

BOOK V. have their *ἀνάστασις* and be raised again from the dead, so
 Ch. lxviii. 12. the just shall be taken up and exalted above the rest, whom
 the power of God doth but raise and not exalt. This life and
 this resurrection our Lord Jesus Christ is for all men as
 touching the sufficiency of that he hath done; but that which
 maketh us partakers thereof is our particular communion
 with Christ, and this sacrament a principal mean as well to
 strengthen the bond as to multiply in us the fruits of the
 same communion; for which cause St. Cyprian¹ termeth it a
 joyful solemnity of expedite and speedy resurrection; Ignatius²
 a medicine which procureth immortality and preventeth
 death; Irenæus³ the nourishment of our bodies to eternal
 life and their preservative from corruption. Now because
 that Sacrament which at all times we may receive unto this
 effect is then most acceptable and most fruitful, when any
 special extraordinary occasion nearly and presently urging
 kindleth our desires towards it, their severity, who cleave
 unto that alone which is generally fit to be done and so make
 all men's condition alike, may add much affliction to divers
 troubled and grieved minds⁴, of whose particular estate par-
 ticular respect being had, according to the charitable order
 of the church wherein we live, there ensueth unto God that
 glory which his righteous saints comforted in their greatest
 distresses do yield, and unto them which have their reasonable
 petitions satisfied the same contentment, tranquillity, and joy,
 that others before them by means of like satisfaction have
 reaped, and wherein we all are or should be desirous finally
 to take our leave of the world whensoever our own uncertain
 time of most assured departure shall come.

Concerning therefore both prayers and sacraments together
 with our usual and received form of administering the same
 in the church of England, let thus much suffice.

στασις ἐνταῦθα νοεῖ τὴν ἐνδοξον τὴν θανεῖν. [ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.]
 Ἐν νεφέλαις ἕπαρσιν. Πάντες οἱ ἄν-
 θρωποι ἀνίστανται, μόνοι δὲ πιστοὶ
 ἀξιοῦνται τῶν ἀγαθῶν. Ammon. Vide
 1 Thess. iv. 17.

¹ "Maturatæ resurrectionis læta-
 "bunda solemnia." Cypr. (i.e.
 Arnold of Chartres, v. supr. p. 251)
 de Cœn. Dom. cap. 10.

² Φάρμακον ἀθανασίας, ἀντίδοτον μὴ
 [lib. l. tit. 17. p. 795.]

³ Iren. lib. iv. cap. 34. [al. c. 18.
 in substance.]

⁴ "Etsi nihil facile mutandum
 "est ex solemnibus, tamen ubi æqui-
 "tas evidens poscit subveniendum
 "est." l. clxxxiii. ff. de Reg. Jur.
 [lib. l. tit. 17. p. 795.]

LXIX. As the substance of God alone is infinite and hath
 no kind of limitation, so likewise his continuance is from
 everlasting to everlasting and knoweth neither beginning nor
 end. Which demonstrable conclusion being presupposed, it
 followeth necessarily that besides him all things are finite
 both in substance and in continuance. If in substance all
 things be finite, it cannot be but that there are bounds
 without the compass whereof their substance doth not ex-
 tend; if in continuance also limited, they all have, it cannot
 be denied, their set and their certain terms before which they
 had no being at all. This is the reason why first we do most
 admire those things which are greatest, and secondly those
 things which are ancientest, because the one are least distant
 from the infinite substance, the other from the infinite con-
 tinuance of God. Out of this we gather that only God hath
 true immortality or eternity, that is to say continuance where-
 in there groweth no difference by addition of hereafter unto
 now, whereas the noblest and perfectest of all things besides
 have continually through continuance the time of former con-
 tinuance lengthened, so that they could not heretofore be
 said to have continued so long as now, neither now so long as
 hereafter.

