and festival solemnity to be observed by way of thankful and joyful remembrance, if such miraculous favours be shewed towards mankind as require the same; that such graces God hath bestowed upon his Church as well in later as in former times; that in some particulars when they have fallen out himself hath demanded his own honour, and in the rest hath left it to the wisdom of the Church directed by those precedents and enlightened by other means always to judge when the like is requisite. About questions therefore concerning days and times our manner is not to stand at bay with the Church of God demanding wherefore the memory of Paul should be rather kept than the memory of Daniel, we are content to imagine it may be perhaps true that the least in the kingdom of Christ is greater than the greatest of all the prophets of God that have gone before; we never yet saw cause to despair but that the simplest of the people might

"say let them so be taught, I have answered that the teaching in this land cannot by any order which is yet taken to the most part of those which have drunk this poison," &c.

"Our consideration of them unto those days, which should continually be thought of, and daily as long as we live." Whitt. Def. 546. "You might as well say, there ought to be no certain times as pointed for the receiving of the holy communion, because the meditation of the death and passion of Christ, and the application of the same, is fettered to these certain days. The same might you say likewise of the Sabbath day." Euseb. Hist. Eccles. iv. cap. 15. [from the Church of Smyrna’s letter (c. 17.) on the Martyrdom of S. Polycarp.] T. C. lib. i. p. 153. [al. 121.] "As for all the commodities we receive by them, whereby M. Doc. for goeth about to prove the goodness and lawfulness of their institution; as that the Scriptures are there read and expounded, the patience of those saints in their persecution and martyrdom is to the edifying of the Church remembered and yearly renewed; I say that we might have all these advantages without all those dangers which I have spoken of, and without any keeping of yearly memory of those saints; and (as it falleth out) in better and more profitable sort. For as I said before of the keeping of Easter, so these celebrations of the memories of saints and martyrs straighten VOL. II.

be taught the right construction of as great mysteries as the name of a saint’s day doth comprehend, although the times of the year go on in their wonted course; we had rather glorify and bless God for the fruit we daily behold reaped by such ordinances as his gracious Spirit maketh the ripe wisdom of this national church to bring forth, than vainly boast of our own peculiar and private inventions, as if the skill of profitable regimen had left her public habituation to dwell in retired manner with some few men of one livery; we make not our childish appeals sometimes from our own to foreign
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**Book V. Ch. lxix. 6.**

**Festival Rest, how enforced upon the Jews:**

Churches, sometimes from both unto churches ancients rather than both are, in effect always from all others to our own selves, but as become them that follow with all humility the ways of peace, we honour, reverence, and obey in the very next degree unto God the voice of the church of God wherein we live. They whose wits are too glorious to fall to so low an ebb, they which have risen and swollen so high that the walls of ordinary rivers are unable to keep them in, they whose wanton contentions in the cause whereof we have spoken do make all where they go a sea, even they at their highest float are constrained both to see and grant, that what their fancy will not yield to like their judgment cannot be reason condemn. Such is evermore the final victory of all truth, that they which have not the hearts to love her acknowledge that to hate her they have no cause.

[8.] Touching these festival days therefore which we now observe, their number being no way felt 2 discommodious to the commonwealth, and their grounds such as hitherto hath been shewed; what remaineth but to keep them throughout all generations holy, severed by manifest notes of difference from other times, adorned with that which most may betoken true virtuous and celestial joy? To which intent because surcease from labour is necessary, yet not so necessary no not on the Sabbath or seventh day itself, but that rarer occasions in men's particular affairs, subject to manifest detriment unless they be presently followed, may with very good conscience draw them sometimes aside from the ordinary rule, considering the favourable dispensation which our Lord and Saviour

