Truth of it? But *Moses* certainly knew as well as any Man that ever liv'd in the World, who spake these Words; and he saith, Exod. 20. 1. *God spake all these Words.* And again, Deut. 5. 4. *The Lord talk'd with you Face to Face out of the midst of the Fire, &c.*

S. But did not Mr. *Anti* (when you spake to him about it) argue from *Stephen's* Words, Acts 7. 53. *That they receiv'd the Law by the Disposition of Angels*; therefore spoken by Angels, and not by God?

F. Yes, he did so argue, but it is because he hath a great Antipathy against the Law of God, and would willingly (if he could) blot out its Name, that it might be no more in remembrance. But take notice;

1. That Text doth not say, That Law there mention'd is the moral Law, contain'd in the Ten Commandments.

2. It doth not say it was spoken with the Voice of Angels.

3. Then to give that Interpretation thereon as Mr. *Anti* doth, is to go quite contrary to one general Rule, which the Learned advise us to observe always in the interpreting of Scripture; namely, to interpret or open the meaning of obscure or dark Texts, by those that are most plain and clear. Now it is very plain and clear (as is noted already) that *Moses* saith of these Ten Commandments, that God spake them; and the People are very express in the matter, and take no notice of any Voice of Angels that they heard, but the Voice of God, as *Moses* rehearses their Words; Deut. 5. 24, 25, 26. *And ye said, Behold the Lord our God hath shew'd us his Glory, and his Greatness, and we have heard his Voice out of the midst of the Fire; we have seen this day that God doth talk with Man, and he liveth—If we hear the Voice of the Lord our God any more, then we shall die. For who is there of all Flesh that hath heard the Voice of the Living God, speaking out of the midst of the Fire (as we have) and liv'd? Thus we see here is the Testimony of Moses, and of the People, that it was the Voice of God, and no mention made of Angels speaking, but of God's speaking. And if this be not sufficient, take the Testimony of God himself, Exod. 20. 22. And the Lord said unto Moses, Thus shalt thou say unto the Children of Israel, Ye have seen that I have talk'd with you from Heaven.*

Now when these several Texts are so plain that it was the Voice of God, to interpret the

Disposition of Angels, to intend the Voice of Angels, seems to darken the Holy Scriptures, and not to give Light to understand it. I do therefore much better approve of *Junius's* Interpretation of *ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων*, (which he renders thus) *You have receiv'd the Law in the midst of the Ranks of Angels.* This worthy learned Author was born in the Reign of King *Henry VIII.* liv'd all the Reign of *K. Edm. VI. Q. Mary* and *Q. Elizabeth*; dying in the same year in which the Queen died, *Anno 1602.* being 57 years of Age. He was a very studious and industrious Defender of those Truths, that were then known by the Protestants of those times, for which he was much hated by the contrary Party. Our late learned Annotators agree with him in the sense of these words [*Disposition of Angels*] They say the Militia of Heaven (for it is a military Word) accompany'd the Son of God in giving forth the Law, and in the midst of that glorious Retinue he did give the Law; to which I cite *Deut. 33. 2. Psal. 68. 17.* From what has been said, and much more which might be said (if need were) I conclude, there is very clear Scripture-proof, that the Ten Commandments were deliver'd by the Voice of God to all *Israel*, in an eminent manner, and are therefore to be esteem'd more excellent than the Law of *Burnt-Offerings, &c.* deliver'd at *Sinai* only to *Moses*, and sent by him to the People. Here appears an Excellency from this Consideration, both by Reason and Scripture.

1. By Reason. If Men have several Presents to deliver to others, and some they will send by Servants, or other Messengers; but one is of such a Worth and Value, that they will trust neither Servant nor other Messenger with it,

but will deliver it themselves : Sure, as the Giver was so careful about the Delivery of it, the Receivers thereof ought also to esteem such a Present, so deliver'd, at a very great Price, and keep it very carefully. And so I think it appears by Reason, we ought to esteem and keep the Ten Commandments also with the like care, or rather with far greater, because these were deliver'd by no Man at that time, but by God himself, with his own Voice, to more than Six Hundred Thousand People. Should a King come from his Throne, to give Directions with his own Voice to some of his meanest Subjects, about Matters that were weighty ; would not Reason teach those Subjects highly to esteem those Directions so given ? Yes sure. I will not say the Case is parallel, for here it's infinitely outdone ; for it was not an earthly King, but the King of Kings, the glorious Creator and Preserver of Heaven and Earth. Neh. 9. 13. *Thou camest down also upon Mount Sinai, and spakest with them from Heaven, &c.* This was wonderful Condescension in the Great God, and ought to be remembered, and what he so spake to be carefully observ'd by all Men.

2. As Reason teaches this Lesson, so the Holy Scripture teaches the same thing. See the Difference which God makes between those Laws which belong more immediately to the Ceremonial Service of the Priests, and those that were deliver'd with his own Voice to the People. Jer. 7. 21, 22, 23. *Put your Burnt-Offerings unto your Sacrifices, and eat Flesh (viz. do what you will with them, I do not regard them) Why so ? Are not these such Services as had been accepted often by the Lord ? Yes, they were so, but there were more excellent Commands of God neglected,*

ted, in comparison of which the Lord did not regard those typical Laws; and those that they ought chiefly to have esteem'd were the Ten Commandments, deliver'd with the Voice of God, as appears by what immediately follows: *For I spake not unto your Fathers, nor commanded them in the day that I brought them out of the Land of Egypt, concerning Burnt-Offerings or Sacrifices. But this thing commanded I them, saying, Obey my Voice, &c.* Note here in these words:

(1.) We may not understand them in the largest sense, as if God had never at any time, or in any manner commanded them to offer Sacrifice or Burnt-Offerings, for these were commanded. See the seven first Chapters of *Leviticus*.

(2.) Then the meaning must be, I spake not to your Fathers of these, in the same manner, and to the same end, not with my Voice, only the ten great Precepts, which I requir'd more strict Care and Diligence to be us'd about: I said, *Obey my Voice*. So that we see the Lord himself doth set a very high Esteem on what was spoken to the People (here call'd their Fathers) with his own Voice. Add to this what we find *Deut. 4. 9. Only take heed to thy self, and keep thy Soul diligently, lest thou forget the things which thine Eyes have seen, and lest they depart from thy Heart all the Days of thy Life; but teach them thy Sons, and thy Sons Sons, especially the Day that thou stoodst before the Lord thy God in Horeb (that is, Sinai, Exod. 19. 1, 10.) Ver. 12. And the Lord spake unto you out of the midst of the Fire, Ye heard the Voice of the Words, but saw no Similitude, only ye heard a Voice; and he declar'd unto you his Covenant, which he commanded you to perform, even Ten Commandments,*

&c. Ver. 32. *For ask now of the Days that are past, which were before thee, since the Day that God created Man upon the Earth; and ask from the one side of Heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?* Ver. 33. *Did ever People hear the Voice of God, speaking out of the midst of the Fire, as thou hast heard, and live?* Men have often heard the Mind of God declar'd by other Men (thro Grace) but never heard the Voice of God so, as at that time, proclaiming this Royal Law, viz. the Ten Commandments: and therefore this excellent Sermon, preach'd with God's own Voice to all the multitude of People, ought in an especial manner to be remembered and taught to others.

S. Honour'd Father, I humbly thank you, I am now fully satisfy'd that the Ten Commandments are deservedly call'd the Voice of God in an eminent manner beyond others, and shall always esteem them so, whatsoever Mr. *Anti* or any other Person shall say about them.

F. It is well, my Son, thou hast gain'd this point; praise God for every measure of Knowledge which the Lord is pleas'd to grant thee: and for thy farther Establishment, remember, 2. That as God spake them to all the People with his own Voice, so he wrote them with his own Finger, on two Tables of Stone. We read, Exod. 31. 18. *And he gave unto Moses two Tables of Testimony, Tables of Stone, written with the Finger of God.* And that it was the Ten Commandments that was written on those Tables, see *Deut. 4. 13.* *And he deliver'd unto you his Covenant, which he commanded you to perform, even Ten Commandments; and he wrote them upon two Tables of Stone. He commanded them with his Voice (as aforesaid)* and

and he wrote them with his Finger, even the same Ten Commandments as he had spoken. Deut. 9. 10. *And the Lord deliver'd unto me two Tables of Stone, written with the Finger of God, and on them was written according to all the Words which the Lord spake with you in the Mount, out of the midst of the Fire, in the day of the Assembly.* This writing them in Tables of Stone, by the Finger of God, is of great Signification: (1.) It may signify the Duration of them, as Stones are durable. (2.) It may signify the Ability of God to write his Laws in their Hearts, tho they had stony Hearts, according to his gracious Promises, Jer. 31. 31, 32, 33. Ezek. 36. 26, 27.

S. But pray, Father, doth not Mr. *Philanthropus* tell you, God did not write them, but *Moses* wrote them?

F. Notwithstanding the Love I have for Mr. *Philanthropus*, yet I must take leave to bear my Testimony for God in this Case, and conclude the Holy Scriptures are true, several of which thou seest do positively affirm God wrote them: To which I shall add one more; *Exod. 32. 15, 16. And Moses turn'd, and went down from the Mount, and the two Tables of the Testimony were in his hand; the Tables were written on both their Sides, on the one Side, and on the other, were they written.* On this Text Mr. *Philanthropus* would argue there was abundance of Matter written in the Tables, and that they were very large. But how then could *Moses* carry them in his hand? for Stone is heavy; and we do not read that *Moses* laid them on his Shoulder, or carry'd them in his Hands (Plural) but in his Hand. It is likely therefore the Lord did graciously write them on both Sides, that they might be very light, tho

they were Stone. But to come to the Matter I intend : *Ver. 16.* saith, *The Tables were the Work of God, and the Writing was the Writing of God, graven upon the Tables.* And besides all this, consider, had not God written them, there would not have appear'd so much need of carrying the second Tables up to the Top of the Mount ; for I think *Moses* (knowing what was in the first Tables) very well might have written below, where he hew'd them, as well as on the Mountain, if it had been his Work : but they appear to be carry'd up into the Mount for no other end than for God to write on them, if we will believe either God or *Moses*.

S. But *Mr. Philanthropus* saith, in *pag. 24.* of his Book, *Moses* declares, *Exod. 34. 27.* That the Lord order'd him to write the second Tables, and did not tie him up to any precise number or set of Words, &c. And tho there is in *Deut. 4. 13.* and in *10. 4.* mention made of Tables, Writing, and Ten Commandments ; yet (says he) in neither of these Places is the number Ten ascrib'd to what was written on the Tables, &c. Pray how does this agree with what you have said ?

F. We see, my Son, how far Zeal to defend Notions receiv'd will carry Men, even to suppose that in the Holy Scripture which no body can find there : for I have search'd *Exod. 34. 27.* for that Declaration of *Moses*, that God gave him such an Order to write the second Tables ; and I can find no Tables at all mention'd in it. I do not deny *Moses's* being commanded to write, but that he did write on the Tables is certainly a great Mistake, as appears from what hath been said already ; and in that very Chapter, *viz. Exod. 34. 1.* *And the Lord said unto Moses, Hew thee two Tables of Stone like unto the first, and I will*

will write upon these Tables the Words that were in the first Tables, which thou brakest. I think this one Verse, if well consider'd, will fully confute Mr. *Philanthropus* in both the Branches of his Assertion; for contrary to *Moses's* declaring the Lord order'd him to write the second Tables, he here doth plainly declare, *The Lord said, I will write upon these Tables:* and contrary to the other part, that God did not tie *Moses* up to any precise number or set of Words, here we read the Lord said, *I will write upon these Tables THE Words which were in THE FIRST TABLES, which thou brakest.* See now how positively, contrary to Truth, Mr. *Philanth.* writes. O how should Men tremble at the thoughts of lifting up the Hand against Truth, lest God (who is just) should judicially let them fall into more Errors! I appeal also to the Reader, whether or no the number Ten (in *Deut.* 4. 13. and in 10. 4.) be not ascrib'd to what was written on the Tables. It will be very needful to mind these things well, for that a great stress is laid on that corrupt Foundation.

S. I am almost amaz'd to think that Mr. *Philanthropus* should thus seek to promote Error, because I think he is a Man of a sober good Life; and I remember you told me formerly, by their Fruits I might know them, that did wilfully go on in, and promote Error; you told me they liv'd wicked Lives: how shall I understand this?

F. My Son, thou must learn to distinguish between a common and constant going on in, and promoting of Error, and an accidental falling once into such a Snare. As the Spider makes it her Business to set up Cobweb-nets to catch the harmless Flies; so some Men do make it their constant Business to write and say what they can

to corrupt the Minds of Men. And tho Mr. *Philanthropus* hath a good capacity, that might have enabled him to have escap'd their Snares, if he had made the right use of it; yet he being greatly incumbred with multiplicity of Business, he did not take time enough to search into the Errors of this Age, and the pernicious and sad Consequences of those Doctrines; and (for want of due consideration) thinking them true, in Zeal for that which he suppos'd to be Truth, he hath this once (unawares) lifted up his Hand against Heaven, and help'd the Enemies of Truth. And who knows but our wise and good God might suffer him so to do, and to write so evidently contrary to the Word of the Lord; to the end, that by reflecting on his own Work, and seeing his great Mistake, he may receive much more powerful Convictions than ever he did receive from the Writings of any others?

S. I heartily wish it may have so good an effect on himself: I cannot see any great hurt it can do to others, unless they consider Matters no more when they read them, than Mr. *Philanthropus* did when he wrote them. I think his Name and yours both do very well agree with your Work; for as *Philanthropus* (or *Philanthropos*) signifieth a Lover of Men, so doth *Philothecos* signify a Lover of God; and it will certainly seem to Men of carnal Minds, that he is a Lover of them, who endeavours to free them from Obedience to that pure Law of God, at which they are at an utter Enmity, *Rom. 8. 7.*

But it will more evidently appear that he is a Lover of God, who doth use all the means he can to free that excellent, divine, useful Law of God from those corrupt Notions of Men, which too many have of it in our days; and (I suppose) this

this is what you would willingly do. But now I must desire your Help in another Case, I think almost as hard to answer as the other. I met Mr. *Pharisee* lately, and he tells me, the Voice of God is whatsoever God commanded, whether to *Abraham* of old, to *Israel* in the Wilderness, or to Christians in these latter days: Therefore he says, if I will be sav'd, I must be circumcis'd, offer Sacrifices, pay Tithes, abstain from divers sorts of Meats, &c. as *Israel* did, as well as I must keep the Ten Commandments, with the Dutys and Ordinances commanded in the Gospel.

F. I am heartily glad, my Son, to see thee to be so carefully enquiring to know the Mind of God; it is well pleasing to God, and no doubt will be crown'd with his Blessing; for such a Promise we find, *Prov.* 2. 3—9. And now I shall give thee an Answer with so much plainness, that I hope (if God will bless my Endeavors) thou mayst be fully satisfy'd in the Matter thou enquirest about.

1. Then observe I grant what Mr. *Phari* saith is in some sense true: all that God did ever speak is the Voice of God, to the Person to whom it was spoken; but not the Voice of God in that eminent manner as the Ten Commandments, which were so spoken, as we never read of any other Precepts besides them.

2. Thou must observe the Nature, End and Use of every one of God's Precepts. The Nature, End and Use of all the Ceremonys, were only to abide so long as that Priesthood remain'd; but the Ten Commandments are useful to all Men, at all times, from the beginning to the end of the World.

3. Take notice, some of God's Precepts were directed to some particular Persons only, and some were sent to all Persons in general.

4. Observe, some of God's Precepts do contain such prime original Dutys, as spring from Man's being made such an excellent Creature as he was first form'd, with the time in which God made Man, and all things for his good : and these are properly call'd moral Precepts ; because what is contain'd in their Nature, is proper to teach all Mankind good Manners, we being born (as the rational Creatures of God) under special Obligations to our Creator as such, to perform those Dutys in an especial manner : and many other Commands of God are as the Attendants thereon, when, where, and how God is pleas'd to direct the same so to be.

5. Take notice, whatsoever Commandments of God were temporary (which oblig'd the People of God only in former times) the Holy Scripture gives us sufficient intimation thereof, that we may be inform'd of it ; but no such Intimation is given, in the Word of God, of the expiration of the moral Precepts.

S. I like the method you propose in this case (dear Father) If you make those things appear, and shew me which are belonging to each part, I doubt not but I shall discern the Difference between Precepts that I must observe, and those from which I am freed.

F. I do not at all doubt (my Son) but that I shall be enabled, by the Grace of God, to make appear clearly all that I have propos'd in the several Branches thereof.

I. Then, in answer to Mr. *Anti*, That the Table-Laws are the Voice of God in an eminent manner above the Ceremonys ; I shall not here
repeat

repeat it, but refer thee to pag. 25, 26.

2. That the Ten Commandments are (all of them) very useful to all Mankind, in all Ages, from the beginning to the end of the World (when I say they are thus useful, I mean the Nature of them is such, that they would be so if Men did observe them) And this will appear if we consider them each one particularly by it self.

Commandment 1st. *Thou shalt have no other Gods before me*, Exod. 20. 3.

Heaven and Earth, and Sea are all before the Lord, all as visible to him to behold, as those things are to us that lie plain and open before us to our View, *Heb. 4. 13.* And therefore this Commandment must needs be very useful to all Mankind universally; inasmuch as for Men to leave the true God, and to have, own, or honour any other God, would tend very grievously to the Dishonour of the Lord our Maker, who is God indeed; and not only so, but all such in so doing would lose the Blessings which our good God will graciously bestow on all those that love him: He hath promis'd *to love them that love him*, *Prov. 8. 17.* and *to honour them that honour him*, *2 Sam. 2. 30.* Now the Love of God is a wonderful Blessing to all those that enjoy it, and the Honours that God will bestow on Men that honour him, are greater than all the Honours that this World can afford; and therefore to give heed to lying Vanities, *Jon. 2. 8.* and forsake so great Mercys, would be prodigious Folly. And that will yet farther appear, because thereby such Persons expose themselves to all those dreadful Judgments which are threatned against all those that forget and forsake God; as that *he will tear them in pieces*, *Psal. 50. 22.* *Do them hurt, and consume them*, *Josh. 24. 20.* and cast them off

off for ever, 1 Chron. 28. 9. Yea, his Power and his Wrath is against all them that forsake him, Ezra 8. 22. And who may stand in his Sight, when once he is angry ? Psal. 76. 7. What thinkest thou now, my Son, was this Commandment useful to the Jews only ? or may it be useful to all Mankind in general, both Jews and Gentiles ?

S. Useful ! yea verily this must needs be very useful indeed for all Mankind, were it but proclaim'd and receiv'd as the Word of God in the whole World ; then would not God lose his Honour, as now he doth, neither would Men lose their Happiness, and fall under those dreadful Circumstances, which are the Portion of all those that forsake the true God, and chuse such for Gods which are no Gods, worshipping and serving the Creature more than the Creator, Rom. 1. 18—32. which we find some of the Heathens did, and suffer'd most dreadful Judgments for so doing.

And the Usefulness hereof will yet farther appear (I think dear Father) if we consider also the Promptitude or Readiness there has always been in Mankind to fall into the great Evil which is here forbidden ; as is evidently set forth in the Holy Scriptures, and that not only amongst the Heathens, but amongst the Tribes of *Israel* (the profess'd People of God.) Methinks it is almost incredible (were it not found on Divine Record) that so many of them should fall into such a Sin, which so greatly dishonours the Lord (who had done such great things for them) and tended so much to their own Destruction (a few of which are cited in the Margin.) Certainly seeing this
People

Deut. 32. 15.
Judg. 2. 12, 13.
& 10. 6. 1 King.
9. 9. 2 King. 21.
21, 22. 2 Chron.
7. 22. Jer. 2. 17,
19. & 15. 6.

People (who enjoy'd so many peculiar Blessings, and had the advantage of the Law and the Prophets) were so very apt to forsake the true God; and to chuse, seek to, and trust in false Gods, notwithstanding those great Obligations, and Means to know the things which belong'd to their Peace: we may conclude, there is a very great Propensity in the corrupt Nature of Mankind in general so to do. And therefore this excellent Precept is the more useful, even for the Benefit of all Mankind. If you please, proceed to the Second.

F. I shall be willing to proceed, my Son, with all convenient speed: But first let me acquaint thee how it comes to pass, that Persons are so much inclin'd to so great, and so pernicious an Evil. And one general Cause hath been arising from the Example of others: As the Pestilence being in one House, in a large Town, is like to infect all the Inhabitants of the whole Town; so, when this Wickedness is fix'd in the Hearts and Lives of some Persons in a Nation, those so infected are apt to infect others in the same Nation: and when one Nation is infected it is contagious, and other Nations are in great danger of being defil'd and polluted with the filthy and destructive Contagion thereof.

This is evident from divers places of Scripture, as you may see in the Margin. *Manasseh* was defil'd with this Sin of Idolatry, and polluted *Judah* with his Idols. *Jeroboam* made *Israel* also to sin. *Solomon's* Wives turn'd away his Heart after other Gods. The People in *Jeremiah's* days were re-

2Kings 21. 11.
 1King. 16. 26.
 & 11. 4.
 Jer. 44. 17, 19.
 Ezek. 16. 26,
 28, 29.
 2 Kings 16.
 10 ——— 18.
 Nahum 3. 4.
 Psal. 106. 35.
 Rev. 17. 2.
 & 18. 3.

solv'd on making Cakes to the Queen (or Frame) of Heaven ; to burn Incense, and to pour out Drink-Offerings thereunto : and one great Argument is, their Fathers, Kings, and Princes, had done so. They join'd in this spiritual Whoredom with the *Egyptian, Assyrian, and Chaldean* Idols. *Abaz* King of *Judah* was corrupted at *Damascus* with the *Assyrian* Idolatry ; he corrupted the Priest *Uriah*, and *Judah* was corrupted thereby. *Nineveh*, the great City in *Assyria*, is complain'd of, that she sold Nations thro her Whoredoms ; and *Israel*, for learning the Work of the Heathens ; and *Babylon* (that Mother of Harlots) for making all Nations drunk with the Wine of her Fornications. Thus we see, how very prevalent Example is, to lead Persons to Idolatry or false Worship : according to the Saying of the Schoolmen, *Precepts may teach, but Example persuadeth*. We need not greatly wonder therefore, if we see Persons doing several things relating to Religion, for which they can give no better reason, than that it is the Use and Manner of the Nation where they live so to do, and they do not affect Singularity, or to bear Reproach for dissenting from the Generality of those amongst whom they dwell. Neither do they care to take the trouble to search the Scriptures (like the noble *Bereans*) to know their Dutys in those cases ; but think themselves very safe, because multitudes, besides themselves, do the same things as they do. Many such Professors of Christians are to be found in divers of the Nations call'd by the Name of Christian Nations.

S. Dear Father, my Soul doth now greatly rejoice in the Lord, that I was not born of idolatrous Parents, and so educated in false Principles.

I now perceive it would have been hard work, and very difficult, to have recover'd my self out of that evil case; and I had been then in great danger of going on in those pernicious ways as my idolatrous Forefathers walk'd in, even the way that leads to Destruction, until I had perish'd eternally. O blessed be my good God for godly Parents, to guide me in the way of Salvation, by their pious Example and wholesom Instruction!

F. My Son, it is indeed a very great Blessing to all those Children, who have godly Parents, if they do wisely improve the Mercys which they enjoy thereby: and it is a great Comfort to all such Parents, when they have vertuous Children, who will receive Instruction. But now I proceed to show the Usefulness of the second Commandment, for the good of the generality of Mankind, if it were observ'd.

Commandment 2d. *Thou shalt not make unto thyself any graven Image, &c.*

This negative Precept is useful in it self, and in its Concomitants. The Precept it self is very useful, in that it shews the Evil of Mens trusting in the Work of their own hands, of what sort soever it be, whether Wood or Stone, Gold or Silver, Brass, Iron, or Earth: they are all forbidden, and therefore unlawful to be made, to be worship'd, or trusted to. And this must needs be very useful, for two Reasons:

1st, The Inclinations of Men so to do.

2^{dly}, The Unprofitableness of them.

Both which the Lord declares at large by his Prophets, *Isa. 44. 9—20*. Then if it be profitable for Men to be warn'd not to do those things that they much incline to do, which if done will do them no good, but hurt, then this

Com-

Commandment must needs appear to be very useful. But this is the very case before us : That Men (in divers Ages and Places) have been inclinable to make them (and too many are so inclin'd to this Day) is so evident, that I need not much insist upon Proof of it. And that they are altogether unprofitable, is as clear both by Scripture and Reason ; and the Holy Scriptures do plentifully set forth the Vanity and Emptiness of them, of which read these in the Margin. Many more Places of the Holy Scriptures might be produc'd to this purpose, but read these seriously, and consider that the most of these Idol-makers were Professors of Religion, and call'd the People of the true God. Reason also will certainly inform us, that it is very unreasonable for Men to adore any thing that had no Being, until Man did by Art and Labour form it into that shape in which it is ador'd : For whatsoever is produc'd by the Power, Art, and Labour of any Man, is in no wise likely to be useful to Man, so as to be helpful to him as a God. For no Man is able to make the least living Beast or Bird ; how much less able then must he needs be to make a living God ? And Gods that have no Life are all Vanity and Deceit ; for where there is no Life, no Help can be produc'd for the Good of Mankind ; for such Images have only the Shew, without the Power. *They have Mouths, but they speak not ; Eyes have they, but they see not, &c. Psal. 135. 15—17.* Therefore the Prophet *Jeremiah* saith, *Jer. 10. 11. The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and*

from

from under these Heavens. Add hereto what *David* saith; *They that make them are like unto them, so is every one that trusteth in them,* Psal. 115. 8.

S. O what a good God have we! who gives us such Laws, to the end we may not observe lying Vanities, and forsake our own Mercys.

F. It is indeed great Grace in God so to do; and will be a great Blessing to us, if we esteem and improve the Mercy granted to us therein. And now I shall shew thee, that as the Precept itself is useful to all Mankind, so also are the Adjuncts or Concomitants thereunto belonging: and these are two; which may properly be compar'd to Watchmen or Soldiers, who are standing ready arm'd, to defend this Precept, for the Glory of God, and the Good of Men.

1. One of these is the severe Judgment of God, herein threatening to punish the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate him; *Exod. 20. 5, 6.* Which Hatred is measur'd by their Disobedience, as Love is by Obedience, in the next Clause.

2. The other is a most gracious Word of Consolation to Thousands of them that love God, and keep his Commandments. These are very useful, to shew the Care of God towards a stubborn and disobedient Generation; and lays us under wonderful Obligations to observe this Commandment for our Good: and is always very profitable to every Person that doth observe it, even to the End of the World.

S. Do not the Papists do much wrong then to themselves and others, in leaving this Commandment out of their Books?

F. Wrong! Yes indeed, it is certainly a wrong done with a witness; wrong done to our
gracious

gracious God, to diminish from his Word, to make it of none effect. We may not diminish from it : To take away any of those good Laws, is as the shutting up Men in darkness, that they know not which way to go, to follow the Lord in those good Paths wherein he may be glorify'd. And not only so, but it is a great wrong to Mankind. That Man that remov'd his Neighbour's Land-mark of old, was to be pronounc'd accursed, and all the People were to answer and say, *Amen.* How much more wrong may we well suppose he doth, who removes one of the Lord's Table-Laws? Darkening the Counsel of God, which is for the enlightning of Men : for *the Commandment is a Lamp, and the Law is a Light.* Whosoever clips the current Coin of this Realm, doth thereby forfeit his Life, by the Law of our Land. How much more will those forfeit their Lives, and be found guilty of Death by the righteous Law of the King of Kings, that dare willingly to clip off one Branch of the Royal Law of Heaven; unless true Repentance and Faith in the precious Blood of our loving Saviour, be made use of, as directed to, in order to obtain Pardon thro the abundant Grace of God?

S. O how excellent is our loving Saviour, who hath prepar'd a way for such great Offenders to find Mercy, in the ways of Righteousness, thro the rich Grace of God.

F. Excellent Saviour! Ay indeed, my Son, he is the Pearl of the greatest value, the chiefest of ten thousand: And did Persons more regard this holy Law of God, so as to be convinc'd of Sin thereby, they would see more of that Excellency that is in Christ Jesus. But as the Whole see no need of a Physician, so for want of looking into the Glass of God's pure Table-Law, they

they do not see their own Filthiness, and are not so sensible of their need of washing in that Fountain, which is open'd for Sin and Uncleanness, namely the pure Blood of our blessed Saviour: for *he washeth his* (whom he loveth) *in his own Blood*, Rev. 1. 5. But I come now to shew the universal Usefulness of the third Commandment in all Ages.

Commandment 3d. As the other two, so this also will appear to have a very great Usefulness in its own nature to all Mankind; and this will appear, if we consider the Precept it self, and the Argument.

1st, The Precept is, *Thou shalt not take the Name of the Lord thy God in vain.* The very reading of the words lets us see plainly they concern all Persons, who will claim an Interest in the Lord to be their God; in whatsoever part or time of the World they are born, and have their being; whosoever the Man or Woman is, High or Low, Rich or Poor, Noble or Ignoble, Jew or Gentile; if the Lord be their God, then this Precept is to every such Man, and to every such Woman: *Thou shalt not take the Name of the Lord thy God in vain.* Now, my Son, consider well one general Rule to understand the Usefulness hereof to all the Persons to whom it was given, or whom it doth concern, *viz.* the gracious Goodness of God: for from the great Kindness of God to Mankind, he gives them good Laws and Commandments, which he desires they should observe for their Good, that it might be *well with them and with their Children for ever*, Deut. 5. 29.

S. But Mr. *Anti* saith, *the Lord thy God* did properly concern *Israel*, and not so properly concern other People; and therefore makes use of
this

this as an Argument to prove this Law to be given to the Jews only.

F. Then take notice in the first place, the Consequence of his Argument is this: *Israel* might not take the Name of God in vain, but all the Nations of the World beside might blaspheme his Name as much as they please, being under no restraint to the contrary. Certainly this is a dreadful Notion, fit to be abhor'd by all rational Creatures.

2dly, Consider if there be any Person in the World, who hath no right to call God his God, that Man is in a most dreadful Condition, as the *Ephesians* were, when they were *without God in the World*, Eph. 2. 3, 12. and in that State they were Children of Wrath.

3dly, Consider Persons may call the Lord their God in a general and peculiar Sense: In a peculiar Sense none can so own him as their God, as to say to him, *Our Father which art in Heaven*, but those that are united to him by special Covenant Relation; but in a general Sense every Person that he hath made may and ought to say, *the Lord is my God*: forasmuch as he is *the God of the Spirits of all Flesh*, Numb. 16. 22. and *in him we live, move, and have our being*, Acts 17. 28. Then all those Spirits ought to be *in subjection to the Father of Spirits, and live*, Heb. 12. 9. And then none of them may blaspheme his great Name. Therefore it concerns all Persons, in all Nations, from the beginning to the end of the World.

4thly, Consider the dreadful Consequences of *Mr. Anti's* Opinion, if it were generally receiv'd; for we dwell in a Nation, in which many Persons go to their publick Worship one day in a week, and there read over all these Commandments

ments (amongst which this is one) and pray that their Hearts may be inclin'd to keep this Law, and that they may be all written in their Hearts; and yet how grievously is the Name of God profan'd by too many of those very Men, notwithstanding their owning this holy Precept to be obligatory to them! How much more then would they and many others blaspheme the holy Name of the great God, if they did believe Mr. *Anti's* Doctrine, viz. that God had no design to restrain them (by this his holy Commandment) from so doing?

5^{thly}, Note farther, we have an Instance of the severe Judgments of God, for the Destruction of a Person (whose Father was an *Egyptian*) for blaspheming the Name of the Lord, and a Charge given concerning others, saying, *He that blasphemeth the Name of the Lord, he shall surely be put to death; and all the Congregation shall certainly stone him with Stones, as well the Stranger as he that is born in the Land, Levit. 24. 10, 16.* And to this agrees the Argument pressing to Carefulness about it, viz. *The Lord will not hold him guiltless*: If not guiltless, then guilty; and to stand guilty before the Almighty God is a dreadful case, as saith the Apostle, *It is a fearful thing to fall into the hands of the living God; for our God is a consuming Fire, Heb. 10. 31. & 12. 29.*

And this is plain to our Reason, if we consider three things:

1. That the Lord is All-knowing, and nothing can be hid from him; but *all things are naked and bare to him with whom we have to do, Heb. 4. 13.* And there is no Darkness nor Shadow of Death, in which the Wicked can hide themselves, *Job 34. 22.*

*

2. That

2. That God is Almighty, *Psal. 62. 11.* and therefore can punish Men as much as he pleases, and *none can deliver out of his hand, Ezra 9. 13, 15.* And,

3. That all his Strokes are with such Justice and Righteousness, that when God is in his Work of punishing, Conscience will be in its Work of accusing and condemning, *Rom. 2. 15.*

S. O what a wonderful gracious God have we, to wait so patiently on such multitudes of black-mouth'd Wretches, that go on so long a time like Dogs to bark at him, and blaspheme his holy Name every day!

F. Gracious! Ay, he is so indeed in an abundant measure; for all such may certainly say, *It is the Lord's Mercy that we are not consum'd, &c. Lam. 3. 22.* And God hath said he will wait, that he may be gracious, *Isa. 30. 18.* But it is because he is not willing that any should perish, but that all should come to Repentance, *2 Pet. 3. 9.* Therefore let every such Soul know for certain, that if they despise his Goodness and Forbearance, that his Long-suffering do not lead them to Repentance; by hardening their impenitent Hearts, they are treasuring up to themselves Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God, *Rom. 2. 4, 5.*

But I proceed to shew the general Usefulness of the fourth Commandment to all Mankind.

Commandment 4th. *Remember the Sabbath Day to keep it holy, &c.*

This Commandment will appear to be very useful to all Mankind, in the Precept it self, and in the Explication of it; as also the Reason given why it should be remember'd and kept holy.

1. The Precept it self is very useful to all Mankind, because some certain time is useful to be set apart for the publick Worship of God. This, I think, is so evident that none can reasonably deny it. If any should deny it, let them consider, (1.) That God did once command his own People to observe a certain time for publick Worship. (2.) That his People were zealous for that time. (3.) That the Use they put it to was principally publick Worship.

For the first, it is evident from the Command it self, viz. that God did command his own People to observe a certain time (not at random, but) even that very time that God himself chose, that is, *the Seventh Day*; and that not only to rest as doth the Beast, but to sanctify it, that is, to set it apart for holy Uses, to serve God in a special manner, calling the Sabbath a *Delight, the Holy of the Lord, honourable, honouring him, not doing their own ways, nor finding their own pleasures, nor speaking their own words*, Isa. 58.13.

(2.) That they were zealous for that Time, will appear from the divers Cavils they had with Christ and his Disciples, as (in their Opinion) not strict enough in the Observation thereof. Tho Christ did nothing, nor allow'd any thing to be done by his, but Works of Charity or of Necessity; which kinds of Works are (and were always) proper to be done on the Sabbath Day.

3. The Use it was put to was principally to worship God in publick. This will appear from divers Portions of Holy Scripture: For this Service was the Temple built, and likewise all their Synagogues, wherein we find they assembled on the Sabbath Days constantly in the time of Christ

Mar. 3. 1---6.

Mat. 12. 2.

Joh. 5. 5---16.

Luke 13.

11---17.

John 9. 16.

Acts 15. 21. and his Apostles. The Apostle
 & 13. 27. *James* saith, *Moses* of old time
 John 18. 20. hath in every City them that
 Mar. 1. 21. preach him, being read in the Sy-
 Mar. 1. 2. nagogues every Sabbath Day ;
 which Sabbath Service of publick

Worship, our Lord Jesus and his Disciples own'd
 and were generally at ; as see in the Margin.

Jesus ever taught in the Synagogues and in the
 Temple, whither the Jews always resorted : He
 went into *Capernaum*, and straitway on the Sab-
 bath Day he enter'd into the Synagogue, and
 taught, *Luke* 4. 16, 31. And when he came into
 his own Contry, when the Sabbath Day was
 come, he began to teach in the Synagogue ; and
 many hearing were astonish'd, *Acts* 17. 2. &
 13. 14, 44. *Luke* saith, *As his custom was, he*
went into the Synagogue on the Sabbath-Day, &c.
 So did *Paul*, as his manner was. So that we see,
 publick Worship is the chief Business to be done
 on the Sabbath Day ; and was own'd so to be by
 Christ in his day, and by his Apostles in that
 day wherein they liv'd.

From what has been said with the Scripture-
 Evidence, it is plain God did command a certain
 fix'd time to be observ'd for publick Worship ;
 and from thence I argue to prove the Usefulness
 thereof, because God commands nothing to be ob-
 serv'd but what is useful. It therefore follows,
 that seeing a certain Time (not an uncertain Time)
 hath been directed to by the Lord for publick
 Worship, therefore a certain fix'd Time is use-
 ful for that Service, as long as publick Worship
 is to be us'd in this World.

S. One would think it should be so ; but Mr.
Epicure and Mr. *Libertine* will by no means al-
 low it ; they say, We do not think our selves
 bound

bound by any Command of God when to worship him; We are not under any such Bondage; We can take what time we please for our own Concerns, and give God what time we please for his publick as well as private Worship.

F. This is pleasant Doctrine to a carnal Mind, because it is not subject to the Law of God, neither indeed can be, Rom. 8. 7. But to a spiritual Mind there is no greater Liberty, Pleasure, and Delight, than walking in righteous ways. Good David could say, *I will walk at liberty, for I seek thy Precepts*, Psal. 119. 45. And again, *The Law of thy Mouth is better to me than thousands of Gold and Silver*, ver. 72. Job esteem'd the Law of God's Mouth more than his necessary Food, Job 23. 12. And the Apostle James calls it twice, *The Law of Liberty*, Jam. 1. 25. & 2. 12. Then surely these Worthys did not look upon Obedience to God's Precepts as a State of Bondage, but look'd on Sin the greatest Bondage, and the way whereby they might escape it the greatest Freedom; and therefore delighted much in the holy Law of God, because it directed to those ways of Holiness, by which they might be set free from that Bondage of Sin, Rom. 6. 16—22. And whilst others speak of Liberty contrary thereto, they themselves are the Servants of Corruption, 2 Pet. 2. 19.

Arg. 2. I now proceed to another Argument to prove the Usefulness of the fourth Commandment from the same Topick, viz. the Usefulness of a certain fix'd Time for the publick Worship of the true God: And if a certain fix'd Time is more useful to all Men for worshipping God in publick, than an uncertain Time; then the fourth Commandment, which directs thereunto, is very useful to all Men. But a certain fix'd Time is more useful

useful to all Men for worshipping God in publick, than an uncertain Time : *Ergo*, the fourth Commandment, which directs thereunto, is very useful to all Men.

The first Argument was taken from the Wisdom and Goodness of God in commanding it ; but in this the Usefulness appears to arise from its own intrinsic Excellency.

I think no Man can deny the Major of this Argument ; for if such a Time be most useful, that which makes it known must needs be very useful.

The Minor is visible on divers Considerations :

1. The Impossibility of publick Worship being perform'd without congregating Assemblies.
2. These Assemblies consist of Men who are all ignorant, until instructed by the Word of God.
3. Too many are careless of publickly worshipping God, and not industrious to seek the Knowledge thereof ; therefore have the more need of a plain Rule to direct about it. The Consequence or Conclusion is then very evident ; therefore the fourth Commandment, which directs thereunto, is very useful unto all Men.

Arg. 3. Thirdly, I argue from the Right and Authority that the living God hath to appoint what Time he will for his Service. Had Men only said we should observe such a Time, many would have thought themselves at liberty, notwithstanding any such Command of Men. This is evident from the Multitudes of Experiences we have had of the Minds and Practices of Men on Fast-Days, tho commanded by the chief Authority in the Nation, and with the utmost Ardency of tender Affection, and press'd with the weightiest Arguments, to move to Obedience, both for Fear and for Conscience sake : and yet how few are

are there in the Nation, that can be prevail'd with to observe such a Day? No Authority therefore here on Earth can be useful to cause poor carnal Minds to be observing any Day for the Worship of God themselves, or to grant others so to do, that are under their Government; such Days and Times being generally neglected altogether by too many, and observ'd with but very little Mind and Affection by a great many more: and some of those that are desirous to worship God when they can get opportunity, are hinder'd from it, by being under the Authority of those that will not suffer them to omit their worldly Employment to attend the Service of God, unless they could be convinc'd the Lord of Heaven and Earth had at that time call'd for their Service. So that from this Consideration the fourth Commandment is very useful to all Mankind.