[2.] God's own eternity is the hand which leadeth Angels
 in the course of their perpetuity; their perpetuity the hand
 that draweth out celestial motion¹, the line of which motion
 and the thread of time are spun together. Now as nature

¹ [This favours an opinion not
 uncommon among the Fathers and
 schoolmen, of a correspondence be-
 tween the intellectual and material
 heavens in such sort, that the nine
 spheres of which the latter, accord-
 ing to the Ptolemaic system, was
 composed, answered to, and were
 influenced respectively by, the nine
 orders of the celestial hierarchy, as
 expounded in the books ascribed to
 Dionysius the Areopagite. This
 double scheme (or *συστοιχία*) stands
 as follows :

In the invisible Heavens.		In the material Heavens.	
The Seraphim	actuated	the Primum Mobile.	
The Cherubim	————	the Sphere of fixed Stars.	
The Thrones	————	that of Saturn.	
The Dominations	————	— of Jupiter.	
The Virtues	————	— of Mars.	
The Powers	————	— of the Sun.	
The Principalities	————	— of Venus.	
The Archangels	————	— of Mercury.	
The Angels	————	— of the Moon.	

Dante has several allusions to this
 opinion : see Parad. canto viii. terz.
 12, 13 ; and xxix. 15 ; but especially
 xxviii. throughout.]

bringeth forth time with motion, so we by motion have learned how to divide time, and by the smaller parts of time both to measure the greater and to know how long all things else endure. For time considered in itself is but the flux of that very instant wherein the motion of the heaven began, being coupled with other things it is the quantity of their continuance measured by the distance of two instants. As the time of a man is a man's continuance from the instant of his first breath till the instant of his last gasp.

Hereupon some have defined time to be the measure of the motion of heaven¹, because the first thing which time doth measure is that motion wherewith it began and by the help whereof it measureth other things, as when the Prophet David saith, that a man's continuance doth not commonly exceed threescore and ten years, he useth the help both of motion and number to measure time. They which make time an effect of motion, and motion to be in nature before time, ought to have considered with themselves that albeit we should deny as Melissus did all motion², we might notwithstanding acknowledge time, because time doth but signify the quantity of continuance, which continuance may be in things that rest and are never moved. Besides we may also consider in rest both that which is past, and that which is present, and that which is future, yea farther even length and shortness in every of these, although we never had conceit of motion. But to *define* without motion *how* long or *how* short such continuance is were impossible. So that herein we must of necessity use the benefit of years, days, hours, minutes, which all grow from celestial motion.

Again forasmuch as that motion is circular whereby we make our divisions of time, and the compass of that circuit such, that the heavens which are therein continually moved and keep in their motions uniform celerity must needs touch often the same points, they cannot choose but bring unto us by equal distances frequent returns of the same times.

Furthermore whereas time is nothing but the mere quantity of that continuance which all things have that are not as God

¹ [Arist. de Cælo, i. 9. tom. i. 446. B. ed. Duval. χρόνος ἐστὶν ἀριθμὸς κινήσεως.]

² [Diog. Laert. lib. ix. p. 243.]

is without beginning, that which is proper unto all quantities agreeth also to this kind, so that time doth but measure other things, and neither worketh in them any real effect nor is itself ever capable of any. And therefore when commonly we use to say that time doth eat or fret out all things, that time is the wisest thing in the world because it bringeth forth all knowledge, and that nothing is more foolish than time which never holdeth any thing long, but whatsoever one day learneth the same another day forgetteth again, that some men see prosperous and happy days, and that some men's days are miserable, in all these and the like speeches that which is uttered of the time is not verified of time itself, but agreeth unto those things which are in time, and do by means of so near conjunction either lay their burden upon the back, or set their crown upon the head of time. Yea the very opportunities which we ascribe to time¹ do in truth cleave to the things themselves wherewith time is joined; as for time it neither causeth things nor opportunities of things, although it comprise and contain both.

[3.] All things whatsoever having their time, the works of God have always that time which is seasonablest and fittest for them. His works are some ordinary, some more rare, all worthy of observation, but not all of like necessity to be often remembered, they all have their times, but they all do not add the same estimation and glory to the times wherein they are. For as God by being every where yet doth not give unto all places one and the same degree of holiness, so neither one and the same dignity to all times by working in all. For if all either places or times were in respect of God alike, wherefore was it said unto Moyses by particular designation, "This very place wherein thou standest is holy ground²?" Why doth the Prophet David choose out of all the days of the year but one whereof he speaketh by way of principal admiration, "This is the day which the Lord hath made³?" No doubt as God's extraordinary presence hath hallowed and sanctified certain places, so they are his extraordinary works that have truly and worthily advanced certain times, for

¹ Χρόνος ἐστὶν, ἐν ᾧ καιρὸς, καὶ καιρὸς, ἐν ᾧ χρόνος οὐ πολὺς. Hip-
poc. lib. qui *Præceptiones* inscri- bitur. [in init. Op. p. 25. ed. 1624.]