3 Mark ii. 27.
4 Num. xv. 32.
5 ["wained ... Bodl. MS. and 1st ed."]
6 Hi vacare consueti sunt sep
7 "sime die, et neque arma portare in
8 predictis diebus, neque terrae cul
9 turam contingere, neque alterius
cujusquam curam habere patiun-
tur, sed in tumplis extendetenses
manus adorare usque ad vesperam
soliti sunt. Ingrediente vero in
civitatem Ptolomeo Lago cum
exercitu et multis hominibus, cum
custodi debuerint civitatem, ip-
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est mulam habere solenitatem."  
Agatharchid. apud Joseph. lib. i. contra Apion. [c. 22. ad fin.] Vide et Dion. lib. xxxvii. p. 36 E.]
8 "[I. Mac. ii. 40.
9 Neh. xxxi. 12.
biti die solis quiescat. Ruri ta-
men positi, aegrosum cultum Libe-
riceque inserviant: quoniam
frequentem eventum, ut non aptius
alio die fumenta sulcis aut vini-
scrobrorum mandentur, ne occasi-
onem momentem pereat commoditas
celertissimae provisione concessa."]

groundeth on this axiom, "Man was not made for the Sab-
both but the Sabbath ordained for man," so far forth as concerneth ceremonies annexed to the principal sanctification thereof, howsoever the rigour of the law of Moses may be thought to import the contrary, if we regard with what severity the violation of Sabbaths hath been sometime punished, a thing perhaps the more requisite at that instant, both because the Jews by reason of their long abode in a place of continual servile toil could not suddenly be weaned and drawn unto contrary offices without some strong impression of terror, and also for that there is nothing more needful than to punish with extremity the first transgressions of those laws that require a more exact observation for many ages to come; therefore as the Jews superstitiously addicted to their Sabbaths' rest for a long time, not without danger to themselves and obloquy to their very law, did afterwards perceive and amend wisely their former error, not doubting that bodily labours are made by necessity venial, though otherwise, especially on that day, rest be more convenient; so at all times the voluntary scandalous contempt of that rest from labour wherewith publicly God is served we cannot too severely correct and bridle.

[9.] The emperor Constantine having with overgreat facility licensed Sundays' labours in country villages, under that pretence whereof there may justly no doubt sometime consideration be had, namely lest any thing which God by his providence hath bestowed should miscarry not being taken in due
time; Leo which afterwards saw that this ground would not bear so general and large indulgence as had been granted, doth by a contrary edict both reverse and severely censure his predecessor's remissness, saying, "We ordain according to the true meaning of the Holy Ghost and of the Apostles there-by directed, that on the sacred day wherein our own integrity was restored all do rest and surcease labour, that neither husbandman nor other on that day put their hands to forbidden works. For if the Jews did so much reverence their Sabbath which was but a shadow of ours, are not we which inhabit the light and truth of grace bound to honour that day which the Lord himself hath honoured and hath therein delivered us both from dishonour and from death? Are we not bound to keep it singular and inviolable, well contenting ourselves with so liberal a grant of the rest, and not encroaching upon that one which God hath chosen to his own honour? Were it not reckless neglect of religion to make that day common and to think we may do with it as with the rest?"

Imperial laws which had such care of hallowing especially our Lord's day did not omit to provide that other festival

1 Leo (p. 276, n. 1.) Constit. liv. 30. [Orismos etiam quae a die aedia theologica virtue qui mandat universa] apsotolc, id est, sancto die in quae fide post eum, dominus, natus est, et quod in quae panis est, sanctum habet, etc. See also Harkness, K. 1882. [Cod.] lib. iii., tit. 12. [I. n. 3.]