Arg. 4. Fourthly, I argue from the Power God hath to bless the Time: It is the Blessing of God that makes rich, without Sorrow added thereto, *Prov. 10. 22.* It is in his power to enrich the Soul with Spiritual Blessings, *Eph. 1. 3.* when we are diligently observing his Commandments, as easily as he can make Men rich, when they are industrious in their worldly Affairs. The Time God requires to be observ'd, having been bless'd by our great Creator when he finish'd the Work of Creation, *Gen. 2. 3.* we may expect it may be made a Day of Blessings to our Souls, if we are diligently and faithfully keeping his Commandment, that in the due Observation of his holy, blessed, and sanctify'd Season, we may find him to be our God that sanctifies us; as he said of his People of old, *Exod. 31. 13.* and lets them know the Observation hereof, as directed,

rected, should be a Sign of God being the Lord
 that sanctify'd them. On which Words some of
 our learned Annotators say, as followeth: ' The
 ' Sabbath is a fivefold Sign; *1st.* Commemora-
 ' tive of God's Creation of, and Dominion over
 ' them, and all other things to whom they do
 ' hereby profess their Subjection. *2dly.* Indica-
 ' tive, shewing that they were made to be holy,
 ' and that their Sanctification can be had from
 ' none but from God, as it here follows; and
 ' from the Observation of God's Days and Ap-
 ' pointments. *3dly.* Distinctive, whereby they
 ' own'd themselves to be the Lord's peculiar Peo-
 ' ple, by a religious keeping of those Sabbaths
 ' which the rest of the World grossly neglected,
 ' and profanely scoff'd at. *4thly.* Prefigurative
 ' of that Rest which Christ should purchase for
 ' them; to wit, a Rest from the Burden of the
 ' Ceremonial, and from the Curse and Rigour
 ' of the Moral Law; as also from Sin, and the
 ' Wrath of God for ever. See *Heb. 4.* *5thly.*
 ' Confirmative, both assuring them of God's
 ' good Will to them, and that as he blessed the
 ' Sabbath for their sakes, so he would bless them,
 ' in the holy use of it, with temporal, spiritual
 ' and everlasting Blessings, as he declares in ma-
 ' ny Places of Scripture; and assuring God of
 ' their standing to that Covenant made between
 ' God and them. So that this was a mutual Sti-
 ' pulation or Ratification of the Covenant of
 ' Grace on both sides: That ye may know that
 ' I am the Lord that sanctifieth you by my
 ' Word and Ordinances, which are in more and
 ' solemn manner dispens'd upon the Sabbath-
 ' Day, by the Observation whereof you de-
 ' clare, that you own me as the only Sanctifier.
 ' And so we may observe, the Sabbath owns the
 ' Lord

‘ Lord as our Creator, and as our Redeemer,
 ‘ and as our Sanctifier ; therefore it’s no wonder
 ‘ God so severely enjoins the Sanctification of
 ‘ the Sabbath, and punisheth the Neglect of it,
 ‘ it being a tacit renouncing or disowning of God
 ‘ the Father, the Son, and the Holy Ghost.

‘ On the 15th Verse, they call the Seventh-
 ‘ Day-Sabbath, the Sabbath of Sabbaths, the
 ‘ Great and Chief Sabbath ; I suppose for the
 ‘ Blessing which God did put on it, and pro-
 ‘ mis’d to the Observers of it : for on the 16th
 ‘ Verse they say, it is a perpetual Covenant,
 ‘ *i. e.* Condition or Part of that Agreement
 ‘ made between me and them ; they have so-
 ‘ lemnly covenanted that they will do all that I
 ‘ have commanded them, *Exod. 24. 7, 8.* among
 ‘ which this is a chief Branch ; and I have
 ‘ promis’d to bless and sanctify them in so do-
 ‘ ing. And this word *Perpetual*, as also the words
 ‘ *For Ever* being added to it in the next Verse,
 ‘ may intimate this to have a longer Perpetuity
 ‘ than the Ceremonys——The rather, because
 ‘ the Reason of this Perpetuity, given in the
 ‘ next Verse, is such as hath its Force not only
 ‘ till Christ, but even till the End of the World ;
 ‘ and it’s fit and just that Men should retain this
 ‘ Monument or Memorial of the World’s Crea-
 ‘ tion, even till its Dissolution.

Then certainly if there be such a Blessing pro-
 mis’d by the Lord to the due Observers of the
 Lord’s holy and blessed Sabbath-Day, and this
 to continue not only till Christ, but even till the
 End of the World ; then this Commandment
 (which directeth to the true Sabbath, to which
 those Blessings belong) must needs be very useful
 for all Mankind.

S. O infinite and admirable Grace! that the holy and glorious Creator of Heaven and Earth (who hath the glorious Heavens for his Habitation, and the holy Angels for his Attendance) should have such Thoughts of Mercy towards poor sinful rebellious Dust, to provide and promise us Blessings of the upper and nether Springs, and to direct us to ways wherein we may receive them. And with almost like Admiration may I cry out of the Stupidity of many that call themselves Christians, yea and refin'd ones too, protesting against the Church of *Rome*, and yet are so regardless of those Blessings that belong to the Observers of this Commandment, that they seem very willing, if they could tell how, to remove the fourth Commandment out of the Tables, as the Church of *Rome* hath remov'd the second.

F. We see (my Son) that the carnal Mind is not only Enmity against God, but also against its own Soul. But I could yet say much more concerning the usefulness of this fourth Commandment, as to keep Persons in remembrance of the true God, and so to prevent Idolatry; Giving Rest to Man and Beast in general, that otherwise might faint under incessant Labour: Keeping up true Religion in the World to shine in all Places, by its being constantly reviv'd in the Minds of all Persons on every Sabbath-Day: Again, for the promoting a general Holiness in Mens Conversations, by their walking with God so closely as he hath requir'd, and receiving the Blessings which God hath promis'd, their Minds would be more affected with the sweet Communion with God they found therein, and God would be still giving fresh Supplies of his Grace; that Men in general would live much more excellent

cellent Lives than now they do. From all which, and abundant more that might be said, it appears that this fourth Commandment hath a most excellent usefulness in it to all Mankind.

S. My dear Father, I could be glad to hear you dilate much more on all those Particulars, but I am afraid of two Inconveniencies attending it: 1. It would be too laborious for you. And, 2. those that would willingly find occasion against this part of God's Holy Law, would say, you were forc'd to spend more time in vindicating this Commandment, than about any of the other.

F. Those two Arguments are of no force with me to desist from what Service I ought to do for my precious Lord; for as to the first of them, I am so far from thinking this Work laborious, that I have no greater Joy and Delight in this World, than to vindicate the Truths of God against Men of corrupt Minds, esteeming it a great Honour that my Lord will imploy such a low Creature as I am, and graciously assist me in so great a Work; for when I find Men going about to make void the holy Law of God, or any Part of it, I can truly say, my Spirit is stir'd within me, as *St. Paul's* was at the Idolatry of the Men of *Athens*, *Acts* 17. 16. And I am ready presently to cry out with *David*, *Psal.* 119. 127, 128. *Therefore I esteem all thy Precepts concerning all things to be right, and I hate every false way.*

And as for the second Inconveniency thou supposest, there can be no shew of reason in it; for it is so far from an Argument to prove a Difficulty in defending the Authority of this Command, that, on the other hand, it sheweth there is abundance to be said for its excellent

Usefulness to all Mankind in general. Yet notwithstanding these things do not persuade me to forbear the farther Prosecution hereof, there are two other Reasons for which I think it may be convenient so to do; the first whereof is the straitness of my time, having much other Business; and the second is, because I suppose that which hath been said is sufficient for thy Satisfaction about it, if it be abiding in thy Mind, and well ponder'd in thy Heart.

S. My Father, I heartily thank you for your Care to instruct me herein, and shall be willing to remember the general Usefulness of this too much despis'd Commandment of our great and gracious God. I hope now you will please to shew me, whether or no I am concern'd in the fifth Commandment. I desire to know if there be any thing in it that concerneth me.

F. My Son, I shall inform thee, and I will assure thee thou art concern'd in it; and every time thou callest me Father, or my Wife Mother, it should put thee in mind of thy Duty; and in the very sounding of those two Words (or either of them) in thine Ears, thou oughtest still to remember God hath said, in the fifth Commandment, *Honour thy Father and thy Mother, &c.*

S. It is true (my Father) I ought to remember indeed, if I am concern'd therein. But Mr. *Anti* saith, this concerns none other Children but the Children of the *Jews*; and that he saith, he can prove from the Argument us'd to press the Duty, namely, *That thy Days may be long in the Land, which the Lord thy God giveth thee.* From whence he argueth as followeth:

Argument. Whatsoever Duty we find press'd on them to observe, by an Argument that concerneth

cerneth them only, and not others, is the Duty of them only, and not of others.

But the fifth Commandment-Duty is press'd on them to observe, by an Argument that concerneth them only, and not others.

Ergo, the fifth Commandment-Duty is the Duty of them only, and not others.

And many People cry up this Argument of his as unanswerable; but if you can take off the force of it, I shall be willing to hear it.

F. He that is first in his own Cause (saith Solomon) *seemeth just, &c. Prov. 18. 17.* At the first view the Argument seems plausible, but on a little Trial it will appear of as little use, as is reported (by Historians) of *Simon* the Sorcerer's false and feign'd Wings, which serv'd only to mount him up on high in the Air, and then let him fall and dash to pieces.

But that I may answer him according to his Folly, *lest he be wise in his own Conceit* (as I am directed by Solomon, Prov. 26. 5.) I deny his major Proposition in his Argument, which I suppose he can never vindicate; for pray consider, if this were true, *viz.* that whatsoever Duty we find press'd on them to observe, by an Argument that concerns them only, and not others, is the Duty of them only and not others: I say, if this were true, some dreadful Consequences would follow, for which cause it may by no means be allow'd: for God says to them, *Thou shalt not vex a Stranger, nor oppress him* (there is a Duty, the Argument pressing it is) *for ye were Strangers in the Land of Egypt, Exod. 22. 21.* This Argument concerns them only, and not others. But may we fairly conclude the Duty concerns none other, and that all but that Generation that were Strangers in *Egypt*, might

might in all Ages, and may still vex and oppress Strangers? I trow not.

That would be quite contrary to entertaining them, which the Apostle, *Heb. 13. 2.* exhorteth Christians unto. Again, the first Commandment is press'd with an Argument that concerns them only whom God brought out of the Land of *Egypt*. But may we safely conclude, that all People in the World but they may have other Gods? No sure.

But besides this, we find Dutys press'd on them in some Places of the Scripture, with Arguments that concern them only: And in other Places the same Dutys press'd, with such Arguments as concern all Men in general; as for instance, the Sabbath is prest on them (as we find in *Deut. 5. 15.*) from the Deliverance they had out of *Egypt*.

But we see in *Exod. 20. 10, 11.* it's prest on them by an Argument that concerns the whole Creation; namely, God's Work and Rest, with his blessing and sanctifying it.

They are prest to be kind and just to Widows and Fatherless, *Deut. 24. 17, 18.* from their having been in Bondage. and deliver'd thence. But we see in *Exod. 23. 6, 7.* they are prest to the like Duty, for that God will not justify the Wicked; and this concerns all Mankind. Here I might much enlarge, but have not time to shew other Scriptures to this purpose.

To conclude therefore what I shall say to this Matter, take notice we have a better Expositor of the Mind of God than Mr. *Anti*; that is, the Apostle *Paul*: and he exhorts Children of believing *Gentiles* to this Duty, contain'd in this Commandment, and uses the Promise as an Argument to them; and doth not confine it to that Land only,

only, but reads it, *That it may be well with thee, and thou mayst live long on the Earth*, Eph. 6. 1, 2, 3. And this Blessing may concern all Persons which are Children, and have Parents in all the World; and amongst others thou mayst hope for thy part therein, if thou dost well observe this Commandment.

S. O how admirable are the Mercys of God, who promises Blessings to poor Children in the Observation of so reasonable a Duty as honouring our Parents! This great kindness of God therefore shall ever be an additional Argument to me, besides the many Obligations I lie under to you (my dear Father) to give all the Honour due to you and my tender loving Mother, while God doth please to spare our Lives in this World.

F. I am glad (my Son) that my Labour is not bestow'd on thee in vain; and now I shall proceed to shew thee the general Usefulness of the other five Commandments (in this Royal Table Law) to all Mankind: But finding it to take up too much time to speak so particularly to each of them, I shall now take another Method concerning these. It's certain then it must needs be so, if the End and Design of God herein be well consider'd, which was to rectify the Disorders of the Heart and Mind, and to bring Mankind back to that Purity he was fallen from by Sin, as is plain by divers Texts: Now, says the Apostle, *the End of the Commandment is Charity, out of a pure Heart and of a good Conscience, and Faith unfeign'd*, 1 Tim. 1. 5. What an excellent End, or Design, is here spoken of, which our wise God did intend it for, viz. to purify the Heart and Conscience, and renew the inward Man? To this agrees the Psalmist, who says, Psal. 19.
7. The

7. *The Law of the Lord is perfect, converting the Soul ;* or if, according to the Margin of your Bible, you read *restoring the Soul*, then it doth not much differ from our reading ; for the Heart, Soul, or inward part of the Man, was pure when first made : Gen. 1. 31. *God saw every thing that he had made, and behold it was very good.* But Sin entred into the World, defiling the Heart, Soul, or inward part of Mankind : and God (of rich Grace) did grant Mankind such a Law which is holy, just and good, *Neb. 9. 13.* to be a Guide to him, to try his Heart, and to make appear the Carnality thereof, and the Sinfulness of Sin, *Rom. 7. 12, 13, 14.* Of this moral Law the Apostle speaks, when he says, *1 John 3. 4. Whosoever committeth Sin, transgresseth also the Law, for Sin is the Transgression of the Law.* This pure Law Adam broke in Paradise in sinning against God ; committing Murder, in bringing himself and all his Posterity to Death with himself ; lusting after that which was not his own ; stealing that which was not lawful for him to take ; being concern'd in false Witness, in giving heed to Satan's Lye, in coveting the Fruit which seem'd pleasant, but was indeed destructive, because it could not be obtain'd with the retaining of Purity and Union with God. And now the natural Man is (and hath been ever since) defil'd with internal Corruption, that in its carnal corrupt State it is *Enmity against God, for it is not subject to the Law of God, &c. Rom. 8. 7.* That vile corrupt Nature, settled in the Heart of Man, by falling into Sin, cannot agree with that Purity that is in God, of which the moral Law is a lively Transcript, written with the Finger of God, *Exod. 31. 18.* and the end thereof is to rectify the Disorders (not only of our Lives, but)

but) of our Hearts. Therefore whilst the People of old, with whom the Oracles of God were intrusted, did only seek to rectify their Lives by the Letter of the Law, and not to cleanse and rectify their inward Man according to the pure Rule given them in this moral Law, they could not please Almighty God. So that all their Prayers and Oblations, all their Humiliations and Fastings, all their Obedience to the outward Acts of Worship (tho the very things they did were God's own Appointments) yet avail'd nothing, but were all esteem'd of God (as coming from Men of such defil'd Hearts) as vain and abominable; as cutting off a Dog's Neck, offering Swines Blood, or adoring an Idol. And the Apostle affirms plainly (and fully to our purpose) Rom. 2. 28, 29. *He is not a Jew which is one outwardly (viz. only one outwardly) neither is that Circumcision which is outward in the Flesh, (viz. answers not the intent of God therein) but he is a Jew who is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God.* This kind of Rectification of the Heart the Lord call'd for, saying by *Moses*, Deut. 10. 16. *Circumcise therefore the Foreskin of your Heart:* And promises by *Moses* to do it for them, saying, Chap. 30. 6. *And the Lord thy God will circumcise thine Heart, and the Heart of thy Seed, to love the Lord thy God with all thy Heart, and with all thy Soul, &c.* This very Duty is here mention'd by *Moses*, enjoin'd on the People of God in those days, as our Lord Jesus Christ mentioneth to be the Substance of the Law and the Prophets, relating to our Duty towards God; namely,

Isa. I. 10—15.
58. 2—7.
66. 3, 4.

namely, Mat. 22. 37. *To love him with all the Heart, with all the Soul, and with all the Mind ;* and for want of this internal Operation on their Hearts, while they follow'd after the Law of Righteousness, they attain'd not to the Law of Righteousness, because they sought it not by Faith, but as it were by the Works of the Law, Rom. 9. 31, 32. Now we read, Gal. 2. 16. *By the Works of the Law shall no Flesh be justify'd ;* therefore in order to our Justification and Eternal Salvation, we must attain to Sanctification, for which this holy Law of God is very useful, as I have shew'd thee from divers Texts of Scripture already. To which I will add one more, to shew that the Apostle proves this Doctrine from the Mouth of the Lord by the Prophet, concerning Persons sanctify'd and pardon'd, Heb. 10. 14—17. *I will put my Laws in their Hearts, and in their Minds will I write them ; and their Sins and Iniquities will I remember no more,* Jer. 31. 33, 34. *Those are such as know Righteousness, the People in whose Heart is God's Law,* Isa. 51. 7. *These are establish'd in the ways of Righteousness:* Psal. 37. 31. *The Law of his God is in his Heart, none of his Steps shall slide.* Yea, they bear the lively resemblance in their Spirits to the Spirit of Christ, as the Psalmist records concerning him, saying, Psal. 40. 8. *I delight to do thy Will, O my God, yea thy Law is within my Heart.* So that we see the great usefulness of this Holy Law of God to prevail against Sin and Corruption in us, and to bow our Wills to the pure Will of God, when it is receiv'd into the Heart, and abiding there.

5. If this be the End and Design of God in giving his Law to the Children of Men, certainly every one of these Precepts must needs be useful

ful to all Mankind indeed; because all Mankind are grievously polluted by Sin, and there is a necessity (as you have shewn) of Sanctification in order to Justification. But now pray Father let me know whence the Power is by which this great Work is wrought, whether it be from within our selves, from the power of the Law, or some other way and means administred unto us.

F. My Son, here we must distinguish betwixt the usefulness of the pure Law of God for our Guide, and the Power by which we are enabled to obey it. This Power is not in our selves, nor in the Law of God, to bow Mens Wills to obey it; *because People that are rebellious will not hear the Law of the Lord, Isa. 30. 9. Yea they make their Hearts as an Adamant-Stone, lest they should hear the Law, and the Words which the Lord of Hosts hath sent in his Spirit, &c. Zach. 7. 12.* This our Lord Jesus Christ complain'd of in his day, saying, *Mat. 13. 15. This People's Heart is wax'd gross, and their Ears are dull of Hearing, and their Eyes HAVE THEY clos'd; lest at any time they see with their Eyes, and hear with their Ears, and should understand with their Hearts, and should be converted, and I should heal them.* And thou knowest (as we have minded already) that the *carnal Mind is not subject to the Law of God, neither indeed can it be, Rom. 8. 7.* There must be therefore some spiritual Power to enable Persons to do the Will of God, as well as a pure Light, by which we may discern and understand his holy Mind as reveal'd in his Word. The Law is a pure Rule, given to Men to direct their way, *Prov. 6. 23.* and by it is the knowledg of Sin, *Rom. 3. 20.* But it hath not Strength in it self to communi-
cate

cate to us, whereby we may be enabled to deliver our selves out of our miserable, lost, captive, undone State, into which we see thereby that we have involv'd our selves: yet thus much we are help'd thereby also in this Case, that when we remember who it is that hath given this pure Law, even **THE LORD OUR GOD**, then we conclude there is All-sufficiency in him to help us, tho we have no help in our selves, nor in any other; for seeing he is related to us as our God, he will not cast us off without taking care of us; and seeing he is *Jehovah*, in whom is everlasting Strength, thereby we know *he can subdue our Iniquitys for us*, Mich. 7. 19. And knowing also that he is gracious, we are thereby assur'd he is not willing we should perish. By hearing therefore, and believing his Holy Law, whereby we find our lost and miserable State, we are driven by fear of his Justice to fall down before the Throne of his Grace, to intreat for help from himself who is Almighty, that we may so lay hold of his Strength, that we may make Peace with him; and he most graciously promises, *That we shall make Peace with him*, Isa. 27. 5. Thus when we cry to him for Help, for fear of being condemn'd by his pure Law, and also believing a Sufficiency of Grace and Power in him to help us; *He doth answer us, and strengthen us with Strength in our Souls*, Psal. 138. 3. *and leadeth us to the Rock that is higher than we*, Psal. 61. 2. *Wherefore the Law was our Schoolmaster to bring us to Christ, that we might be justify'd by Faith*, Gal. 3. 24. For we seeing thereby our filthy, polluted and lost State, do find a necessity of a Saviour, and flee to him for Righteousness, having no confidence in the Flesh, *Phil. 3. 3.* Christ therefore is made unto us of God, Wisdom,
Righ-

Righteousness, Sanctification and Redemption, 1 Cor. 1. 30. Thus *Christ is the end of the Law for Righteousness to every one of us that believeth,* Rom. 10. 4. The Word of God taking hold of our Hearts, draweth us to flee for Refuge, to lay hold of the Hope set before us, Heb. 6. 18. Thus is fulfil'd the Word of Christ, John 6. 45. *Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.* Rom. 3. 21. Do we then make void the Law of God thro Faith? God forbid; yea we establish the Law. For seeing we flee to God for Mercy, and to our Lord Jesus Christ for Acceptance, we do thereby own that the Law of God (which we have many times broken) is *Holy, Just and Good,* Rom. 7. 12. And we can say with St. Paul, Ver. 22. *We delight in the Law of God, after the inward Man.* Tho we find a Law in our Members (*viz.* the Corruption of our Nature) warring against the Law of our Minds, and sometimes we are ready to cry out, *O wretched Men that we are!* yet of his rich Grace we can say, *We thank God thro Christ Jesus our Lord,* Rom. 7. 24, 25. And being by the Father given to the Son, he doth more and more manifest the Name of God to us, whilst we are keeping his Word, John 17. 6. For Christ hath procur'd the Holy Spirit of God for his, *which is given to them that obey him,* Acts 5. 32. And now such as have receiv'd of that Holy Spirit, are (according to the measure receiv'd) *strengthened with Might, in their inward Man, by his Spirit,* Eph. 3. 16. that the *Law of the Spirit of Life in Christ Jesus, doth make such free from the Law of Sin and Death,* Rom. 8. 2. that is, the powerful Operation of the Grace of God, flowing from Christ Jesus, doth free and deliver such from the tyrannical capti-

captivating Power of deadly Sins, or of Sins which lead to Death: for, *Ver. 4. They walk not after the Flesh, but after the Spirit.* So that tho' the Flesh, as it is corrupted, is weak and sinful; yet such can thro' the Spirit mortify the Deeds of the Body, and have a Promise (thro' Grace) that they shall live, *Rom. 8. 13.* Thus have I briefly shewn thee, O my Son, that all the Power we have to obey this Holy Law of God, is from above, flowing from God the Father, thro' Christ his Son, by his precious Holy Spirit.

S. O blessed be our gracious and good God, who, of his abundant Grace, giveth us such an excellent precious holy Law for a Guide to our Feet in the ways of Righteousness, and giveth Blessings abundantly of his Grace, as we stand in need (by Christ Jesus) relating to our Justification, and also to our Sanctification! O let us admire his Goodness, and live to his Glory, in a sense of his loving Kindness! Now, I perceive, Mr. *Pharisee* must shew as great a usefulness in Circumcision, Offerings, &c. unto all Mankind in general, or else he can never more blame me, for distinguishing between these ten excellent moral Precepts, and those other Precepts of God, given on other occasions to some Men.

F. It is very true, my Son, seeing there is such a general usefulness in these Ten Commandments to all Mankind: if others of the Commands of God, which Mr. *Pharisee* speaks of, do not appear to have the same usefulness to Mankind universally, then certainly these ought to be esteem'd by all Men, proportionably to their general usefulness; and the others only by those Men to whom they were given, proportionably to the use they were of, in that time, and for those Occasions for which they were ordain'd.

And

And it is very plain, that Circumcision was first given to *Abraham* to observe, and that at such a time when God was pleas'd to separate *Abraham's* House, or Family, from all the Families of the Earth, *Gen. 17. 9, 14, 26, 27.* And this Mark of Circumcision must be in their Flesh, as a Token of the Covenant betwixt God and that Family (with those Profelytes who after join'd with them) and this was as a Partition-Wall between them and others, to keep them distinctly separate the one from the other, so long as that Dispensation continu'd: *Eph. 2. 13, 14. But now Christ is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us.* So that now the great Apostle *Paul* saith to the Christians at *Galatia*, *Gal. 5. 2. If ye be circumcis'd, Christ shall profit you nothing.* So that here doth plainly appear a Nullity of Circumcision, from two evident Demonstrations: 1. The Expiration of the Usefulness of it, from the Alteration of the Dispensation. And, 2. from the plain Letter of the Word of God in divers Places, besides what is cited. But neither of these can be found in the Holy Scriptures, concerning any one of the Ten Commandments. Therefore *Mr. Pharisee* hath no sufficient Cause to argue for Circumcision, equally with those excellent universally useful Precepts, of so great advantage to the whole World.

And if we consider the use of Sacrifices, they will appear to bear no proportion with these Ten Precepts, as to a general Usefulness; because the Use of them will appear to continue only for a certain Time, and the Ten Commandments will continue as long as the World doth remain inhabited by mortal Men: The latter is evident from what hath been already said of their general Usefulness to all Mankind. That

That the other were useful but for a time, is evident from the End for which they were us'd, and plain Texts of Scripture. The End for which they were us'd, appears to be as a Figure for the time then present, *Heb. 9. 9, 23.* that the Patterns of things in the Heavens should be purify'd with these, *Heb. 10. 1, 4, 8.* These could not at any time take away Sin of themselves, but were lively Remembrancers of a Saviour, *to be wounded for our Transgressions, to be brought as a Lamb to the Slaughter, who should make his Grave with the Wicked, &c. Isa. 53. 5, 7, 9.* who is call'd the Lamb slain from the Foundation of the World, *Rev. 13. 8.* Now therefore when Christ was actually slain, those Types and Shadows were fulfil'd and ceas'd, as is plain from what the Apostle writes concerning what was prophesy'd of Christ, *Heb. 10. 4, 10.* Wherefore when he cometh into the World, he saith, *Psal. 40. 6, 7. Sacrifices and Offerings thou wouldst not, but a Body hast thou prepar'd me: In Burnt-Offerings——thou hadst no Pleasure; then, said I, Lo I come (in the Volume of the Book it is written of me) to do thy Will, O God.——He taketh away the first, that he might establish the second.——But this Man, after he had offer'd one Sacrifice for Sin, for ever sat down on the right hand of God.——For by one Offering he hath perfected for ever them that are sanctify'd, Heb. 10. 12, 13.* Now where Remission of these is, there is no more Offering for Sin; and it is certain that Christ is not now to be offer'd in time to come, but that he was once offer'd (in time already past) to bear the Sins of many, *Heb. 9. 28.* And he is now become a Propitiation for our Sins, and not for ours only, but for those of the whole World, *1 John 2. 2.* There is therefore a ve-

ry great Excellency in the offering up the Body and Blood of the Son of God, who was the Substance of all those Shadows; for those Sacrifices were often offer'd, for that they could not perfect the Work, and therefore there was often a Remembrance of Sin: But now Christ hath once appear'd to put away Sin, by the Sacrifice of himself, *Heb. 9. 28.* and therefore these are useful no longer. As when Men that have been lame, and have been recover'd, do then lay by their Crutches as useles; so when we have the glorious Discovery of our Lord Jesus Christ, his being actually slain, and offer'd up for our Sins, there is thenceforth no need of those Sacrifices and Offerings, that were only Figures and Types to put Believers in mind to look for his Coming; and to help their Faith to lay hold of the Mercy of God, to be manifested by *the offering up that pure Lamb of God, which taketh away the Sin of the World,* John 1. 29.

S. Sir, I thank you for making this plain Discovery of the great Difference betwixt the Moral and Ceremonial Precepts, in respect of Usefulness. I see now the Reason of the Psalmist pronouncing those Persons blessed, *who do not only delight in the Law of the Lord, but also meditate therein Day and Night,* Psal. 1. 2. For certainly there is very great need to be much in Meditation thereon, to find out the real true Mind of God therein, seeing Mr. *Anti,* Mr. *Pharisee,* and others, have put such corrupt Glosses and false Interpretations thereon. O blessed and prais'd be my good God, who hath graciously granted me Education under so tender and careful a Father, whom God hath graciously instructed to cause the Truth to appear
so

so plainly to the Eyes of my Understanding, notwithstanding all the Clouds of Error that Men and Devils had drawn over it.

E. Thou dost well, my Son, to ascribe all the Glory to the most High God, for I do readily acknowledg, that without him I can do nothing ; *For every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights, &c. Jam. I. 17. It is he that teacheth Man Knowledg, Psal. 94. 10. It's God our Maker that teaches us more than the Beasts of the Earth, and maketh us wiser than the Fowls of Heaven, Job 35. 10, 11.*

And now observe we have pass'd thro two of the five Particulars propos'd to be consider'd ; namely, The Priority or Dignity of the Ten Commandments above all Ceremonial Precepts, in that God did proclaim them himself in a wonderful manner. And, 2ly. their general Usefulness.

3ly. The third Proposition was, That some of God's Precepts were given and directed to some particular Persons only, and some were sent to all Persons in general. As to particular Precepts to particular Persons, I might mention many : *Moses* was commanded to go to *Pharoah*, and to bring *Israel* out of *Egypt*, *Exod. 3. 10.* *Saul* to smite *Amalek*, *1 Sam. 15. 3.* *Jonah* to pronounce the Judgment of God against *Nineveh*, &c. *Jonah I. 1, 2.* But none may from these particular Precepts draw any general Conclusion, that it is their Duty to go, and to do after the same manner as these were commanded to do. When God commanded *Moses* to bring his People *Israel* out of *Egypt*, and *Samuel* to slay *Amatek*, he gave Success in those Works which he sent them to do. But if any other
Persons

Persons should from thence undertake to bring any number of People from under the Government of Rulers of Nations in our Day, or to slay the Inhabitants of any Nation, they might be in great Danger to be destroy'd themselves, as many have been in the like presumptuous Undertakings: because tho' *Moses* and *Saul* had these Commands given to them, yet the other Persons had no such Command from God so to do. Neither now may any take his Son and offer him up for a Burnt-Offering, because God commanded *Abraham* so to do; seeing that Commandment was to *Abraham* only, and not to others. So were Circumcision, and divers other Ceremonial Precepts given (in a special manner) to *Abraham* and his Family, with the Proselytes join'd with them, for the Uses forespoken of; and until the Time was finish'd for which they were intended (as I have shewn.) But these Ten Commandments have been given or sent to all Persons in general, which we may fairly conclude [in the first place] from the gracious Goodness of God, and the general Usefulness of those moral Precepts: for seeing God hath so graciously declar'd himself to be *the Lord Gracious and Merciful, abundant in Goodness and Truth*, *Exod. 34. 6.* we cannot think so gracious a God would willingly hinder any of the Children of Men from the Enjoyment of so great a Blessing.

2ly. It is the Opinion of most Men generally, that these were imprinted in the very Nature of Man in Creation. I might here cite *Dr. Owen*, *Mr. Wait*, *Caudery*, *Palmer*, and Multitudes more; one of whom saith concerning these Ten Words;

' *Adam* heard as much of that Law in Para-
 ' dise, as *Israel* did at Mount *Sinai*, but in fewer
 ' Words; and in his Sinning he broke all the
 ' Ten Commandments. And in divers Confes-
 ' sions of Faith, put forth by Societys and Assem-
 ' blys of Men, we find the same Matter own'd
 ' as an Article of Faith; one of which I have
 ' lately come to my hand, printed *Anno* 1677. in
 ' which, *chap.* 19. of the Law of God, they thus
 ' confess to believe :

' 1st. God gave to *Adam* a Law of universal
 ' Obedience, written in his Heart, by which he
 ' bound him and all his Posterity to personal,
 ' entire, exact and perpetual Obedience; pro-
 ' mis'd Life upon the fulfilling, and threatned
 ' Death upon the breach of it; and indu'd him
 ' with Power and Ability to keep it.

' 2^{ly}. The same Law, that was first written
 ' in the Heart of Man, continu'd to be a per-
 ' fect Rule of Righteousness after the Fall, and
 ' was deliver'd by God upon Mount *Sinai*, in
 ' Ten Commandments, and written in Two Ta-
 ' bles; the four first containing our Duty to-
 ' wards God, and the other six our Duty to
 ' Man. —————

Those excellent Precepts (when written in
 Tables of Stone) were intrusted with *Israel*, his
 Church in that Day, for the benefit of them-
 selves and others: And thus I understand the
 Apostle, when he saith, *Rom.* 3. 2. *To them*
were committed the Oracles of God. The same
 Word is us'd by the Apostle concerning the
 Gospel, as intrusted with the first Ministers, for
 the use of themselves and others: *Gal.* 2. 7. *The*
Gospel of the Uncircumcision was committed to me,
as the Gospel of the Circumcision was committed to
Peter. This Gospel was committed to them, not
 that

that they should hide it, but make it known both by their Lives and Doctrines. So ought *Israel* to have liv'd in the Sight of all that beheld them, *Deut. 45. 13.* that the Nations should have been affected with the excellent Table-Law, and have learn'd to obey God, according to the Prayer of *Solomon*, *1 Kings 8. 43.* *That all People of the Earth may know thy Name to fear thee, as do thy People Israel.* And as it was needful for the Nations to learn in that Day, so it is now. Our Lord directeth the rich Ruler to this Rule, when he came to him about the greatest Concernment that can be spoken of, saying, *Good Master, what good thing shall I do that I may have Eternal Life?* (after our Lord had reason'd with him about the Appellation that he gave him) his first Direction is, *If thou wilt enter into Life, keep the Commandments*, *Mat. 19. 16, 19.* And when the young Man enquir'd which, Christ lets him know he intended the Table-Law; for that Christ mention'd several of those Commands (not that the Observation of the Law, after our low, imperfect and weak manner, can be sufficient to bring us to Eternal Life, but is a good Preparative for further Dutys, in order to obtain Grace, as is plain concerning the rich Ruler, had his Heart been in his Dutys, which it was not, and therefore he lost all his Labour) and not only so, but our Lord assureth his Auditory, *That he came not to destroy the Law:* therefore no Preacher might break one, the least of them, or teach Men so to do; but all ought to do them, and teach others to do the like, if they would be great in the Kingdom of Heaven, *Mat. 5. 17, 18.* This Law is that whereby is the Knowledge of Sin. *St. Paul* had not known Sin, but by the

Law, *Rom. 3. 20.* And that we may be sure he intends this Law, he adds, *Chap. 7. 7. I had not known Lust, except the Law had said, Thou shalt not covet.*

I humbly suppose this is that Law that is by the Apostle *James* call'd the *perfect Law of Liberty*, *Jam. 1. 25.* and the *Royal Law*, *Chap. 2. 8, 12.* And that he intends these ten Precepts is plain, I think, because he mentions two of them, *viz. Murder and Adultery.* The Christians are describ'd to *John* (in Revelation from Heaven) to be such as *keep the Commandments of God, and have the Testimony of Jesus*, *Rev. 12. 17.* And again, *Chap. 14. 13. Here are they that keep the Commandments of God, and the Faith of Jesus.* So that meet with whomsoever thou canst, either Jew or Gentile, Heathen or Christian, or whosoever they be, thou mayst preach the Doctrine of this Holy Law to them ; it is to be sent to all Mankind.

S. O blessed and prais'd for ever be our good God ! who is not wanting, either in preparing for Men good Rules of Life, or in publishing them, that they may be known, if Men were not so unwise as to love Darkness rather than Light. But pray, Father, be pleas'd to proceed to what you will please to shew me farther concerning this Matter.

F. I shall now proceed to the fourth Proposition. *4thly.* I told thee some of God's Precepts contain such prime original Dutys as spring from Man's very being what he is, considering by whom he was made, the manner how, the time in which, and the end which he was made for.

And of this Nature these Ten Commandments will appear to be, if we consider two things.

(1.) That

(1.) That the high and holy God made Man in his own Image. And,

(2.) How agreeable these excellent Table-Laws are to the Divine Nature.

(1.) That Man was made in the Image of God, is very plainly express'd, *Gen. 1. 26. & 5. 1, 2.* Wherein that Image of God did consist, hath been much controverted: I humbly suppose it to consist in Holiness, and Knowledg, and in Authority or Dominion.

1. That Holiness was part of that Image, I conclude from the Lord's having us'd much means to restore fallen Man to some Likeness and Resemblance of his Maker therein; as of old by *Moses* he calls to them, saying, *Lev. 11. 44. For I am the Lord your God, ye shall therefore sanctify your selves, and be holy, for I am Holy.* The defacing of this Image was the Cause of *Adam's* Loss of Paradise, and of the Destruction of the Old World, and of *Sodom* and *Gomorrhah*, making them an *Ensample* to all those that should after live ungodly, *2 Pet. 2. 6. viz.* That the Dread of God's terrible Judgments should deter all, that heard of them, from living unholy Lives. But mark the Expression of the Text, Unholiness is call'd Ungodliness, *viz.* an impure and filthy Life, unlike to God, contrary to that Purity and Holiness that is in God. The Apostle *Peter* writeth the same thing to the Christians, as *Moses* did to those he liv'd amongst. Thus, *as he which call'd you is Holy, so be ye Holy in all manner of Conversation; because (saith he) it is written, Be ye Holy, for I am Holy, 1 Pet. 1. 15, 16.*

S. Pray Father pardon me if I interrupt you a little. I perceive the Apostle was not of Mr. *Anti's* Mind, *viz.* That the New Testament is the Christian's Rule only without the Old; for I

perceive he giveth this for the Reason to Christians, because God hath requir'd his People of Old (by *Moses*) to be holy, because he himself was Holy.

F. Of Mr. *Anti's* Mind! No, neither this, nor any other of the Apostles, nor Christ, their and our Lord, was of that Mind, as I could shew at large. But search the New Testament at thy leisure, and thou wilt find it depends much upon the Old, as its main Support and Foundation. Our precious Saviour, in his excellent Sermon, lets us know, that seeing he came not to destroy the Law or the Prophets, therefore none might live contrary thereunto, nor observe the Will of God, made known therein outwardly, only as the *Pharisees* did; but except our Righteousness exceed theirs, we shall in no case enter into the Kingdom of Heaven, Mat. 5. 17, 20. And again, Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven, Mat. 7. 21. Note it, my Son: Christ is so far from directing them to hearken to him only, that he layeth the Strefs of Eternal Life on doing the Will of his Father, by whomsoever it were or had been made known. And the Holy Apostles generally built their Writings on the Mind of God, made known in the Old Testament. The Apostle *Paul* declares, He believ'd all things written in the Law and the Prophets, Acts 24. 14. And again, Chap. 26. 22. I continue unto this Day, witnessing to Small and Great, saying none other things than those which the Prophets and *Moses* did say should come. And again, Acts 28. 23. He expounded and testify'd the Kingdom of God, persuading them concerning *Jesus*, both out of the Law of *Moses*, and out of the

the Prophets. And the Holy Scriptures are highly commended by the Apostle *Paul* to *Timothy*, which he had known from a Child (which, I suppose, were the Writings of *Moses* and the Prophets) and yet able to make them wise to Salvation, thro Faith which is in Christ Jesus; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be perfect, thorowly furnish'd unto all good Works, 2 Tim. 3. 15, 17. To these Peter directeth Christians to take heed, as unto a Light that shineth in a dark place, 2 Pet. 1. 18, 21. more sure than Visions or Voices from Heaven, seen or heard by few Persons; for that holy Men of God spake these in old time, as they were mov'd by the Spirit of God. The Apostle therefore puts a greater Value on those holy Writings, by holy Men of old, abundantly than Mr. *Anti*, or many others do in our times; and therefore believe not such Men: *To the Law, and to the Testimony, if they speak not according to this Word, there is no Light in them,* Isa. 8. 20.

I now proceed to speak of Man's being made after the Image of God. That Holiness is part of that Image, is plain from the Writings of the Apostle *Paul*, as well as *Peter*, when he exhorts them, that learn'd of Christ, to put on the New Man, which after God is created in Righteousness and true Holiness, Eph. 4. 24. On which Verse our learned Annotators say, Either Righteousness may relate to the second Table, and Holiness to the first, and so both contain our Duty to Man and to God; or Righteousness may imply that Divine Principle in us, whereby we perform our whole Duty to God and the Creature, and Holiness that which denieth all mixture of Corruption in our Duty to God and Man.