² Exod. iii. 5.

³ Psalm cxviii. 24.

which cause they ought to be with all men that honour God more holy than other days.

The wise man therefore compareth herein not unfitly the times of God with the persons of men. If any should ask how it cometh to pass that one day doth excel another seeing the light of all the days in the year proceedeth from one sun, to this he answereth¹, that "the knowledge of the Lord hath parted them asunder, he hath by them disposed the times and solemn feasts; some he hath chosen out and sanctified, some he hath put among the days to number:" even as Adam and all other men are of one substance, all created of the earth, "but the Lord hath divided them by great knowledge and made their ways divers, some he hath blessed and exalted, some he hath sanctified and appropriated unto himself, some he hath cursed, humbled and put them out of their dignity."

So that the cause being natural and necessary for which there should be a difference in days, the solemn observation whereof declareth religious² thankfulness towards him whose works of principal reckoning we thereby admire and honour, it cometh next to be considered what kinds of duties and services they are wherewith such times should be kept holy.

LXX. The sanctification of days and times is a token of that thankfulness and a part of that public honour which we owe to God for admirable benefits, whereof it doth not suffice that we keep a secret calendar, taking thereby our private occasions as we list ourselves to think how much God hath done for all men, but the days which are chosen out to serve as public memorials of such his mercies ought to be clothed with those outward robes of holiness whereby their difference from other days may be made sensible. But because time in itself as hath been already proved can receive no alteration, the hallowing of festival days must consist in the shape or countenance which we put upon the affairs that are incident into those days.

[2.] "This is the day which the Lord hath made," saith the prophet David; "*let us rejoice and be glad* in it³." So

¹ Ecclus. xxxiii. 7-12.

v. next §. 1887.

² [The first edition has "Religious."] "Religious," ed. 1616;

³ Psalm cxviii. 24.

that generally offices and duties of religious¹ joy are that wherein the hallowing of festival times consisteth². The most natural testimonies of our rejoicing in God are first His praises set forth with cheerful alacrity of mind, secondly our comfort and delight expressed by a³ charitable largeness of somewhat more than common bounty, thirdly sequestration from ordinary labours, the toils and cares whereof are not meet to be companions of such gladness. Festival solemnity therefore is nothing but the due mixture as it were of these three elements, Praise, and Bounty, and Rest.

Touching praise, forasmuch as the Jews, who alone knew the way how to magnify God aright, did commonly, as appeared by their wicked lives, more of custom and for fashion sake execute the services of their religion, than with hearty and true devotion (which God especially requireth) he therefore protesteth against their Sabbathos⁴ and solemn days as being therewith much offended⁵.

[3.] Plentiful and liberal expense is required in them that abound, partly as a sign of their own joy in the goodness of God towards them, and partly as a mean whereby to refresh those poor and needy, who being especially at these times made partakers of relaxation and joy with others do the more religiously bless God⁶, whose great mercies were a cause thereof, and the more contentedly endure the burden of that hard estate wherein they continue.

[4.] Rest is the end of all motion, and the last perfection of all things that labour. Labours in us are journeys, and even in them which feel no weariness by any work, yet they are but

¹ ["Religious," 1st ed.; "religious," 1616. Cf. § 1.]

² "Grande videlicet officium foscus et choros in publicum educere, vicatim epulari, civitatem tabernæ halitu [habitu edd.] obolefacere, vino lutum cogere, catervatim cursitare ad injurias, ad impudicitias, ad libidinis illecebras. Siccine exprimitur publicum gaudium per publicum dedecus?" Tertull. Apol. c. 35. "Dies festos Majestati altissimæ dedicatos nullis volumus voluptatibus occupari." C. l. xii. tit. 12. l. 1. [Cod. Justin. lib. iii. tit. xii. lex 11^{ma}. Leo and Anthem. Impp. (v. infr. p. 404,

n. 3) p. 195.] Ἀντὶ τῆς πάλας πομπείας καὶ αἰσχροουργίας καὶ αἰσχρορρημοσύνης σώφρονες ἐορτάζονται πανηγύρεις, οὐ μέθην ἔχουσαι καὶ κῶμον καὶ γέλωτα, ἀλλ' ἕμνους θείου καὶ ἱερῶν λογίων ἀκρούσιν, καὶ προσευχὴν ἀξιεπαίνους κοσμουμένην δακρύοις. Theod. ad Græc. Infidel. ser. [8. de Martyr. ad fin. tom. iv. p. 607. ed. Sirmond.]