3 Dies festis [majestatis altissimae] [dedicatos nullus volumus voluptatis vocibus occupari, nec ullius exactiorum vexatios committere. Domini namque dicemus] diem semper honorabilis denominus atque venerandus, ut cunctus executetur; nulla quonquam urget inanimatio, nihil absums inimicum, nihil infamum nisi fatigatur exactio, taceatur apparatus, advocatio delusuris, sit illa dies a cognitionibus alienis, praemium hominum non habitat, conors horrida vox silescat, respi- rent a controversiis litigantes, et habeat fedem interdatum, ad esse simul veniant adversarii non timentes, subeant animas vicariae peinundo, pacta conferant, transactions loquuntur. Nec hujus tamen religiosis diei otia relaxantes obscens quenquam patimur vel voluptatis deiteri. Nihil codem die sibi vindicet scene theatralis, aut Grecense certamen, aut fera- rum lachrymosa spectacula, et sic.

compared, in that Respect, to the Jewish Feasts.

times might be kept with vacation from labour, whether they were days appointed on the sudden as extraordinary occasions fell out, or days which were celebrated yearly for politic and civil considerations, or finally such days as Christian religion hath ordained in God's Church.

[10.] The joy that setteth aside labour disperseth those things which labour gathereth. For gladness doth away rise from a kind of fruition and happiness, which happiness banis- eth the cogitation of all want, it needeth nothing but only the bestowing of that it hath, inasmuch as the greatest felicity that felicity hath is to spread and enlarge itself; it cometh hereby to pass that the first effect of joyfulness is to rest, because it seek- eth no more; the next, because it aboundeth, to give. The root of both is the glorious presence of that joy of mind which riseth from the manifold considerations of God's unspokeable mercy, into which considerations we are led by occasion of sacred times.

[11.] For how could the Jewish congregations of old be put in mind by their weekly Sabbaths what the world reaped through his goodness which did of nothing create the world; by their yearly Passover what farewell they took of the land of Egypt; by their Pentecost what ordinances, laws, and statutes their fathers received at the hands of God; by their feast of Tabernacles with what protection they journeyed from place to place through so many fears and hazards during the tedious time of forty years' travail in the wilderness; by their annual solemnity of Lots, how near the whole seed of Israel was unto utter extirpation, when it pleased that great God which guideth all things in heaven and earth so to change the counsels and purposes of men, that the same hand which had signed a decree in the opinion both of them that granted and of them that procured it irrevocable, for the general massacre of man, woman, and child, became the buckler of their preservation that no one hair of their heads might be touched, the same days which had been set for the pouring out of so much innocent blood were made the days of their execution

Festivals, a great Safeguard to sound Doctrine.

BOOK V. Ch. lxxii. 1. whose malice had contrived the plot thereof, and the selfsame persons that should have endured whatsoever violence and rage could offer were employed in the just revenge of cruelty to give unto bloodthirsty men the taste of their own cup; or how can the Church of Christ now endure to be so much called on and preached unto by that which every 1 dominical day throughout the year, that which year by year so many festival times, if not commanded by the Apostles themselves 2 whose care at that time was of greater things, yet instituted either by such universal authority as no man 3, or at the least such as we with no reason may despise, do as sometime the holy angels did from heaven sing, "Glory be unto God on high, peace on earth, towards men good-will," (for this in effect is the very song that all Christian feasts do apply as their several occasions require,) how should the days and times continually thus inculcate what God hath done, and we refuse to agnize the benefit of such remembrances, that very benefit which caused Moses to acknowledge those guides of day and night, the sun and moon which enlighten the world, not more profitable to nature by giving all things life, than they are to the Church of God by occasion of the use they have in regard of the appointed festival times? That which the head of all philosophers hath said of women, 4, "If they be good the half of the commonwealth is happy wherein they are," the same we may fitly apply to times; well to celebrate these religious and sacred days is to spend the flower of our time happily. They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth.

1 Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1; John xx. 1; Cor. xvi. 2; Apoc. i. 10.
2 "Apostolis propositum fuit non ut leges de festis diebus celebran-
3 "Quae vero terrarum orbis serv-
antur vel ab ipsis Apostolis vel concilii generalibus quorum est saluberrima in Ecclesia auctorit-
tas statuata esse intelligere licet; sicquid quod Domini passio et resurrectio et in colrum ascensus.

et adventus Spiritus Sancti anni-
versaria solennitate celebratur." August. Epist. cxxvi. [al. liv. c. 1. t. ii. 124.]
5 [Arist. Rhet. i. 5. 20. "Onen tâ eis gynaikeia phaze, atreo dekhamenoi, synthekenteka kai tâ hêmria oie evthaimounouin."
Cf. Polit. ii. 9.]
6 [Smith's Account of the Greek Church, 1650, p. 18. "Next to the miraculous and gracious provid-
dence of God, I ascribe the pre-
servation of Christianity among them to the strict and religious observation of the festivals and

Puritan Objections to periodical Fasts.