In which take notice, 1. They include the Nature of the ten Commandments. 2. The unmix'd Holiness which only dwells purely in God. And, 3. That in all our Dutys to God and Man, we are to have this Likeness to God, and this his holy Law. I conclude then, seeing our Lord Jesus Christ came to repair the Breach that had been brought on us by Sin, and those that learn of Christ must be thus renew'd to that Likeness of God in Holiness; therefore Holiness was part of that Image and Likeness of God, that was on Man in his Creation.

Secondly, Knowledge was part of this excellent Image, I humbly suppose, because the most High is most excellent in Knowledge, yea he knoweth all things, 1 *John* 3. 20. *All things are naked and open to the Eyes of him with whom we have to do*, Heb. 4. 13. And in the Likeness and Image of God was Man (in some good measure) made; for he could tell how to give proper Names to every Beast of the Field, and to every Fowl of the Air: the wise God brought them to *Adam* to name; and *whatsoever Adam call'd the Name of every living Creature, that was the Name thereof*, Gen. 2. 19. But Sin defac'd this part of that Image also; for then they lost that Union they had with God before, and the Blessing of that pure Knowledge God had plac'd in them.

S. Certainly our Grandmother *Eve* was very much disappointed if this be so; for the Serpent told her, they should be as Gods, knowing, &c. Gen. 3. 5, 6. And she thought it a Tree to be desir'd to make one wise.

F. Disappointed! Ay, that's true, and so are all Sinners (in meddling with Sin) ever since that

that time : For the Devil and Sin are of the same nature, not fit to be believ'd.

Satan told *Eve* that Lye on purpose to beguile her, and to destroy her ; so he told our Lord Jesus Christ, that all the Power and Glory of all the Kingdoms of the World was deliver'd unto him, and to whomsoever he would he gave it, *Luke 4. 5, 6.* Which is contrary to the Saying of the Prophet *Daniel*, *The most High ruleth in the Kingdom of Men, and he hath appointed over it whomsoever he will,* *Dan. 5. 21.* But our precious Lord could not be ensnar'd by him ; for he well knew what he was, and hath said of him, *There is no Truth in him ; when he speaketh a Lye, he speaketh of his own ; for he is a Liar, and the Father of it,* *John 8. 44.* And the Apostle warn'd the Church of the *Hebrews* to take heed—and exhort one another daily, lest any should be harden'd thro the Deceitfulness of Sin, *Heb. 3. 12, 13.* I dare challenge all the World to shew me any Man, that ever found Satisfaction in the ways of Sin. Did you ever know a covetous Man fully satisfy'd with Silver and Gold, or any Treasure in this World ? No certainly, we are told to the contrary in the Holy Scripture : *He that loveth Silver shall not be satisfy'd with Silver ; nor he that loveth Abundance, with Increase,* *Eccl. 5. 10.* And as little Satisfaction can be had by voluptuous Persons in the carnal Pleasures of this World. Neither can the ambitious Man find any true Satisfaction in the Honours of this Life, witness *Haman* the Jews Enemy, *Esth. 5. 12, 13.* Satan hath always pretended some Good in Sin, and thereby works on the Affections, and so on the Wills of Men : But whatsoever the Pretence is, *the End of those things is Death,* *Rom. 6. 21.* So was it with

our first Parents, and their Posterity ; instead of being like Gods, we die like Men, for that *all have sinned*, Rom. 5. 12.

S. But was there no kind of Knowledg gain'd by our first Parents in their sinning ?

F. Yes, they knew something that they knew not before ; but it was so far from Godlike Knowledg, that it was of the nature of devilish Knowledg ; for they knew, to their shame and horrour, that they had sin'd, and laid themselves liable to the Displeasure of God : and this was a dreadful piece of Knowledg, which made them seek to hide themselves from the Presence of the Lord God, *Gen. 3. 8*. But they could not be hidden from the Eyes of God, for he saw them ; yet were soon driven from his comfortable Presence, and they lost that pure Knowledg of God themselves, and other things that they had when they were created in the Image and Likeness of God : which cannot be restor'd, but by Grace receiv'd from God thro Christ Jesus ; of which the Apostle saith to the Saints, *Ye have put on the new Man, which is renew'd in Knowledg after the Image of him that created him*, Col. 3. 10. And this Knowledg is best to be seen in sanctify'd ones, whom Christ hath by one Offering perfected, *Heb. 10. 14, 16*. into whose Hearts God hath put his Laws, and written them in their Minds.

Thirdly, Government and Authority is part of that Likeness of God that was put on Man in his Creation. God is the great Ruler of Heaven and Earth ; there is none of Authority above God in the Heavens above, nor in the Earth beneath : and Man was made to rule as universal Governour on Earth, by the Authority of his Maker ; as we read, *Gen. 1. 26, 28*. *God said*

said, *Let us make Man in our Image, after our Likeness; and let them have Dominion, &c.* Rulers are therefore call'd Gods; as the Lord said, *Thou shalt not revile the Gods, nor curse the Rulers of thy People,* Exod. 22. 28. Acts 23. 5. But tho' some few have Authority now over others of their Fellow-Creatures, and are call'd Gods on that account; yet Mankind in general lost that absolute Sovereignty that they had in this World, when they were subject to none on Earth, but only to the King of Kings, *whose Throne is establish'd in the Heavens for ever, and he ruleth over all,* Psal. 103. 19. But by the Policy of Satan Mankind was conquer'd, and lost the Glory of his Empire and the Excellency of his Dignity, and made a Captive; *for of whom a Man is overcome, of the same he is brought into Bondage,* 2 Pet. 2. 19. And there is no way to obtain Liberty, but by Christ Jesus: for the evil Spirit still worketh in the Children of Disobedience, *who are Children of Wrath,* Eph. 2. 2, 3. But Christ restores Believers, and delivers them from the Power of Darkness, and translates them into the Kingdom of the Son of God, Col. 1. 13. and makes us *Kings and Priests unto our God, and we shall reign on the Earth,* Rev. 5. 10. From all which we may fairly conclude, this of Dominion, Authority, and Government, was part of this Divine Image on Men: and then we must also conclude, there must be some perfect Rule for Man to govern by, and to govern himself, under the Authority of his Creator, who had intrusted him with this great Dignity.

Now if we consider what Guide, Direction, or Rule, God hath made known in the World, that is most agreeable to the Divine Nature, we shall clearly find this Table-Law to bear the most lively

lively Character thereof. God is holy, just, and good ; so is this Law, as *St. Paul* witnesses, *Rom. 7. 12.* Man hath lost the divine Image, that was on his Soul ; but *the Law of God is perfect, converting* (or restoring) *the Soul*, as *David* witnesses, *Psal. 19. 7.* There is contain'd in it Man's Duty, to own him only for God, who hath given Heaven and Earth their Being, and therefore doth deserve to be own'd, honour'd, and obey'd as the only true God : That his Honour should not be given by his Creatures unto Images of their own making : That his Name should not be blasphem'd by those, who have the greatest Obligations to adore it : That Man who was made after the Likeness of God, should work and rest after his Example and Pattern ; that so he might keep up a weekly Remembrance of the great Creator of Heaven and Earth, from the World's Creation to its Dissolution : That Parents might be honour'd of their Offspring, the Life of Men esteem'd, preserv'd, and nourish'd, Chastity maintain'd, Right and Property observ'd ; and all Men might be tender of each others Reputation, and nothing might be spoken contrary to Truth. And further, That the Heart should not lust after or covet that which is another Man's. These Rules are our Duty to observe in our selves, as the noble and excellent Creatures of God, that have been made after his own Image ; and as much as in us lies we ought to see that all others do the same. And God ordain'd of old, when any of these were violated, then should Sacrifices be slain, and Blood be shed : which as the Appointment of God was, by such his Appointment, for that time, the way to obtain the Forgiveness of Sins, to all those who look'd thro those Figures to see the things signify'd ;

ty'd ; namely, that Sin against this holy moral Law deserv'd Death : and therefore such should be brought thereby to lament and mourn for their Transgression, and by Faith look to the Lamb of God to be slain, whose Blood was sufficient to take away Sin.

Those were therefore but an Appendix to, and Attendants on the moral Law. If this had never been broken, the other had never been wanted, and therefore would not have been commanded, or used (as we may fairly conclude) seeing our wise God commands nothing to be observ'd by Men but what is profitable.

Of the like nature were the divers Washings, shewing the Defilement that came by the Breach of the holy moral Law. And as God did then appoint those things that were very proper to put Persons in mind of the heinous nature of Sin (which is the Transgression of the Law) to humble them, and to look by Faith to a precious Redeemer to come ; so hath he now appointed Repentance, Faith, and Water-Baptism.

The first is (what was commanded of old) abhorring Sin and turning from it. The second what was requir'd of them, to *look to the Lord and be saved, even all the Ends of the Earth, Isa. 45. 22.* And the third is a lively Figure, wherein is represented the Death, Burial, and Resurrection of our precious Saviour, *who was dead, and is alive, and lives for evermore, Rev. 1. 18.* And our dying indeed unto Sin ; *being bury'd with him in Baptism, Rom. 6. 4, 11. and being risen with him to Newness of Life, Col. 2. 12. thro Faith of the Operation of God.* This all depends, in some sense, on this moral Law. For had we never transgress'd it, we had needed no Redeemer, no Repentance, no such Faith as we must

must now have, nor any Baptism to signify the washing away of Sin by the Blood of Christ. So that this Law, we see, is very excellent above all instituted Worship, having in it self an inherent Excellency, in some good measure, agreeing with and discovering of those Divine Excellencies that dwell in God himself. And therefore if Mr. *Anti*, or Mr. *Phari*, or any other do account any of these Commandments equal only with ceremonial or instituted Worship, they speak contrary to Scripture and Reason.

S. I now call to mind what I have read in the Work of a learned Author, printed *Anno* 1632. and that was the 18th Edition; in which he saith of this Law, ‘ Divers Reasons may be us’d to shew that these are God’s own Will and Words after an extraordinary manner: 1st, For the wonderful and perfect Holiness that is contain’d in them, sheweth who is the Maker of them; because there is no good Duty which God bound *Adam* to perform, but is comprehended and commanded in one of these: and there is no Sin we are bound to abstain from and eschew, which is not forbidden in some of these Ten Words. It was above the Wit of Men and Angels to contain in so few Words the whole Perfection of our Duty to God and Man.

‘ This Law is so absolute, and doth set out so full and compleat a Righteousness, that if one could fulfil them all, he should be fully acceptable unto God, and need not fly to Christ to be his Redeemer; for indeed this meeteth with all Sins, yea the first and least Motion: as *Paul* saith, that he *had not known that Lust* (meaning the Motions of original Concupiscence) *had been Sin, except the Law had said, Thou shalt not covet, &c.* I

I think what you have said in this matter, dear Father, doth well agree with what this ancient learned Author said so long ago concerning it. So that I observe, tho there are many that open their mouths against this pure moral Law of God, yet the wise God hath in divers Ages so order'd matters by his divine Providence, that he hath still some ready to open their mouths in its Vindication.

O blessed be our holy and good God, for his gracious Care of our Well-being! that by his divine Providence hath maintain'd this good Law in the World for a Guide to our Lives, notwithstanding all the Opposition evil Men have made against it.

F. It is indeed a great Mercy that we can say with *Samuel* of old, *Hitherto hath the Lord help'd us*, 1 Sam. 7. 12. I now descend to the fifth and last particular that I mention'd, as follows:

Arg. 5. Whatsoever Commandments of God were only temporary (which were the Duty of all the People of God in days past) the Scripture giveth sufficient intimation thereof, that it may be known. But no such intimation is given of the Expiration of this holy Table-Law thereby: Therefore I conclude it is far more excellent and durable than all temporary Laws whatsoever.

S. If the two first of the three Parts in the Proposition be made appear, the third, I think, must needs follow, beyond all contradiction. Pray, Father, proceed therefore to shew the Truth thereof.

F. Then I begin with the first: That there is in the Holy Scriptures sufficient intimation given of all temporary Laws.

And this I prove first from the Excellency of God himself, who is infinite in all Perfections.

But

But to remove the Authority that was once in any of his Commandments, and not to give sufficient intimation thereof, would be so far below such an excellent, wise, and faithful Creator, that it would be below the Methods taken by most of his Creatures here on Earth: For what Man on Earth that keepeth Servants will let his Mind be hidden from his Servants in any matter in which he expects their Obedience? The Centurion told our Lord, *Mat. 8. 9. I say to this Man, Go, and he goeth; and to another, Come, and he cometh; and to my Servant, Do this, and he doeth it.* Where observe, tho they were ready to be obedient, yet there was no Obedience look'd for, without a Declaration of the Mind of the Master, in order to their Obedience. And far be it from our holy, wise, and righteous God to deal more unjustly with his Creatures, than they do with one another; either in expecting Obedience in any case which is not reveal'd to Mankind, or that they should omit observing any of his former Precepts without sufficient notice of its Abrogation. And *Moses* speaks plainly in this case, saying, *Secret things belong to the Lord our God, but those things which are reveal'd belong to us, and our Children for ever, Dent. 29. 29.* In which note, that which is not reveal'd doth not belong to us. Then if any former Laws of God be now repeal'd, of which there is no sufficient Revelation in the Word of God, those Laws are not repeal'd to us: for as that which is not reveal'd doth not belong to us, nor are we concern'd therein; neither is it possible that any should know of the Repeal of any Command of God in former Ages, if God have made no Discovery thereof in his Word: for the Word of God is the Rule of our Life; what it commands

commands us to observe is our Duty, what it forbids us to do we must forbear: for by the Word we shall be justify'd or condemn'd.

I conclude then, that God hath made a sufficient Discovery of all repeal'd or abrogated Laws, that no innocent Person may be condemn'd; for that would be an Abomination to the Lord, *Prov. 17. 15.* And certainly the most sincere and innocent Person would not know what to observe, which is now the Will of God, or what to forbear, which was once the Will of God, and commanded by the Lord to his People (but is not now the Will of God, that they should observe) if there were not a clear Discovery thereof in the Word of God.

2. But besides this we have the Scripture in divers places assuring us of the Removal of Circumcision and Sacrifices, the Difference between Jew and Gentile in Meat and Drink, with the many Ceremonial Washings, &c. which they us'd, as belonging to the Priestly Office of *Aaron* and his Successors: As also the Tabernacle and Temple, as Places where Worship was perform'd to God in an especial manner; *Heb. 7. 12.* For the Priesthood being chang'd, there is made of necessity a Change also of the Law, viz. of all the Ceremonial Rites relating thereunto; of which see the Margin: Which places of Holy Scripture being duly consider'd, will fully confirm this first Part of the Proposition mention'd for proof of this matter.

Rom. 4. 11.
 1 Cor. 7. 18,
 19. Gal. 5.
 2, 4. Eph. 2.
 15, 16. Col.
 2. 14.
 Ch. 9. 1---26.
 10. 1---18.
 13. 10--13.

The second Part is, That no such sufficient Testimony is given in the Holy Scripture of the Expiration of the Ten Commandment Law.

S. Sir, I think Mr. *Anti* and Mr. *Libertine* do suppose there are divers Texts that free them from the Obligation thereof; as, *We are not under the Law, but under Grace*, Rom. 6. 14. and, *Stand fast therefore in the Liberty wherewith Christ hath made you free*, Gal. 5. 1. From whence they strongly argue for Christian Liberty, and Freedom from the Bondage of the Law.

F. In the first place I answer in the Dialect of a very learned Author: If to break these holy Laws be Liberty, I know not what is Licentiousness. But how can any speak of their Liberty, whilst they are the Servants of Sin? *For Sin is the Transgression of the Law*, 1 John 3. 4. as hath been shewn: and our Lord tells us plainly, *Whosoever committeth Sin is the Servant of Sin*, John 8. 34. Certainly it must be a most dreadful and accursed Liberty, for Men wilfully to wrest themselves from under the Government of God, who is the Fountain of all our Happiness; and put themselves under the power of the Devil, who *leads them captive at his will towards eternal Destruction*, 2 Tim. 2. 26. And yet we have too much ground to fear this is the State of too many in this Nation, wherein Christianity is own'd in Words, but very few have the Works of Christians.

But I shall now labour to shew thee that those Texts they mention do not contain in them those things which they suppose, and would persuade others to believe they do.

1. And first I argue from their general Usefulness (*viz.* the Ten Commandments.) Our good and gracious God, who made the Sun, Moon, and Stars for the general Good of Mankind, hath also made these ten moral Precepts of as old a date as Man himself. And as we have good
reason

reason to believe that God will not take from Mankind those great Blessings of the Luminarys of the Heaven, so we may fairly conclude, that while God doth retain his gracious Benignity to Mankind, he will never take from us here on Earth so great and universal a Blessing as the ten Commandments are (which universal Goodness of them to all the Children of Men, I have shewn thee already) And if Men will call it Liberty to be depriv'd of such useful Blessings, they may account it a Liberty to be depriv'd of corporeal Light, that they might never see the things of this World; or to be detain'd from Food, that they might not have the trouble of feeding their Bodys. But wise Men would account such a state very miserable: And as Light and Food are good, so the faithful Servants of the Lord of old have esteem'd the Commandments of the Lord, far better than such earthly Enjoyments, *Psal.* 19. 10. & 119. 72, 93, 98, 111, 131. *Job* 23. 12.

2. In the second place take notice, very learned and worthy Authors have given better and more rational Expositions of the foremention'd Texts. Concerning the first of them, *viz.* *We are not under the Law, but under Grace*, *Rom.* 6. 14. *Augustin* saith, 'The Law made Man guilty in commanding, not in helping; but Grace helps every one to be a Doer of the Law. This Learned Author was far from the Opinion, that those Men are of, who think this Text frees us from the observing the moral Law, because it saith, *We are under Grace*; for he understands the moral Law shew'd Men their Duty, the Neglect of which was Sin, for which the Law condemn'd; and that by Grace only we are capable of doing those Dutys which we could by no means do without it. And I find *Chrysoptom*,
Ambrose,

Ambrose, Osiander, Fains, Theophylact, and Thomas Aquinas, all (cited by a Learned Judicious

* Expositor) to agree with *Anstine*
* *Willet.* in his Opinion on this Text. *Peter Martyr* saith, ' That both by

' Grace in Christ our Sins are not imputed, and
' in him our Obedience, tho imperfect, is ac-
' cepted. And again, The Fathers had the Af-
' sistance of Grace——to walk in Obedience
' to the Law. And the Apostle *Paul* (who tells
us, *By the Law is the Knowledge of Sin*, Rom. 3.
20.) adds in the very next words to these under
Consideration, *What then ? Shall we sin, because
we are not under the Law, but under Grace ? God
forbid ;* Rom. 6. 15. So that this Text can do
no service to their Cause. And I am verily per-
suaded, *Gal. 5. 1.* will be altogether useless to
them : And that will appear, if we consider,

1. In the first place, that their Interpretation
of it cannot be the Intent of the Spirit of God
in it ; because if we take their Sense of it, *viz.*
That Christ hath set Men free from all those
Rules of Righteousness, then it follows, they are
set at liberty to do all Unrighteousness. But the
contrary is evident from the whole System of
the Doctrine of Christ and his Apostles.

2. But farther, we may plainly find, it is not
spoken of the holy moral Law, but of Circum-
cision, and all those Ceremonys, which are de-
clar'd to be remov'd out of the way by Christ :
for the Apostle immediately adds, *Behold I Paul
say unto you, that if ye be circumcis'd, Christ shall
profit you nothing,* &c. *Gal. 5. 1, 4.* So that I
hope thou wilt see these Texts do not answer the
End of these Men, that use them as Weapons
to fight against the great and excellent original
Law of Heaven.

S. Father, I thank you, I do see these Texts are insufficient for their purpose: but they have one more which they are very confident is impregnable; and that is where the Apostle saith; *If the Ministration of Death written and ingraven in Stones was glorious, so that the Children of Israel could not stedfastly behold the Face of Moses for the Glory of his Countenance, which Glory was to be done away, &c.* 2 Cor. 3. 7. Here are those Laws spoken of, that were written and engraven in Stones, and the Glory that attended that Administration which was to be done away. And again, *ver. 11. If that which is done away was glorious, much more that which remaineth is glorious.* And further, *ver. 12, 13. We use great Plainness of Speech, and not as Moses, which put a Vail over his face, that the Children of Israel could not stedfastly look to the End of that which is abolish'd.* From all which, they conclude all those Laws (Table-Laws and all) wherewith Moses was concern'd, are drove away and abolish'd, and that they need take no notice of them.

F. O my Son, I could tell thee a sad Story concerning that part of the Word of God, relating to my self; for I had almost fallen into that dreadful Gulf of spiritual Blindness, by reading those parts of the holy Scriptures, for want of due Consideration. For reading there of something written and engraven in Stones, and of something done away, I presently took it for certain that it was the Table-Laws were done away; and there were two Causes why I thought so: 1. Because some People said so; and 2. Because I did think it must be the Matter written and engraven in Stones that was done away. And if so, I concluded then it must be the Matter of the Ten Commandments, that was done away;

not remembering that any other Laws were ever written on Stones, but those Laws. But how unsafe such Conclusions are, I shall now endeavour to shew thee from divers Considerations.

1. For that then the most useful Laws would be taken away, that ever were in the World (as hath been shewn) and by that means God would lose much of his Honour; and Men would lose much of the Benefit which God was willing to bestow on them.

2. The Mischiefs that might thence suddenly ensue; for if so, Men may serve and worship the Creature, and refuse the Creator as the only true God: nay, they may make Idols of their own Works, and blaspheme the true God, work their whole Lives, and never keep one Sabbath; Children may dishonour Parents, and Men kill each other, lie with their Neighbour's Wife, steal each others Goods, accuse each other falsely, and follow all covetous Practices. And what a dreadful World would this be to live in, if this were allow'd?

S. My honoured Father, pardon me for giving you a little interruption by the way, for I do suppose you have more to say in this case: But you know they tell us, they do not at all plead for those things you now speak of, only they deny these Laws being in force, as given by *Moses*; but they own the same things, as spoken by Christ and his Apostles.

F. My Son, it is the Matter, not the Messenger we are speaking of. If they will allow the Matter of the Ten Commandments to be Duty, then let them not contend against it; and let them allow also that it is of Authority from God: and then great part of the Contention is ended. For suppose I should be really indebted to any
Man

Man an hundred Pounds, for which I should be sued at Law ; and on my Trial in Court I should confess I ow'd indeed an hundred Pounds, which I receiv'd of his Son, or of his Servant ; but I did not owe an hundred Pounds receiv'd of himself, seeing but one hundred Pounds was demanded of me : I cannot see what good such a Plea would do me ; I suppose I should be judg'd to pay as much as if I had acknowledg'd to have receiv'd it of his own hand. The Matter before us in reality is this, namely, when God had by his own Voice confirm'd the moral Law at Mount *Sinai*, and given *Moses* and the Prophets Commissions from Heaven, for a long time, to persuade the People to yield Obedience thereunto, and they still rebel'd ; at the last he sent his own Son, and he (the Son) sent his Apostles to confirm the heavenly Authority of that Royal Law, which was Man's Duty from the beginning of the World, and will be to the end thereof.

Mat. 5. 17, 20.

19. 17, 19.

7. 12.

22. 33, 37.

John 5. 45, 47.

7. 16, 17.

Rom. 3. 13.

7. 7. & 12. 22.

8. 7, 8.

3. Now to proceed : Consider how absurd it would be to allow the Apostle so exceeding great Authority, *viz.* to dissolve that great Work of God, with so slight an Intimation, which the Almighty God had wrought with so great an Operation ; that is to say, seeing it was confirm'd by the Voice of God, attended with Multitudes of holy Angels, in the presence of more than six hundred thousand People, with the great appearance of Thunder and Lightning, &c. And shall we imagine that the Apostle includes this Law when he speaks of something done away,

1 *Cor.* 4. 1, 2. 1 *Thess.* 2. 1—4. without telling

us he intends this Law, or any Authority for such a purpose? But in divers places quite contrary, as in the Margin above. Tho I do not question the Apostles Authority in any matter wherein they were allow'd of God so to do; but they claim no Authority but from him.

S. But pray, Father, were there any other Laws written upon Stones besides the Ten Commandments?

F. Why, were there no account in Scripture, of any other Laws written or engraven on Stones, yet these could not possibly be intended herein, because (as hath been shewn) it neither can agree with the Nature of God, nor with the Nature of this holy Table-Law, that they should be done away; neither doth any word in the Text in hand constrain us so to understand it: For it was not the Matter of the Ten Commandments, that shone so gloriously to their bodily Eyes; but it was the Face of *Moses*, which *Glory was to be done away*, ver. 7. *Moses's Face shone, that Aaron and the Children of Israel were afraid to come nigh him*, Exod. 34. 29, 30. But it did not shine always.

S. But, my honour'd Father, is not the Administration spoken of, as well as the Administrator?

F. Yes, my Son, it is so: But then the Administration is spoken of, to shew the Honour and Excellency of the Administrators; first, of *Moses*, and secondly, of Gospel-Ministers. The Glory of the first he shows to be very great, from that Honour which God did graciously bestow on him, manifested by causing his Face to shine in that most excellent manner; and yet the true Gospel-Administration is more excellent: and therefore he argues, the Administration (that

is, the Serving) being more excellent, the Administrators, viz. the Servants, must needs excel also.

This is the main and chief Design of the Apostle in this place; and that the Administration of the Servants of God now doth excel the Administration of them that were employ'd in the Services of God in that day, he doth shew from divers Arguments:

1. For that the Administration of that time was a *Ministration of Death*, ver. 7, 8. but this is a *Ministration of the Spirit*, ver. 9. that of *Condemnation*, this of *Righteousness*. That is to say, the former did contain a pure and perfect Account of the whole Will of God, as to the Duty of all Mankind, viz. to *fear God and keep his Commandments, which is the whole Duty of Man*, Eccles. 12. 13. and so became the *Ministration of Condemnation and Death*; not from any Imperfection in it self, for *the Law of the Lord is perfect*, Psal. 19. 7. but from that Corruption and Imperfection that is in Mankind, occasion'd by Sin, which had weaken'd and corrupted our Nature, that we had thereby lost those pure Principles with which we were made, and could not arrive at those pure Practices, which our holy God requir'd in his holy Table-Law: for *the Commandment was ordain'd unto Life*, Rom. 7. 10. *The Man that doth these things shall live by them*, Rom. 10. 5. *The Doers of the Law shall be justify'd*, Rom. 2. 13. The Weakness of the Law therefore was thro the *Flesh*, that it could not justify us; that thro our own evil corrupt Nature we could not attain that Perfection which was requir'd therein: therefore God sent his Son (in our Likeness) in the *Likeness of sinful Flesh*, and (who being a *Sacrifice*)

fice) for Sin condemn'd Sin in the Flesh, that the Righteousness of the Law might be fulfil'd in us, who walk not after the Flesh, but after the Spirit, Rom. 8. 3, 4. For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him, 2 Cor. 5. 21. The Intent of which is (as I humbly suppose) there was a necessity that this holy moral Law of God must be kept by Mankind; no corrupt Sinner was able to do it, and therefore the whole World became guilty before God, Rom. 3. 19. But God being rich in Grace, and not willing that any should perish, sent our blessed Redeemer, the perfect Son of God, and the true Son of Man, who came not to destroy the Law (as some unreasonably suppose) but to fulfil it in our Nature, to deliver us who believe in him from the condemning Power of the Law; so that there is now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit, Rom. 8. 1. That he might be just, and the Justifier of him that believeth in Jesus, Rom. 3. 26. These Titles therefore of that Ministration, assign it the more Force and Power, as well as Purity; that it was so pure, that it could not give licence to the least Defilement by Sin; and so powerful, as to kill and condemn all Sinners, that obey'd not all and every one of those Divine Precepts. But then notwithstanding all this, the Gospel-Administration doth excel, in some material and substantial matters. It is therefore call'd the *Ministration of the Spirit*, and of *Righteousness*, for these following Reasons.

1. Of the Spirit; because it came with more visible Appearances of the Spirit, exercis'd by Christ and his Apostles, in casting out many Devils, in healing many Diseases, and divers

miraculous Gifts, of Tongues, &c. Heb. 2. 4.

2. It came with Power, by the Holy Ghost, on all them that believ'd it. Therefore the Apostle was not asham'd, because to them that believ'd it was the Power of God, &c. Rom. 1. 16. Thus it came to those at *Thessalonica*, not in Word only, but in Power, and the Holy Ghost, &c. 1 *Theff.* 1. 5. And so to these *Corinthians*, *Ye are manifestly declar'd to be the Epistle of Christ minister'd by us, written not with Ink, but with the Spirit of the living God; not in Tables of Stone, but in fleshy Tables of the Heart,* 2 *Cor.* 3. 3.

3. The Promise of the Spirit to all the Children of God, made long ago, *Joel* 2. 28. was now visibly fulfil'd in this Ministration, *Acts* 2. 16, 17, 18, 33. That now God hath given the Holy Spirit to them that obey him, *Acts* 5. 32. Therefore tho the Glory of *Moses* was great, yet the Gospel-Ministers Glory in this respect is greater, seeing there are such excellent Manifestations of the Spirit attending it. Note also, it is call'd a *Ministration of Righteousness*, not for that there was any Unrighteousness in the Ministration of *Moses*, but because the Gospel declares more plainly the Righteousness which God hath provided, to compleat that which was wanting in Mankind: *That we might be made perfect by the Lord Jesus Christ, who is made of God unto us Wisdom, Righteousness, &c.* 1 *Cor.* 1. 30. The Scripture doth declare this as the Righteousness of God, *Rom.* 1. 17. & 3. 21, 26. & 10. 3. viz. that Righteousness which God hath graciously provided, and appointed for our Justification, by Jesus Christ; of which I have spoken already. This was indeed more darkly held forth in that Ministration, in all those Offerings

for Sin, that were made by the Authority of God, as an Appendix to the moral Law, shewing the need of an Atonement to be made for the many Sins Men committed against God, every one of which was a Transgression of the Law, 1 *John* 3. 4. And these Offerings, which were Types of Christ, indeed are abolish'd; which *Israel* could not look to the end of, because of that Vail of Ignorance which was upon their Hearts; and will be, until they shall turn unto the Lord: and then that Vail shall be taken away, 2 *Cor.* 3. 16. Those of them that have turn'd, so as to believe in the Lord Jesus, have seen already; and they that shall so turn as to believe in him hereafter, shall see that all those Offerings and Washings, &c. were but as a *Schoolmaster to bring them to Christ*, Gal. 3. 24, 25. But after Faith is come, we are no more under that Schoolmaster, for the Lord is that Spirit, viz. he is full of the Holy Spirit, and gives it forth to his: *And where the Spirit of the Lord is, there is Liberty* (not a Liberty to break the holy moral Law of God, but a Liberty or Freedom from that Blindness of Mind) *For we all with open face beholding as in a Glass the Glory of the Lord* (viz. by Faith in the Gospel-Revelation) *are chang'd into the same Image from Glory to Glory* (viz. from one degree of Grace to another.) Grace maketh a glorious Change in the Soul, framing it after the Image of Christ; but this is not all wrought at once, but we are to grow in Grace, 2 *Pet.* 3. 18. *unto a perfect Man, unto the measure of the stature of the Fulness of Christ*, Eph. 4. 13. Such Fulness of Grace as may fit us for Glory with Christ at his coming. But this is wrought by the Spirit of the Lord; viz. the Spirit helping the Ministers to preach,
and

and us to understand the Word; and working with the Word in our Hearts, until it hath subdu'd our Corruptions, and fram'd our Minds according to the pure Mind of God, reveal'd in his holy Table-Law: that we may be able to say (in our measure) as Christ, *I delight to do thy Will, O my God; yea, thy Law is within my Heart, Psal. 40. 8. Jer. 31. 31, 33. Heb. 8. 8, 10.* Which is a New-Covenant Blessing and Duty.

S. I see, dear Father, it is not enough to read the Scriptures; for many have often read this Text of Scripture (as also, I fear, many other places) and never knew the Mind of the Spirit of God therein.

F. To read! No. Tho Reading be a great Duty, yet if Persons do not search the Scriptures, as Christ directeth, *John 5. 39.* they may read long enough, and be little the better. It was therefore a very useful Question, which *Philip* put to the Eunuch, *Acts 8. 30. Understandest thou what thou readeest?* See ver. 31, 39. compar'd with *Mat. 7. 7.* And if all were as willing to be instructed as he was, no doubt but many might now learn those things they know not, as certainly as he learnt the Christian Religion. But now I shall proceed to give some Answer to thy Question concerning other Laws written in Stone. Tho I have labour'd to shew thee the Words under consideration do not constrain us to search after them, yet had the Controversy lain there, I humbly suppose we may find other Laws written on Stones: for we find, when *Moses* had been rehearsing divers Matters in the Book of *Deuteronomy*, from chap. 14. to chap. 27. as Meats clean and unclean, the Year of Release to Debtors, Firstlings, the Priests and Levites Due, Citys of Refuge, Rules or Laws belonging

to War, of Expiation, of Rayment, Birds-nests, Building, Sowing, Plowing, Bastards and Heathens excluded the Congregation, Divorce, Leprosy, of Stripes, raising Seed to another, First-Fruits, Tythes, &c. In Chap. 27. 1, 2, 3. we read, *And Moses and the Elders of Israel commanded the People, saying, Keep all the Commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan, that thou shalt set thee up great Stones, and plaister them with Plaister; and thou shalt write upon them all the Words of this Law. And ver. 8. And thou shalt write upon the Stones all the Words of this Law very plainly: Which was done as Moses the Servant of the Lord commanded; Josh. 8. 31, 32, 34, 35. Joshua wrote there upon the Stones a Copy of the Law of Moses. And afterwards he read all the Words of the Law, according to all that is written in the Book of the Law. There was not a Word which Moses commanded, that Joshua read not before all the Congregation of Israel, &c.* So that I think we may fairly conclude here were many Ceremonial Laws written on Stones, tho not engraven in Tables of Stone with the Finger of God, as the Ten Commandments were, yet written on Stones by Joshua, according to the Commandment of Moses the Servant of the Lord. But mark, they were those that were written in the Book of the Law: See *Josh. 8. 30, 31.* But this Answer I have now given more to satisfy thy Curiosity, than of any necessity; for I have before shewn, that what is said to be done away, is the Glory that was on the Face of *Moses*, which signify'd the Honour of his Ministry: which Honour is now so far exceeded by the Gospel-Ministry, that the Honour of that Service seem'd to disappear, by the bright

bright shining forth of the glorious Gospel-Stars, *Rev.* 1. 20. in Christ's right Hand, after Christ's Ascension; as well as by the Appearance of *John Baptist*, *John* 5. 32, 35. (before Christ appear'd) who was a burning and a shining Light in his day and time. The reason of this Glory is spoken of before. This Scripture therefore being rightly understood, makes nothing for the purpose of *Mr. Anti* or *Mr. Epicure*.

S. Sir, I am very well satisfy'd with the Sanction of all the ten Precepts, and desire every Man and Woman in the World would so search the Scriptures and all other Helps, whereby they might discover the same divine Excellency in them, as you have (by the Care and Labour you have used) shewn to me; for which I return you hearty thanks, and do intend to live (by the help of the Grace of God) in such Conformity thereunto, that you may by Experience find you have not labour'd in vain.

F. My Son, I am glad to hear thy good Resolution, and also that thou dependest on the Assistance of the Grace of God; for *our Sufficiency is from him*, *John* 15. 5. and *of our selves (without his Aid) we can do nothing*, *2 Cor.* 3. 5. And therefore, tho thou dost well, my Son, to shew thy gratitude to thy Father, yet be sure to render the chief Praise and Thanks to our good God, from whom alone I do heartily acknowledg to have receiv'd all the Power and Wisdom, whereby I have been help'd in this and all the good that ever I did. Be sure always to keep in mind the things that I have said: Watch therefore and pray, that thou mayst never fall into Temptation, but mayst be kept by the Power of God to Salvation; which is my humble Request to God for thee. *Amen.*



A

Threefold Dialogue,

Concerning the

Three Chief Points

In Controversy amongst

PROTESTANTS

In our DAYS.

V I Z

- I. Whether the Holy Scriptures do prove the Doctrine of Free Grace, or Free Will?
- II. Whether Believers, or Infants-Baptism, be the Ordinance of Christ?
- III. Whether the Seventh, or First Day of the Week, be the Sabbath of the Lord?

Deliver'd in a familiar Stile, easy for each Capacity to understand.

By [✓]PHILOTHEOS.

It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the Faith, which was once deliver'd unto the Saints, Jud.v.3.

London, Printed in the Year 1708.



T H E
E P I S T L E
T O T H E
Impartial Reader.

Christian Reader,

IN this small Piece thou wilt find something worthy of thy Consideration at least; and that thou wilt impartially consider the particular Matters herein contain'd (according to the Capacity God has given thee) is that which is requir'd of thee: and if any Light may arise thence for the good of thy Soul, take heed thou dost not slight it; for the Author can appeal to the Searcher of Hearts, that he had no other end in writing it than the Honour of God, the Advancement of Truth, and the Good of Souls. And let these be the main and only Ends of thy reading the same; and who knows what Fruit may then (by the Blessing of God) spring from the Labours of one of the meanest of those whom God hath graciously call'd to publick Service in his House?

I do not suppose it will stop the Mouth of every captious Caviller; but this I would say in the Praise of it:

First, It is on those Subjects that have been very often controverted, and are therefore needful to be known, that such Controversys might be ended.

Secondly, It is so small, that it may be easily purchas'd and retain'd in memory.

Thirdly, It is done as sincerely to manifest Truth as my Capacity would serve, especially to comprize so copious Matters in so small a Compass. Therefore what is of Truth, do not reject it; and what appears thy Duty, do not neglect it: if thou wouldst obtain the Pearl of greatest Price, then read and judg it without all Prejudice.

One thing note, that whereas the Discourse is suppos'd to be between a Presbyterian of that Part of Great Britain call'd Scotland, and an English Baptist: The Letter P is set for Presbyterian, and the Letter B for Baptist.

These being related in the Flesh, and the North Britain Merchant having Business at London, coming to see his Kinsman, thus began.

A Threefold Dialogue, concerning the Three Chief Points in Controversy amongst Protestants, in our Days, &c.

Presbyterian. **C**OUSIN *Thomas*, how dost thou do, and thy Wife?

Baptist. I thank thee, Cousin *William*, I am glad to see thee, we are in Health, blessed be God for it; when camest thou to Town? How go Cases in your Country? Do you all like the Union?

P. Thou hast ask'd two Questions at once, and I shall answer the last first: As to Matters with us in that Case, I am griev'd to think of it, there are some Persons that seem not to be willing to enjoy the Blessing of Union with you here, that is so very advantageous to us all.

B. Truly it is great Pity any Discontent should be in any at this time, in the Protestant Nations, when we have so excellent a Queen upon the Throne, who so sincerely desires the Good of all her Subjects; and so great an Enemy abroad, who so earnestly endeavours the Destruction of

us all; and I wish that those, who dislike the Union, be not greater Friends to *France* than to their own Nation.

P. I am greatly afraid they are so, and it is much to be lamented that any should be both so unwise and unfaithful, as to favour the implacable Enemies of the whole Protestant Interest. And now I would answer your other Question, *viz.* When I came to Town? and I have been in *London* about three Weeks.

B. How! what three Weeks in *London*, and not come till now to see so near a Kinsman! Pray what is the Matter? I could not have done so by you, if I had come so near your place of Abode.

P. Why truly, Cousin, it is even so; and I had like to have gone home, and not have seen you at all; for I am greatly dissatisfy'd in my Mind concerning some Notions I hear you have embrac'd.

B. Pray, Cousin, tell me what it is that I have embrac'd that hath so disturb'd your Mind; and I sincerely promise you, if I have receiv'd any Notion that is contrary to the Mind of God, reveal'd in the Holy Scriptures, as soon as it appears to me so to be, I will readily renounce all such Notions: for the Word of the Lord is the Standard of Truth, and what will not hold good, when try'd thereby, is not worth embracing, but will appear Wood, Hay and Stubble, when try'd, and will be burnt up, *1 Cor. 3. 12—15.*

P. Ay, tell you! I came on purpose, and shall be glad if I can turn your Mind from these things, which are (by abundance of People) accounted pernicious Errors.