³ Τῆς γὰρ αὐτῆς φύσεώς ἐστιν εὐσεβῆ τε εἶναι καὶ φιλόανθρωπον. Philo de Abraha. [vol. ii. p. 30. ed. Mang.]

⁴ ["Sabboths," 1st ed.]

⁵ Isa. i. 13.

⁶ Deut. xvi. 14; Nehem. viii. 9.

ways whereby to come unto that which bringeth not happiness till it do bring rest. For as long as any thing which we desire is unattained, we rest not.

Let us not here take rest for idleness. They are idle whom the painfulness of action causeth to avoid those labours, whereunto both God and nature bindeth them: they rest which either cease from their work when they have brought it unto perfection, or else give over a meaner labour because a worthier and better is to be undertaken. God hath created nothing to be idle or ill employed.

As therefore man doth consist of different and distinct parts, every part endued with manifold abilities which all have their several ends and actions thereunto referred; so there is in this great variety of duties which belong to men that dependency and order, by means whereof the lower sustaining always the more excellent, and the higher perfecting the more base, they are in their times and seasons continued with most exquisite correspondence; labours of bodily and daily toil purchase freedom for actions of religious joy, which benefit these actions requite with the gift of desired rest: a thing most natural and fit to accompany the solemn festival duties of honour which are done to God.

For if those principal works of God, the memory whereof we use to celebrate at such times, be but certain tastes and says¹ as it were of that final benefit, wherein our perfect felicity and bliss lieth folded up, seeing that the presence of the one doth direct our cogitations, thoughts, and desires towards the other, it giveth surely a kind of life and addeth inwardly no small delight to those so comfortable expectations, when the very outward countenance of that we presently do representeth after a sort that also whereunto we tend, as festival rest doth that celestial estate whereof the very heathens themselves² which had not the means whereby to apprehend much did notwithstanding imagine that it needs must consist in rest, and have therefore taught that above the highest moveable sphere there is nothing which feeleth

¹ [Cf. "Thy tongue some say of breeding breathes." King Lear, V. iii. 143. See below, lxxi. 2 "as-sayes." 1887.
² Οὐδ' ἔστιν οὐθενὸς οὐδεμία μεταβολὴ τῶν ὑπὲρ ἔξωτάτω [ὑπὸ τῆν

ἔξωτάτω] φερομένην [τεταγμένων] φορὰν ἀλλ' ἀναλλοίωτα καὶ ἀπαθῆ, τὴν ἀρίστην ἔχοντα ζωὴν καὶ τὴν αὐταρκεστάτην διατελεῖ τὸν ἅπαντα αἰῶνα. Arist. [de Cælo, lib. i. c. 9. t. 100.]

alteration, motion, or change, but all things immutable, unsubject to passion, blest with eternal continuance in a life of the highest perfection and of that complete abundant sufficiency within itself, which no possibility of want, maim, or defect can touch. Besides whereas ordinary labours are both in themselves painful, and base in comparison of festival services done to God, doth not the natural difference between them shew that the one as it were by way of submission and homage should surrender themselves to the other, wherewith they can neither easily concur, because painfulness and joy are opposite, nor decently, because while the mind hath just occasion to make her abode in the house of gladness, the weed of ordinary toil and travail becometh her not?

[5.] Wherefore even nature hath taught the heathens, and God the Jews, and Christ us, first that festival solemnities are a part of the public exercise of religion; secondly that praise, liberality and rest are as natural elements whereof solemnities consist. But these things the heathens converted to the honour of their false gods, and as they failed in the end itself, so neither could they discern rightly what form and measure religion therein should observe. Whereupon when the Israelites impiously followed so corrupt example, they are in every degree noted to have done amiss, their hymns or songs of praise were idolatry, their bounty excess, and their rest wantonness. Therefore the law of God which appointed them days of solemnity taught them likewise in what manner the same should be celebrated. According to the pattern of which institution, David¹ establishing the state of religion ordained praise to be given unto God in the Sabbaths, months, and appointed times, as their custom had been always before the Lord.