BOOK V. Ch. lxxii. 1. of days appointed as well for ordinary, as for extraordinary Fasts in the Church of God.

Projections to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we teach, may only by looking upon that we do, in a manner read whatsoever we believe.

LXXII. The matching of contrary things together is a kind of illustration to both. Having therefore spoken thus much of festival days, the next that offer themselves to hand are days of pensive humiliation and sorrow. Fasts are either of men's own free and voluntary accord as their par-
ticular devotion doth move them thereunto; or else they are publicly enjoined in the Church and required at the hands of all men. There are 1 which altogether disallow not the

1 T. C. lib. i. p. 30. [17.] "I will not enter now to discuss whether it was well done to fast in all places according to the custom of the place. You oppose Ambrose and Augustine, I could oppose Ignatius and Tertullian, whereof the one saith, It is nefas; a de-

vestibular thing to fast before the Lord's day, the other that it is to kill the Lord. Tertull. de Coron. Mili. [c. 5.] "Ignatius, Epist. ad. Phil. [Phil.] [c. 13.] "And al-

though Ambrose and Augustine being private men at Rome would have done so, yet it followeth not that they would have spoken against that appointment of days and noster-

giv of fasting, whereof Eusebius saith that Montanus was the first author. I speak of that which is not to have done. For otherwise I know they both thought corruptly of fasting; when as the one saith it was remedy or reward to fast their days, but the other saith it was not to fast sin was; and the other asketh, what salvation we can obtain if we blot not out our sins by fasting, seeing that the Script-

ture saith that fasting and alms doth deliver from sin, and there-

fore calleth them new teachers that shut out the merit of fasting." August. de Temp. ii. 5. Serm.

Provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we teach, may only by looking upon that we do, in a manner read whatsoever we believe.

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Mortification not the only End of Fasting.

BOOK V.  
Ch. iii.  

former kind, and the latter they greatly commend, so that it be upon extraordinary occasions only, and after one certain manner exercised. But yearly or weekly fasts such as ours in the Church of England they allow no farther than as the temporal state of the land doth require the same for the maintenance of seafaring men and preservation of cattle, because the decay of the one and the waste of the other could not well be prevented but by a politic order appointing some such usual change of diet as ours is.

We are therefore the rather to make it manifest in all men's eyes, that set times of fasting appointed in spiritual considerations to be kept by all sorts of men took not their beginning either from Montanists or any other whose heresies may prejudice the credit and due estimation thereof, but have their ground in the law of nature, are allowable in God's sight, were in all ages heretofore, and may till the world's end be observed not without singular use and benefit. 

[2.] Much hurt hath grown to the Church of God through a false imagination that fasting stanceth men in no stead for any spiritual respect, but only to take down the frankness of nature and to tame the wildness of flesh. Whereupon the world being bold to surfeit doth now blush to fast, supposing that men when they fast, do rather bewray a disease than exercise a virtue. I much wonder what they who are thus persuaded do think, what conceit they have concerning the fasts of the Patriarchs, the Prophets, the Apostles, our Lord Jesus Christ himself.

