have their ἀνάστασιν and be raised again from the dead, so the just shall be taken up and exaltet 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 bonds as to multiply in us the fruits of the same communion; for which cause St. Cyprian 1 termeth it a joyful solemnity of expedite and speedy resurrection; Ignatius 2 a medicine which procureth immortality and preventeth death; Irenæus 3 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 minds 4 of whose particular estate particular 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 whenever 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 us much suffice.

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 extend; 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 continuance of God. Out of this we gather that only God hath true immortality or eternity, that is to say continuance wherein there grows 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 continuance 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 motion, 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 between the intellectual and material heavens in such sort, that the nine spheres of which the latter, according 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 σωτραχία) stands as follows:]

In the invisible 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. xxviii. throughout.]
Figurative use of Words denoting Time.

is without beginning, that which is proper unto all quantities agreeeth 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 agreeeth 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 time\(^1\) 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 ground\(^2\)”?

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 made\(^3\)”?

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

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\(^1\) Arist. de Cælo, i. 9. tom. i. 446. B. ed. Duval. χρόνος ἔστιν ἀρίθμος κόσμους.


\(^3\) Exod. iii. 5.

\(^4\) Psalm cxviii. 24.

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

The wise man therefore compriseth 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 answereth, 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 religious 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 it.” So that generally offices and duties of religious joy are that wherein the hallowing of festival times consisteth. 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 a 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 Sabbaths and solemn days as being therewith much offended.

[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 God, 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...
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 says\(^1\) 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 themselves\(^8\) 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

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\(^1\) Cf. "Thy tongue some day of breeding breathes." King Lear, V. iii. 143. See below, lxx. 2 "as sayes." 1887.

\(^8\) Οδ' ἐστιν οὐδενεὶς οὐδεμιὰ μετ' άπαθείας τῶν ἐκείνων [ἐπί τῆν ἠθάντα] φερομένην [τατομείων] φθόραν ἄλλη ἀναθλιώσανεν ἀπαθής, τὴν ἀνεκτῆν ἐγκατε ἐκ γνώσεως καὶ τὴν ἀνακατακατέσχθην ἀποκαθήλει τὸν ἄνωστα αἰῶνα. Arist. [de Cælo, lib. i. c. 9. t. 100.]
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 Gospel, the institution whereof is declared in the history of the Maccabees.

[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 saying, “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 observe, 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 speakeoth, “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 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 year with the glorious Annunciation of his birth by angelical embassage. There being hereunto added his blessed Nativity itself, 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