B. Many People accounting them so, is no proof that they are Errors; for the Christian Religion

Religion was every where spoken against in St. Paul's Days, and yet he boldly declar'd, *Acts* 28. 22. *That after the way which they call'd Heresy, so worship'd he the God of his Fathers.* And 'tis very observable, that those very Persons, that call'd the Apostle Paul's Doctrine Heresy, own'd and allow'd the things that were written in the Law and the Prophets, *Acts* 24. 14, 15. & 26. 22. & 28. 22, 23. to have God's Authority: And the Doctrine of the Apostle (which they hated and spake against) was not contrary to, but very well agreeing with, and provable by those very Writings which they profess'd to allow as the Word of God. But Truth cannot well be known from Error without Trial; then discover my Errors by the Holy Scriptures, if I have any, that I may be deliver'd from them; for St. James saith, *Jam.* 5. 19, 20. *If any of the Professors of Christianity do err from the Truth, and one convert him—he shall save a Soul from Death, &c.* From whence observe: First, It is possible for those that profess Christianity to err, and the Thoughts of this should make us humble and cautious not to judg too rashly, without good consideration. Secondly, I observe it is the Duty of Christians to help those that are out of the way, and also to hear what is said, and try it by the Word of God.

P. Then do thou hear what I have to say; for I hear that,

1st. Thou deniest the Doctrine of Free-Grace, and ownest that of Free-Will.

2^{ly}. Thou deniest Baptism to Infants, and dost only allow it to Believers.

3^{ly}. Thou deniest our Sunday (or first Day of the Week) to be the Christian Sabbath, and ownest only the Jews Sabbath (or Seventh Day)

to be now observ'd. These things are so contrary to the Doctrine of our learned Divines, that I am vex'd at my Heart to think that any of my Relations should receive them; and if I cannot change thy Mind, never expect me to come to see thee any more.

B. I am sorry to see you in such a Passion, and should be very unwilling to lose your Love; and yet I dare not deny the things that I profess to own and practise. I shall be willing therefore to give you a faithful Account of what I believe, and the Reasons of my so believing. First then, As to the Doctrine of Free Grace, I thank God for the knowledg of it, which I have believ'd I think near forty Years, and hope (thro Grace) to live and die in the Belief of it: And yet I will not deceive you, I know that Opinion which I call Free Grace, many call (falsly) Free Will, stigmatizing us with Reproaches, as if we thought we could save our selves, and had power of our selves to do what we would, and as if we suppos'd we could merit Heaven by what we do; when, on the contrary, we are always ready to acknowledg with the Apostle, *That we are not sufficient of our selves, to think any thing as of our selves, but our Sufficiency is of God,* 2 Cor. 3. 5. And as Christ hath taught us, Luke 17. 10. *We are unprofitable Servants; we have done (very imperfectly) that which was our Duty to do.*

P. How! Do you not say you are able to convert your selves, and (consequently) to save your selves?

B. No; we neither say, nor think any such thing, but give all the Glory of our Conversion, and of our Salvation to God alone, and acknowledg all the Power and Wisdom we enjoy, nay

all our Time and Strength, Food and Raiment, and all the Comforts, Blessings and Benefits we receive in Soul and Body, is flowing from the Fountain of Free Grace; only we are esteeming that Fountain to be set wider open than many suppose it is: for whereas they think it is open'd but to a very few, we believe it is open'd to all Mankind, who do not wilfully reject the Tenders of Free Grace.

P. O poor deluded Creature! Dost thou think if God had a kindness for all Mankind, he were not able to work so powerfully on all Men, that none of them could withstand his Call?

B. I do not at all question the Almighty Power of God, neither am I under any Delusion, as shall appear, unless you will deny the Word of God to be true. God doth not always exert, or put forth the Might of his Power, in all Works that he desireth to have done, but acteth toward Mankind (whom he hath made rational Creatures) according to all his Divine Attributes conjunctively, *viz.* his infinite Wisdom, Goodness, Holiness, Faithfulness, Omniscience, Power and Righteousness, *being mov'd by his own Goodness and tender Mercy (which is over all his Works)* Psal. 145. 9. His Wisdom hath found and provided Means, *that his Banish'd may not be expel'd from him,* 2 Sam. 14. 14. *yet he is of purer Eyes than to behold Evil,* *viz.* with Approbation, Hab. 1. 13. *Whose Eyes run to and fro, beholding the Evil and the Good,* Prov. 15. 3. *There is no Darkness, where the Workers of Iniquity can hide themselves,* Job 34. 23. *Yet he is Long-suffering, not willing that any should perish,* 2 Pet. 3. 9. *Therefore will the Lord wait, that he may be gracious,* Isa. 30. 18. *but hath said, My Spirit shall not always strive with Man,* Gen. 6. 3. *Therefore he will appear*

so just and righteous, That he will render to every Man according to his Deeds: To them who by patient Continuance in Well-doing, seek for Glory, and Honour, and Immortality, Eternal Life: But unto them that are Contentious, and do not obey the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man that doth Evil, of the Jew first, and also of the Gentile. But Glory, Honour and Peace to every Man that worketh Good, to the Jew first, and also to the Gentile; for there is no respect of Persons with God. Rom. 2.

—II.

P. Now thou hast discover'd thy self to be a rank and notorious Workmonger, for who but such an one would speak at this rate?

B. Hold a little, and consider who it is that you condemn; it is not me, but the sincere Servants of God, that were the immediate Messengers of his Mind and Will, both in the Old and New Testament, who were inspir'd with the Holy Spirit of God: and therefore in censuring and condemning me, your hard Speeches reflect on the Spirit of God, for what I have spoken are his own Words: And the Lord will one day convince all Persons of all their hard Speeches, which ungodly Sinners have spoken against him, Jude 15. Pardon the Expression, I do not call you an ungodly Sinner; only, pray note it, the Spirit of the Lord calleth them so that revile the Spirit of God, in speaking against him and his Word. But we may observe how far Zeal for Notions receiv'd will carry Men (yea Professors) as we may see it did those Jews amongst whom the Apostle Paul preach'd, Who were fill'd with Envy, and spake against those things which were spoken by Paul, contradicting and blaspheming, Acts 13. 45. P. I

P. I hope thou wilt not compare me to them; they were prepossess'd with false Notions, and harden'd against the Doctrine of Christ, and his Messengers.

B. It is very true, this was the Cause, viz. a Prepossession of Error, and therefore Truth could not enter. And I beseech you to take heed, it be not your own Case; for where Persons are prepossess'd with Mr. Calvin's Opinion, they are very unwilling, and indeed very unfit to lend an impartial Ear to the Soul-reviving Doctrine of the Free Grace of God to Mankind in general.

P. I have told thee before why I cannot receive that Doctrine, viz. Because it is not accomplish'd. And now I demand of thee one Instance, in all the Holy Scriptures, of some one thing which God desir'd to have done, which he did not effect by his Power.

B. I do not know but I might produce forty Instances of that Nature, if need requir'd; but take a few at present.

But first let us come to a certain Determination of the Means, by which we shall decide the Controversy.

P. I will have no other Means to decide it but the Scriptures, and in them plain Texts, or sound Arguments from them.

B. I desire no better Means to be determin'd by. 1st. Then, the first Instance I offer is the old World, with which his Spirit striv'd, and yet they did not repent, nor did the Lord exert his Almighty Power to change them; and yet was so desirous that their Hearts and Lives should have been chang'd, that he destroy'd them with a Flood, because they would not be reform'd, and sav'd just Noah, the only righteous Man in the whole World, Gen. 6. 3. & 5. 8. & 7. 1. 2. The

2. The next Instance shall be the Nation of *Israel*, that God was pleas'd to separate for himself, to be to him a peculiar Treasure, above all the Nations of the Earth, *Exod.* 19. 5. but they rebell'd, and they waited not for his Counsels, *Psal.* 106. 13. yet God did not take hold of them by his Almighty Power, and turn them by his irresistible Strength and Might, tho he was so desirous of their turning to him, that he sent all his Prophets, rising early and sending them, because he had Pity on his People, and on his Dwelling-place, *2 Chron.* 36. 15. And when they would not be persuaded, the Lord lamented their Case, saying, *Psal.* 81. 13—16. *O that my People had hearken'd unto me, and Israel had walk'd in my Ways.* And Christ wept over *Jerusalem*, saying, *Luke* 19. 42. *If thou hadst known, even thou, at least in this thy Day, the things that belong to thy Peace, but now they are hid from thine Eyes.* God is certainly true and faithful, See *Deut.* 15. 28, 29. and Christ is sincere, without the least Hypocrisy; and therefore I think the Lord did heartily desire their Happiness, tho he did not exert his Almighty Power to accomplish it.

3. The third Case I shall offer to your Consideration, is the dealing of God with Sinners in our Days, in that he is *Long-suffering to us ward*, not willing that any should perish, but that all should come to Repentance, *2 Pet.* 3. 9. and yet he doth not exert his Almighty Power to force all Men to repent. But because his Goodness doth not lead them to Repentance, they are treasuring up to themselves Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God; who will render to every Man according to his Deeds, *Rom.* 2. 4, 5, 6. Behold here are
three

three general Cases very full, I think, to the purpose; and many particular ones might be found, if need requir'd. But I think these may be sufficient, here being so many plain Texts that will afford so great a number of Arguments, to shew, that there are many things which God desireth might be done, which nevertheless are not forcibly accomplish'd by his Almighty Power.

P. I confess these things are fitting our Consideration. But now let me hear what sound Arguments you can raise from these Premises.

B. That I shall very willingly do.

Arg. 1. If God hath commanded some Men to do that which hath not been done by them; then God hath desir'd some things to be done, which he hath not effected by his Almighty Power. But God hath commanded some Men to do that which hath not been done by them. *Ergo*, God hath desir'd some things to be done, which he hath not effected by his Almighty Power.

Arg. 2. If God hath sincerely lamented over some People, because they have miss'd the Attainment of Happiness; then God hath desir'd some things to be done, which he hath not accomplish'd by his Almighty Power. But God hath sincerely lamented over some People, because they have miss'd the Attainment of Happiness. *Ergo*, God hath desir'd some things to be done, which he hath not accomplish'd by his Almighty Power.

Arg. 3. If some Persons have been destroy'd for rebelling against God, that might have obtain'd Blessings, in obeying of God; then God hath desir'd some things to be done, which he hath not accomplish'd by his Almighty Power.

But

But some Persons have been destroy'd for rebelling against God, that might have obtain'd Blessings in obeying of God. *Ergo*, God hath desir'd some things to be done, which he hath not accomplish'd by his Almighty Power.

P. I shall retain this Argument no longer: I see it is very plain that there are some things which God desireth, which he doth not exert his Almighty Power to accomplish; and therefore it may be possible, that God may desire the Salvation of some Persons that are not sav'd. But where the Minds of Persons are renew'd, and they are brought to believe with a true and saving Faith; that is done by the Power of God. This is very plain: for the Apostle *Paul* praying for the Saints at *Ephesus*, saith, Eph. 1. 18—20. *The Eyes of your Understanding being enlighten'd, that ye may know——what is the exceeding Greatness of his Power to us ward who believe, according to the Working of his mighty Power which he wrought in Christ, when he rais'd him from the Dead, &c.* From whence I infer, that whosoever doth not discern the mighty Power of God in the Conversion of a Sinner (and bringing him to become a Saint) was never yet enlighten'd truly in his Understanding.

B. I do heartily agree to your Inference; and to this Word of the Apostle to the Church at *Ephesus*, agreeth well that other Saying of the same Apostle to the same Church; *We are his Workmanship, created in Christ Jesus unto good Works*, Eph. 2. 10. and to the Church of *Corinth*, 2 Cor. 5. 17. *If any Man be in Christ, he is a new Creature* (or a new Creation, as the Original will bear.) It is a great Work to create a Man, which none can do but God; so

is it to create the New Man, and God deserveth the Glory of the Work of Creation in both Cases.

But then we ought to take notice of the Methods God doth take in the Works which he doth by his mighty Power. In the beginning, when God created the Heaven and the Earth, the Earth was void of all rational Beings; that as there was none to oppose the Work of God, so there was none to act at the Command of God: for where no Creature is, it is impossible there should be the Act of any Creature. Then our Almighty Creator spake Heaven and Earth into Being alone, by the Power of his Word; and by that Almighty Power, of our great Creator, he gave all Creatures Power, each one (both rational and irrational) to be active, according to their several different States and Orders wherein they were plac'd: and therefore tho Man were at the first brought forth immediately by the powerful Word of God, yet when Man had once a Being, we see no more Men created after that manner; but our Almighty, Just and Good God, gave Mankind his Command, *to be fruitful, multiply, and replenish the Earth*, Gen. 1.27. & 9. 1. and with the Command, a Power to perform it. That tho Mankind be not now brought forth by the immediate Word of God, as our Father *Adam* was; yet there are none amongst Mankind (at this very day) that can deny the Appearance of the Almighty Power of God, in their Creation: for tho God hath not now proceeded (as in the beginning) to create every Man without means us'd for that end; yet it is by the Almighty Power of God, that the means us'd becometh effectual: And every Man, that is now born into
the

the World, hath the same Cause as the Psalmist had, to cry out with an holy Joy and Admiration (at the Thoughts of the Almighty Power God us'd in his Formation) *I will praise thee, for I am fearfully and wonderfully made! Marvellous are thy Works, and that my Soul knoweth right well,* Psal. 139. 14. Read also *ver. 15, 16.* The like may we say in the Formation of the New Man, it is wrought by means which God hath directed unto, and commanded Sinners to observe; and our gracious, righteous and faithful God hath directed to us proper means to produce the new Birth in our Souls (if rightly us'd as he directeth) by his Power accompanying it. As for the producing the natural Birth (or Body) form'd and fram'd by his Almighty Power, it is not for want of the Almighty Power of God, in the Means sent for the Conversion of Sinners, that so many go without Conversion; but *because they resist the Holy Ghost,* Acts 7. 51. and are saying to God, *Depart from us, we desire not the knowledg of thy Ways,* Job 21. 14.

P. How can these things be? Can the Creature withstand the Creator, and hinder what he would accomplish by his Almighty Power?

B. You have seen plainly already, God hath desir'd many things which have not been brought to pass; and the Cause why they were not accomplish'd was in the Creature, and not in the Creator: not that the Creature is able to stand against the Almighty Power of the Creator, to prevent what the Almighty God is resolv'd to do; and therefore when God is resolv'd to destroy a City, Nation, or Person, none can deliver out of his Hand. But while God was gently drawing them by the Cords of Love, yet would they not follow him; tho he sent his Prophets

a long time, *Hos.* 11. 4, 7. and at last his Son, *Mat.* 21. 33—43. and invited them kindly; yet they would not hear, but *made their Hearts like an Adamant-Stone, &c.* *Zach.* 7. 12. Tho *Light* (in an excellent manner and measure) *came into the World, by our Lord Jesus Christ, John* 1. 4, 5. yet they would not come to him that they might have *Life, Chap.* 5. 40. And the Fault was not in God, but in themselves, for that they lov'd *Darkness rather than Light, because their Deeds were Evil, Chap.* 3. 19.

P. But had God wrought on them by his Almighty Power, they must have submitted.

B. True, and so they were forc'd to do, when the great and mighty God came against them to destroy them. But in the Case we are speaking of (tho the Lord desires it might be done) he doth not exert his Almighty Power to do it, as I have already shewn, (1.) Concerning the old World. (2.) The *Jews*, the chosen of God above all Nations. And, (3.) concerning the Generality of the Inhabitants of the Nations in our Days. And if it were not too tedious and prolix, I could here much enlarge. Consider the Metaphor which I have us'd, and the Simily in Creation of Mens Bodys, and of the new Creation: both are accomplish'd by the use of means (as hath been noted.) If then it appears that all the Bodys are not born and brought forth, which God hath desir'd should have been born and brought forth, and the only Cause was a wilful neglect of the means directed to for that End; then we may as fairly conclude, tho God desires more may be born again, yet it may not be done, if Persons do wilfully neglect the means that God hath directed to for that end. But the former will appear to be true; *ergo*, the latter will fairly follow.

P. Make

P. Make appear if you can, that God desir'd any Bodys might have been born, which were not.

B. *Arg. 1.* If God desir'd that to be done which he commanded to be done, then it appeareth to be true. But God desir'd that to be done which he commanded to be done: *Ergo*, it appeareth to be true.

Arg. 2. If God slew a Person for not using means for that End, then it was his Desire it should have been done. But God slew a Person for not using means for that End: *Ergo*, it was his Desire it should have been done. See the Case concerning *Onan*, *Gen. 38. 8, 9, 10.*

P. How doth it appear God commanded it to be done?

B. It may appear a Command of God (or of Authority from God)

1. For that it was the Command of a Father, whom God requireth Children to obey, *Eph. 6. 1.*

2. This was such a Father, who was afterwards declar'd (by the Spirit of Prophecy) to be a great Governor, *Gen. 49. 8, 9, 10.*

3. For that God slew him for not observing that Command, *Gen. 38. 10.*

4. For that this part of the Mind of God (then known and observ'd by some in that Day, tho we have not any account so early of its Institution) afterwards was more fully and openly made known to his own People *Israel*, by *Moses*, *Deut. 25. 5, 6, 7, 8, 9, 10.* passing the same into a Law, with the penalty of perpetual Defamation to those that refus'd to observe it.

And here (by the way) note what a short account we have of the Mind of God, made known to Mankind in the early time of the World, in divers Cases.

(1.) That

(1.) That glorious Gospel-Truth (on which depended the Blessing of the Comfort of the Faithful) namely, Christ Jesus being sent to break the Power of Satan. Pray note it, what account have we for a long time of it, more than the Saying of God to the Serpent, *Gen. 3. 15. I will put Enmity between thee and the Woman, and between thy Seed and her Seed: it shall bruise thy Head, &c.*

(2.) Sacrifices were known by *Cain* and *Abel* to be a Duty, *Gen. 4. 3, 4.* yet we read not of any Institution for them in those early days.

(3.) The Sabbath is allow'd by many learned Doctors to have been from the beginning the Duty of all Men; and yet the most account we have of it then, is, that *God rested on the seventh Day from all his Work which he had made: and God blessed the seventh Day, and sanctified it, Gen. 2. 2, 3.* And after, *At the End of Days* (by which some understand the last of the Days of the Week) *Cain and Abel went to sacrifice, Gen. 4. 3.* And then all we have of the Authority of God yet made known concerning it, is, 1. The Example of our Creator. 2. The Blessing and the Sanctification put on it: And, 3. The Example of Men. But not a plain Command concerning its Observation, till *Israel's* time; to whom he gave the Blessing of the Knowledge of his Statutes above other Nations, *Psal. 147. 19, 20.*

P. I confess whatsoever God hath made known as his Mind to be observ'd by us, that we are oblig'd to do. If therefore you can shew me by the Scripture, that God hath commanded Men to convert themselves; then I shall readily grant, we are to perform the Work as our Duty. But if the Scriptures declare the gracious and free Promises

mises of God, that he will do it; then we are to wait on the Lord, to receive converting Grace as his Blessing. And that the latter is true, pray hear what God saith, *Ezek. 36. 26, 27. A new Heart also will I give you, and a new Spirit will I put within you; and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh: and I will put my Spirit within you, and cause you to walk in my Statutes; and ye shall keep my Judgments, and do them.* The Blessing here promis'd, is certainly true Conversion.

B. O how sweet a Harmony hath the Word of God in it! And how pleasant is the Knowledge of the Truth! The Promises of God are the Ground or Foundation of our Consolation, that in waiting for his Grace in the way of Duty, we shall have Grace sufficient: But we must make use of the Grace bestow'd. You know the Talent not improv'd turns to a sad account, *Mat. 25. 28, 29, 30.* And the Apostle *Paul* did beseech the Church at *Corinth*, that they receiv'd not the Grace of God in vain, *2 Cor. 6. 1.* Thus the Grace of God and the Duty of Man do meet together, and sweetly embrace each other, in the Conversion of a lost undone Sinner. It is true, we cannot convert our selves; and therefore have need of the Grace of God: and as true, that the Grace of God is given in the way of Obedience; and therefore our Duty is requir'd. The same almighty, good, and faithful God, that promis'd to give *Israel* a new Heart, by the same Prophet calls on them to make use of the means he gives them, by which it may be done: *Repent, and turn from all your Transgressions—Cast away from you all your Transgressions, whereby ye have transgressed, and make you a new Heart and a new Spirit; for why will ye*

ye die, O House of Israel? Ezek. 18. 30, 31. And he gives them a powerful and prevalent Motive, saying, ver. 32. *I have no pleasure in the Death of him that dieth, saith the Lord God: wherefore turn your selves, and live ye.* The Work here commanded, is to be converted; the Motives are very weighty, viz. the Mercy and Justice of God.

1. Mercy, in that God graciously declareth he hath no pleasure in the Death of those Sinners that will go on in their Transgressions till they perish; and therefore gives them gracious Invitations to turn and live.

2. Justice, in that notwithstanding all this, there was no other way to save them from dying, but by turning from their Transgressions.

So that you see plainly, by the Scripture, that tho we may have firm Hope that it shall be done, because God hath promis'd to do it; and therefore may wait on him, to receive converting Grace as his Blessing: yet the way wherein we are to wait, is the way of Obedience to all his Requirements. And this Work we are to perform as our Duty: which Work God will enable all those to perform that are sincerely waiting on him, and seeking to him for it.

P. How prove you that?

B. By the Holy Scriptures. First, This very Text affords Argument enough to prove it, if there were no more: But besides this, abundance of other Scriptures prove the same thing.

P. How do you suppose you can prove what you say from this Text?

B. By these following Arguments, grounded on the Truth and Faithfulness of God; which we are sure remains firm for ever.

Arg. 1. If our faithful God hath commanded all impotent Sinners to be converted, then he is willing to give Grace sufficient for that Work, to all those that seek to him for it. But our faithful God hath commanded all impotent Sinners to be converted: *Ergo*, he is willing to give Grace sufficient for that Work, to all those that seek to him for it.

Arg. 2. If our true God desires all lost Sinners should be sav'd, then he is willing to give sufficient means to fit for Salvation, to all those that seek to him for it. But our true God desires all lost Sinners should be sav'd; *Ergo* he is willing to give sufficient means to fit for Salvation, to all those that seek to him for it.

Arg. 3. If our true, and righteous, and gracious God, lays them under the grievous penalty of perishing, in case they are not converted; then he is willing to give Grace sufficient to convert all those of them that seek to him for it. But our true, righteous, and gracious God lays them under the grievous penalty of perishing, in case they are not converted: *Ergo*, he is willing to give Grace sufficient to convert all those of them, that seek to him for it.

All this, I think, fairly flows from this Text: and there are many others which speak to the same purpose.

P. What other Texts have you, which you think will prove it?

B. Abundance, both in the Old and New Testament, but I shall (for brevity sake) only mention a few of them.

Isa. 1. 2—4.

5. 1—4.

Rom. 10. 21.

Mat. 23. 37.

Arg. 4. If our faithful God doth complain sincerely because of Sinners refusing Grace, then he is willing to give sufficient Grace to all those

those that seek to him for it. But our faithful God doth complain sincerely because of Sinners refusing Grace: *Ergo*, he is willing to give sufficient Grace to all those that seek to him for it.

Arg. 5. If God hath, by his Son and Servants, persuaded and exhorted Men to seek sufficient Grace, then he is willing to give sufficient Grace to all those that seek to him for it. But God hath by his Son and Servants persuaded and exhorted Men to seek sufficient Grace: *Ergo*, he is willing to give sufficient Grace to all those that seek to him for it.

Arg. 6. If our faithful God hath promis'd sufficient Grace to all those that seek it of him, then he is willing to give sufficient Grace to all those that seek to him for it. But our faithful God hath promis'd sufficient Grace to all those that seek it of him: *Ergo*, he is willing to give sufficient Grace to all those that seek to him for it.

Arg. 7. If all things are ready on God's part to make all returning Sinners eternally happy, then God is willing to give sufficient Grace to all those that seek to him for it. But all things are ready on God's part, to make all returning Sinners eternally happy: *Ergo*, he is willing to give sufficient Grace to all those that seek to him for it.

Consider these seven Arguments well, with all the Parts of Holy Scripture cited in the Margin; and I hope the Eyes of your Understanding may receive Light, to discern that the Opinion I have

Hos. 11. 2, 3, 4,
7. Isa. 55. 6.
Prov. 4, 5--7.
Zeph. 2. 1---3.
Mat. 6. 20, 33.
Heb. 4. 14--16
Deut. 4. 29.
2Chron. 15. 2.
Prov. 1. 23.
Amos 5. 4, 6.
Mat. 7. 7--11.
Luk. 11. 5--13.
Heb. 11. 6.
Isa. 55. 1--7.
Prov. 8. 1--10.
Mat. 22. 1-10.
11. 28.
Acts 3. 26.
Rev. 22. 17.
John 7. 37.

have embrac'd about the universal Love of God towards Mankind, is so far from being properly term'd Free-Will (in the sense as many take it to be) that nothing can more manifest the Freeness and Riches of the Grace of God; and not only so, but also his Righteousness; in that he requires no more of Men than he is willing to enable them to do, if they seek to him for Help, as he hath directed them; and his Faithfulness, in that he is willing to perform all his gracious Promises, to all that sincerely wait for him; who

will (of his own free Love and Goodness) give Grace and Glory, and no good thing will he withhold from them that walk uprightly. So that the Cause and Means of mens Salvation is of the free Grace of God; but mens Destruction is of themselves, in that they despise his Goodness.

Pfal. 84. 11.
Hof. 13. 9.
Prov. 1. 24-31
Rom. 1. 28.
2. 4-11.
6. 23.

P. I confess, if this be the Opinion that is charg'd with the odious Names of Free-Will, Workmongers, &c. I cannot see so much occasion for it, as is suppos'd by many that have zealously warn'd others against it, as grievously pernicious, if not damnable.

B. It is not strange, that you hear the Truth of God evil spoken of in these days; in which Evil doth so much abound: for it was so in former times. In *Isaiah's* time they did not love the Truth, but said to the Seers, see not; and to the Prophets, prophesy not unto us right things, &c. *Isa. 30. 10.* And as then, so in the latter days, by reason of false and pernicious Doctrines, the way of Truth shall be evil spoken of, *2 Pet. 2. 1, 2.* And *Jude* tells us, *Jude 10.* they speak evil of those things which they know not.

And

And the Thoughts of this may cause you to take care you are not too rash in judging any Doctrine upon fame only, without examining it by the Word of God; for here you now see your great mistake in this one point. We were represented to you, as if we thought we could do every thing in Christianity by our own power; whereas in truth we say, *of our selves we can do nothing*, 2 Cor. 3. 5. *In God we live, move, and have our being*, Acts 17. 28. You were inform'd, as if we thought we had no need of the Grace of God, to help us in our Dutys; when indeed we believe we can perform no one Duty without it.

You thought we had too light an esteem of Free Grace, and that your selves esteem'd it highly; when indeed the Difference (as to the high Esteem of it) lies on our side. For whereas you esteem it free only to a very few, we do esteem the Freeness and Riches of Grace to be such, that it is given freely to all Mankind, who do not wilfully reject the Tenders of Grace, and that for a long time too. And surely this is the Doctrine only that advances the free and rich Grace of our infinitely gracious God.

P. Well, well; say no more about this matter. Whatever I have formerly thought or said concerning the evil of it, was from Fame, and not sound Judgment. If thou hadst no worse Opinions than this, we should agree very well: For indeed the most excellent Notion of Free Grace is, that it freely offers Relief and Salvation to all Men, that do not basely and foolishly reject it.

The Second Doctrine consider'd.

But what wilt thou say to the second thing of which I spake? B. Is

Is it not a cruel and grievous Doctrine, to deny the Ordinance of Baptism to harmless and innocent Infants?

B. No, I humbly suppose, there is no more Cruelty in it, than to deny them other Ordinances of the House of God: For what advantage would it be to me, to be let in at the gate of a Prince or Nobleman, and when I am there, may not eat any of his Meat, or drink any of his Drink, or be warm'd by his Fire? Thus do you deal with poor harmless and innocent Infants.

P. Explain thy Meaning: How make you this appear?

B. Why in the first place, I account the Church of God, which is made up of true Believers, to be the House of God, *1 Tim. 3. 15. 2.* I account the Ordinance of Baptism as the Door, at which Persons rightly qualify'd enter into the House of God, the King of Kings, and Lord of Lords, *Eph. 2. 19—22.* 3. I account the Bread and Wine in the Lord's Supper to be Meat and Drink, that all who dwell in this visible House of God may partake of, *1 Cor. 10. 16, 17.* But this you will not allow these harmless and innocent Infants, tho you would have them baptiz'd. 4. I compare the Gift of the Holy Ghost to Fire, because it appear'd so at the first, *Acts 2. 3.* and is useful to purify Believers, *2 Thess. 2. 13.* and they did receive this Blessing by Prayer with laying on of Hands, *Acts 8. 14—19.* And this is order'd to be done by the Bishop, when they come to years of Discretion, here in the Church of *England*, and not in Infancy. And not by them only, but many of your own Ministers have written about it, and argu'd for it very zealously: as you may find in a Book writ-

ten by one *Jonathan Hanmer*, Anno 1657. call'd
An Exercitation upon Confirmation, licens'd by
Joseph Caryl, the 24th of the 6th Month, 1657.
(I mention the time, that you may know they
were your Ministers, for the Nation you know
was then under the Government of your Friends)
And *Mr. Baxter* writes a large Epistle in its
Commendation, and so do several others; as
G. Hughes, *Ralph Venning*, &c. And *Mr. How*,
on the perusal of it, writes thus to the Author:
' Sir, I have at length perus'd your Papers, to
' my very great content and satisfaction, and do
' here return them with my hearty thanks for
' your Labour herein; and doubt not but the
' Church of God, when it comes to enjoy the
' Benefit of them, will find cause to thank you
' too, and to bless God for you, who did in much
' Mercy (as I trust) guide you to this Under-
' taking, &c.

And *Mr. Baxter* concludes his Epistle with an
earnest Request to all the godly Ministers of
these Nations, ' That they would take this mat-
' ter into their serious Consideration, whether
' God do not offer you by the hand (saith he)
' of this Reverend Brother, the very Key that
' must let us into Unity and Reformation.

P. Well, I do not doubt but the Book was
written and own'd by our Friends: But what
is in it that will serve for your purpose, *viz.* to
vindicate your Denial of Infant-Baptism?

B. What is in it, say you! O abundance
more than my intended Brevity will permit me
to take notice of. For the whole Design of the
Book is to shew the Invalidity of Infant-Baptism,
to fit them, when grown, for Church-member-
ship, without some further proceeding, whereby
they make appear their embracing the Doctrine

of the Gospel, by some Ordinance administer'd to them (after they arrive at years of Understanding) by which Administration they are made Members of the visible Church of Christ.

He saith, pag. 73, 74. ' The thing is not trivial, but of very great weight and concernment ; as that whereby Persons are admitted unto full Membership, and so consequently, that whereupon the right Constitution of the Church of Christ doth much depend, &c.

Pag. 37, 38. he quotes the *Waldenses*, saying, ' Whosoever being come to Ripeness of Years, receiv'd not the Promise of the Gifts of the Holy Ghost, such they did receive for the Confirmation of their Faith, by Prayer and Imposition of Hands.

Pag. 40. ' Whatsoever they have attain'd by the Industry of their Parents—or by the Ministry of the Church, that they themselves may freely, and of their own accord profess all those things before the whole Church, to their own Salvation, in the Celebration of the Rite of Imposition of Hands: which being done, they are confirm'd.

Pag. 57. ' That the baptized in Infancy, when grown up to Years of Discretion, if they either offer themselves willingly, or offering themselves, cannot give a satisfactory account of their Faith and Manner of Life, unto the Church for their Admission, are to continue and to be left in that Condition, without enjoying any farther Privilege: For their effectual and full joining unto the Church, must be an Act of their own; to which, that it may be duly perform'd, 'tis requisite that they therein be free and voluntary, as also fitly qualify'd. Without the latter, the Church's

Act

Act in admitting them would be unwarrantable, they not proceeding herein according to the Rule of the Word: and without the former, the Act of the Persons so offering themselves would be invalid, and of no force, as to the thing intended, *viz.* Communion, and the Benefit accruing thereby, whereunto the Consent of the Persons is chiefly requisite, which is not truly such, unless it be free, and neither feign'd nor forc'd. This is that wherein the Union of a particular Church, and the Communion to be observ'd therein, by the Appointment of Christ, doth consist, *viz.* in the joint Consent of all the Members of it, in obedience to the Command of Christ, from a Principle of Love, to walk together in the universal Celebration of all the Ordinances of the Worship of God, and to perform all Dutys and Offices of Love respectively to one another, as are by God requir'd of them, and doing so accordingly.

Pag. 61. The Denial of any farther Church-Privilege to such as were baptiz'd in Infancy, and are adult, but not confirm'd, can be no injury to them at all: for Injury in the denial of a thing to any Person, presupposes his lawful Title and Right thereunto; which not being the Case of such Adult, as have nothing to plead for their Right unto such Privileges, but their Infant-Baptism only, the Denial of them gives them no just cause at all to complain of any wrong herein done unto them.

That all Persons baptiz'd, and not excommunicated, are not, nor ought to be accounted Church-Members, as to the actual Injoyment of farther Church-Privileges. For as more than mere Baptism is requisite to the intitling

of Persons unto such Privileges, viz. Confirmation, that properly admits them to full Communion, and gives them their proximate Right, as to the actual Injoyment of them: so mere Baptism makes not a Person a meet Object of Excommunication, and such a one as may be regularly proceeded against by that Censure.

Now, Sir, pray consider the Matter well: and I hope if you can vindicate your selves from Cruelty to harmless Infants, we shall (at least) be as far from Cruelty to them as you are; especially when you remember our Principle concerning the general Love of God to all Mankind, till they have (some of them) long abus'd his Mercy, and harden'd their Hearts against his Grace, despis'd his Goodness, and resisted his holy Spirit, in all its Divine Drawings, and Leadings, and Strivings, whereby he is offering himself to poor Sinners. And therefore our Principle, in this case, must needs lead us to have a great degree of Charity for harmless and innocent Infants; and could be glad if all Men had the same Charity for them as we have: then we suppose they would see no need of their being baptiz'd. For we believe (as our Lord hath said, *Luke 18. 16.*) of such is the Kingdom of God. We suppose the meaning is, of such harmless Infants, and of those like them in Innocency, is the Kingdom of Glory. And then we have abundance more Charity for harmless and innocent Infants, than they have, who boldly affirm, there are Infants in Hell of a span long. Nor is our Charity for them less than Mr. Calvin's; who saith, *Instit. l. 3. chap. 23.* 'How is it, that so many Nations, with their little ones (or Children) are involv'd in the Fall, with-
out

out remedy; but because God would have it so. [*Without remedy*] mark that. Supposing God had made no Provision in the Work of Redemption, for many Nations, and their Children, but God would have them all to die and perish in their fallen State; yet Christ saith, *Of such (viz. little Children) is the Kingdom of God*: We think therefore such little ones are blessed Babes, being without actual Sin, and therefore in a happy State to Eternity, if they die in that Age. For what Man or Woman, that hath any measure of Humanity, can take such a harmless innocent Infant, and willingly put it to torture, but for one hour, only to please their humour? Certainly none can do it: if so, then certainly our good God cannot take them, and cast them into everlasting Burnings, where the Worm dies not, nor Fire can ever be quench'd. And this will abundantly appear, if we remember that all the Mercy, Goodness, and Pity in all Mankind, when compar'd with the infinite unconceivable Goodness, Kindness, and Compassion of our gracious God, will bear no more proportion in comparison therewith, than one single Drop of Water will equal the vast, unmeasurable, and wonderful Quantity of Waters that are in the Sea. For if God be so incomprehensibly great, that (as saith the Prophet, *Isa. 40. 15, 17.*) *Behold the Nations are as a Drop of a Bucket, and are counted as the small Dust of the Balance, &c.*—*All Nations before him are as nothing, and they are counted to him less than nothing, and Vanity*: Then surely all our Goodness, when compar'd with such infinite Goodness, is no more (as was said) than a Drop to the Ocean, even the whole of all the Waters in all the Seas. Then again, once more I say,

we may safely conclude, our good God can never take pleasure in the eternal Damnation of such harmless and innocent Infants. Their State must needs then be very good, whilst they are so harmless and innocent.

P. Why it is from the Goodness of their State (in one sense) that we argue for receiving them into the Church of Christ: For if such harmless and innocent Infants are not good enough to be baptiz'd, and so brought into Union with God by Christ; how can we think we should ever find acceptance with God, that have been wretched miserable Sinners, by actual Sins and Transgressions against the great and good God, having lived in Rebellion against him many years?

B. I must here crave leave to give several Answers to what you have now said.

(1.) If your Argument have any weight in it, I do not see but it will hold as firmly every whit for their coming to the Lord's Table; for if they are not good enough to sit down in Communion at the Table of the Lord, and communicate with the Church, how shall we, &c?

P. O but we must use Discretion in administering the Ordinances of the House of God: we may not admit them to the Table of the Lord, for that they cannot by Faith discern the Lord's Body.

B. True! Discretion must be used; and the best Discretion that we can use is, to ground our Practice upon the Word of God: for as they have no Faith to discern the Lord's Body in the Supper, so God well knew they had no Faith to discern the Lord represented in Baptism, dead, bury'd, and risen. And our wise God therefore never commanded little Infants, either to be baptiz'd,

tiz'd, or to communicate at the Lord's Table. But I proceed to a second Answer.

(2.) Their Goodness is so far from being an Argument for baptizing them, that we argue the contrary from the same Topick thus. Who-soever have no need of Baptism, ought not to be baptiz'd. But little Infants have no need of Baptism: *Ergo*, little Infants ought not to be baptiz'd.

P. I deny your Minor.

B. The Minor is; Little Infants have no need of Baptism. This you deny.

P. I do so.

B. I prove it thus:

Whatsoever is needful to be done, is taught in the Holy Scripture. But baptizing of little Infants is not taught in the Holy Scripture: *Ergo*, it is not needful to be done.

P. I deny the Minor again.

B. I prove the Minor thus:

Whatsoever we have neither Example of, nor Command for, in the Holy Scripture, is not taught in the Holy Scripture. But we have neither Example of, nor Command for Infant-Baptism in the Holy Scripture: *Ergo*, Baptizing of little Infants is not taught in the Holy Scripture.

P. I must yet deny your Minor; supposing both Example and Command may be found in the Holy Scripture.

B. Then you shall have the Privilege to look for 'em, if you can find them; and I will promise you that if you shew me any one Example in the Holy Scripture of the baptizing of an Infant (as the Ordinance of Christ) or any one Command from the Mouth of our Lord Jesus Christ, or his Apostles, to baptize little Infants;

I will then give you the Case, and argue no farther about it. And now, to put it fairly into your hands, I lay down this Argument :

If any such Example or Command be in that case in the Holy Scripture, somebody can produce it, that it may be seen. But it cannot be produc'd, so as to be seen : *Ergo*, there is neither Example or Command in the Holy Scripture in that case.

P. Then seeing you mention Example first, I will look for that, in the first place ; and if you do but turn to the Acts of the Apostles, you may find several Familys baptiz'd, as *Lydia* and her Houshold, *Acts* 16. 15, 33. and the Jaylor and all his. These we find all in one and the same Chapter : And dare any Man say there were no Infants in these two Familys ?

B. Pray, Sir, if you have any thing more to say on this head, let me hear it all before I answer.

P. Yes, more, that I have. *St. Matthew* tells us, when *John* came baptizing, *Then went out to him Jerusalem, and all Judea, &c. and were baptized of him, &c. Mat.* 3. 5, 7. Are here not Examples enough, if we believe there were any Infants in all those places ? Also *St. Paul* saith, *He baptized the Houshold of Stephanus, 1 Cor.* 1. 16. If these are not sufficient, I think it will be in vain to look for any more.

B. Then truly you had as good have look'd for none at all : for there is not one Infant mention'd in all the Texts you have nam'd.

P. No, that is true ; but here are three Housholds mention'd, and here is a great City and Country mention'd ; and I take for granted that there must needs be Infants amongst them all : and if there were any Infants, and all of them bap-

baptiz'd, then there were Infants baptiz'd.

B. I answer, first, as to the Familys, it is very unlikely there were any; the contrary rather appears, for that, (1.) *Lydia* was of the City of *Thyatira*, and now she was merchandizing at *Philippi*, which (Historiographers say) is four hundred miles distant from *Thyatira*: And if she were so far from home, it is not likely she should carry little Children with her. (2.) If she dwelt in *Philippi*, yet we know not that she had any Children, but rather that her Household was Men-Servants; for we read, *Acts* 16. 40. the Apostles enter'd into her House, and when they had seen the Brethren, they comforted them, and departed. Here we read of Brethren in her House, but not one word of Infants, nor any one word to signify any such being there: Therefore this is far from serving your purpose.