The affections of Joy and Grief are so knit unto all the actions of man's life, that whatsoever we can do or may be done unto us, the sequel thereof is continually the one or the other affection. Wherefore considering that which they

[al. sermon 142. § 1. t. v. Append. 252.] "Ambr. lib. x. Epist. [al. Ep. 16. 17. Whitgift, Def. 99. had quoted from St. Augustine, Ep. 26. al. 36. the answer made by St. Ambrose to him, when perplexed about the propriety of fasting on the Saturday: "Quando hic sum, non "jeuno Sabbatio; quando Rome "sum, jeuno Sabbatio: et ad quam- "cunque ecclesiam veneritis, ejus "morem servate, si pati scandalum "non vulitis aut facere;" which rule St. Augustine adopted as his own. 

Tertullian and St. Ignatius against fasting on Sundays, would appear to have forgotten the ancient distinction between the Sabbath and the Lord's day, and so to lay himself open to the charge brought against him by Whitgift in his margin, p. 102: "The replier setheth the Fathers to "gether by the ears without cause."]

grieve and joy as they ought cannot possibly otherwise live than as they should, the Church of Christ, the most absolute and perfect school of all virtue, hath by the special direction of God's good Spirit hitherto always inured men from their infancy partly with days of festival exercise for the framing of the one affection, and partly with times of a contrary sort for the perfecting of the other. Howbeit over and besides this, we must note that as resting so fasting likewise attendeth sometimes no less upon the actions of the higher, than upon the affections of the lower part of the mind. Fasting (saith Tertullian) is a work of reverence towards God. The end thereof sometimes elevation of mind; sometime the purpose thereof clean contrary. The cause why Mosis in the Mount did so long fast was mere divine speculation, the cause why David, humiliation. Our life is a mixture of good with evil. When we are partakers of good things we joy, neither can we but grieve at the contrary. If that befall us which maketh glad, our festival solemnities declare our rejoicing to be in him whose undeserved mercy is the author of all happiness; if any thing be either imminent or present which we shun, our watchings, fastings, cries and tears are unfeigned testimonies, that ourselves we condemn as the only causes of our own misery, and do all acknowledge him no less inclinable than able to save. And because as the memory of the one

1 [De Jejun. adv. Psych. c. iii. "Etiamus Deus nulla jejunia praece- "pisset; ostencens tamen unde sit "occissus Adam, mihi reliquerat in- "teligendam remedia offensa, qui "offensam demonstrarat: utro ci- "bum quibus nodis quibusque tem- "poribus potissimum, pro veneno "deputarem, et antidotum fames "sumerem, per quam purgarem "mortis a primordio causam in me "quoque cum ipso genere transduc- "tum: certus huc Deus idem cujus "contrarium roluit." Ibid. c. vi. 

Cui cor vectum potius invenieba- "tur quam impinguebatur, quadrar- "ginta diebus totidemque mordibus "supra humanae naturae facultatem "jejunium perennavit, spiritale fide- "curut debemus subministrante: et vidit "oculis Dei gloriam, et audivit auris- "bus Dei vocem, et corde concijiet

"Dei legem." Ibid. c. ix. "Tali "vicici David exomologeses suam "expressit, cinerem quidem edens "velut panem, i.e. panem velut "cinerem aridum et sordidum; po- "tum vero etu micsens utique "pro viro."]

2 "Neque enim cibi tempus in "periculo... semper inedia mea- "toris sequela est." Tertull. de "Jejun. c. vii.

3 "Molies ἐκεῖ ἐπισκληθήσει τῆν ἐκεί- 

ρας καὶ ἐν ηὗ λατές χαρὰν ὑπὲρ τῶν ἡ-

νου καταβαίνει αὐτῷ τὴν γῆν, ἀλλ' ἐγ-

εῖπε, ἐκεῖ ἐπισκέψει... ὡς ἐγώ εἰπών ὁ πάτηρ τὸ ἄνθρωπον γένος λύπα-

νείσαι καὶ ἀνθρώπους ὑπὸ τοῦ φάραστα, παράσιμος ἐκ τῆς ἀμώμω-

νος φύσεως, εἰσάγεται ποτὶ καὶ γηλο-

νοσίσι τὴν ψυχὴν δικαιώσεις." Philo

de Abraham. [t. ii. p. 29. ed. 

Mang.]