[6.] Now besides the times which God himself in the Law of Moyses particularly specifieth, there were through the wisdom of the Church certain other devised by occasion of like occurrents to those whereupon the former had risen, as namely that which Mardocheus and Hester² did first celebrate in memory of the Lord's most wonderful protection, when Haman had laid his inevitable plot to man's thinking for the utter extirpation of the Jews even in one day. This they

¹ 1 Chron. xxiii. 31.

² Esther ix. 27.

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call the feast of Lots, because Haman had cast their life and their death as it were upon the hazard of a Lot. To this may be added that other also of Dedication mentioned in the tenth of St. John's Gospel¹, the institution whereof is declared in the history of the Maccabees².

[7.] But forasmuch as their law by the coming of Christ is changed, and we thereunto no way bound, St. Paul although it were not his purpose to favour invectives against the special sanctification of days and times to the service of God and to the honour of Jesus Christ, doth notwithstanding bend his forces against that opinion which imposed on the Gentiles the yoke of Jewish legal observations, as if the whole world ought for ever and that upon pain of condemnation to keep and observe the same. Such as in this persuasion hallowed those Jewish Sabbaths, the Apostle sharply reproveth saying³, "Ye observe days and months and times and years, I am in fear of you lest I have bestowed upon you labour in vain." Howbeit so far off was Tertullian from imagining how any man could possibly hereupon call in question such days as the Church of Christ doth observe⁴, that the observation of these days he useth for an argument whereby to prove it could not be the Apostle's intent and meaning to condemn simply all observing of such times.

[8.] Generally therefore touching feasts in the Church of Christ, they have that profitable use whereof St. Augustine speaketh⁵, "By festival solemnities and set days we dedicate and sanctify to God the memory of his benefits, lest unthankful forgetfulness thereof should creep upon us in course of time."

And concerning particulars, their Sabbath the Church hath changed into our Lord's day, that as the one did continually bring to mind the former world finished by creation, so the

¹ John x. 22.

² 1 Macc. iv. 54.

³ Gal. iv. 10.

⁴ "Si omnem in totum devotionem temporum et dierum et mensium et annorum erasit Apostolus, cur Pascha celebramus annuo circulo in mense primo? Cur quinquaginta exinde diebus in

"omni exultatione decurrimus?"

Lib. [de Jejun.] advers. Psych. [c. 14.]

⁵ Aug. de Civit. Dei, lib. x. cap.

3. [t. vii. 240. "Ei beneficiorum

"ejus solennitatibus festis et diebus

"statutis dicamus sacramusque me-

"moriam, ne volumine temporum

"ingrata subrepat oblivio."]

other might keep us in perpetual remembrance of a far better world begun by him which came to restore all things, to make both heaven and earth new. For which cause they honoured the last day, we the first, in every seven throughout the year.

The rest of the days and times which we celebrate have relation all unto one head. We begin therefore our ecclesiastical year¹ with the glorious Annunciation of his birth by angelical embassy². There being hereunto added his blessed Nativity itself³, the mystery of his legal Circumcision the testification of his true incarnation by the Purification of her which brought him into the world, his Resurrection, his Ascension into heaven, the admirable sending down of his Spirit upon his chosen, and (which consequently ensued) the notice of that incomprehensible Trinity thereby given to the Church of God; again forasmuch as we know that Christ hath not only been manifested great in himself, but great in other his Saints also, the days of whose departure out of the world are to the Church of Christ as the birth and coronation days of kings or emperors, therefore especial choice being made of the very flower of all occasions in this kind, there are annual selected times to meditate of Christ glorified in them which had the honour to suffer for his sake, before they had age and ability to know him; glorified in them which knowing him as Stephen, had the sight of that before death whereinto so acceptable death did lead; glorified in those sages of the East that came from far to adore him and were conducted by strange light; glorified in the second Elias of the world sent before him to prepare his way; glorified in every of those Apostles whom it pleased him to use as founders of his kingdom here; glorified in the Angels as in Michael; glorified in all those happy souls that are already possessed of heaven. Over and besides which number not great, the rest be but four other days heretofore annexed to the feast of Easter and Pentecost by reason of general Baptism usual at those two feasts, which also is the cause why they had not as other days any proper name given them. Their first institution was therefore through necessity, and their

¹ [The year began in Hooker's time on March 25.] 1887

² Luke i. 26.

³ Luke ii. 21.