And certainly you will find that of the *Jaylor* to be as useless to you: for the very same Persons that are said to be baptiz'd, *ver.* 33. were first preach'd to, *ver.* 32. and believ'd and rejoic'd in God, *ver.* 34. So that here is not the least shew of any Infant.

The third Household you mention, is the Household of *Stephanus*; of whom the Apostle saith (towards the Close of the same Epistle) that they have addicted themselves to the Ministry of the Saints, *1 Cor.* 16. 15. To minister, we know, is to serve, as *Mat.* 20. 28. Now it seems these were not Infants, but able to serve the Church in preaching, or in providing for the Poor; as our learned Annotators allow. See *Pool* on the Text.

Lastly, As to *Jerusalem*, &c. whom *John* baptiz'd, pray consider, (1.) It is said they went out to him, *Mat.* 3. 5. it saith not any of them were carry'd.

carry'd (as is said of the little ones brought to be bless'd, *Mat. 19. 13.* and of Sick, &c. *Mat. 4. 24.*) But it is said here, *Then went out to him, &c.* This Expression will not comprehend little ones that could not go. (2.) Sometimes this Term [*All*] doth not comprehend every individual Person. We read, *1 Sam. 1. 21—23.* *Elkanah and all his House, went up to offer unto the Lord the yearly Sacrifice, and his Vow:* Yet in the very next words it is said, *But Hannah went not up; for she said unto her Husband, I will not go up until the Child be wean'd.—So the Woman a-tode, and gave her Son suck, until she wean'd him.* Here it is plain, that the Woman and her Son were not comprehended in the Term [*All*] when it saith, *he went up, and all his House.* And other Texts might be cited of this kind. (3.) This All must likewise be restrain'd here, for two weighty Reasons (besides the foremention'd, *viz.* that little Infants could not go.) 1. If no Restraint be laid on the Term [*All*] here, you must allow all Sinners to be baptiz'd by him; but it is very plain they were not: for we read in the following Verses, *ver. 7, 8.* *But when he saw many of the Pharisees and Sadduces come to his Baptism, he said unto them, O Generation of Vipers!—Bring forth Fruits meet for Repentance, &c.* 2. We read of them that he baptiz'd, *ver. 6.* that *they came confessing their Sins.* So that we see a necessity of excluding Infants out of the Intent of the Author in this Text, or else to alter the Words used therein. So that all the Texts you have mention'd are so far from your purpose, which you bring them for, that there is not the least shew of one Infant baptiz'd in all of them.

P. Well, if I cannot find Examples of its being done, it will be sufficient if I find Commands from God to do it; for our Authority is from Precept, and not from Example.

B. True! if you can find any Command to baptize Infants, it shall suffice.

P. Find any, say you! Do you think I can't?

B. Yea, I think so, sure enough, unless you can find some new Scriptures to make use of, which I never yet saw.

P. Then, because I would produce enough, I would look first in the Old Testament, and then in the New.

B. In the Old Testament for a Command to baptize Infants! If you should find it there, it would be wonderful strange.

P. Not so strange, if it be to be found there. God had a Church then, and gave Directions about the Constitution of his Church; and it was directed to be, by bringing of Infants into the Church, *viz.* the Seed of *Abraham*, by Circumcision, *Gen.* 15. 10—14. But now Circumcision is not to be observ'd; but Infants are yet retain'd Members of our Church, not by Circumcision, but by Baptism.

B. Have you any thing here for baptizing Infants by a Command?

P. Thus much we find commanded here, *viz.* That the Infants of his People were commanded to be made visible Members of his Church; and if these were then commanded to be circumcis'd, and made Members of his Church in that Day, what Reason can be shown why they should not be Members of the Church of God in this Day?

B. Here seems to be but a bad beginning, to argue from what was commanded then, to what is to be done now about Water-Baptism. I suppose

pose you can make no good Argument of it.

P. Why I argue thus: If *Abraham* was commanded to circumcise his Children then, to bring them into the Church, when Circumcision was in being; Believers may baptize their Children now, to bring them into the Church, now. Baptism is in being.

B. Sir, you were to look for what we were commanded to do, and if you could find a Command in the Word of God for Christians to baptize their Infants, then it would appear they may do it; or else it appears not, that they may do it by any Allowance of God. But if you can find any thing of Argument, in what you have mention'd, make it as plain as you can, I desire Truth may appear.

P. Then take it thus: If believing *Abraham* and his Children were then to be circumcis'd, then true Believers and their Children are now to be baptiz'd; but believing *Abraham* and his Children were then to be circumcis'd: *Ergo*, true Believers and their Children are now to be baptiz'd.

B. If you mean by *Abraham's* Children, all his Children, I deny your Minor; for all *Abraham's* Children were not then to be circumcis'd, *viz.* the Females. If you mean, because some of them were then to be circumcis'd, therefore all true Believers Children are now to be baptiz'd; I deny both the Major, and the Consequence. You may as well argue, If believing *Abraham* was then commanded to offer up his Son for a Burnt-Offering, *Gen. 22. 2.* then true Believers are now to offer up their Children for Burnt-Offerings: But believing *Abraham* was then commanded to offer up his Son for a Burnt-Offering: *Ergo*, True Believers are now to offer up their Children

Children for Burnt-Offerings. Do you think this would pass for a sound Argument? I do not think it would: and yours is of the same Nature. Pray consider it well, is it fair arguing, That *Abraham* circumcising his Children, by a plain Command from God, will oblige us to baptize our Children, without any Command so to do? No sure. That the Command of God was plain, and full to *Abraham* in that Case, with Directions when it must be done, you may clearly see, Gen. 17. 10—12. *Every Man-Child among you shall be circumcis'd, and ye shall circumcise the Flesh of your Foreskin—And he that is eight Days old shall be circumcis'd among you, every Man-Child in your Generations, &c.* Shew me such Commands and Directions for the baptizing of believing Infants, if you can.

P. Well, I have all the New Testament yet to look into, and I know Christ was faithful in all his House; and therefore I do not doubt but he gave sufficient Commands and Directions, in Matters relating to Baptism. See therefore the great Commission given by our Lord Jesus Christ to his great Messengers, with his Direction to them therein about this great Gospel-Ordinance: Mat. 28. 18, 19. *All Power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, &c.* If the Disciples were commanded to baptize all Nations, then certainly they were commanded to baptize Infants; for Infants are a great part of all Nations.

B. If your Argument were to your purpose, then it should conclude thus: But the Disciples were commanded to baptize all Nations: *Ergo*, they were commanded to baptize Infants.

P. I intended so, and which part of the Argument do you dare to deny ?

B. Sir, I dare to deny the Minor of the Argument ; the Disciples were not commanded to baptize all Nations.

P. How ! I hope you will not deny plain Texts of Scripture. - Is not all Nations plainly exprest in the Text ?

B. That proves it not : Christ saith to the Disciples : *Mat. 24. 9. Ye shall be hated of all Nations for my Name's sake.* Here is all Nations as plainly exprest in this Text, and yet doth not prove a Command for Infant-Baptism.

P. True, because it doth not speak of it. But dare you affirm that all the People, in all Nations, are not included in that Saying of our Lord ?

B. Yea, I dare not only affirm, that they were not all included ; but I dare affirm your Conscience shall presently be convinc'd that they were not all included in it : and thus it will appear in several plain Cases.

1st. (Pray note it) the Disciples of Christ themselves (even the twelve Apostles) were part of all the People in all Nations ; and it cannot be suppos'd they would hate themselves, for the sake of the Name of Christ. -

2ly. All the Christians which had been converted by Christ himself, or by his Apostles, or those that should be converted by them, were part of all Nations. We read of an Hundred and Twenty in one Assembly, *Acts 1. 15.* and Three Thousand added to them, *Acts 2. 41.* and of above Five Hundred that saw Christ at once, after he arose, *1 Cor. 15. 6.* and of many Thousands of Jews that believ'd, *Acts 21. 20.* besides all the *Gentiles* that were converted in that time

in the divers Quarters of the World; and none of these would hate the Apostles for Christ's Name sake.

3ly. The very Persons in question (which you say are great part of all Nations) namely, little Infants, could not hate the Apostles for his sake; for they knew not the Disciples of Christ, nor any thing of the Name of Christ. Therefore tho' all Nations be mention'd in the Text you nam'd, that will not prove Infants to be intended any more in that Text, than in this I mention'd; in which you see plainly they cannot be intended. You must therefore find some other Text, that saith, *Go, and baptize little Infants*, or shew some forcible Reason why they must be intended in this Text, tho' they are not intended in other Texts where the same Expression is us'd; or else you fail of finding a Command to baptize them.

P. Why our learned Divines have generally been of the Opinion, that Infants were intended by our Lord in this Text.

B. I honour Learning in its place, and when it is rightly us'd, *viz.* when and where there is Grace to govern it. In that sense I understand our Lord, when he saith, *Mat. 13. 52. Therefore every Scribe, which is instructed unto the Kingdom of Heaven, is like unto a Man that is an Householder, which bringeth forth out of his Treasure Things New and Old.* Pray mind it, *St. Paul* was learned in all the Law of God, and in all the Customs of the *Jews*, before his Conversion, being brought up at the Feet of *Gamaliel*, and yet a great Persecutor of the Professors of the Truth, *Acts 22. 3, 4.* And when *Pilate* would have let Christ go, the chief Priests and Scribes stood and vehemently accus'd him, *Luke 23. 10.*
And

And the Apostle saith, 1 Cor. 2. 14. *The natural Man understandeth not the things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discern'd.* So that if you can give no better Reason than that it is the Opinion of learned Men, it will not be sufficient to support the Notion by any means; for I could tell you of abundance of Errors which have been sent abroad into the World by learned carnal Men, for want of the Sanctify'd use of their Learning, which St. Paul enjoy'd after he was truly converted; and then, and not till then, was his Learning very useful, and so it is with others: But with unconverted Men, their Learning is many times like a Sword in the hand of a Madman; for by their cunning Devices they turn the Holy Scriptures to unholy Ends, as Satan did in his tempting our Lord Jesus Christ, *Mat. 4. 6.* Of such Teachers the Apostle warns us, and saith, *Many shall follow their pernicious Ways, by reason of whom the way of Truth shall be evil spoken of,* 2 Pet. 2. 1, 2.

P. But they have right Notions concerning some Parts of the Holy Scriptures, and therefore do you prove (if you can) that their Notion is not right in this Case.

B. Then you will expect me to prove, that Children are not intended in the Commission which Christ gave to his twelve Disciples, saying, *Πορευθέντες ἐν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος* which we translate, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Now observe well, and consider, here is not one more appointed to be baptiz'd, than are appointed to be taught; for tho' all Nations

tions are mention'd, yet all those of them are to be taught who are to be baptiz'd. And the Nature of the Teaching here spoken of, plainly sheweth who are to be taught: The Word translated *Teach* is μαθητεύσατε, that is, *make Disciples*. Now none can be made Disciples, but those that do not only hear the Word, but receive it, believe it, and are converted by it: Such Disciples Christ made by his Preaching, *John* 4. 1. and then (by his Disciples, viz. the Twelve) he baptiz'd THEM: So he commanded his twelve Apostles, *to go into all the World, and preach the Gospel to every Creature*, *Mark* 16. 15. (viz. every rational Creature) and here, *disciple all Nations*, viz. those that will hear and receive their Doctrine, *baptizing THEM in the Name of the Father, &c.* So that it is very plain, that the Persons to be baptiz'd were capable of being taught. But this will farther appear, if we mind the Practice of the Apostles every where: at *Jerusalem*. *They that gladly receiv'd the Word, were baptiz'd, &c.* *Acts* 2. 41. At *Philippi*, *When they believ'd Philip, preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptiz'd both Men and Women*, *Acts* 8. 12. And at *Cesarea*, when *Peter* had preach'd, and they had believ'd; then answer'd *Peter*, *Can any Man forbid Water that these should not be baptiz'd that have receiv'd the Holy Ghost as well as we? And he commanded THEM to be baptiz'd, &c.* *Acts* 10. 46, 47. So that still it is THEM that were discipled (according to Christ's Direction) that were baptiz'd.

P. Why, can it be imagin'd when Christ bids them, *Go, teach all Nations, baptizing them*, he doth not comprehend the Nations, with their little ones?

B. He

Samaritan

B. He doth not certainly intend to comprehend the Nations and their little ones; for had our Lord intended to comprehend them all, he had injoin'd them to do that which was impossible for them to accomplish: for the Heathen Rulers, the Emperors, Kings, &c. of the *Gentiles*, were part of all Nations, and these persecuted the Saints, and put the Apostles to Death. Therefore it is not likely the Apostles should be commanded to baptize them: and for other Reasons it is as plain, little Children are not intended in it. Therefore this is no Command to baptize them.

P. Well, if this will not serve for the purpose, then I must look for another Text, wherein I may find some more plain Command concerning them.

B. You may look for it long enough, with as little Success as before.

P. Be not too bold, lest I should find it at the last. Look you here, what think you of this?

B. Come, read it, let us hear what it is.

P. Is! why it is a plain Command, and it relates to little Children, and their coming to Christ; for these are the Words, *Suffer little Children to come unto me, and forbid them not*, Mark 10. 14. Now I am sure you cannot deny this to be a plain Command, neither can you deny little Children to be comprehended in it, for they are plainly express'd in the Text; therefore deny this Text to be to the purpose if you can.

B. Be not too bold (as you said to me) lest this prove as little to your purpose as all the other.

P. How! why will nothing satisfy you? what can be more plain than this?

B. Nothing.

B. Nothing will satisfy me but Truth, and the Authority of our Lord for what I believe and practise in matters of Religion. But I can see nothing of Divine Authority in this Text for Infant-Baptism; and if nothing can be more plain than this for it, there appears to me no sufficient Authority for it in the Holy Scriptures.

P. Is not this very strange, to hear you speak so? You know there are many learned Men, that when they are going to baptize Infants, do read these Words; and then they say, 'Friends, you hear, in this Gospel, the Words of our Saviour Jesus Christ, that he commanded the Children to be brought unto him.—Doubt ye not therefore, but earnestly believe that he will likewise favourably receive these present Infants.—Wherefore we being thus persuaded of the good Will of our heavenly Father towards these Infants, declar'd by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable Work of ours, in bringing these Children to his Holy Baptism: Let us faithfully and devoutly give Thanks to him, &c. See the Common-Prayer Book.

B. My Opinion of Learning you heard before, see pag. 41. And as for those worthy Gentlemen that use this Text for that purpose, I honour those that are sober, and vertuous amongst them; being very sensible my self of the Infirmity of human Nature, and how prevalent Custom is with Mankind, ready to rule our Reason, and captivate our Understanding, if we are not very careful: and I am certain it must be the Prevalency of Custom, more than any Authority of God they can find in this Text, that causeth them to use it in this Case. And these Gentle-

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men are much more modest than you are in this Matter; for they do not in the least pretend any Command for it in the Text, only a favourable Allowance of it, and that they conclude only from the Kindness which Christ shew'd to the Infants which were then brought to him. But Christ's shewing them Kindness (I humbly suppose) can give no sound Authority to baptize them. If it would give Authority to baptize them, without any Command so to do; it would be reasonable to think there were in it as great Authority to bring them to the Table of the Lord, without any Command to admit them thither; and if any Person were offended at it, we might reply, Why our Lord shew'd Kindness to them, took them in his Arms, laid his Hands upon them, and bless'd them, &c. We doubt not therefore, but he will favourably allow this charitable Act of ours, in bringing them to his Table; and were this a Custom in the Nation, this would pass for as good an Argument in the matter of the Supper, as it doth now in the matter of Baptism.

But Christ hath given plain Directions concerning his Gospel-Ordinances, and we had need to give *earnest heed to the things which we have heard, lest at any time we should let them slip*, Heb. 2. 1. But to put an end to this Matter, pray mind the end for which these Children were brought, and what was done to them.

1st. The End for which they were brought, was not to be baptiz'd (as our learned Annotators affirm, See Pool on Mat. 19. 13.) 'It was not for Baptism, for Christ baptiz'd none himself, John 4. 2. Matthew saith, Mat. 19. 13. It was *that he should put his Hands on them, and pray.* Mark saith (and Luke also) *They brought them*

them that he should touch them. Neither do either of these differ from other; for if he put his Hands on them, he must needs touch them. But pray consider how uncouth would the Argument look, if I should affirm, that our Lord commanded them to be baptiz'd; because he commanded the Disciples to suffer them to come to him to be touch'd? I think we may as fairly argue, That our most gracious Queen doth command her Guards to baptize all those afflicted People which she doth command them to suffer (and not forbid) to come to her Majesty, to be touch'd for Healing.

2ly. We have a plain Account of what was done to them: *Matthew* saith, *And he laid his Hands on them, and departed thence,* Mat. 19. 15. *Mark* saith, *He took them up in his Arms, put his Hands upon them, and blessed them,* Mark 10. 16. The only Difference here is, that *Mark* gives a fuller Relation of the Action of Christ than *Matthew*; but both agree they were brought to that end, that Christ might touch them, and that our Lord was willing to fulfil the Desire of those Parents, and was not willing his Disciples should hinder him: tho' they thought it troublesom, Christ did not think it so, he had such respect to Innocency and Harmlesness; which Qualification in Children our Lord recommendeth to Christians elsewhere for their Imitation, *Mat.* 18. 3. So that you are just where you were, and this Text hath done no manner of Service to your Cause.

P. I see now there is not that in it that might have been expected, considering how often it is made use of in this Case. What shall I say? I know not where to look farther for a Command in this Matter.

B. Look!

B. Look! no, I would not advise you to give your self any more trouble about it; for it is certain there is no Command of Christ for it, nor any Example in the Holy Scriptures, where any such thing was ever done as an Ordinance of Christ, as the Learned do all well know, and so have confess'd in publick Prints: They do it therefore, not as commanded, but as a Tradition.

P. What do you intend by a Tradition?

B. I mean something that is commanded by Men, for which there is no Authority in the Word of God; and sometimes so contrary to that Holy Rule, that Men make void the Commands of God thereby, as saith our Lord to some, in that day, who were as zealous for the Traditions of their Elders, as many are now for Infant-Baptism: *In vain do they worship me, teaching for Doctrines the Commandments of Men; for laying aside the Commandment of God, ye hold the Tradition of Men, Mark 7. 7, 8.* And again, *Ye reject the Commandments of God, that ye may keep your own Tradition, Ver. 9.* These are Traditions of Men, here reprov'd by our Lord, because it was done by Inventions of their own Brain, without the Command or Direction of God in his Word.

P. But I hope you do not compare Baptism to their Inventions; for Baptism is an Ordinance of our Lord Jesus Christ.

B. No, I have a very great Esteem for that Baptism, which is an Ordinance of Christ; but we know not an Ordinance of Christ, but by the Scripture; and in that Baptism which is the Ordinance of Christ, we are guided by Scripture, having the Command of Christ, and the Example of those faithful Messengers which he
com-

commission'd to go forth and baptize. But you see there is no Command of Christ, nor Example of the Apostles in the Holy Scripture, relating to Infant-Baptism.

P. I only see I can find none.

B. I tell you, neither you nor any other can shew any Example or Command for it in the Holy Scripture.

P. How prove you that?

B. By the Confession of the Learned. Great *Augustin* (who was born *Anno 354.* at *Thagasta* in *Africk*, of Christian Parents, began his Ministry *Anno 390.* and dy'd *Anno 430.*) saith, ' Those things which we keep, not
' written, but deliver'd by Tradition, the which the whole World
' observeth, must be conceiv'd to
' have been commended, and ordain'd, either by
' the Apostles themselves, or else by general
' Councils, &c. And again, ' In
' those things where the Divine
' Scripture appointeth no Cer-
' tainty, the Custom of the People of God, and
' Ordinances of Forefathers, must be held for a
' Law.

August.

Epist. 118.

Ibid. Ep. 86.

P. But here is nothing of Infant-Baptism in all this.

B. That is true, but what I have now said, layeth a Foundation for what he saith about that; for of Infant-Baptism he saith, ' It
' were not at all to be believ'd,
' if it were not an Apostolick Tra-
' dition.

Aug. de Gen.

ad Literam.

lib. 10. c. 23.

P. Have you any more Authors in this Case?

B. Yes, divers might be produc'd, but take one full one; and that is *Dr. Bilson*, Warden of

Winchester, in his Discourse with a Jesuit, written Anno 1586. pag. 370. saith, ' Plain Precept
' to baptize Infants, or Example where they
' were baptiz'd, the Scripture hath none. And
again, pag. 372. ' The Precept it self is not
' written, nor any Example of it in the Scrip-
' tures; but it was deliver'd unto the Church by
' Tradition from the Apostles, &c.

P. Well, if that be true, it is sufficient.

B. Sufficient! for what?

P. Why to satisfy any Body, if it was deli-
ver'd from the Apostles time, and so down to us.

B. Sir, I am heartily griev'd, to think any
Protestant should in the least incline to allow the
Papist that Advantage against us; for it once
we allow of any unwritten Tradition, ten thou-
sand will soon be ready to follow on the same
Authority: Therefore this must never be allow'd,
unless we will betray our selves and our Reli-
gion again to the Rage and Fury of our Blood-
thirsty Enemy's; for we can find no Refuge a-
gainst their multitudes of Innovations, and hu-
man Traditions, but only our constant affirming
the Holy Scriptures to be the only Rule of Faith
and Practice for all Christians.

This great Truth hath been mightily war'd a-
gainst by the Popish Adversarys, and as labo-
riously defended by Protestant Champions with
great Zeal and weighty Arguments ever since
the Reformation, as might be shewn at large
from the Writings of many learned Authors, as
you well know; and shall we go about to be-
tray the Truth, and break down the Hedg and
Fence of Truth at once, for love of one un-
written Tradition which hath crept into prac-
tice in our Nation? God forbid. No; *To the
Law, and to the Testimony; if they speak not ac-
cording*

according to *THIS WORD*, it is because there is no Light in them, Isa. 8. 20.

P. It is strange that a Practice, so generally us'd, should have no Command or Example in the Hol. Scriptures: But see to it is; and I do very well know the Danger of flying to Tradition to prove any thing (relating to the Worship of God, or Gospel-Ordinances) where the Scripture will not sufficiently prove it; therefore I dare not contend any longer about this Matter.

But now pray be pleas'd to let me hear what you have to say for disowning the Authority of the First Day of the Week, and keeping the Seventh Day for the Sabbath of the Lord, and I will promise you to take good heed to what you say concerning it; for seeing the Holy Scripture will not prove the Baptism of Infants to be by the Authority of God, tho it be so generally own'd in our Nation, it is possible the proof of the First Day Sabbath may fail also; for I have found more Hesitation in many about that, than about Infant-Baptism: yet it would appear strange, that no proof should be found in Scripture for a Practice so generally receiv'd by divers Christian Nations. But so is Infant-Baptism: and meeting with such a Disappointment about the proof of that, I must forbear judging any more, till I hear what may be said; therefore pray proceed to answer this plain Question.

Quest. Why do not you (as the Nation where you dwell) keep the first Day of the Week for the Weekly Sabbath?

B. Now am I in great hopes that my Labour will not be vain; for then are Men like to be profited by the Word of God, when their

Hearts and Minds are prepar'd to hear. We find when our precious Saviour was on Earth himself (*tho he spake as never Man spake*, John 7. 46.) yet *the Rulers and the Pharisees did not believe on him*, Ver. 48. *The Pharisees and Lawyers rejected the Counsel of God against themselves* (Margin reads, *within themselves*) Luke 7. 30. It seems as if the Counsel of God was so prevalent, that they could not prevent its taking hold of their internal Facultys : yet as Men labour to quench Fire when it taketh hold of their Houses, so did they labour to quench the Strivings of the Spirit of God, when by the Word it took hold of their Hearts ; and the only Cause was, for that they had no mind to embrace the excellent Doctrine of that excellent Preacher, viz. the Son of God. Therefore our Lord lets them know *they lay under the greater Condemnation, because Light was come into the World, and they loved Darkness rather than Light*, John 3. 19. This is plain by many full and plain Testimonys in the Holy Scriptures : John 12. 42, 43. *Among the chief Rulers also many believ'd on him ; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.* And the Cause is mention'd, *For they lov'd the Praise of Men more than the Praise of God.* Their Hearts and Minds were not in a right Frame, and this is evidently the Cause of Mens losing the Benefit of the Word, as Christ declares in that excellent Parable of the Sower, Luke 8. 4—15. Now therefore hoping the Lord hath wrought on your Heart, that it is become an honest and good Heart, I shall be willing to go on to answer your Question.

P. But why are not all Hearts honest and good ?

B. Not

B. Not from any Deficiency in the Maker of Hearts, but because Men have corrupted themselves. The wise Man saith, *God made Man upright, but he sought out many Inventions,* Eccl. 7. 29.

P. But could not God rectify those Disorders?

B. I have already shewn you God works by means suitable to all his Attributes, and not by his Power only, in contradistinction to his other excellent Attributes of Wisdom, Justice, Faithfulness, &c. And I suppose you can set to your Seal, that God hath thus wrought on your Heart, as he did on the Jews to whom Peter preach'd: *Now when they heard this, they were prick'd in their Heart, &c.* Acts 2. 37. And that this is the proper and usual way of God's working on the Hearts of Sinners, might be made plain and evident by many Testimonys in the Holy Scriptures. But seeing I have said something formerly on this Head, take only that at present of the Apostle to the *Romans*, Rom. 10. 17. *So then, Faith cometh by Hearing, and Hearing by the Word of God.*

P. I think this is very true, therefore pray let us hear what the Word of God saith of the Sabbath, whether it be the First Day or the Seventh: and I must crave leave to give the best Arguments I can find for the First Day; for that Nations keep it, and Kingdoms observe it; and it is very pleasant and profitable (as to this World) to be so far as we may (without offending God) agreeable to the Practice of the Nations.

B. Offer what you can for the First Day and welcome, to the end that you may see the clearest shining forth of Truth, when all Objections are remov'd: For I was once as zealous for it as you

can be, and argu'd for it too, as long as I could find any thing to say, and was willing so to do from the very same Cause you speak of, *viz.* That I might have continu'd in the Practice of the Nation, if I could have found it agreeable to the Will of our great and good God. But not to delay any longer, I now come to answer your Question.

Quest. Why do not you (as the Nation where you dwell) keep the First Day of the Week for the Weekly Sabbath?

Ans. 1. Because I find no Command of God the Father, or of Christ the Son so to do.

Ans. 2. The Nation where I dwell do not pretend to any Command of God for it, to be kept for the Weekly Sabbath.

Ans. 3. Because I think all Mankind requir'd by the Authority of God to keep holy the Seventh Day of the Week for the Sabbath of the Lord.

1. I find no Command of God the Father, nor of Christ the Son to keep the First Day of the Week for the Weekly Sabbath. Now the Weekly Sabbath being of so great Concernment in the Worship of the true and living God, I am to look for his own Word to command, what I can expect he should accept in his own Worship; lest he say to me (as to some of his profess'd People of old) *In vain do ye worship me, teaching for Doctrines the Commandments of Men,* Isa. 29. 13. Mat. 15. 8, 9.

P. Well, but if there be sufficient proof without a Command, let us not contend for more than is needful.

B. O, Sir, do not talk of more than is needful, in so weighty a Case as this is: Remember the dreadful Destruction of *Nadab* and *Abihu*,
that

that were devour'd with Fire, which went out from the Lord, and they dy'd before the Lord (viz. in the very place, and at the time of Worship, Lev. 10. 1, 2.) Mind well the Cause of these unhappy young and heedless Priests; it was not (as we read of) for doing an immoral Act, forbidden by the Moral Law, contain'd in the Ten Commandments; it was an Error about the Matter of Ceremonys: and they are not charg'd therein neither with doing that which God had forbidden; but the Charge against them is, they offer'd strange Fire before the Lord, which he commanded them not. And can we imagine God will not take as great notice how Persons act in so great a Service as we are now speaking of (viz. Sabbath-Service) as in that of offering Incense? Certainly we had need to see we have sufficient Authority from God concerning it: And I am persuaded, when you consider it well, you will conclude no Authority can be sufficient in this Case, unless there be some Command of God for it. Pray take notice, the Ten Commandments were commanded by God's own Voice, surrounded with Holy Angels, in the midst of Fire, and Smoke, with Thunderings and Lightnings, and the Noise of a Trumpet, &c. And in the midst of this Law, God said, *The Seventh Day is the Sabbath of the Lord thy God, &c.* And shall we presume (notwithstanding all this) to lay aside that Sabbath so commanded by the mighty Voice of our Great God, in such a manner as it was commanded, with this *Memento* on it, **REMEMBER THE SABBATH-DAY TO KEEP IT HOLY, &c.** I say, can we have the Boldness to change that Day so commanded, and set up another Day of the Week in its room, without any Command of either

God the Father, or of Christ the Son so to do? God forbid.

P. I do readily grant it is highly reasonable we should find the Will of God reveal'd in his Word, in this Matter; or else it must be abominable Presumption in Men to change the Day which God once declar'd to be his Sabbath. But there are divers Texts, cited by our learned Men, to shew the Authority of its Change, both in the Old and New Testament. In the Old Testament, *Psal.* 118. 22—24. *Isa.* 56. 1, 2. *Ezek.* 43. 27. I shall wait to hear what you say to these, before I mention those in the New Testament.

B. I know no Invention of Men that ever was in the World, but the Authors of it had some pretence to plead for it. When *Jeroboam* made his Calves, and chang'd the Feast of the Lord, *1 Kings* 12. 27—33. he was willing to vindicate his Practice before Men; but God found him guilty, and charg'd him with making *Israel* to sin; and part of his Evil was, as we see *ver.* 33. *That he chang'd the time of the Feast which God ordain'd.* God commanded his People *Israel* to keep the Feast of Tabernacles, on the fifteenth Day of the seventh Month, *Lev.* 23. 34. but *Jeroboam* offer'd on the fifteenth Day of the eighth Month, in the Month which he had devis'd of his own Heart. And doth God take such notice of the Change of Ceremonial Time, and will he not be much more offended with those Men that change one of his Moral Precepts, found written with the Finger of God, in his moral and perpetual Law? yea written (or imprinted, as many learned Men say) in the Heart of *Adam*, when he was made in the Likeness of God his Creator? I think we may fairly conclude he will, unless they can produce the express Command of God.

the

the Father, or of Christ his Son, giving them Authority so to do. And now let us call over the three Texts as so many Witnesses about the Matter. Come, *Psal.* 118. 22—24. what sayest thou? Is there any Command in thee to lay aside the Sabbath which was once commanded by *Jehovah* our God, and to keep a First-Day Sabbath?

P. I answer for it, No; it doth not say those Words, but it saith, *The Stone the Builders refus'd, is become the Head of the Corner: This is the Lord's Doing, and it is marvellous in our Eyes: This is the Day the Lord hath made, we will rejoice and be glad in it.* From whence we infer, that seeing he speaks of Christ's Exaltation, *ver.* 22. and rejoicing in a Day, *ver.* 24. therefore the Day of Christ's Resurrection is to be kept for the Weekly Sabbath, and rejoic'd in, in remembrance of Redemption, instead of rejoicing in the Seventh-Day Sabbath (as commanded) remembering the Work of Creation.

B. Sir, we read, *Gen.* 42. when the Land of *Canaan* was so much impoverish'd by Famine, that *Jacob* wanted Bread, he sent his Sons to *Egypt* for Corn; and it appears the Holy Scriptures (tho full of all good) are very barren of what you seek for, that you are forc'd to go so far to fetch a Consequence to prove a First-Day Sabbath: for surely what the Text saith, or what you say, is far from a Command of God, to lay by the Sabbath he had once commanded, and keep a First-Day Sabbath. For, 1. it is more than any Man in the World knoweth, whether or no Christ arose on the First Day of the Week: It is certain, no Record of the Matter in the Holy Scripture giveth any account of the Hour when he arose.

P. How! doth not *Mark 16. 9.* say, *Now when Jesus was risen early the First Day of the Week, &c.*

B. I think you should read more of the Text together, and say, *Now when Jesus was risen early, the First Day of the Week, he appear'd first to Mary Magdalene, &c.* A very learned Author (*Wait's Dial. p. 236.*) saith, 'He did not rise in the Morning; there is not a Text in the Bible tells you so. And again, *pag. 237.* 'John saith, *ch. 20. 1.* *Mary came when it wa. yet $\sigma\nu\omega\tau\iota\alpha\varsigma$, Darknes;* that it was before Day is as clear as the Sun. THEN said the Angels, *Why seek ye the Living among the Dead? he is not here, but is risen;* q. d. long ago. Had *Mary* come at Midnight, she had heard the same for all you know. None of the Evangelists tell us when Christ rose. There had been a great Earthquake, for the Angel descended and roll'd back the Stone, and for fear of him the Keepers did shake, and became as dead Men; and were reviv'd and gone. These things had a time to be acted over; but how long ended before *Mary* first came (which was before day) is not express'd. Several came at several times: It's probable *Mary Magdalene* (who had most Love to Christ, and to whom he first appear'd) came first alone. *Luke* saith, *They came very early,* $\sigma\upsilon\beta\epsilon\tau\ \kappa\alpha\theta\epsilon\sigma\tau$, *in the Depth of the Morning;* Depth signifieth a thing hid in the Dark; the Morning was deep in the Dark, &c.

Pag. 239. 'Quest. When do you suppose Jesus rose? *Ans.* I do more than suppose, for I am fully satisfy'd that Jesus rose from the Dead in the Even.——And, *pag. 240.* for farther satisfaction (mark this well) Jesus was bury'd at Even; and it was at the very End of the

' the Day; for the Day being almost at an End,
 ' and they still on the Cross, the Jews being net-
 ' tled with fear they should hang ** This he proves*
 ' there on their High Sabbath *to be the Convo-*
 ' besought Pilate that their Legs *cation of their*
 ' might be broken, and so dis- *Passover, call'd*
 ' patch'd.—Then came the Sol- *a Sabbath, and*
 ' diers, and brake the Legs of the *not the Seventh*
 ' Thieves; but seeing Jesus dead, *Day Sabbath.*
 ' brake not his Legs; but one of
 ' them, with a Spear, pierc'd his Side.—Now
 ' in the Place where Jesus was crucify'd was a
 ' Garden, and in the Garden a Sepulcher; there
 ' laid they Jesus, for the Sepulcher was nigh at
 ' hand. They hurry'd him into that Hole, be-
 ' ing hard by, and had not time to carry him
 ' farther, because the Day was nigh ended.—
 ' At this juncture of Time, when that Day
 ' ended, and the next began, was Jesus bury'd:
 ' Ergo, Jesus must needs rise in the Even, to
 ' compleat the time prefix'd for his lying Dead.

All this, and much more to my purpose, doth
 this Gentleman declare (with much assurance)
 he believes to be certainly true; and yet he is of
 Opinion, that Christ's Resurrection did give
 ground for keeping a First Day Sabbath; for
 that he believes the Day begins at the End of the
 other Day that went before, which is at the
 Evening, when it was just dark (or as dark as it
 will be that Night in that Place.) And as to the
 time of the beginning of the Day, I am fully
 satisfy'd he is much in the right, according to the
 Account the Holy Scripture gives of the beginning
 of the Day. But then he doth conclude, and take
 for a certain Truth also, That Christ did con-
 tinue in the Sepulcher till just the end of the
 Sabbath, and rose just at the beginning of the First

Day of the Week, when the First Day began (which he calls their Sabbath, a Name proper enough to distinguish it from the Sabbath of the Lord) His Words are these, *pag.* 239. ' I am fully satisfy'd that Jesus rose from the Dead in the Even, when the *Jews* Sabbath ended, and our Sabbath began; for it is the Resurrection of Jesus that causes the *Jews* Sabbath to cease, and gives Being and Beginning to our Sabbath, which begins at Even, as I have prov'd.

Now pray consider how great a weight is hung on a very small Wire; the Matter is no less than removing that time which, he himself says, *pag.* 220. ' was given to *Adam* as a publick Person, for him and his Posterity, to be obey'd, whether Man stood or fell, and this in Innocency before Ceremonys were in use. Which he farther argues the Authority of God for, from his blessing and sanctifying it, and that it was certainly observ'd from *Adam* to the Law on *Sinai*; and, *pag.* 221. ' That *Abraham's* Observation of the Sabbath-Day is without Dispute, because he was so commended for keeping God's Commandments, *Gen.* 26. 5. and pleads its being one of the Ten Commands, written on two Tables of Stone, and put into the Ark, as no Ceremony ever was, &c. Then this Sabbath, so bless'd, so sanctify'd, so given, written, and preserv'd in the Ark, must needs be of great worth. Now let us see the Cause of its Change: Why, it is the Resurrection of Christ. Why so? Why! Because he supposeth tho it were in the Evening, yet it was a Minute, or half a Minute, or some time after the Sabbath was ended, and the First Day of the Week was began. But he confesses, *pag.* 237. none of the Evangelists tell us when Jesus rose; then he, nor no Man alive can tell but

but that he might rise a minute or two, or a quarter of an hour before the Sabbath was ended: which is most likely, because he was bury'd before the Day was quite ended, on which he died. For *Luke* saith, *The Women also which came—beheld the Sepulchre, and how his Body was laid; and return'd, and prepar'd Spices and Ointments: and rested the Sabbath-Day, according to the Commandment.* These Spices, &c. must take a little time to prepare; and they prepar'd them after they went: therefore the Day was not ended when Christ was bury'd. And the same Author foremention'd saith, p. 241. 'Jesus must needs rise in the Even, to compleat the Time prefix'd for his lying dead. Which Time he excellently shews was what Christ had solemnly declar'd, viz. *As Jonas was three days and three nights in the Whale's Belly, so shall the Son of Man be three days and three nights in the Heart of the Earth, Mat. 12. 40.* Then it is as reasonable to believe, that seeing he died before that Day was ended, in the Day of his Crucifixion, he did also revive before the third Day was quite ended, in the time of his Resurrection, which was the Sabbath-Day. And then if the Text now mention'd, does intend the very Day on which Christ arose, that we should rejoice and be glad in it, because it was made by the Lord; this doth well agree with the Sabbath-Day (on which it is very likely Christ did rise, *Mar. 2. 27.*) for that was made for Man, and was to be call'd *a Delight, the holy of the Lord, honourable, Isa. 58. 13.*

But there is no necessity of confining the Intent of the Spirit of God in *Psal. 118. 24.* to that very Day: for tho' it speaks of Christ's Exaltation, and rejoicing in that Day, why should we

we look no farther than his rising out of the Grave? That was not his highest Exaltation; but when he ascended to the Right Hand of God, *Acts 2. 33, 34.* then was he *highly exalted, and had a Name above every Name, &c. Phil. 2. 9*—*II.* When he ascended up on high, he led *Captivity captive, Eph. 4. 8.* Then if his being made the Head of the Corner, may give Authority for that Day of the Week to be kept for a Sabbath; it will more properly become the Day of his Ascension: for after he was risen, he 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. And our Nation doth observe his Ascension-Day accordingly, forty days after *Easter*, tho but once in the Year; and yet that seems best to agree with being made the Head of the Corner; when God had not only rais'd him from the dead, but also set him at his own right Hand, in the heavenly places, far above all Principality and Power, and 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, &c. *Eph. 1.* Now indeed is Christ (who was refus'd) 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 yearly Day observ'd for Ascension-Day, call'd Holy Thursday.

But yet once more; I humbly suppose, tho we read of a Day, there is no need to confine that Day to any one Day of the Week or Year: for we have larger Portions of Time, call'd by the Name

Name of a Day, often in the Word of God: *Israel's* forty years tempting God in the Wilderness, is call'd the *Day of Temptation*, Psal. 95. 8—10. And the whole Time of the Gospel-Dispensation, is call'd a *Day of Salvation*, 2 Cor. 6. 2. And this Gospel Day God hath made, shining forth in rich Grace, in the face of Jesus Christ; in which we ought to rejoice and be glad all the time the Light of the glorious Gospel of Christ (who is the Image of God) shineth upon us.

Now take the Text (under Consideration) in which sense you will of these three: I think it will be much more rational, than on an uncertain Conjecture, that Christ arose on the first Day of the Week, to conclude, we are requir'd by this Text to forsake the Lord's blessed and sanctified Sabbath, and keep the first Day of the Week for the Sabbath. But speak your mind, what do you think of it?

P. Truly, I must needs acknowledg, this Text doth appear insufficient to prove the Matter for which it was intended. And as I have diligently observ'd what you have said concerning this Text, I shall be willing to observe also what you will say to other Scriptures that are made use of for the same purpose. Only (by the way) I would hear how your Learned Author proves our Lord to lie three whole days and three whole nights in the Sepulcher; seeing the common Notion is, that he died on the sixth Day in the Evening, and rose on the first Day on the Morning.

B. Is this Notion like to be true? What can be more ridiculous than to say so? considering the Lord himself declar'd (as he did) *As Jonas was three Days and three Nights in the Whale's Belly,*

Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth, Mat. 12. 40. This Text our Learned Author doth stand by as a certain Truth, and accounts the common Notion shamefully groundless; *viz.* That Christ should lie in the Grave but one whole Day, and two bits of Days, and no bit of a third Night; notwithstanding he that is the true Son of the true God, had so positively said he should be there three Days and three Nights. And of the common Notion he saith: ‘ Can you imagine this ‘ to be Christ’s meaning! In all this you do little better than say, Jesus (the Man of Sorrow) ‘ jested, joked, and juggled with his Death. I ‘ wonder in what Darkness we overlook this ‘ word Night! (having before been speaking of one whole Night being wanting.) ‘ If Jesus had ‘ said, *The Son of Man shall lie three days dead,* ‘ you had some Plea for your Opinion: for [Day] ‘ sometimes signifies Day without Night, and so ‘ part of a natural Day. But it is [*three Days ‘ and three Nights*] and I would know, where in ‘ all the Bible, this Phrase [*Day and Night*] does ‘ once signify Day without Night, or Night ‘ without Day, except in Heaven or Hell. But ‘ your first Day (as you call a bit) is without ‘ Night; and your last Day (as you call Night) ‘ is without Day. By your Synecdochical ‘ Rule, you may argue, that Jesus lay three ‘ Years, or three Ages dead: for [Day] figuratively signifies a Year or an Age. This taking Scriptures figuratively which should be taken literally, is the Hinge on which those poor deceiv’d People call’d *Quakers* turn all into Confusion, and overturn all the fundamental Truths of the Gospel, *viz.* the Birth, Life, Death, Burial, Resurrection, Ascension, Inter-
 ‘ cession,

‘ cession, second Coming of Christ, the Resur-
 ‘ rection of the Dead, and eternal Judgment;
 ‘ yea, Heaven and Hell: and all figurative and
 ‘ within. O great Gulf! *Monstrum horrendum!*

I have said before, he doth affirm the Sabbath
 spoken of, which follow’d immediately on the
 Death of Christ, was the Passover holy Convo-
 cation, *Levit. 23. 7.* ‘ And (saith he) were it
 ‘ to the whole World, I would declare it——

‘ The Day on which Christ was crucify’d 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 bury’d. 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.

And for farther Confirmation of the Truth
 hereof, he brings the Testimony of the Angel,
 ‘ *Dan. 9. 26, 27.* *And after sixty two Weeks shall*
 ‘ *Messiah be cut off, but not for himself: These*
 ‘ *are extraordinary Weeks. And he shall con-*
 ‘ *firm the Covenant with many for one Week.*

‘ There is no prefix in the *Hebrew* to render
 ‘ it [*for*] one Week, but שבוע אחד one Week.]

‘ He shall confirm the Covenant with (or rather
 ‘ for) many, *i. e.* for all the Elect, by being
 ‘ cut off according to the Covenant, *Zech. 9. 11.*

‘ And he shall cause the Sacrifice and Oblation to
 ‘ cease. The Sacrifice was the yearly Passover,

‘ *Numb 28. 2, 3, 4.* the Oblation was the daily
 ‘ Sacrifice, *Dan. 9. 21.* These two, *viz.* the

‘ yearly Type, and the daily Type of Christ’s
 ‘ Death, when he the substantial Sacrifice was

‘ sacrific’d for us, then he caus’d those Shadows
 ‘ to cease. But when? *In the midst of the Week*

‘ he shall cause the Sacrifice and Oblation to cease,
 ‘ *Dan. 9. 27.* This one Week was an ordinary

‘ Week

‘ Week of seven Days, the midst of which is
 ‘ the fourth Day, or middle Day, having three
 ‘ Days before it, and three Days after it. These
 ‘ three last Jesus lay dead: So you may see,
 ‘ tho the Week-day of Jesus’s Death (so long
 ‘ since) be not known to this day; yet this Day
 ‘ was foretold before Christ’s Birth, by the Scrip-
 ‘ tures of Truth.

He saith much more on the matter, too tedious for me to relate; but I pass on now to the next Text.

P. The next Text is *Isa. 56. 1, 2.* where we read of a time of the Saviour, and Blessedness of Sabbath-keepers: From whence we conclude it must be a Sabbath, in remembrance of Christ’s Resurrection.

B. If God has no where commanded his Sabbath to be laid aside, Men may be bless’d in the keeping that Sabbath which he bless’d and sanctify’d, after Christ is come, as well as before; but no Command of God requires it to be laid aside, therefore no need of a new one. But I shall have occasion to say more of this Text on the third Head; therefore I pass it now, and come to your next.

P. That is *Ezek. 43. 27.* *And when these days are expir’d, it shall be that upon the eighth Day, and so forwards, the Priests shall make your Burnt-Offerings upon the Altar, and your Peace-Offerings; and I will accept you, saith the Lord.*

B. Pray tell me what Argument you find here?

P. Why I would read the Text thus: *When these seven Days are expir’d (i. e. by the Death and Resurrection of Jesus) It (i. e. the Sabbath) shall be upon the eighth Day, and so forward (the first Day added to seven, is the eighth Day) and*

I will accept you, saith the Lord. Ergo, the first Day shall be accepted for the Sabbath, when the time of the seventh Day is expir'd.

B. I must give several Answers to this Argument. *Ans. 1.* Remember what *Solomon* saith; *Prov. 30. 6. Add not unto his Words, lest he reprove thee, and thou be found a Lyar.* The Text speaks of no Sabbath; but gives direction how to prepare an Altar, when they should return out of Captivity: and really it signifies a great mind to prove a matter which the pure Word of God can never prove, when you add Words to it which were never there before. *Ans. 2.* The Priests and Levites were to be employ'd in those Services, *ver. 19.* therefore not Gospel-Services. *Ans. 3.* Whereas you say, when the time of the seventh Day is expir'd, the first Day shall be accepted, I tell you (and shall endeavour to prove hereafter) it shall never expire while this World endures. If you have any more, let me hear them.

P. More! yes, several. After Christ's Resurrection, he said, *All Power is given to me in Heaven and in Earth, Mat. 28. 18.* which implies Power to change the Sabbath.

B. If Christ had chang'd the Sabbath, I do not think any Christians would have presum'd to have question'd his Power: But the Scripture gives no account of his changing the Sabbath; therefore I deny this Text to imply any such Power so to do, any more than it does imply a Power to make the Pope of *Rome* his Vicegerent, and universal Head of the Church; or a Power to ordain Images to be ador'd in the Worship of God. Go on to the next.

P. The next is nigh at hand: Christ commanded his Disciples, *ver. 19, 20.* to teach the Nations.

Nations to observe all things whatsoever he had commanded them; *i. e.* no more nor less. Note it: If Jesus ordain'd not the first-day Sabbath, the Disciples (by their Practice) have taught England, and other Nations, to observe a new Sabbath of their own Invention.

B. I deny that the Disciples ever taught any Nation, or any Person (by their Practice or otherwise) to keep a first-day Sabbath.

P. Do you not remember, *the Disciples were assembled on the first Day of the Week, and the Door was shut for fear of the Jews?* John 20. 19.

B. Yes, I remember it very well: But I do as well remember, that we have no account of their keeping that Day for a Sabbath, or teaching others so to do. But we may fairly gather the cause of their assembling, and of Christ's coming there at that time; *viz.* this was the next day after Christ was risen; the Women had seen him, *Mat.* 28. 7—10. and had been directed to tell the Disciples where they should go to wait for his coming to them, *John* 20. 17, 18. *And they which heard of it did come together that Evening, and shut the door for fear of the Jews: but Thomas was not with them,* ver. 24. But it was not likely they should keep that Day for a Sabbath, on the account of Christ's Resurrection; for we read in the same Chapter, ver. 9. *As yet they knew not the Scripture, that he must rise again from the dead.*

P. But we read in the Acts of the Apostles, that *the Disciples came together to break Bread upon the first Day of the Week,* Acts 20. 7. Must not the first Day then be the Sabbath?

B. No; it doth not follow that it was a Sabbath, from their coming then together to break Bread:

Bread: And that may appear from divers Considerations.

(1.) Because breaking Bread was their daily Practice, as we understand by the same Apostle, Acts 2. 46. *And they continu'd daily with one accord in the Temple, and breaking Bread from House to House, &c.*

(2.) Breaking Bread was an Evening Service; and it doth not say, they came to keep Sabbath, but to break Bread: From whence I fairly argue, they came together in the Evening. And that farther appears by the time when the Sermon ended, *viz.* Midnight: for saith he, *ver. 7.* *Paul preach'd to them—and continu'd his Speech until Midnight.* Therefore not likely to begin in the Morning, or at Noon, but in the Evening.

(3.) We find the Occasion of their meeting, and of Paul's preaching to them that Evening, inserted in the same Verse 7. *Paul preach'd to them, ready to depart on the morrow.* And after, he saith, *ver. 11.* *When he—had broken Bread—and talk'd—till Break of Day; so he departed.* We read, *Acts 17. 2.* Paul's manner was to go into the Synagogues on the Sabbath Days, and to preach (or reason) out of the Scriptures. And it is very likely he was employ'd on the Sabbath-Day at *Troas*, as well as he was at *Antioch*, and at *Thessalonica*, Chap. 13. 14—17. & 17. 2, 3. And now he was about to leave them, he would break Bread with them, the night before he went from them. If this (without any word for it) will give Sanction to that Day of the Week for the Sabbath, I see no reason why their breaking Bread daily might not put as great a Sanction on every Day for a Sabbath; and if so, you must let the Seventh (*the blessed Day*) have its share amongst the rest. But the
Text,

Text, you see, will not prove what you bring it for. Proceed, if you have any more to say in this case.

P. The next is, the Direction given to the Churches of *Galatia* and *Corinth*, 1 Cor. 16. 1, 2. about Collections for the Saints: *As I have given order to the Churches of Galatia, even so do ye. Upon the first Day of the Week let every one of you lay by him in store, as God hath prosper'd him, that there be no Gatherings when I come.* From whence I argue thus: Collections were made on the first Day of the Week; Ergo, Assemblies were met on the first Day of the Week. And if Assemblies were generally on the first Day of the Week, then that was the Christian Sabbath.

B. I must give divers Answers to this.

1st, Pray take notice, there is yet no Command of God in this or any other Text you have mention'd for a first-day Sabbath: and it is unreasonable to believe, our wise God, and our faithful Jesus should intend such a Change to be made of that Sabbath-Day, which was bless'd and sanctify'd at the beginning, and so wonderfully confirm'd at Mount *Sinai*, and another set in its place, without any Command to any Men so to do.

2^{dly}, This Text doth not speak of any Assembly on the Day here spoken of (if we take it according to our reading) but *upon the first Day of the Week let every one lay by him in store, as God hath prosper'd him.* Which seems rather to direct each single Person, than a Congregation, to lay by himself in private, and not to make a gathering in publick; -and that must be as God had prosper'd him, which will take up some time to calculate. And then (if it ought to be read so) it may be more reasonable to believe the Apostle

postle intended ; ‘ When you have each one fol-
 low’d your worldly Imployment in the working
 Days of the Week, and on the Sabbath have
 worship’d God, and given him thanks for his
 Mercys ; when you return to your Shops and
 Business on the first Day of the Week, in the
 first place consider how God hath prosper’d you
 in the Week past ; and offer an Offering to the
 Lord (as First-Fruits were requir’d in old time,
Exod. 22. 29. & 23. 16, 19.) which thou shalt
 lay by thy self in store against I come, that it
 may be ready when I come, to send it to the
 poor Saints at *Jerusalem*. And in favour of
 this our old Translation reads, *Let every one of
 you put aside at home, and lay up whatsoever is
 meet.* And thus read, here is no shew of a
 Meeting that Day, much less of a Sabbath. But
 yet again I answer,

3dly, I suppose the Text may be read other-
 wise than we read it, and carry a Sense far dif-
 fering from what you suppose, if we so read it.
 Note it : The Words in the *Greek*, translated
 [upon the first of the Week] (for Day is not
 found there) are *κατὰ μίαν σαββάτων* which word
μίαν is properly translated in divers places (not
 first, but) *one* ; and cannot be understood other-
 wise in those Texts. See *Mat. 5. 19. Whosoever
 therefore shall break one of the least of these Com-
 mandments, &c.* Here *μίαν* is translated *one* ;
 and it cannot be understood otherwise : for it
 would be improper to say, the first of the least of
 these Commandments. And the same word we
 have again translated *one*, ver. 36. *Thou canst not
 make one Hair white or black.* It must be trans-
 lated *one* in this Verse also ; for it would
 sound very strangely to say, Thou canst not
 make the first Hair of it white or black. And
 again,

again, at the Transfiguration of Christ, *Peter* said——*If thou wilt let us make here three Tabernacles; one for thee, and one for Moses, and one for Elias, Mat. 17. 4.* The Greek is *σοι μίαν, καὶ Μωσῆ μίαν, καὶ μίαν Ἠλίαν.* This cannot be in these three words, still translated *first*: to say, the first for thee, and the first for *Moses*, and the first for *Elias*, would have been nonsense. So that we see the word *μίαν* doth signify *one* rather than the *first*.

And then, as for the word *σαββάτων*, it is translated in divers places *Sabbath* (as you may find by the Texts in the Margin) before the Death of Christ, and after his Resurrection. Now, this being so, I see not but that it may be read thus, *viz. Upon one Sabbath-Day let every one of you lay by him in store, as God hath prosper'd him, &c.* And this agrees with the old Translation, which saith, *Upon some Sabbath-Day let every one of you put aside at home, and lay up whatsoever is meet, &c.* Now take it which you will of these ways, it can do no service in the Cause which you would promote.

P. I confess I can see no great service it can do the Cause: But I have yet one more. *John* saith, *Rev. 1. 10. I was in the Spirit on the Lord's Day.* From whence I argue, If the first Day of the Week be here intended (as is most generally believ'd it is) then the first Day of the Week is the Lord's Day, and therefore the Sabbath-Day.

B. It is very well observ'd by you, If the first Day of the Week be here intended, then so it is. But here is no first Day of the Week nam'd, nor any thing to signify the first Day, or any other Day of the Week, one more than another; only this, that

that it is call'd the Lord's Day: but it is so far from proving the first Day of the Week a Sabbath, that we must be well satisfy'd on what Day of the Week the Sabbath was, before we can know what Day of the Week *John* calls the Lord's Day (if he intend that Day of the Week which was set apart to the Lord, weekly, by his Authority) For the *Turks*, I have heard, keep the sixth Day of the Week, as their Day to worship in; and because they do so (did they own and regard this Text) they would say it was on the sixth Day. In *England*, because the generality of People keep the first Day, they say it was the first Day of the Week, that was call'd the Lord's Day: but those few that fear the Lord, and are willing to keep his Commandments, remembring *God rested* (in the beginning) *on the seventh Day, and blessed it, and sanctify'd it*, Gen. 2. 2, 3. as also the Confirmation of it on Mount *Sinai*, &c. *Exod.* 20. 10, 11. the Lord having call'd it his *Holy Day*, *Isa.* 58. 13. I say, these few Servants of the Lord, considering these things, do most stedfastly believe (if any one Day of the Week be intended) it is the seventh Day. And these things being duly consider'd, you are no nearer the proof of a first-day Sabbath by this Text, than you were by all the rest. Thus have I plainly evidenc'd my first Reason why I do not observe the first Day of the Week for the Sabbath.

The first Reason I gave was, Because I find no Command of God the Father, or of Christ the Son, so to do. This, I think, appears very clearly: and not only so, but also that there is not the least shew of Truth in all the Pretences for it, when those Scriptures made use of in that case, are duly consider'd.

P. I do not perceive indeed, that the first Day is requir'd by any of these Scriptures (which are the chief of those Scriptures that are generally us'd to prove it to be the Christian Sabbath) I wonder therefore at the Darkness of these Nations, wherein the Word of God hath been so long enjoy'd, that they observe it as such.

B. Sir, you need not wonder at it, seeing the Inhabitants of the Nation are no more diligent in searching the Scriptures, and in considering the Reason of things: But their Minds are, for the most part, imploy'd either about Vanity and Folly, and pleasing the fleshly Mind, on one hand; or else on the other, about the Advancement of their worldly Interest. And the following the Custom of the Place where Men live, whether in *England*, *Rome*, or *Turky*, is the most proper way to carry on those worldly Concerns. And therefore such whose Affections are set on earthly things, do not (like the noble *Breens*) so carefully search the Scriptures, as to find out the Fraud of those that have corrupted the Word of God, *2 Cor. 2. 17.* or that handle it deceitfully, *chap. 4. 2.* And besides, while Men are in a carnal State, they are not so fit to search out spiritual things: They are *Foolishness to them, neither can they know them, because they are spiritually discern'd.* But now I come to the next Branch of Argument, Why I do not so observe it.

2. As I have shew'd there is no Command, or sufficient Authority of God, to keep the first Day of the Week for the Sabbath; so I am now to shew you, that the Nation where I dwell (*viz.* the People of *England*) do not pretend to any Command of God for it to be so kept. And that I shall make appear by three Arguments.

Arg. 1. They do not call it by the Name of Sabbath generally (either relating to their Worship, or otherwise) but Sunday : which Name we find (as we have it from learned Authors) was given to the first Day of the Week, by the *Assyrians*, a great, rich, and idolatrous People, who nam'd the Days of the Week after the Names of their Idols ; and the Sun being esteem'd the most excellent of those Idols, therefore they gave it the first place amongst them, and the first Day of the Week was dedicated to it, and call'd Sunday. [Read from pag. 20. to pag. 26. of a Tract on the fourth Commandment, by Mr. *Tho. Chafie*; recommended by Dr. *Bates* and Mr. *John How*; reprinted *Anno 1692.*] Now seeing they call it not the Sabbath-Day, but Sunday, which is a Heathen Name ; we may fairly judg they do not pretend to have the like Authority for that Day from God, as was for the seventh-day Sabbath, seeing they give it not the name of the Sabbath-Day.

See the Comm. Prayer-Book, and the Almanack, &c.

P. Well, but you know, they call it by the Name of the Lord's Day ; and they think that to be as high a Name as the Sabbath-Day : and if that Name be proper and fit for that Day, I do not see how you will fairly disannul their Argument.

B. You say true ; if it were fit to be call'd by that Name, in respect to the Authority of God on that Day of the Week, above any other Day of the Week ; then indeed we must allow it to carry as great a Force, as if it were call'd by the Name of the Sabbath-Day (in some sense) but with this Restriction ; That whereas when the true and living God bless'd and sanctify'd the

Sabbath, and requir'd it to be observ'd as such by Men, he requir'd Men to sanctify it wholly to his Service (honouring him in it, *not doing their own ways*, Isa. 58. 13.) But tho they call the first Day of the Week the Lord's Day, yet they suppose, that Lord which hath requir'd that Day, hath not requir'd such a Day as was requir'd before, neither for measure nor manner. And that appears,

1st, For that some suppose, that whereas the Sabbath was to be of the same length with other Days, it is not so with the Day they are now to observe. The Sabbath began in the Evening, when the Day before it ended, and ended in the Evening also as the other Days did, *Levit. 23. 32.* But they begin theirs in the Morning, and have done with it by Night, or before; leaving the Service of God, and taking their pleasure, for the general part of them: and some have written in defence of a shorter Day for that Service than for their own. [Bishop of *Ely*, p. 230, 231. *B. Keach, &c.*]

2dly, The Manner of its Observation is not like the Observation of the Sabbath, as we plainly see by Experience constantly every Week: for whereas the Lord commanded that Man should do no manner of Work on the Sabbath Day, it is very plain Men do not keep the first Day in that manner; for Brewers, Bakers, Cooks, Glass-house Men, Coachmen, and many times Carmen, &c. are working on that Day. And the Bishop of *Ely* saith, *pag. 217.* 'The Catho-
' lick Church, for more than 600 years after
' Christ, permitted Labour, and gave licence to
' many Christian People to work upon the Lord's
' Day, at such hours as they were not comman-
' ded to be present at the publick Service, by
' the

the Precept of the Church. And he saith, pag. 219. ' In St. Jerom's days——the devoutest Christians did ordinarily work upon the Lord's Day, when the Service of the Church was ended.——The Lady *Paula* her self, and all the Virgins and Widows, who lived in *Bethlehem* with her, repair'd duly to the Church on the Lord's Day; and after she return'd from thence to her Lodgings, she her self, and all her Company fell to work, and every one perform'd their Task, which was the making of Clothes and Garments for themselves and others, &c. * These things consider'd, we find (were the term *Lord's Day* allow'd) yet there would still remain a vast difference between the Sabbath Day and that which they call Sunday or Lord's Day. But I can see no reason to allow the Term; for it is grounded only on three scriptureless Suppositions, which are not of force, I humbly suppose, to support a matter of so great weight.

1. They suppose Christ rose from the dead on the first Day of the Week; which (as hath been shewn before) is not declar'd in the holy Scripture, and is much to be question'd.

2. They suppose that it is an excellent Service to offer to God a Day every Week, in remembrance of his Resurrection (tho they thereby remove the Day which God had sanctify'd and establish'd) But it may well be said to them, as of old, *Who hath requir'd this at your hand?* *Isa. 1. 12.* For no Word of God directs them

* This great Prelate wrote his Book Anno 1635. in the Reign of K. Charles I. and, as he saith in the Preface, at his Command.

to to do, as many have acknowledg'd ; of which more hereafter.

3. They suppose the Day which *John* call'd the Lord's Day, was the first Day of the Week ; which doth not appear either from that Text, *Rev. 1. 10.* or any other place of the holy Scripture.

And therefore I suppose their adding the Title *Lord's Day*, to its common name *Sunday*, will not make any kind of Compensation for the Affront put on the Authority of God, in changing his blessed and sanctified Sabbath for another Day call'd by another Name. But more of this hereafter.

Arg. 2. The Parliament of *England* do still retain the honourable Title of Sabbath-Day unto the seventh Day, where it was first plac'd by the Lord himself, as may be seen plainly, if you will give your self the trouble to look on their Votes on that Day of the Week. Then certainly, seeing they do not believe the same Title to be transfer'd from the seventh Day to the first Day of the Week, by the Authority of God ; we may safely conclude, that they do not pretend to any Command of God to keep the first Day of the Week for the Sabbath. Nay, not only the Parliament, but also those Fathers (several of them) who are much set by in *England* ; *Bp White* saith, p. 202. ' When the Fathers distinguish, and give proper Names to the particular Days of the Week, they always stile Saturday *et Sabbathum*, the Sabbath ; and the Sunday, or first Day of the Week, *Dominicum*, the Lord's Day.

Ignatius ad Magnes. ' Next after the Sabbath-Day let every Friend of Christ observe the Lord's Day. *Ambrose de Sacram. lib. 4. c. 6.* ' Upon the next Day, being the Sabbath, and after

‘ after that, on the Lord’s Day, I will treat of
 ‘ the Order to be used in Prayer. *Socrat. Hist.*
lib. 6. c. 8. ‘ Upon the two Holy Days of the
 ‘ Week, the Sabbath and the Lord’s Day, the
 ‘ *Arians* held their Assemblies without the City.
Clem. Rom. Ap. Const. lib. 7. c. 24. ‘ You must
 ‘ keep holy the Sabbath, in memory of the Crea-
 ‘ tion; and the Lord’s Day, in honour of Christ’s
 ‘ Resurrection.

By this account which we have from this learned Author (who was so great a Man in the Church of *England*) we find they are so far from any pretence to a Command of God, to keep the first Day of the Week for the Sabbath Day, that they do allow, the Sabbath of the Lord was observ’d in those purest Gospel-times; tho’ it seems they thought it would be an Honour to Christ, to worship God also on the first Day of the Week, some part of the Day, and then return to their Work again. And there was allowance to People to work on the first Day of the Week, for more than six hundred years.

Arg. 3. I shall now shew you that they were formerly so far from pretending any Authority from God for observing the first Day of the Week for the Sabbath Day, that they declar’d quite the contrary in both Branches; *viz.* it was not by any immediate Authority from God, nor was it intended by those Men to be observ’d for the Sabbath Day.

1st, They did not pretend so much as any Authority from God to observe that Day of the Week above the second, third, or fourth Days of the Week; and therefore they did not pretend, in those days, any kind of Obligation from the Resurrection of Christ to observe it as a Sabbath, or to shew any respect to it, more than

than to any other common working Day. For the proof hereof, I shall quote several Authors, as they are cited by Bishop *White*.

The first I shall mention is *John Frith*, who was born at *Westrum* in *Kent*, and died *Anno 1531*. In his *Declar. of Bapt.* p. 96. he saith,
 ‘ Our Forefathers, which were in the beginning
 ‘ of the Church, did abrogate the Sabbath; and
 ‘ they did ordain instead of the Sabbath, which
 ‘ was Saturday, the next Day following, which
 ‘ is Sunday.

The second Author is *Will. Tindal’s* Answer to *Dr. More*. He saith, *chap. 25*. ‘ We be Lords
 ‘ over the Sabbath, and may change it——
 ‘ as we see need.

The third I mention is *Stat. Edw. Regis, anno 5, 6*. ‘ Neither is it to be thought, that there is
 ‘ any certain Time or Number of Days pre-
 ‘ scrib’d in Holy Scripture, &c. but that the Ap-
 ‘ pointment both of the Time, and also of the
 ‘ Number of Days, is left by Authority of God’s
 ‘ Word, to the Liberty of Christ’s Church.

The Bishop of *Ely*, in his Epistle, saith, ‘ The keeping holy
 ‘ the Lord’s Day, and other Festi-
 ‘ vals ordain’d by the Church and
 ‘ State, is a Work of Piety, &c.

And p. 109. ‘ Altho the Sunday
 ‘ or Lord’s Day, in the time of the Law, was
 ‘ an ordinary working Day; yet under the
 ‘ Gospel the same is an Holy Day, by the perpe-
 ‘ tual Ordinance of the Catholick Church.

P. 187. ‘ The lawful Ordination of the Church
 ‘ may give the name *Lord’s Day* to an Holy
 ‘ Day; as well as Episcopal laying on of Hands
 ‘ may make one who was a Layman be call’d a
 ‘ Priest or Minister of our Lord Jesus Christ.

P. Pray what doth he mean by lawful Ordination of the Church relating to a Day? For I think it is plain the Church hath Authority in the Word of God, to ordain her own Officers: But then they must be such as the Word of God directs to. But I remember no Authority given to the Church, to ordain a Lord's Day. What doth he mean by it?

Acts 1. 20--26.
6. 5, 6.
13. 1--3.
14. 23.
1. Tim. 3.
1--13. & 4.
14. 2 Tim. 1.
6, 7. Tit. 1.
5-----11.

B. I suppose he intended nothing else, but to appoint what Day they will observe, and to command the People under their care to observe it according to that Appointment of theirs. For he saith, p. 270. 'It was in the free Election of the Church to appoint what Day or Days, or Times, she thought good, or found convenient for religious Dutys: for the Evangelical Law hath not expressly determin'd any certain Day or Time, &c.

P. 272. 'Bullinger in Apoc. 1. 10. Christian Churches entertain'd the Lord's Day, not upon any Commandment from God, but according to their free Choice. Idem Decad. P. 2. Sermon. 4.

And again, p. 273. 'That one Day be chosen for God's external Worship, rather than another, the Church hath Liberty from Christ to establish that which is judg'd most convenient.

And as for their commanding other People (in all their Jurisdiction) to observe that Day, thus set apart and appointed by them; they pretend only those general Rules in Scripture, Heb. 13. 17. Mat. 18. 17. which bind all Inferiors to obey them that are their Superiors; Eph. 6. 1. as Children

dren to Parents, Servants to Masters, and Subjects to Princes: so likewise they (supposing themselves the Rulers of the Church of Christ) ought to be obey'd. *Vid. p. 100, 101.* But I remember Ministers are directed in Scripture to hold fast the faithful Word, and to speak the things which become sound Doctrine; and to use sound Speech, that cannot be condemn'd, &c. *Tit. 1. 9. & 2. 1, 8.* and not to be Lords over God's Heritage, *1 Pet. 5. 3.* But according to what one of these Authors cited speaks (*viz. We are Lords over the Sabbath, &c. Tindal, p. 70.*) I do not see but the Sunday, or first Day of the Week, which they have appointed by their Authority, may be properly call'd, *The Lord Bishops Day.* Pray bear with the Expression, and consider sincerely, if it be not reasonable (according to what they say) to call it so.

2dly, I am now to shew you, that as they declare it to be only by their Authority, that the first Day is in any measure respected above other Days of the Week; so they also declare they never intended it to be kept for the Sabbath, nor as a Sabbath, but as any other Holy Day, which they appoint to be observ'd.

Canon 13. *anno 1603.* ' All manner of Persons within the Church of *England* shall from henceforth celebrate and keep the Lord's Day, commonly call'd Sunday, and other Holy Days (amongst which the Saturday of every Week is none.) It seems some observ'd the Seventh Day to that time.

Stat. Edw. anno 5, 6. ' Be it therefore enacted, That all the Days hereafter mention'd shall be kept Holidays, and no other: that is, all Sundays in the Year, the Days of the Circumcision of the Lord, of Epiphany, Purification, &c. *Frith,*

Frith, p. 70. ‘ Our Forefathers did abrogate the Sabbath, to the intent that Men might have an Example of Christian Liberty; and that they might know, that neither the keeping the Sabbath, nor any other Day, is necessary— And tho they might have kept the Saturday with the Jews as an indifferent thing, yet did they much better to overfet the Day, to be a perpetual Memory, that we are free, and not bound to any Day; but that we may do all lawful Work, to the pleasure of God, and the profit of our Neighbours.

Tindal, p. 70. ‘ We are Lords of the Sabbath, and may change it into Monday, or any other Day, as we see need; or make every tenth Day Holiday, &c.—— Neither was there any more cause to change it from the Saturday, than to put a difference between us and the Jews, and lest we should become Servants to the Day, after their Superstition.

Dr. Barns’s Artic. p. 206. ‘ There be certain Days assign’d, that we should come together; not that that Day in which we come together is holier than another, but all Days are alike equal, &c.

Pray observe, in all these Citations here is no stress laid on the Resurrection of Christ, to the sanctifying of that Day which they appointed: nor that it was by any other means become holier than any other Day of the Week. And yet some of them lived not two Centurys ago; *Frith* dying *Anno* 1531. and *Tindal* in 1536.

Now add to all this, their Allowance of Work and Play to be done on the Day which they call Sunday, or Lord’s Day (when the Service Hours are past) and you will see they intended it not for a

Stat. Edw.
1. 24—27.

Sab-

Sabbath, but an Holy Day, as they intended other Saints Days of their own appointing as well as this.

That Work was allow'd to be done, on that Day, for more than six hundred Years, I have noted already; and shall now mind a few Testimonys more about it.

Bishop of *Ely*, p. 216, 217. ' The Law of the fourth Commandment enjoin'd the *Jews* and the *Israelites* a total Resting and Cessation from Labour, and secular Negotiation upon the Sabbath, by the space of a natural Day——
' But the Evangelical Law imposes no such Commandment of total Abstinence from secular Labour, or from civil Actions——upon Sunday, &c.

P. 217. ' In the New Testament we read of no Prohibition or negative Precept concerning Abstinence, and Cessation from secular Actions upon the Lord's Day, more than upon other Days: That which is not prohibited, is freely permitted, saith *Tertullian*, *de Coron. Milit.* chap. 2.

In *Constantine* the Great's time, when he by his Imperial Power (note that) maintain'd Christian Religion, and among many other Religious Constitutions, ordain'd the weekly Observation of the Lord's Day *,
* Here we have its first Authority. (Bishop of *Ely*, p. 218, 219.) ' Ru-
' ral People had liberty to labour
' in their Fields and Vineyards;

' and none of all the holy Fathers of the Church, living in those days, or many years after, reprov'd the same, or held it a profane thing.

P. 219. ' In *Gregory* the Great's time, it was reputed Antichristian Doctrine, to make it a
' Sin,

‘ Sin, or any thing unlawful, to work upon—
‘ the Sunday, or Lord’s Day.

P. 224. ‘ The Statutes of our Nation, and
‘ our Canons, and our Homilys permit neces-
‘ sary Work——upon some part of Sundays
‘ and Holidays.

Nay, it seems the People were more scrupulous
in the Case, than they requir’d who appointed
the Day to be (in some sense) regarded; for
we find divers Orders of State made for promo-
ting Labour on the Holidays foremention’d; of
which the Sunday is one, as I have shewn be-
fore, pag. 82.

Bishop, p. 225. ‘ King *Edward* 6. Injunct.
‘ All-Parsons, Vicars, and Curates, shall teach
‘ and declare unto their Parishioners, That they
‘ may with safe and quiet Conscience, in time
‘ of Harvest, labour upon the Holy and Festival
‘ Days, and save that good thing which God
‘ hath sent. And if for any Scrupulosity, or
‘ Grudg of Conscience, Men shall superstitiously
‘ abstain from working on those Days, that then
‘ they should grievously offend and displease
‘ God. And p. 224. he lets us know, the same
Injunction was reviv’d in Queen *Elizabeth’s*
Reign.

P. 230. he saith, ‘ Secular and corporal La-
‘ bour may lawfully be used, upon some part of
‘ God’s Holy Day. For proof hereof he saith,
‘ No just Law, Divine, Ecclesiastical, or Civil,
‘ doth totally prohibit the same.—The Aposto-
‘ lical primitive Church permitted this, and all
‘ the School-Doctors, and the Canonists, and
‘ worthy Divines of our own part teach the same.

These things being duly consider’d, it appears
very plainly, that the second Reason I gave, why
I observe not the first Day of the Week for the
Sab-

Sabbath, is a certain Truth; viz. The People of *England* do not pretend any Command of God for it to be kept so.

3dly, I come now to my third Reason given in this Case; namely, Because I think all Mankind requir'd by the Authority of God to keep holy the seventh Day of the Week, for the Sabbath of the Lord.

P. Can you imagine it to be the Duty of all to observe it, and yet is observ'd by so very few? How can we think it possible, that (in such a Nation, where we live, having so much means of Grace) a universal Duty can be so much neglected?

B. Wonder not at it, for there are other Dutys as universally binding upon all Men, which are as much neglected as this is, and have been.

P. Pray give an Instance, if you can, of any Duty so universally binding, as you suppose this to be, and yet so generally neglected.

B. That I can easily do, of more than one or two either. God knows, and Men may easily know if they will, there are too many Dutys binding on all Men, which are too much neglected.

1. Take notice then, Repentance is a Duty which is universally obligatory on all Men, commanded by the Lord, *Acts 17. 30.* But now God hath commanded all Men every where to repent, &c. And that enforc'd with the greatest Penalty imaginable; no less than perishing: *Except ye repent, ye shall all likewise perish,* Luke 13. 3. And yet we have woful Experience daily, by the abominable Profaneness publickly seen in our streets, notwithstanding all the Means of Grace afforded; that this great universal Duty is as much neglected

neglected (almost) as the other we are speaking of. And thus it was of old, when our gracious God had sent his Prophets a long time, and they had been abus'd, *2 Chron.* 36. 15, 16. He had drawn them with the Cords of Love, and yet they had not regarded, but were bent to back-sliding, *Hos.* 11. 47. When he had stricken them, and they still revolted more and more, *Isa.* 1. 5. When he look'd for Grapes, and they brought forth wild Grapes, *Isa.* 5. 4. Nay farther, when he had sent Judgment after Judgment, and made some of them to see the bitter Fruits of Sin, in that they were overthrown as God overthrew *Sodom* and *Gomorrhah*, and some were as Fire-brands pluckt out of the burning: We find, notwithstanding all this means used, God is still complaining, *Yet ye have not return'd unto me, saith the Lord,* *Amos* 4. 6—11.

2. Faith is a universal Duty, and so needful, *that he that believeth not shall be damned,* *Mark* 16. 16. And yet, alas! what shall we say concerning Mankind, yea those too which call themselves Christians? May we not take up the sad Lamentation of the Prophet *Isaiab*, *Isa.* 53. 1. *Who hath believ'd our Report?* &c. And so it was of old, as we find in that excellent Song which *Moses* pen'd: God complain'd, *Deut.* 32. 20. *They are a very froward Generation, Children in whom is no Faith.* And thus it continu'd at the Coming of Christ: *Mat.* 23. 23. *Ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy and Faith, &c.* Again, *Mat.* 22. 37—40. *Love to God with all the Heart, and our Neighbour as our selves, is all Mens Duty, the Substance of the Law and the Prophets; and yet dreadfully neglected.*

P. It is very true, these Dutys are too much neglected; but yet we have reason to hope abundance of Men and Women are observing these Dutys, who do not observe that which you speak of.

B. And I have reason to fear some of those do not mind those Dutys so well as they ought, who do keep the Sabbath, however it is good to hope charitably. But it is enough to make a Man tremble to think of former times (tho had we liv'd then, it may be we should have thought as charitably then as now) to think of the old World, *Gen. 6. 5---8. & 7. 1, 4, 11, 19---23.* that *Noah* should be the only righteous Person, and the Wrath of God should sweep away a whole World of Sinners at once. Or to think that in *Abraham's* time there should be five Citys found, wherein there were not to be found ten righteous Persons in order to save the Citys from Destruction; that God had only a righteous *Lot* there, whom he sav'd, and rain'd dreadful Showers of Fire and Brimstone on the Ungodly, *Gen. 18. 32. & 19. 13, 23, 24, 25.* Or that of Six Hundred Thousand Persons that came out of *Egypt*, only two of those Persons enter'd into the Land of *Canaan*, all others of them dying in the Wilderness for their Transgressions, *Numb. 1. 46. & 26. 63---65.* And these things are written for our Admonition, upon whom the Ends of the World are come, *1 Cor. 10. 11.*

P. It must be confess'd these universal Dutys have been wretchedly disregarded: yet here is a material Difference betwixt this Case and that you speak of; for all these are generally own'd as universal Dutys, tho they are not practis'd; but so is not the Sabbath, as you well know.

B. It

B. It is true, this is a material Difference indeed, but the Advantage of Argument is for me; for if Men can so generally disregard several Dutys that they own to be such, how much more rational is it to believe, that they may disregard a Duty (universally obligatory to all Men) which is not so well known (and so much against worldly Interest) because they have no mind to know and observe it? And I am verily persuaded, had there been any number of Men in former Days, who had arriv'd at that height of Impiety, as to patronize such an Opinion, that Repentance, and Faith, and Love were not Dutys to be observ'd by Christians, they would quickly have met with a great many that would fondly have imbrac'd the Notion, and have promoted it; because it suiteth as well to carnal Minds, as the Notion of no Sabbath. And this the rather appears to be true, for that we have of late had some Preachers that have been so bold as to mock, scoff at, and ridicule Repentance and Faith in publick Preaching, as if these were as dangerous as adoring dead Saints, calling those excellent Dutys, by the scoffing Titles of Saint-Repentance and Saint-Faith, &c. And these kind of Men have abundance of Disciples. I might have added to those foremention'd that great Ordinance of Christ, which entereth true Believers into the Christian Church, namely, Water-Baptism rightly administer'd, viz. by dipping in Water, burying under Water, and raising up out of the Water, in remembrance of the Death, and Burial, and Resurrection of Christ, *Rom. 6. 1—11.* and that we are to die to Sin, and to rise up again to Newness of Life, *Col. 2. 12.* But, alas! we find these known universal Dutys grievously disregarded, as well as the Lord's blessed Sabbath.

P. My Question hath hinder'd you some time, but now I perceive it is possible for universal Dutys to be grievously neglected. Pray go on to offer what you have to say, to prove the Sabbath to be an universal Duty.

B. That I shall very willingly do, and I propose to do it by way of Argument, and the first shall be this: If the Holy Scriptures do prove evidently the Seventh Day of the Week to be the Sabbath of the Lord; then all Persons are requir'd, by the Authority of God, to keep Holy the Seventh Day of the Week for the Sabbath of the Lord. But the Holy Scriptures do prove evidently the Seventh Day of the Week to be the Sabbath of the Lord: *Ergo*, all Persons are requir'd, by the Authority of God, to keep Holy the Seventh Day of the Week for the Sabbath of the Lord.

P. I think (according to the Rules of the Learned) I must distinguish upon this Argument, and say, There is a Difference between the Old Testament-Sabbath, and the New Testament-Sabbath; and then with this Distinction (if it be allow'd) I may deny the major Proposition in the Argument, *viz.* If the Holy Scriptures do prove the Seventh Day of the Week to be the Sabbath of the Lord; then all Persons are requir'd, by the Authority of God, to keep Holy the Seventh Day of the Week for the Sabbath of the Lord.

B. This you suppose (according to the Rules of the Learned) is to be deny'd.

P. Yes, I do so.

B. Then, in the first place, I deny your Distinction, and do tell you, there is no Difference between the Old Testament-Sabbath, and the New Testament-Sabbath, which I prove by these sound Arguments.

Arg.

Arg. 1. If there be a Weekly Sabbath now in being, by the Authority of God, then there is no Difference between the Old Testament-Sabbath and the New Testament-Sabbath. But there is a Weekly Sabbath now in being, by the Authority of God: *Ergo*, there is no Difference between the Sabbath of the Old Testament, and the Sabbath of the New Testament.

P. Some Persons would deny the Minor, but I do not: for I believe a Weekly Sabbath now in being, by the Authority of God; but the Major is now deny'd.

B. You deny that there is no Difference, &c.

P. Yes, I do so.

B. I then prove the Major thus:

Whatsoever Difference God hath made now, in any Matter relating to his Worship, is to be found in the Word of God. But there is no Difference to be found in the Word of God, between the Old Testament-Sabbath and the New Testament-Sabbath: *Ergo*, there is no Difference between the Old Testament-Sabbath and the New Testament-Sabbath.

P. How! no Difference! why you know, on the Sabbath-Day of old, *they were to offer two Lambs, &c. besides the continual Burnt-Offering, &c. Numb. 28. 9, 10.* But now the Lamb of God is come (the Antitype of those Types) we are freed from those Sacrifices, and Offerings. And every Sabbath the Priest was to set the Shewbread in order upon the pure Table before the Lord, Lev. 24. 6, 8. But now we have none of these things requir'd: and will you not allow a great Difference then with respect to these things?

B. Sir, you quite mistake the Matter before us: We are not speaking of the Things (or Services)

vices) to be perform'd on the Sabbath, but of the Sabbath it self. These Services to be done on the Sabbath were ceremonial, belonging to the Ceremonial Law, and to the Levitical Priesthood; and these lasted so long as God intended them for, even until Christ was come, who was the Substance of those Shadows, and the great High Priest, who abideth a Priest for ever, after the Order of *Melchisedeck*. And because there was no perfection by those Shadows, nor in that Priesthood, they did not continue; but Christ being come our great High Priest, hath now an unchangeable Priesthood: And the Priesthood being chang'd, there is made of necessity a Change also of that

Heb. 8. 1---6.

9. 6---12.

10. 1---12.

7. 12.

Mat. 15. 18, 19.

Law. But the Sabbath it self is not Ceremonial, but Moral, belonging to the Moral Law, establish'd and confirm'd by Christ: So that none may break one of the least of those Commandments, nor teach Men so to do.

P. The Truth of the Matter seemeth so to be in this Case, as you say, I confess. But certainly there are many Christians (or Professors of Christianity) that have never learn'd to distinguish in these Matters, *viz.* between Ceremonial Laws, and Moral Laws; for most People us'd to speak of the Law as one intire Body of Laws given at Mount *Sinai*, without taking notice of Typical and Moral, which indeed I do confess ought to be minded.

But yet I think you must allow there will appear a Difference between the Sabbath then, and what we have now; because you know then the Lord ordain'd Death to be the Punishment of Sabbath-Breakers, *Exod.* 31. 14. & 35. 2. But

I hope you will not affirm that the Church of Christ hath Authority now to put Persons to Death that do not keep the Sabbath, for I know no body of that Mind.

B. You are as far off the Matter now as you were before; for before you left the Matter of the Sabbath, and spake of the Typical Law; and now again you leave the Matter of the Sabbath, contain'd in the Moral Law, and are speaking of the penalty of Sabbath-breaking, which belongeth to the Judicial Law. See Exod. 21st and 22d Chapters. For the People of *Israel* may be consider'd in a threefold Capacity.

1. As the Creatures of God, and such as were bound, by the Law of Nature, to honour and adore their great Creator, in all things that are universally the Duty of all Rational Creatures: and this the Moral Law (contain'd in the Ten Commandments) bound them unto; of which the fourth is none of the least, but is strengthen'd with a Charge given in the beginning of it, *Remember the Sabbath-Day to keep it Holy,* &c. *Exod.* 20. 8.

2. We consider them as the visible Church of God, and in this respect they had divers Ordinances which did properly belong to them as such, as Circumcision, the Passover, &c.

3. As a Nation and Kingdom, which had Rulers and Judges, for the Punishment of evil Doers in their Nation, and in all their Borders, whilst the Scepter remain'd with them; and to that end the great and righteous King and Governor, the Lord *Jehovah*, gave them righteous Statutes and Judgments to have recourse unto in all Judicial Cases; of which I

Exod. 21. & 22.
Lev. 24. 10---22.
Numb. 15. 30
 ---36. *Deut.* 21.
 18---23. & 22.
 1-----30.

might give you many Instances, but for brevity's sake see the Texts cited in the Margin : Therefore let every part of the Laws, Ordinances and Statutes of God, have its proper Place and Use. Now these things being consider'd, except you can produce any new Institution of God for another kind of Sabbath now than what was of old, your Distinction proveth invalid, and my Argument standeth firm, to prove there is no Difference between the Sabbath of the Old Testament, and the Sabbath of the New Testament.

But besides the Denial of your Distinction, I shall farther prove my major Proposition thus. If the Holy Scripture be the only Rule of Christians for their Faith and Practice, then the Major is true : but the Holy Scripture is the only Rule of Christians for their Faith and Practice ; *ergo*, the Major is true, *viz.* If the Holy Scripture do prove evidently the Seventh Day of the Week to be the Sabbath of the Lord ; then all Persons are requir'd, by the Authority of God, to keep the Seventh Day of the Week for the Sabbath of the Lord.

P. Then your next Work is to prove your Minor, if you can.

B. The Minor of my Argument is this : But the Holy Scriptures do prove evidently the Seventh Day of the Week to be the Sabbath of the Lord.

P. Well, this is the Matter now before you ; make this appear if you can, and if you do, your Business is done.

B. If the Words which God spake may be taken for evident Proof, then the Holy Scriptures do evidently prove the Seventh Day of the Week to be the Sabbath of the Lord. But the
Words

Words which God spake may be taken for evident Proof: *Ergo*, the Holy Scriptures do evidently prove the Seventh Day of the Week to be the Sabbath of the Lord.

P. Let us hear that Word which God spake in that Case.

B. That you may find, Exod. 20. 9, 10. *Six Days shalt thou labour, and do all thy Work, BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.* And, Verse the First, we read, *God spake all these Words*, Exod. 20. 1. So that here you have the plain Word of God himself; and if his own Word will not pass for Proof, I do not know where you will have a greater Evidence for any Matter that is believ'd in the World.

P. You say true, if we had an immediate Word from God to us, no Man ought to resist or oppose what our Great Creator saith; but these Words are often seen, heard and read by our great and learned Doctors, who not only keep the First Day in opposition to the Seventh, but have written for the First Day in contradistinction to the Seventh; and therefore it seems this Word is not sufficient for the reconciling their Minds thereunto.

B. I have several Answers to return in this Case: (1.) *Great Men are not always wise, neither do the Aged understand Judgment*, Job 32. 9. *Have any of the Rulers, or of the Pharisees believ'd on him?* John 7. 48. said some concerning Christ when he was on the Earth. (2.) One great Cause of this is, for that this Truth (as was believing in Christ) is against mens worldly Interest.

P. Why,

P. Why, do you think worldly Interest will cause any Men to be willingly disobedient to God?

B. Yes, I do think so, and both Scripture and Experience will prove it. *James* tells us, *Jam.* 4. 4. *The Friendship of the World is Enmity with God; whosoever therefore will be a Friend of the World, is the Enemy of God.* And *John* saith, *1 John* 2. 15. *If any Man love the World, the Love of the Father is not in him.* And if we descend to Particulars, we may find Love of Honours, Riches and Pleasures, have been the Cause of hindring many from embracing the Truth.

1. Riches; *St. Paul* saith, *They that will be rich fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition: For the Love of Money is the Root of all Evil; which*

* Been seduc'd. *while some coveted after, they have * err'd from the Faith, and pierc'd themselves thro with many Sorrows,* *1 Tim.* 6. 9, 10. The young rich Ruler went away from Christ only for Love of his great Possessions, *Mat.* 19. 21, 22. And *Demas* forsook *Paul*, having lov'd this present World, *2 Tim.* 4. 10. And many in our Days (of which I could name several) have lost what they had of true Religion, by loving Gold more than Grace, or Riches more than Righteousness.

2. Pleasures of this World also do certainly cause very many People to disregard and disobey God. *Job* tells us of some that spend their Days in Mirth; therefore they say to God, *Depart from us, we desire not the Knowledge of thy Ways. What is the Almighty that we should serve him? &c.* *Job* 21. 13—15. *Babylon* is charg'd with rebelling against God, and threaten'd with Judgments.

ments by the Prophet, and part of her Evil was, *That she was given to Pleasures*, Isa. 47. 8. Christ tells us, *The Pleasures of this Life* (amongst other things) *chok'd the Word heard, that it brought no Fruit to Perfection*, Luke 8. 14. St. Paul tells us of some that shall be in the last Days, that shall be Lovers of their own selves (*viz.* carnal self, seeking to please their carnal Appetite, for he adds) *Lovers of Pleasures more than Lovers of God*, 2 Tim. 3. 2, 4. And having pleasure in Unrighteousness, is set in direct Opposition to receiving, believing, or obeying the Truth, 2 Thess. 2. 10, 12. And we may evidently discern it so to be in our Days: many Men (as Drunkards, Adulterers, &c.) will fulfil their swinish Lusts, tho they lose their Health, and spoil their Bodys, their Wealth, and ruin their Familys and their Souls, that they fall into Eternal Destruction and Misery; and such the Apostle speaks of, Rom. 1. 32. *Who knowing the Judgment of God (that they which commit such things are worthy of Death) not only do the same, but have Pleasure in them that do them.* It is therefore very unlikely such Persons should ever take pains to search out any part of the Will of God, that is contrary to a carnal Mind, when they can wilfully go on in the Violation of many known Laws and Commands of God.

3. Honours are great Hinderances (when lov'd) *How can ye believe* (saith our Lord) *which receive Honour one of another, and seek not the Honour that cometh from God only?* John 5. 44. Not that it is impossible for an honourable Person to believe in Christ our Lord; for we read of *Joseph of Arimathea*, an honourable Counsellor, *who loved Christ, and bury'd him*, Mark 15. 43. But it is such as seek for and delight in

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worldly

worldly Honour, like those Scribes and Pharisees which Christ saith, *did all their Works to be seen of Men*——*lov'd the uppermost Rooms at Feasts, and the chief Seats in Synagogues, and Greetings in the Markets, and to be call'd of Men Rabbi, Rabbi, Mat. 23. 5--7.* Such were those St. John speaks of in his Gospel, John 12. 42, 43. *Nevertheless among the chief Rulers also many believ'd on him, but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue; for they lov'd the Praise of Men more than the Praise of God.* These Men were honourable in the World, and it was very agreeable to their carnal Mind so to be; and Christ was hated by the Pharisees, the Scribes and others, and his Disciples accounted contemptible by the great Men of the World (as the Sabbath and those that keep it are now) and those Chief Rulers had no mind to believe in him for the Cause aforesaid; and yet his Doctrine and Miracles were so excellently convincing (as the plain Word of God is now for the Sabbath, to many of those that sincerely search the Scriptures) that they could not help being convinc'd of the Truth of his Doctrine, tho they could prevent owning and declaring publicly those Convictions (but they did acknowledg them privately to some Persons, or else it could not have been known.) And the same Case appears in our Days, in the matter of the Sabbath, in some that I know; and I do not doubt but it is so with many that I know not of. So that I think your Question is fully answer'd, *viz.* That worldly Interest doth cause some Men to be willingly disobedient to God.

P. I see it is plain it doth, yet it is strange it should; for if we believe the Holy Scriptures, we must believe true Godliness is great Gain,
and

and Sanctification is truly honourable, and the Ways of Wisdom are Ways of Pleasantness.

1 Tim. 6. 6.
1 Theff. 4. 4.
Prov. 3. 17.

B. The Reasonableness of Religion is very evident to all that sincerely search the Scriptures: But I have shew'd the Cause why they are not search'd by many People. But now I come to give a third Answer to what you said, pag. 95. concerning the plain Word of God being not sufficient to reconcile the Minds of the learned Doctors thereunto. I have shew'd, (1.) Learned Men may (and often do) want Wisdom. (2.) The Love of the World is a great Hindrance to some Persons. (3.) Tradition and Custom prevaileth with many to practise those things which God never did require. Thus in *Ezekiel's* time they had fix'd the Image of Jealousy near the Gate of the Altar, and the Antients of *Israel* worship'd the Forms of creeping Things, and abominable Beasts, &c. *Ezek.* 8. 5—16. This Idolatry was positively forbidden, and yet the Custom of the Nations, and of their Forefathers, their Kings, and their Princes, prevail'd with them, not only to practise the same, but also to plead for Idolatry, even that of worshipping the Host of Heaven, as *Jeremiah* informs us, *Fer.* 44. 1—19.

P. I confess Example is very prevailing in many Cases, but in this Case it is reasonable to look for more.

B. It is certainly true, it is not a small Matter (whatsoever Thoughts Men may have of it) to cast away that Day which God hath from the beginning bless'd and sanctify'd, for the Use and Benefit of the Souls of Men, and commanded Men to sanctify and keep it holy, to the Honour and Glory of the King of Glory.

Holy and Great Creator of Heaven and Earth; and to set up another Day in its Place and Stead, which God never commanded, bless'd nor sanctify'd above any other, but made it a common Working-Day with the other Five, and said, *Six Days shalt thou labour, and do all thy Work; but THE SEVENTH-DAY IS THE SABBATH*, &c. For Men (I say) to make such a Change, in a Matter of so great Concernment, and that Thousands in our Days conform themselves to the same Practice as others do therein, without being able to give any other Reason, but that it is the Practice of the Nation where they live, and commanded by the Laws of Men: These things I am verily persuaded must be accounted for, when Christ sitteth upon the Throne of his Glory to judg the World in Righteousness.

P. I confess, had Men nothing to say for their Practice, but only it was the Law and Custom of the Nation, and therefore they keep the First and not the Seventh for the Sabbath; this Plea must needs be insufficient. For God certainly ought to be obey'd rather than Men: and such as will thus conform to Men in things so highly relating to the Worship of God, in this Nation, would be as likely to conform to the *Turks* Alcoran, if they were in that Nation. But have we not Authority to change the Sabbath, from the Writings of *St. Paul* to the *Colossians*? His Words are these (as we read them, *Col. 2. 16.*) *Let no Man therefore judg you in Meat, or in Drink, or in respect of an Holiday, or of the New Moon, or of the Sabbath-Days.* Doth not this Text allow Men to do what they will in these things, without being judg'd?

B. No sure, that cannot be the Intent of the Spirit of God in that Text, for divers Reasons.

1. For that God never allow'd Men that liberty to worship him as they please, ever since we find any Revelation of the Mind of God about his Worship; but was so careful to give good Rules about his Worship, in the several Parts of it, that when Men worship'd him otherwise than by Rule, God lets them know it is Vain-Worship, saying, *In vain do ye worship me, teaching for Doctrines the Commandments of Men*, Mat. 15. 9. Behold then what will follow, if your Supposition were allow'd; and this is it, Men may do what they will about Sabbath-Worship, and command at their Pleasure in that Matter: Worship commanded by Men only, is Vain-Worship; then Sabbath-Worship would appear to be Vain-Worship.

2. Here are New Moons spoken of also; but I suppose none will say God gave Men liberty to keep the New Moons if they pleas'd: and if not, then God did not give Men liberty to do what they pleas'd in the Matters mention'd in that Verse.

3. If Men might do what they pleas'd about those things; then (if the Weekly Sabbath were intended in it, as you suppose it to be) Men might cast away the Weekly Sabbath altogether if they would, and never keep one Day whilst they live, and yet none might judg them. But this I am sure you will not allow of, therefore you cannot allow that to be the Intent of the Text.

4. It is therefore more reasonable to conclude, it is not a leaving Men to their liberty, to do what they please about those things, but to let them know the things here intended were abolish'd;

and no Man should judg (*viz.* condemn) them, tho they observ'd none of these things. But then,

5. We may by no means allow the Weekly Sabbath to be at all intended in that Text; and there are several Reasons to be given why it cannot be meant. (1.) From the Nature of the Matter it self: Those Things that were commanded by the Precepts of the Ceremonial Law, were indeed typical of Christ, either of his being made an Offering for our Sins, or the Effects thereof, *viz.* our being cleans'd from Sin by his Blood, he being wounded for our Healing, his Blood being pour'd out that we might be wash'd, &c. But the Sabbath is not typical of Christ's coming to die, and so to be ended with those at his Death; but is plac'd in the Body and Heart (as it were) of the Moral Law, and hath a general Usefulness to all Mankind (as the other nine have) from the beginning of the World to the end of the same, as may appear as followeth.

Arg. 1. Whatsoever God commanded and requir'd in his Table-Law, was and is useful to all Mankind to the End of the World. See my *Catechism*, pag. 8—34. But the Sabbath God commanded and requir'd to be kept holy in his Table-Law: *Ergo*, keeping the Sabbath holy, was and is useful to all Mankind to the End of the World.

2. Whatsoever Law proceeds from infinite Wisdom and Goodness, must needs be very useful to all Men whom it doth concern. But the Table-Law proceeds from infinite Wisdom and Goodness: *Ergo*, the Table-Law must needs be very useful to all Men whom it doth concern.

3. If the Table-Law doth concern all Mankind, then it is infinitely useful to all Mankind.

But

But the Table-Law doth concern all Mankind : *Ergo*, the Table-Law is infinitely useful to all Mankind.

4. If the whole Table-Law be infinitely useful to all Mankind, then the fourth Commandment therein (which doth require the Sabbath's Observation) is infinitely useful to all Mankind. But the whole Table-Law is infinitely useful to all Mankind : *Ergo*, the fourth Commandment therein (which doth require the Sabbath's Observation) is infinitely useful to all Mankind.

Thus far in general ; but now I might argue more particularly from the fourth Commandment it self.

1st. For that a certain fix'd time for the publick Worship of God is much more useful than an uncertain unfix'd time. I think none can reasonably deny this ; but if any do deny it, let them consider :

(1.) God did once command his own People to observe a certain fix'd Time, by his own Authority, for his publick Worship.

(2.) The People of God were zealous for that Time which God had thus commanded.

(3.) Publick Worship was the chief Service perform'd in that time.

(4.) The Right of Authority was wholly in him who did appoint that fix'd Time, that no other Authority of Men or Angels was sufficient to alter it.

(5.) His Wisdom was so perfect, that he did certainly know what time would be most useful for the Glory of his Name, and the good of Souls, to be made use of in his publick Worship.

(6.) The Reasonableness of the Time that was fix'd (only the Seventh Day, so that Men had Six in Seven for their own use) and this is ac-

knowledg'd very reasonable by all Christians to this moment, in that they profess to keep one at the same distance, tho one of their own appointing doth please them best.

(7.) That very Day will appear to be of great use to all Mankind who observe it, if we remember the Lord, who commanded it to be observ'd, fix'd a Blessing on it in the beginning, *Gen. 2.2,3.* and promis'd Blessings to the right Observers of it in time to come, *Isa. 56. 2—7. & 58. 14, 15.* So that if the Blessings of God be useful and of benefit to all Mankind, then surely that Sabbath-Day, which God hath appointed, is useful and of benefit to all Mankind. But the Blessings of God are useful and of benefit to all Mankind: *Ergo*, That Sabbath-Day, which God hath appointed, is useful and of benefit to all Mankind.

P. In this Argument the Major Proposition is only what can be deny'd; so that if you can defend that, and make it good, I shall readily grant both the Minor and the Conclusion.

B. The Major Proposition hath a Foundation in §. 7. as above, where Scriptures are quoted for its Support; and therefore I cannot see how that can be question'd. Read those Texts, and see if they will not give you Satisfaction.

P. Let us hear what is contain'd in those Texts, if you think they will prove the Matter propos'd.

B. That I shall readily do; and I hope it will appear very plainly from thence, that the Sabbath which God hath commanded, and the Blessings join'd to it by him, are inseparable: and if so, then my Major will prove true, namely, If the Blessings of God be useful and of benefit to all Mankind; then that Sabbath-Day, which God hath appointed, is useful and of benefit to all

all Mankind. Hearken therefore, and consider them well. First then I read *Gen. 2. 2, 3.* from whence I think it will appear, that the same Almighty Creator, who commanded it to be kept and observ'd, fix'd a Blessing in it in the beginning; for thus we read, *And on the Seventh Day God ended his Work which he had made, and he rested on the Seventh Day from all the Work which he had made; and God bless'd the Seventh Day, and sanctify'd it,* *Gen. 2. 2, 3.* because that in it he had rested from all his Works which God created and made.

P. But you read, *On the Seventh Day God ended his Work which he had made.* Doth not this signify that some part of the Work was done on that Day?

B. No, our learned Annotators understand it not so, See *Mr. Pool on the Place*; for they say, 'Or rather had ended or finish'd, for so the Hebrew Word may be render'd, as all the Learned know; and so it must be rendred, else it doth not agree with the former Chapter, which expressly saith, That all these Works were done within Six Days, and *Exod. 20. 11.* saith the same. [*And he rested on the Seventh Day*] not for his own Need and Refreshment, for he is never weary, *Isa. 40. 28.* but for our Example and Instruction, that we might keep that Day as a Day of religious Rest. [*And God bless'd the Seventh Day*] by conferring special Honours and Privileges upon it above all other Days, that it should be a Day of solemn Rest and Rejoicing, and Celebration of God and his Works; and a Day of God's bestowing singular, and the best Blessings, upon his Servants and Worshippers. [*And sanctify'd it*] separated it from common Use and worldly

‘ Employments, and consecrated it to the Wor-
 ‘ ship of God, that it should be accounted an
 ‘ Holy Day, and spent in Holy Works and so-
 ‘ lemn Exercises of Religion: ’tis strange Men
 ‘ should dare to alter it. Some conceive that
 ‘ the Sabbath was not actually bless’d and sancti-
 ‘ fy’d at and from this time, but only in the Days
 ‘ of *Moses*, which they pretend to be here re-
 ‘ lated by way of Anticipation. But this Opi-
 ‘ nion hath no Foundation in the Text or Con-
 ‘ text, but rather is confuted from them; for as
 ‘ soon as the sacred Penman had said, *That God*
 ‘ *had ended his Work, and rested, &c.* he adds
 ‘ immediately, in words of the same Tense, *That*
 ‘ *God bless’d the Seventh-Day, and sanctify’d it.*
 ‘ And if we compare this place with *Exod. 20.*
 ‘ we shall find that *Moses* there speaks of God’s
 ‘ blessing and sanctifying of the Sabbath; not
 ‘ as an Action then first done, but as that which
 ‘ God had done formerly upon the Creation of
 ‘ the World, to the end that Men might cele-
 ‘ brate the Praises of God for that glorious
 ‘ Work; which as it was agreeable to the State
 ‘ of Innocency, so was it no less proper and ne-
 ‘ cessary a Duty for the first Ages of the World
 ‘ after the Fall, than it was for the Days of *Mo-*
 ‘ *ses*, and for the succeeding Generations. [*Be-*
 ‘ *cause that in it he had rested from all his Work*]
 ‘ because he would have the memory of that glo-
 ‘ rious Work of Creation, from which he had
 ‘ then rested, preserv’d thro all Generations*.

* *This Work of this Learned Mr. Pool is esteem’d, by*
very many worthy Persons, to be the most excellent of all
the English Annotations that are now extant in our Na-
tion.

I think what is here said, if believ'd, is sufficient: If this eminent learned Author may not be believ'd, it may be in vain for me to spend my time, in lighting my Candle to behold the Sun, viz. in using Arguments to prove the Truth of God's Blessing being plac'd on his own Sabbath in the beginning; which is so sufficiently prov'd by this, and many other learned Authors * (if what they say be well consider'd.)

2. Now I proceed to shew you, that as God at the first did fix a Blessing in it, so he hath engag'd himself by Promise, to continue his Blessings to those that observe it sincerely, whether of the House of Israel, or Strangers. † *Isa. 56. 1.—7. Thus saith the Lord, keep ye Judgment,*

* I might cite Dr. Owen, Cawdrey, Palmer, Waite, &c.

† This Prophet Isaiah is call'd by some the Evangelical Prophet, or the fifth Evangelist, for the many Gospel-Expressions he hath. And it is observ'd by the Learned, that there are more Testimonys us'd, and Quotations taken out of Isaiah in the New Testament, than out of all the other Prophets; and I think (tho we find not these very Words thus express'd, as in these Verses, in the New Testament, yet) the Matter and Substance of them are Gospel. All the Objection that can well be made, is only, that Burnt-Offerings, and Sacrifices, and Altar are here mention'd, Ver. 7. But to answer that, let us remember, there are Sacrifices spoken of (even spiritual Sacrifices) to be offer'd up in the New Testament, Rom. 12. 1. Heb. 13. 15, 16. 1 Pet. 2. 5. Also, in the like sense, Believers are call'd a Priesthood and Priests, 1 Pet. 2. 9. Rev. 5. 10. And farther yet observe, some of the very Words in that seventh Verse are made use of by our Lord in his Ministry, Mat. 21. 13. Mark 11. 17. Luke 19. 46. And the Christians Altar we read of, Heb. 13. 10. We have

ment, and do Justice, for my Salvation is near to come, and my Righteousness to be reveal'd. Blessed is the Man that doth 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. Pray consider here is a Blessedness proclaim'd by the Lord to [the Man] that is, every Man that doth this; Sabbath-Keepers, and Doers of Righteousness, Doers of all those things that please God, in which believing in the Lord Jesus must certainly be included. Neither let the Son of the Stranger, that hath join'd himself to the Lord, speak, saying, The Lord hath utterly separated me from his People; neither let the Eunuch say, Behold, I am a dry Tree. For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and chuse the Things that please me, and take hold of my Covenant *: Even unto them will I give in mine House, and within my Walls, a Place and a Name better than of Sons and Daughters; I will give them an everlasting Name, that shall not be cut off. Also the Sons of the Stranger,

have an Altar, &c. it intends Christ, who is our Altar, that sanctifieth all our Gifts and Offerings. And Mr. Pool saith (on these Expressions here, ver. 7.) Evangelical Worship is here describ'd under such Expressions as agreed to the Worship of God; which then was in use, as it is Mal. 1. 11. and elsewhere. And, Ver. 8. here God speaks very plain'y of gathering the Gentiles with the Jews in the Gospel-Day, agreeable to the Saying of Christ, John 10. 16. This and much more may prove, that what is here spoken and promis'd, belongeth to the Observers of his Holy Sabbath in Gospel-Times, as well as in the former Dispensation, if not more.

* Here, and below, the Sabbath is included in the Covenant of God.

that

that join themselves to the Lord, to be his Servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant: Them will I bring to my holy Mountain, and make them joyful in my House of Prayer, &c. These Blessings are sufficient to animate the Minds of Men to love and delight in the holy Sabbath, if they were believ'd: and that will more fully appear, if we consider two or three things.

1. Who it is that hath made these Promises of Blessings.

2. What the Blessings are that are contain'd in those Promises. And,

3. To whom they are made.

1. The Person promising is God, even the true and living God; who doth always perform his Word fully, perfectly, and compleatly. The Promises of Men often fail, because they are imperfect; but there is no Imperfection in God.

(1.) He is perfectly holy, just, and true; and therefore *it is impossible for him to lye*, Heb. 6. 18. Therefore he does certainly intend always to give the Blessings that he promiseth.

That the Lord, even the true God, is the Promiser, is very evident, *ver. 1. Thus saith the * Lord, &c.* And again, *ver. 4. For thus saith the Lord, &c.* It is *Jehovah* that speaks: 'Which
' Name (saith Mr. Pool on the place) denotes
' all his Perfections, and amongst others, the E-
' ternity, Constancy, and Immutability of his
' Nature and Will, and the infallible Certain-
' ty of his Word and Promises.

* Note, The Lord in the Original is יהוה Jehovah, as we have the same word translated, Exod. 6. 3. Isa. 12. 2. & 26. 4, &c.

(2.) As he is faithful and true, and can have no design to beguile and deceive Mankind, so he is Almighty in Power, and cannot fail of what he intends to do. This is the Ground of our Faith and Hope, declar'd to *Abraham* as such of old, *Gen. 17. 1. I am the Almighty God, walk before me, and be thou perfect.* Likewise by the Prophet long after, *Isa. 26. 4. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting Strength.* Amongst Men sometimes there may be Inability to perform what is promis'd; but it is not so with God. Therefore we may be sure of the Blessings which are promis'd, because he is faithful, and cannot lye; and Almighty, so that none can hinder him. It was used formerly as a full Confirmation of what was said, when the Prophets said, *Thus saith the Lord*; or, *The Mouth of the Lord hath spoken it, &c.* And by the Prophet *Ezekiel, I the Lord have spoken it, and I will do it.* Tho' some things were hardly credible, yet there was ground to believe what God had spoken. It was unlikely dry Bones should live, *Ezek. 37. 3.* and this was a proper Vision, to set forth the Restoration of *Israel* in Captivity; who seem'd to be as fast bound from Liberty, as Men are that are dead, and shut up in the Grave: But our faithful and almighty God saith to the Prophet, *ver. 12—14. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my People, I will open your Graves, and cause you to come out of your Graves, and bring you into the Land of Israel.*—Then shall ye know, that *I the Lord* we spoken it, and perform'd it, saith the Lord. This was sufficient to confirm their Faith therein,

in, seeing the Lord who is *Jehovah* had spoken it. They had no cause to doubt of its Performance, seeing he is so true and faithful, that he never saith any thing, but what he intends to perform; and so perfect and compleat in Power, that none, either in Heaven, Earth, or Hell, can hinder him from doing that which he doth intend and promise to do for his sincere Servants. So that considering who hath promis'd these Blessings to sincere Sabbath-Keepers, we may conclude in this case, as the Apostle doth in the matter of sincere Saints Sanctification and Perseverance, *1 Thess. 5. 24. Faithful is he that hath call'd you, who also will do it.*

P. I do readily grant the Promises of God to be all true and faithful, and that none can hinder the Almighty God from performing what he hath spoken: also that there were Promises made to those that were found in that Duty of keeping the Sabbath, in former times, is beyond all contradiction. But how shall I, or any other Person, know that those Promises do concern us at this day, if we should be found in the same Duty? seeing our Lord Jesus Christ hath not renew'd those Promises, in the very same words, in the New Testament.

B. *1st*, I answer, by referring you to pag. 105, &c. Consider well what you find there.

2dly, Remember what Christ saith, *Mat. 5. 17—19. Think not that I am come to * destroy the Law or the Prophets, &c.* God hath of old establish'd the Moral Law, proclaim'd by his own Voice on Mount *Sinai*, confirm'd by all his holy Prophets, and by Christ himself; and hath annex'd thereunto many exceeding great and precious Promises:

* Gr. *κατα-
λύσαι*, trans-
lated over-
throw, *Acts*
5. 35.

mises: which Promises are so far from being disannul'd by the Coming of Christ, that the Covenant and Promises that were made of old were confirm'd in Christ, and are by the Apostle spoken of to those believing Gentiles at *Galatia*, for their Consolation (See *Gal.* 3. 14—17.) And the same Apostle tells the believing Gentiles at *Corinth*, 2 *Cor.* 1. 20. *For all the Promises of God in him (viz. in Christ) are yea, and in him Amen, unto the Glory of God by us.* The Gospel-Ministers were to maintain the Truth, and the Certainty of the Promises which God had made of old to the faithful Observers of the Will of God; of whom *Abraham* was one, to whom God made great Promises, *Heb.* 6. 13—18. But these Promises were not only for those Times, nor only for the natural Seed of *Abraham*: But (saith the Apostle) the Scripture foreseeing (viz. the Holy Spirit, by whose Motion and Inspiration the Scripture was written) that God would justify the Heathen thro' Faith, preach'd before the Gospel unto *Abraham*, saying, *In thee shall all Nations be blessed,* *Gal.* 3. 8, 9, 14, 29. So then they which be of Faith, are blessed with faithful *Abraham*: That the Blessing of *Abraham* might come upon the Gentiles thro' *Jesus Christ*, &c. And he concludes, *ver.* 29. *And if ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.* These * *Galatians* were believing Gentiles, and yet see how fully the Apostle doth comprehend them in the Blessings of God, which

* *Galatia* was a large Country formerly call'd *Gallia Græcia*, from some French, who leaving their Country, and coming to inhabit there, gave it that Name; as the Learned tell us.

were of old made to *Abraham* by Promise, and in him to all the Faithful to the end of the World; being confirm'd in Christ, and not weaken'd, or taken away by him. Therefore seeing the Blessings promis'd by the Lord of old are so fully confirm'd by the faithful Servants of God to belong to believing Gentiles in the time of those Gospel-Ministers, I conclude they do belong to you and I, and all the Faithful, always to the end of the World; tho we find not the very express word of these particular Promises in the New Testament.

3dly, Remember the Sabbath is join'd in God's Covenant [—*That keep my Sabbaths, and chuse the things that please me, and take hold of my Covenant, Isa. 56. 4, 6.*] The Gentiles, as well as the Jews, ought to chuse the things that please God, for the sake of God; because he is worthy to be pleas'd, he having made us, redeem'd us, and done many great things for us: as also, because he doth require no Duty of us, but such as he will help us in by his Grace, and make useful to us by his Blessing. And we ought to lay hold of his Covenant also, both for the sake of God and our selves: For the sake of God, we being oblig'd thereunto by his Goodness, seeing our good God is so willing to take such lost Sinners into Covenant with himself: For our own sakes, for that a Covenant-Relation with God is so very great an Enjoyment, that the whole World, with all the Riches, Honours, and Pleasures thereof, are not worthy to be mention'd in comparison of it. And yet this great Enjoyment is set before poor lost Sinners in the Heathen Nations to take hold of. O wonderful Grace!

P. If this be join'd in God's Covenant, then it must be in the Covenant of Works, or in the Covenant

Covenant of Grace. Which of these is it in?

B. Not in a Covenant of Works, but in the Covenant of Grace. The Covenant of Works was principally given to *Adam* in Innocency, and to him (and to no other Man) ordain'd to Life, *Rom. 7. 10.* For by the Works of the Law shall no Flesh be justify'd, *Rom. 3. 20.* and yet, by the Law is the Knowledge of Sin. They that, when they keep the Dutys of the Law, do it as a Burden, only because God hath commanded it, and think they do it so perfectly, that they shall be justify'd thereby, must certainly be in Bondage, and miss of the Benefit they expect by those Works. But the Sabbath was made for Man, *Mar. 2. 27.* that is, for the Good, Comfort, and Benefit of Man; and was esteem'd by *Nehemiah*, chap. 9. 14. a great Blessing, that it was made known to them in the Wilderness.

P. Now you mention that, I remember I have heard this Scripture made use of against the Sabbath: for they say, Seeing it was noted as a Blessing then obtain'd, that it was then made known to them; it may be a Question, Whether or no it was ever made known to any Man or Men in the World before.

B. No doubt but the Adversarys of the Sabbath will say any thing, which they think hath any shew of favouring their Cause. But I answer:

1st, It is spoken of there, as a Blessing; which alone is sufficient for my purpose: for if it be a Blessing to those that know and observe it, that is the Matter I am to prove. And that *Nehemiah* reckon'd this amongst other of the Blessings which God had bestow'd on them, I think you cannot deny.

P. No, I dare not deny it to be accounted one of those

those great Blessings, that God graciously bestow'd on them in the Wilderness; that is very plain.

B. Well, if it were a Blessing in that Day, I do not see any reason why it should not be a Blessing in this Day, unless Mens disregarding it can remove the Blessing of God from it: but that it cannot do. They only hinder themselves from enjoying the Blessings annex'd to it; but cannot hinder one sincere Soul, that observes the Will of God, from enjoying the Blessings which belong thereunto.

2dly, I answer, *Nehemiah* calleth it the Lord's, saying, *THY HOLY SABBATH*, *Neh. 9. 14.* Had it been only of Men (as I have shew'd, the first Day of the Week is confess'd to be, by many of its Observers) then we could not have look'd for a Blessing in it, because they that made it had no power to make any Blessing to attend it: But it is God, who hath both Power to do it, and hath actually done it. And had Men always observ'd it well, much good might have been done for Souls thereby, more than is done since it is chang'd: For God saith of old, *If they had stood in my Counsel, and had caus'd my People to hear my Words, then they should have turn'd them from their evil way, and from the Evil of their Doings*, *Jer. 23. 22.*

3dly, I answer to the Question more directly, That it was made known before that time, or else God had deny'd the Inhabitants of the World to that day a very great Blessing. But we cannot believe our good God would deny the Inhabitants of the World so great a Blessing so long a time: Therefore I conclude it had been made known before that time. And certainly, had not Men wickedly departed from the right ways of the Lord, there had been no need to have re-
new'd

new'd the Knowledg of it, to *Israel* in the Wilderness. But they had been under cruel Burdens, and wicked Task-masters a long time; and had been hinder'd from the Worship of God, by the Wickedness of their Enemies, and many of them drawn to worship the Idols of *Egypt* by

the Wickedness of their own Hearts. And farther, that it had been made known in the

World before that time, take the Testimony of the * Learned on

these words; *And madest known unto them thy holy Sabbath*: 'That

' holy and blessed Sabbath-Day which thou didst

' bless to *Adam* in Paradise, *Gen. 2. 3.* com-

' manding him, and in him all his Posterity, to

' observe it, which yet almost all People and

' Nations have quite forgotten, yea so far as

' to mock at them, *Lam. 1. 7.* Thou didst gra-

' ciously reveal unto thy People, reviving that

' antient Law, by another particular Law about

' it, given us in the Wilderness. *Note,* Tho in

the brief account we have of Matters relating

to that time, we read not of a particular Com-

mand given to *Adam* in this case, any more than

in the several other moral Dutys contain'd in

the ten Commandments (when given) yet this

being as necessary for the Glory of God, and

the Good of Men, as several others of them,

and placed in the Bowels of them; as also the

Argument pressing the Duty arising from the

Work and Rest of God, in the beginning of the

World, and God's blessing and sanctifying the

seventh Day on that occasion: I say, the thoughts

of these things do cause this, and several other

learned Authors, to conclude as firmly, that

Adam and all his Posterity were included in the Duty and Benefits of this Command (if it were duly observ'd) as they believe them to be in any other of them.

But now, having thus answer'd the Objection, I'll proceed to shew that the Sabbath is belonging to the Covenant of Grace: and that may farther appear from the Nature of the thing, it being Rest, such a Rest as hath God's Authority, Sanction, and Blessing on it; that Men may therein receive Rest to their Bodys, and Refreshing to their Souls; and that by the special Care which God hath taken, and the Provision he hath made for Men, of his own free Grace: as indeed all manner of Blessings which we enjoy, are flowing from the free Grace of God, as I think most Persons do readily acknowledg. And that this is one of them, will yet farther appear from the Promise our good God hath graciously made concerning the new Covenant that he will make in the latter days. *Behold, the Days come, saith the Lord, that I will make a new Covenant, &c. Jer. 31. 31—33. This is the Covenant that I will make with the House of Israel after those Days, saith the Lord; I will put my Law in their inward Parts, and write it in their Hearts, and I will be their God, and they shall be my People, Heb. 8. 8—10. & 10. 16, 17.* Note, here is a new Covenant-Promise made to the People of God in the latter days; and it is full of Grace. God is pleas'd to engage himself to be a God in Covenant-Relation to them: and yet one part of this Covenant of Grace is, That God will put his Law into their Hearts, and write it in their inward Parts, or Minds, *viz.* they shall so receive the holy Law of God into the Heart and Mind, as to love it, and delight in it after the
inward

inward Man, as *St. Paul* did, *Rom. 7. 22.* And thereby their *Hearts and Minds* should be purify'd, and made more conformable to the whole Will of God; as *Epaphras* pray'd for the Church at *Coloss*, *Col. 4. 12.* And being in the latter days, must needs be after the Ceremonial Law of Sacrifices, &c. was remov'd; and so consequently must be the moral Law, contain'd in the ten Commandments, of which the Sabbath-Law is one. And I know several others of those Servants of the Lord, that can with me witness to the Truth of God, in fulfilling this Promise to them; That while others call this holy Law a Burden, and hate the Sabbath, these few sincere ones do love the pure moral Law of God with the whole Heart, and call the Sabbath a *Delight, the holy of the Lord, honourable*; rejoicing therein more than in Gold, yea, more than in much fine Gold. These things consider'd, it may be found (both by Scripture and Experience) to belong to the Covenant of Grace, and to be a very great Blessing; and had Men always been sincerely submitting to the Authority of God herein, they had been very happy, not only in the outward Blessings God would graciously have granted, but also in the general Strictness that would have been in keeping the Sabbath-Day, being aw'd by the Authority of God: and this would have had a mighty tendency to promote a godly Life. Whereas we see now the case is far otherwise, the generality of Persons spending the Day which they pretend to keep, either (for the most part) vainly to no purpose, or profanely to dishonour the Lord, and wrong their own Souls; corrupting their Minds to such a degree on that Day (being from their lawful Employments, and without the Fear of God in their

Hearts)

Hearts) that they are on that Day of the Week, as it were laying a Foundation for wicked Practices all the Week after. Which wicked Lives of Men are greatly injurious to Kingdoms, States, Citys, Towns, Countrys, Familys, and all Persons, bad and good. For by the Wickedness of bad Men good Men often suffer here, and bad Men are preparing themselves thereby for Sufferings hereafter for evermore; much of which might be prevented by a careful Walk with God: and that would be greatly facilitated, or made easy, by a strict and conscientious Observation of the sanctified and blessed Sabbath-Day.

P. I confess the Blessing (we read) was fix'd at the first on the seventh Day; and the Promises of Blessings from God, are belonging to that Day, in an especial manner: and it must be allow'd, there is reason to believe, had it always been observ'd, the Authority of God therein would have aw'd mens Minds to have lived a more godly Life. Therefore I dare not contend any longer against it, lest I should be found to resist the Authority of God, and stop the Stream whereby the overflowing Rivers of Divine Blessings are plentifully descending to the Children of Men. O how sad and dreadful is the State of this blind World! that have been beguil'd at the first, by *Men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness; from whom they ought to have withdrawn themselves,* 1 Tim. 6. 5. By such the Earth also is corrupted under the Inhabitants thereof, because they have transgress'd the Laws, chang'd the Ordinances, and broken the everlasting Covenant, Isa. 24. 5. And the Truth of the matter is so as hath been said, viz. That we are following our Forefathers,

fathers, and the Inhabitants of the Nation where we live, by whom the Traditions of Men are defended; not searching into the Word of the Lord, to find out the Truth, and detect the Fraud. And thus is fulfil'd that which our precious Lord hath said, *They be blind Leaders of the Blind*, Mat. 15. 14. Luke 6. 39. that is, they were blinded by the Traditions of Men, which they esteem'd above the Commandments of God (as we find in the former part of that 15th of *Matthew*) And they having been thus blinded, who were the Leaders of that People; the People which were led by them, were following on in the same Road of Tradition, not being willing to receive any Doctrine contrary to the Traditions of the Elders, tho they had so excellent a Teacher as our Lord himself, who spake as never Man spake, *John* 7. 46. And thus it is to this very Day. I was caught in the same Snare, insomuch that I thought (when I heard of thy holding such Doctrines) these must needs be abominable (if not damnable) Errors; and had very hard Thoughts of thee, because thou didst own those Doctrines. But now how are my Eyes enlighten'd! What cause have I to rejoice in the Enjoyment of the Means of Grace I have had, and the Benefits I have receiv'd thereby? How pleasant is Truth to the Soul, when once it is receiv'd? Well might *David* pant and cry out for more of this Divine Knowledg, saying, *Open thou mine Eyes, that I may behold wonderful things out of thy Law*, Psal. 119. 18. How wonderful excellent is the Word of the Lord! I find by Experience what *David* saith, *The Entrance of thy Words giveth Light; it giveth Understanding to the Simple*, Psal. 119. 130. Alas, how simple was I, that I could hardly endure to abide in the

the Room, if any were speaking of any thing contrary to the Opinions which I had receiv'd, in any of those Doctrines which we have been treating of. If any spake in my hearing of the general Love of God to a lost World, I (having been educated in the contrary Opinion) presently concluded this was a grievous Error, seeing all Men are not likely to be saved; not giving my self time to consider, what God had said of his earnest Desire that Sinners should be sav'd, *Ezek. 18. 32. & 33. 11.* nor making any distinction between a Sacrifice offer'd up by way of Expiation for a World of Enemy's, to reconcile them to God, and a Price paid down, positively intending to make full Satisfaction (by that Price paid) for all Persons concern'd therein, *1 John 4. 10, 14.* Which (had it been so) would have too much prevented the Mediatorial Office of Christ, and the Exercise of the Mercy, Patience, and Long-Suffering of God to undone Sinners (as I now see plainly) for if all were done by his Death, then what need was there for him to live in the Exercise of the Office

of a Mediator and Advocate, to *1 Tim. 2. 5, 6.*
 be making Intercession for us? But *1 John 2. 2.*
 thus the holy Scripture often *Heb. 7. 25.*
 speaks of him, as in the Margin.

And thus he is concern'd for all, and for the whole World; all, to the uttermost, *that come to the Father by him, &c.* And certainly the Mercy, Goodness, Long-suffering, and Patience, Wisdom, and Righteousness of God, are greatly manifested hereby; in waiting long, wooing hard, and not giving over to seek poor undone Sinners, until there is no remedy: and at last (if they will not be perswaded) then to give them over to Destruction judicially (not from a

Design in God to destroy his Creatures, but) for their Rejection of the Tenders of his Bounty to them, both of Grace and Glory. Nay, this is not all, but this radiant Doctrine shineth so gloriously with the pleasant illustrious Beams of divine Grace to all Mankind, where the Word of God cometh, that now I plainly see, it is greatly tending to the Joy and Comfort of poor mourning Sinners: For by this Doctrine (if they receive it by Faith) they know most certainly, that the Lord will never reject them, nor despise their Prayers, if they sincerely seek him; so that as this Doctrine of Free Grace to all Mankind tends much to the Glory of God, so likewise doth it greatly tend to the Comfort of Saints and Sinners. O how blind and ignorant was I, when this most excellently glorious Gospel-Truth was hidden from mine Eyes!

B. Then now you see the need Men have to embrace the Doctrine of *Solomon*, to seek for *Wisdom as for Silver*, and search for her as for *hid Treasures*, Prov. 2. 4. And the Doctrine of our Saviour, *Search the Scriptures*, John 5. 39.

P. Need! ay, certainly there is need enough to search and seek diligently indeed; when I remember the Disciples of Christ themselves were so ignorant, till Christ had open'd to them the Scriptures, that our Lord seeth cause to reprove them after his Resurrection, saying, *O Fools, and slow of Heart to believe all that the Prophets have spoken!* Luke 24. 25. So foolish was I, in the Doctrines spoken by the Lord himself, and confirm'd to us by them that heard him. For I thought the moral Law was so far from Christians Duty, that I suppos'd it to be very burdensom to all those that observ'd it; whereas now I see clearly, it is a safe, sure, and very useful Guide

Guide to our feet. I thought Infant-Baptism had been a sacred Ordinance of God, but now discern it to be only a human Tradition, both as to the Subject (*viz.* Babes) and the Manner (*viz.* Sprinkling.) I thought also, that the first Day of the Week had been set apart, for the Service of the Lord, by Divine Authority; but now I plainly see, it hath nothing for its Support, but Tradition and the Commandment of Men: and the seventh Day of the Week, which I (with other vile Persons) mock'd and scoff'd at, is certainly the blessed, sanctify'd, and honourable Sabbath of our good and great God. O how shall I gain Honour to God, and to his holy ways, in the remaining part of my Life, proportionable to the Dishonour I have brought thereunto in time past!

B. Why, if that be your Desire, you must in the first place render to God Praises with your Lips; for God hath said, *Whoso offereth Praise, glorifieth me*, Psal. 50. 23. But that is not all which the Lord expecteth: But secondly, you must order your Conversation aright; *viz.* we must observe the whole Will of God, with our whole Hearts, in the whole Course of our Lives, both relating to God and Man.

P. Many would be apt to answer in this case, as they did to the Doctrine of Christ once long ago: *This is an hard Saying, who can bear it?* *John* 6. 60. But I shall not answer so, because I know in whom I have believ'd. For tho I see abundance of Weakness and Deficiency in my self, yet I know my great and gracious God is able to supply all my Wants abundantly thro Christ Jesus, *Phil.* 4. 19. And also I know thro Grace, that I have a precious and merciful High Priest, appearing in the holy Place made with-

out Hands, interceding for me, and all that are upright in Heart, that none of our Imperfections shall ever be laid to our charge as evil Doings. But how shall I behave my self to those that do not embrace the Truths (which I now see to be Duty) but oppose them?

B. You will do well to consider that; for we are directed to walk in Wisdom toward them that are without, *Col. 4. 5.* And it is very likely you may find that Saying of Christ fulfil'd in your self; *The same measure that ye mete withal, it shall be measur'd to you again,* *Luke 6. 38.* You have oppos'd the Truth to other Men, and hated them for the Truth's sake; it is likely, other Men may now oppose the Truth to you, and hate you, because of the Truth which you have now embraced. Thus it was with the Apostle

Acts 9. 1, 2.

compar'd with

ver. 23, 24, 29.

Acts 22. 4, 5.

with 2 Cor.

11. 23—27.

Paul: Before his Conversion we may find he was a great Persecutor; after his Conversion we find he was greatly persecuted, for preaching and professing those very Truths, which he hated before, and persecuted others for

believing and practising. Only in this is our Consolation, that tho embracing Truth be generally attended with the Hatred, Malice, and Envy of this World; yet it is also accompany'd with the Love, Favour, and Kindness of our good, faithful, and almighty God: and the Blessings that flow from God (the Fountain of all Good) for our Consolation, are abundantly more excellent and prevalent for our Support and Encouragement, than all the Rage and Malice of our greatest Enemy in this World can be, for our Hindrance and Discouragement; and that for two Reasons in general, out of which might arise

1st, The Comforts God gives his suffering Servants by the way : And,

2dly, The additional Glory which such shall enjoy in the World to come above others.

Abundance might be said concerning these things, but I intend Brevity; yet shall mention some of those many Texts of Scripture, which evidence the Truth of this matter, for our Comfort.

(1.) As to the first of these, the Voice of God to every sincere suffering Servant of his, is, *Fear thou not, for I am with thee : Be not dismay'd, for I am thy God. I will strengthen thee, yea I will help thee ; yea, I will uphold thee with the Right Hand of my Righteousness. Behold, all they that were incens'd against thee, shall be asham'd and confounded, &c. For I the Lord thy God will uphold thy Right Hand, saying unto thee, Fear not, I will help thee, Isa. 41. 10—13.* And the Apostle Peter witnesseth to the Happiness of such Sufferers, saying, *If ye be reproach'd for the Name of Christ, happy are ye ; for the Spirit of Glory and of God resteth upon you, 1 Pet. 4. 14.* And this Spirit of God giveth abundance more Consolation to the Soul of a sincere suffering Servant of God, than there can be Discomfort in all the Sufferings which they can meet with in this World. The Apostle Paul, and those with him found it so, as we find in his Epistle to the Church, *2 Cor. 1. 3—5. Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercys, and the God of all Comfort ; who comforteth us in all our Tribulation, that we may be able to comfort them which are in any Trouble, by the Comfort wherewith we our selves are comforted of God. For as the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ :*

inſomuch that they could glory in Tribulations, Rom. 5. 3. That on the whole matter we may conclude, it is a far better and more comfortable Eſtate and Condition (in this preſent Life) to embrace and obſerve the whole Will of God, tho Men meet with Reproaches or Sufferings from evil Men for the ſame, than to be living in the greateſt Proſperity in diſobedience to any part of the Will of God. And to this agrees the Saying of our Lord Jeſus Chriſt in answer to Peter; *Verily I ſay unto you, There is no Man that hath left Houſe, or Brethren, or Siſters, or Father, or Mother, or Wiſe, or Children, or Lands, for my ſake and the Goſpel's; but he ſhall receive an hundred fold now in this time, Houſes, and Brethren, and Siſters, and Mothers, and Children, and Lands, with Perſecutions, &c.* Mark 10. 29. But this is not all the advantage to be enjoy'd, by owning and obſerving the Mind and Will of God. But, 2. Chriſt adds, in the Text laſt mention'd, *And in the World to come Life Eternal; viz.* (I ſuppoſe) an additional Glory in the Life to come, for all the Reproachings and Sufferings we meet with in this World for Truth's ſake. And this well agreeth with other parts of the Word of God: Chriſt ſaith, *Mat. 5. 11, 12. Blessed are ye, when Men ſhall revile you, and perſecute you, and ſhall ſay all manner of Evil againſt you falſly for my ſake. Rejoice, and be exceeding glad; for GREAT is your Reward in Heaven.* The leaſt degree of Glory in Heaven, will be a wonderful Bleſſing; but the Cauſe of Rejoicing here ſpoken of, is the excellent Degree of Glory which all thoſe Chriſtians ſhall enjoy hereafter, who have faithfully and patiently waited on God here in all the Dutys of Religion, tho they have ſuffer'd from Men for their

their Obedience to God. And to this agreeth also the Apostle *James*, saying, *Blessed is the Man that endureth Temptation; for when he is try'd, he shall receive the Crown of Life, which the Lord hath promis'd to them that love him, Jam. 1. 21.* Those that manifest their Love to God, in keeping faithful thro all times of trial, shall not only have a Crown, but the Crown of Life; viz. a more excellent and weighty Crown, more abundantly glorious: as saith the Apostle *Paul*, *2 Cor. 4. 17. This light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal Weight of Glory.* The multitudes of Sufferings which fell on them for the Truth's sake, he stileth *our light Affliction*, for two Reasons: first, the Shortness of their Continuance, when compar'd to Eternity; and secondly, the additional Weight of Glory, which was thereby prepar'd for them. So that, if we believe the Holy Scriptures, we see already by viewing these few Texts, that the sincere embracing and observing the whole Will of God (tho we should meet with Reproaches or Tryals for so doing) is very profitable, both for this Life, and for that which is to come, *1 Tim. 4. 8.* To which much more of the same nature might be added, but I forbear.

Note, Sufferings are call'd Temptations, because Persons are thereby try'd, whether they will be faithful to God or no.

P. Blessed be our good God, who giveth us such great Encouragement to go on in his ways without the least fainting, whatsoever we meet with in this World in the way of our Duty. Now be pleas'd to answer my Question, p. 124.

B. That I shall willingly do: and in general you have a very good Direction given by Christ himself,

himself, *Mat. 7. 12.* viz. *All things whatsoever ye would that Men should do to you, do ye even to them; for this is the Law and the Prophets.* You cannot but know very well, how you would have had Men behave themselves to you, whilst you were ignorant of the Truths which you now understand: You would not then have been well pleas'd, if Men had hated and despis'd you for your Ignorance; then you must not hate and despise others for their Ignorance. You would always that good Men should pray for you: then you must always pray for others; and not only for the Professors of the Truth, but for them that hate the Truth, and you for the Truthsake: as Christ hath said, *Mat. 5. 44.* *Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.* And with your Prayers join Instruction (as you have opportunity) but let it be *in Meekness, if God peradventure will give them Repentance to the acknowledging of the Truth, 2 Tim. 2. 25.* And be sure (above all) let your whole Life and Conversation be so harmless and blameless in the sight of all Men, that they may see your good Works, and glorify your Father which is in Heaven, *Mat. 5. 16.* that so they that will not obey the Word of God, may be won to the acknowledgment of it by your good Conversation, *1 Pet. 3. 1.*

P. But how far may I condescend to join in Communion with Persons who are not observing every one of God's Commandments?

B. I confess here is some Difficulty, and in this Case we ought to behave our selves very discreetly; and it may be the Apostle's Direction to the Church of *Corinth* may be of some use to us in this Case, *1 Cor. 10. 32, 33.* with *chap. 11. 1.* Note it, the Matter it relates unto, is concerning
Persons

Persons that differ'd in their minds about some Matters; some could with good Conscience do that which others could not: he saith, *Ver. 24. Let no Man seek his own, but every Man another's Wealth* (take this in a good sense) not to seek another's Wealth, so as to take it away from him wrongfully and unjustly (this the same Apostle blameth in the same People, in the same Epistle, *chap. 6. 8.*) but to seek another's Wealth, here intends seeking the Welfare or Well-being of others, that they may be help'd forward in the way to Salvation: therefore, to that end, he directeth them thus, *Giving none Offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: Even as I please all Men in all Things, not seeking mine own Profit, but the Profit of many, that they may be sav'd. Be ye Followers of me, even as I also am of Christ, 1 Cor. 11. 1.* To this agreeth *Rom. 15. 2, 3. Let every one of us please his Neighbour, for his Good to Edification, for even Christ pleas'd not himself, &c.* The Lord Jesus Christ endeavour'd by all proper Ways and Means to save a sinful World; and when it might conduce to that end, did eat with Publicans and Sinners, tho he was reproach'd for it, *Mat. 9. 10—13.* And the Apostle Paul follow'd Christ, in his condescending to all Men, so far as might be for their eternal Advantage: for, saith he, *tho I be free from all Men, yet have I made my self Servant unto all, that I might gain the more.* This is much like Christ's own Words, *Mat. 20. 28. The Son of Man came not to be serv'd, but to serve, &c.* And the Apostle, the better to accomplish his End (*viz.* the Salvation of many Souls) condescended to all Men so far as might conduce toward that great Work; for he farther saith, *1 Cor. 9.*

20, 21, 22. *Unto the Jews I became as a Jew, that I might gain the Jews: To them that are under the Law, as under the Law, that I might gain them that are under the Law: To them that are without Law, as without Law (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law: To the Weak became I as weak, that I might gain the Weak. I am made all Things to all Men, that I might by all means save some.*

In all this account of the Pattern of Christ the Lord, and Paul the Servant, which is set before us for our Direction, two things are to be well consider'd:

1. That Christ our Lord did always exactly keep and observe the whole intire Doctrine and Practice of Obedience to God the Father, without violating any one of the Commandments of God, for he did no Sin, but did always the things that pleas'd God, 1 Pet. 2. 22. John 8. 29. So the Apostle Paul, according to his measure, did believe all things which were written in the Law and the Prophets—And herein did he exercise himself, to have always a Conscience void of Offence, toward God, and toward Men, Acts 24. 14—16. And he forgot those things done already by him, and follow'd after, and reach'd forth unto those Things that were before, Phil. 3. 11, 13. pressing forward (in all the Dutys of Religion) if by any means he might attain to the Resurrection of the Dead, even to a perfect State. From whence we may be assur'd he let slip no part, either of the Principles or Practices of the Christian Religion, nor any way willingly encourag'd Impiety or Disobedience to the Will of God, any more than Christ himself.

2. That

2. That both Christ, and this great Apostle (following him) did condescend very much to those that wanted the knowledg of some part of the Mind of God, made known in his Word. But here must be Wisdom us'd;

1st. As to the Mind and Temper of the Persons who are ignorant:

2ly. The Truths they are ignorant of (especially if we condescend so far as to have Communion with them.)

1st. The Mind and Temper of the Persons: God did bear with the old World a long time, but at last those that were implacable, and would not be persuaded, were overthrown in the grievous Destruction by the Flood. The like Kindness did our gracious God shew to his professing People in the Land of Egypt, in the Wilderness, and in their own Land, waiting patiently on them whilst they were disobedient in several things, drawing them with the Cords of Love, and with the Bands of a Man; taking off the Yoke from their Jaws, and laying Meat unto them, Hos. 11.

4. Till at last they mock'd his Messengers, despis'd his Words, and misus'd his Prophets; then the Wrath of the Lord arose against his People; and there was no remedy, 2 Chron. 36. 16. That whilst there was any hopes of prevailing with them, to conform to the Will of God, he did not cast them off, nor turn away from them: But when they refus'd to hearken, and pull'd away the Shoulder, and stop'd their Ears that they should not hear; yea they made their Hearts as an Adamant Stone, lest they should hear the Law, and the Words which the Lord of Hosts had sent, in his Spirit, by the Prophets: then and therefore came a great Wrath from the Lord of Hosts, Zach. 7. 11, 12. We are exhorted to be Followers of

God as dear Children, and walk in Love, as Christ lov'd us, &c. Eph. 5. 1. Therefore certainly the Example of our gracious long-suffering God, is a fit Pattern for us to imitate. Then the Persons we are to condescend to are all those Professors of Godliness, who are not so much harden'd in Sin, as to love and delight in it; and that have not such prejudic'd Minds against the Will of God, as to resolve to shut their Eyes, stop their Ears, and harden their Hearts against the Truth. After this good and excellent manner did the Apostles proceed, as we find *Acts 13. 44—46.* We read, *Ver. 14, &c. They went into the Synagogue on the Sabbath-Day—And Paul stood up, and said, Men of Israel, and ye that fear God, give Audience, ver. 16. And many of the Jews and religious Profelites follow'd Paul and Barnabas; and the Gentiles besought that these Words might be preach'd to them the next Sabbath (which the Apostles granted) and the next Sabbath-Day came almost the whole City together to hear the Word of God.* Mark how ready these Servants of the Lord were (like their Lord who went before them) to labour amongst lost Sinners, to enlighten their dark Minds. *But when many of the Jews were fill'd with Envy, and spake against those things which were spoken by Paul, contradicting and blaspheming; then Paul and Barnabas wax'd bold, and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye have put it from you, and judg your selves unworthy of everlasting Life, lo we turn to the Gentiles.* The like we find at *Ephesus, Acts 19. 8, 9. He went into the Synagogue, and spake boldly for the Space of three Months; but when divers were harden'd, and believ'd not, but spake Evil of that way before the Multitude, he departed*

departed from them, and separated the Disciples, &c. So that we see the manner of the Apostles Behaviour towards those that were ignorant, was to labour still amongst them, till they rose up tumultuously to oppose the Word of the Lord, as you may see farther, *Acts* 13. 49, 50, 51. And thus much may suffice concerning the Persons we may be condescending to, in order to do good to their Souls, and also those from whom we must turn away.

2ly. Now observe also somewhat concerning the Parts of Truth some Persons may be ignorant of, and yet for some time be born with, and condescended unto. And here,

(1.) Negatively; we must be sure to beware that we bear not with Ignorance or Error, so far as to weaken, root out, or prejudice the Truth. When the Apostle *Paul* met with some such Persons at *Jerusalem*, he gave to them no place by Subjection, no not for an Hour; that the Truth of the Gospel (saith he) might continue with you, *Gal.* 2. 4, 5. But then,

(2.) On the other hand, we must be as careful in all Cases, and at all times, to use Indulgence in Matters which may tend to the Glory of God, and the good of Souls; the enlightning dark Minds, the reducing those that are going astray, and the Peace and Comfort of the Church of Christ. Tho tithing of Mint, Anise and Cummin ought to be done (*viz.* the most minute Circumstances in Religion) yet the others, which are the weightier Matters of the Law, may not by any means be omitted, *viz.* Mercy, Faith, &c. *Mat.* 23. 23.

P. These things I like well, but some more particular Direction may be expedient; for there are Professors of the Gospel, under divers Denominations,

minations, that I shall still have a respect for, tho' they are ignorant of some part of the Mind of God. I would gladly know therefore how to behave my self towards them; namely, those that still deny General Redemption, Believers Baptism, and the Lord's sanctify'd Sabbath.

B. The general Rules given, if well observ'd, may be of some good use in each of these; for we must observe well the Mind and Temper with which they deny these things: and if we find them sincere in seeking to know what they can, and in doing what they know, and Truth do not suffer; we may (nay we ought to) retain our Love to all such. I suppose you cannot have a greater Love for them, than the Apostle *Paul* had for his Brethren and Kinsmen according to the Flesh, for whose eternal good he could have wish'd himself to have been accurs'd (or separated, *ανάθημα*, *Rom.* 9. 3.) from Christ, that they might be sav'd, which was his hearty Desire and Prayer to God for them: And he gives this as one Reason why he so intirely lov'd 'em; *For* (saith he) *I bear them Record, that they have a Zeal for God, &c.* *Rom.* 10. 1, 2. Tho' their Knowledg were imperfect, yet their Zeal was fervent, and therefore he lov'd them. And this is, I suppose, the Case with you; then his Practice may, as aforesaid, be your Guide.

1st. Labour, by all means you can use, to enlighten them.

2ly. In your own Person keep the Truth entire, and stedfastly.

3ly. Let them see nothing in your Life to alienate their Minds from the Truth. And now a little more particularly. And,

1. As to our Brethren that are ignorant of the precious Soul-comforting Doctrine of our Lord's Grace

Grace and Kindness to a World of Sinners, we ought to pity and pray for them; and if that be all that is wanting (and we can in Charity judg them sincere) I do think we may have Communion with them, without any doubt in our Minds; for the want of Knowledg, in that part of the Will of God, is an Infirmary, and we ought not to reject a sincere Brother for an Infirmary which he cannot help: but we that *are Strong ought to bear the Infirmitys of the Weak,* &c. *Rom. 15. 1.*

2. As to Believers Baptism, we ought to remember, the Baptism which Christ practis'd and commanded is but one Baptism, and that is Believers Baptism; therefore whosoever rejects this Baptism of Believers, hath no Baptism at all of Christ's appointing: and then we cannot reasonably think our Lord will own and accept of any thing else in the stead of his own Ordinance. And considering the Nature and Use of this Ordinance of Christ (that it is an Ordinance by which *Persons are baptiz'd into Christ, and put on Christ,* Gal. 3. 27.) we may by no means set up Church-Communion, without bringing Believers into the Church at this Door, lest we are like the *Pharisees and Lawyers, that rejected the Counsel of God against themselves, being not baptiz'd,* Luke 7. 30. The Lord gave Commandment concerning the Passover of old, saying, *No uncircumcis'd People should eat thereof,* Exod. 12. 48. And we have no Authority in the New Testament, either by Commission or Example, that any one should eat of the Lord's Supper that is not baptiz'd: *But those that gladly receiv'd the Word, were baptiz'd, and were added to the Church, &c. They continu'd stedfastly in the Apostles Doctrine and Fellowship, and in breaking Bread, and in Prayers,* Acts 2. 40, 41, 42.

3. The

3. The holy and blessed Sabbath of the Lord (as hath been shewn) is a great Duty, and many Blessings do belong to those that sincerely keep it; and yet so great a Cloud of Ignorance hath overspread the World, that the Truth in this Case is hard to find: for I do verily believe there have been many sincere Christians, that have been long seeking before they have found the Mind of the Lord plainly to appear to them in this Matter, as I can testify by mine own Experience; for I know not but I was then in as sincere a Frame of Spirit, desiring to know the Mind of God in every Case, as I am now; and search'd the Holy Scriptures, and the Writings of Men about it for a great while, and pray'd many a time to the Lord for understanding to discern the Truth; and yet it was for a long time hid from mine Eyes. And nothing could satisfy me now, concerning my being then accepted of God; nor could any thing so much oblige me to, an hearty Charity for others now; that observe not that great Duty, but only the Testimony of my Conscience, that I was willing then to please my good God, whom I saw my self highly oblig'd to serve and glorify, because of the many Mercys and Blessings I had been favour'd with. We know a Stranger travelling in an unknown Road, where there are many Turnings, tho he do in good earnest intend to proceed on to his Journys end, and that in the best way too, yet may unwittingly go out of his way. Or the Mariner at Sea may sail to a wrong Point of the Compass, tho he intended to hasten to his Port for which he was bound: and this may be much more likely to be so, if a Pilot, that is unskilful or unfaithful, be intrusted with the Guidance of the Ship. Why this is the very Case before us:

Men

Men are by nature Strangers, to the heavenly City, which all are willing to arrive at, but know not the way: they meet with many By-Paths, and they do not know which to chuse, or to which Point of the Compass to steer; they must therefore trust to a Guide or Pilot, and in seeking Directions of them they are found of several Opinions: One saith, the Sunday is the Seventh Day, which ought to be kept: No, saith a Second, it is the First Day of the Week that hath the Authority of God now; for Christ chang'd it from the Seventh to the First. No, saith a Third, we have no Authority of God for any day, but the Church hath seen fit to set apart one day in seven, and they have chosen the First Day of the Week to worship God in. So that in the multitudes of Opinions the World is in Confusion, and good Men are at a loss to find out Truth; and it is to be fear'd many go down to the Grave before they have accomplish'd their Search into the Mind of God in this Matter.

P. This I suppose to be very true; but then ought not all such Persons to be kept out of the Church of Christ, as well for not knowing and practising the Will of God concerning the Sabbath, as others are for not embracing the Ordinance of Baptism?

B. I do confess I have a very great Esteem for the Lord's blessed and holy Sabbath-Day; and yet I do not see the same reason to keep Persons from the Table of the Lord, for their being ignorant of this as for their Ignorance of the other, and that for two Reasons:

1. For that our Lord Jesus ordain'd Baptism to be administer'd to Persons that were willing to receive Christ, in order to their being gather'd and separated out of the World into the Church
of

of Christ; but the Sabbath is the Duty of all Men in general, World and Church, and therefore doth not make such a Distinction between the World and the Church. And Christ hath directed his Ministers to teach them that are baptiz'd, some things after Baptism; his words are, *Baptizing them, teaching them all things whatsoever I have commanded, &c. Mat. 28. 19.* Therefore I suppose the Doctrine of the Sabbath may be taught (with divers other things) after Persons are baptiz'd, if they are willing to receive it.

2. I do think we should deal very tenderly in this Case, considering the aforesaid Circumstances, in order to be the more like our heavenly Father, *for he is kind to the Unthankful, and to the Evil, Luke 6. 35.*

P. It is true, God is gracious to many Sinners; but yet you know when one was found gathering Sticks upon the Sabbath-Day, he was ston'd to Death, as God commanded *Moses, Numb. 15. 32, 33, 35, 36.*

B. I confess this was the Judgment given concerning that Man: But it was not always so (I humbly suppose) for we find afterwards, in *Ezekiel's* time, the Lord lets us know, *Ezek. 20. 13, 16. That (amongst divers other great Sins) they polluted his Sabbaths, time after time; and yet nevertheless (saith God) mine Eye spar'd them from destroying them, neither did I make an End of them in the Wilderness, Ver. 17.* And after, when again they fell into the same Evils, and God could justly have pour'd out his Fury upon them, yet he saith, *Ver. 21, 22. Nevertheless I withdrew mine Hand, and wrought for my Name's sake, &c.* So that we see, tho' their Sins deserv'd Destruction, yet the Goodness, Long-suffering and Kindness of God prevented it, and did not destroy them

them nor unchurch them, but gave them Time and Space to repent. Hence observe two Things: 1. The Breach of the Sabbath is one of those great Sins with which God is provok'd. 2. That the Lord doth not always proceed in Judgment against his own People presently for that Sin, any more than for other Sins of the like nature. And especially in our day, considering our State, and the Circumstances we are under, that the Truth is so hard to be understood in this Matter; if we will be like our heavenly Father, we must deal very tenderly with those in whom we can discern any true Grace, having the Fear of God, and Love to our Lord Jesus Christ. And I am very apt to believe, that the Case of the Man who was ston'd to Death for gathering Sticks, did differ very much from the Case of most in our day, who are breaking the Sabbath; for I believe he did it not ignorantly, for want of knowledg, but presumptuously, for want of the Fear of the Lord. This doth seem to me inferrable from the place where 'tis recorded, if we consider two things: (1.) What went immediately before, *viz. If any Soul sin thro Ignorance, then he shall bring a She-Goat for a Sin-Offering, and the Priest shall make an Atonement—and it shall be forgiven him: But the Soul that doth ought presumptuously—the same reproacheth the Lord; and that Soul shall be cut off from among his People, because he hath despis'd the Word of the Lord, &c. Numb. 15. 27—32.* And presently introduceth this Example, as I suppose, of such a presumptuous Sinner, and the Judgment pronounc'd against him by the Lord himself. (2.) I the rather suppose this to be the Case, because we read, *They put him in ward, because it was not declar'd what should be done to HIM, Ver. 34.* We may find in other Places of the Scripture, before that here mention'd, God had given Directions in general what Punishment should be laid on Sabbath-Breakers (*viz. when they wilfully did resist the Authority of God concerning it*) *Whosoever doth any Work in the Sabbath-Day, he shall surely*

ly be put to Death, Exod. 31. 15. Now here was a Man that had done something, he had pick'd up some Sticks: and whether or no this were such Work as the Lord would charge him with the Breach of his Law for doing it; or if it were such a Sin, whether or no this Man understood it so to be, none knew but the Lord, *who searcheth the Heart and tryeth the Reins*, Jer. 17. 10. Therefore Moses and Aaron were very tender in the Case, and would not pass Sentence against him, until they knew better the Mind of the Lord about it; and when they had enquir'd of the Lord, it appear'd (by the Sentence given) that it was a presumptuous Sin, and he was executed accordingly. And the Care they took in this Case may be a good Pattern to us, and all Governours either of Church or State; not to be too rash in Judgment in this Matter, or in any other; for rash and hasty Judgment hath done much harm many a time, both in the Nations of the World, and in the Churches of Christ.

P. From what you have said, I observe two very great Dutys, that is, Holiness and Love. 1. As to Holiness, this I find to be of absolute necessity for me to take care about, to see that I do not break one of the least of God's Commandments in mine own Person, but that I keep the true Worship of God intire, as the Lord ordain'd the same to be observ'd, by his own Authority. 2. Intire Love to all sincere Christians which are join'd together in Church-Fellowship, according to the Institution of Christ, tho some of them be ignorant of some part of the Will of God, being misled by the Traditions of Men, thro the Deficiency of their own Capacity to discern the Truth. And now I purpose, by the Aid of the Grace of God, to order my Steps according to these Rules.

B. I am glad my Labour proves not unsuccessful: I hope now you will not repent your coming to visit your Kinsman, nor refrain coming to see me again when you shall have Opportunity. And now remember.

member the Words of our Lord to *Peter*, Luke 22. 32. *When thou art converted, strengthen thy Brethren.* At your Return therefore to your own Country, be as industrious to promote the Truths you have receiv'd here as you can, yet use all possible Prudence to accomplish the same; for you well know your Countrymen do as much hate any kind of Alterations in Religion, as you did your self. If you should publicly be declaring therefore, and making known the Truths in which you are enlighten'd, it is very likely they would rather (out of a blind Zeal for their Traditions) account you a Disturber of their Peace, and take up a prejudice against the Truth, rather than imbrace it by such means. I can very well tell, by woful Experience, how obdurate and full of prejudice a blinded zealous Mind is; therefore I have thought it needful to give you a Caution in this Case.

P. But is there any Precedent in the H. Scripture for such cautionary Moderation, in making known the Mind of God, in which we are enlighten'd?

B. I do suppose the Apostle *Paul*, who was a faithful Servant of Christ, is an eminent Instance, for our Example, in this Matter; if we compare his Practice, *Acts* 21. 20---26. with what he saith *Gal.* 2. 2. In the first of these we find the Christians, which were at *Jerusalem*, persuading the Apostle to be very tender to those many Thousands of the *Jews* who believ'd, and yet were all zealous of the Law, *viz.* the Ceremonial Law, which was before this time abrogated; but they had not yet arriv'd to the understanding thereof. And the Apostle (having a sincere Sense of their Infirmary and Weakness, as also an entire Love for their Souls) readily agreed to the Counsel given him at that time, that he might gain upon their Affections, and so might have the greater opportunity to be serviceable to their Souls, as you may read in *Acts* 21. 20---26. In the other Text he declares what means he us'd, and in what manner he us'd it, to the end that he might not lose his Labour: (1.) The Means was preaching the Gospel,

Gospel, and that the same Gospel which he preach'd among the *Gentiles*. And (2.) The Manner in which he us'd this Means, was to do it privately to them who were of Reputation. (3.) The Reason of this Privacy, and that was, saith he, *Left by any means I should run, or had run in vain*. The Preaching the Gospel he calls by the name of *Running*: 1. As it was his Race or Course, or Business the Lord had set before him to do. And, 2. Because there was a Prize at the end of that Race: This, we see, he did prudently, and that was privately to some, that he might the better gain on their Minds and Affections, and thereby accomplish the Work which he intended, *viz.* to lead them off from the Ceremonys of the Law, belonging to the Levitical Priesthood (which they were very unwilling to let go) and to bring them to rest wholly on the Lord Jesus Christ, who was the great Sacrifice, to make the Atonement for Sins against the holy Moral Law; and his Blood the only Means to cleanse from the Filth thereof. Therefore having this excellent Servant of God for our Pattern of Condescension to the weak and imperfect Christians, for the Profit of their Souls, let us, with all Faithfulness to God and Men, carry on the Work of God to the utmost of that Power and Wisdom which God hath been pleas'd to bestow upon us; and yet with all Tenderness to those that want Understanding in some things, remembering *Jacob* of old, who said, *I will lead on softly, according as the Cattel and the Children be able to endure*, Gen. 33. 14. And of our precious Lord Jesus Christ *Isaiab* prophesy'd; Is. 40. 11. *He shall feed his Flock like a Shepherd, he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with Young*. All which Expressions plainly shew his Care of them to be so great, that in all Cases he would conduct them according to their Capacity; yet we ought (as much as in us lieth) to enlighten Christians into the Reasonableness and Usefulness of the Moral Law, that they may know that

Of the Seventh-Day Sabbath.

that holy Law is fit for godly holiness, because it hath so much of the Likeness of *God himself*; in whose Image and Likeness Man at first was made, and continu'd whilst he remain'd in that pure State, into which Image of God every Christian ought to be renew'd, *Eph. 4. 23, 24. Col. 3. 10.*

P. These things are certainly of such a nature, as they may tend much to the Glory of God, and the Good of Men, if they are well consider'd: Therefore seeing our Meeting hath thus far obtain'd Success, to this Degree, it is needful to remember, that it is by the Grace of God we are what we are, that we do what we do; and by the same Grace of God we enjoy all that we enjoy: Therefore now let us join together, in the sense of this Grace, to sing Praises to the God of Grace, and so go about our several Employments, to which God has been pleas'd to call us.

B. Heartily and unfeignedly I agree so to do, because I remember the Saying of the Psalmist of old, *God is the Lord, who shew'd us Light; bind the Sacrifice with Cords, even unto the Horns of the Altar, Ps. 118. 27.*

The H Y M N.

HONOUR and Praise is due always,
Unto the Lord most High;
Let Heaven and Earth, with Joy and Mirth,
Praise him continually.

For God alone, the Holy One,
Doth Understanding give
To those that seek, e'en all the Meek,
Who do sincerely live.

Which he doth hide from Men of Pride,
To worldly-wise they be;
Excellent Things unto Sucklings,
Reveal sometimes doth He.

Therefore do we in Heart agree,
His Name to glorify,
Which doth disclose his Truth to those
That seek him heartily.

Praises shall be, O Lord, to thee,
 Nor thou art Good and True;
 Help us by Grace, in every Case,
 To give Thee Praises due.

We had no Skill to know thy Will,
 But what thou didst us give;
 Then Praise to thee for Grace so free,
 We'll offer whilst we live.

Thy Grace afford still to us, Lord,
 Direct us in th' Way;

Thy Law to love, and well approve
 Of all that thou dost say.

To worship thee with Hearts most free
 From all Idolatry,

And yet likewise to sympathize
 With each Society,

That do uphold thy Shepherd's Fold,
 And join with Hearts sincere;
 His Name to praise, and learn his Way,
 As to whom they may appear.

Let no Neglect, nor fault or Defect
 Be found in us, O Lord;

Therefore thy Grace in every Place,
 Unto us still afford.

For we do know all And doth flow
 From thee our God alone;

Therefore in Thee our Trust shall be,
 O High and Holy One

Now join our Praise, and Thanks alway
 Unto the Lord most High;

Thy Saints shall sing to Thee our King
 Praises eternally.

E N D

F. R. A. F. A. P. 16. lin. 12. for us P. 42.
 l. 21. put the Sign after where. 16. l. 25. Philippi
 P. 51. l. 35. r. in vain. P. 51. l. 16. r.
 P. 62. l. 12. r. Mary. I. 81. l. 16. r.
 P. 102. l. 21. r. First Day.





