

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 requisite¹. 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 Paul² should be rather kept than the memory of Daniel³, 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 simplest⁴ of the people might

¹ 1 Macc. iv. 55. [59.]

² "Commemoratio Apostolicæ Passionis totius Christianitatis magistræ a cunctis jure celebratur." Cod. lib. iii. tit. 12. l. 7. [p. 89.]

³ T. C. lib. i. p. 153. [121. "As we reason against the popish purgatory, that it is therefore naught, forasmuch as neither in the Old Testament nor in the New there is any mention of prayer at any time for the dead; so may it be reasoned against these holidays ordained for the remembrance of the saints, that for so much as the old people did never keep any feast or holiday for the remembrance either of Moyses or Daniel, or Job or Abraham or David, or any other, how holy and excellent soever they were; nor the Apostles nor the Churches in their time never instituted any, either to keep the remembrance of St. Stephen, or of the Virgin Mary, or of John Baptist, or of any other notable and rare personage; that the instituting and erecting of them now, and this attempt by the churches which followed . . . is not without some note of presumption." Whitg. Def. 543. "Purgatory is

"made a matter of salvation or damnation, as all other doctrines of the popes be; and therefore a negative reason, such as you use, is sufficient enough to improve it. But holidays in our Church have no such necessity ascribed unto them."

The earliest clear instance of a saint's day being kept is perhaps that of St. Polycarp, A.D. 169. See the Epistle of the Church of Smyrna, containing the account of his martyrdom, c. 18. *Ἡμεῖς ὕστερον ἀνελάμεν τὰ τιμώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίου ὅσα αὐτοῦ, ἀπεθέμεθα ὅπου καὶ ἀκόλουθον ἦν· ἐνθα ὡς δυνατὸν ἡμῖν συναγομένοις, ἐν ἀγαλλιάσει καὶ χαρᾷ, παρέξει ὁ Κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἰς τε τὴν τῶν ἡθληκῶτων μνήμην, καὶ τῶν μελλόντων ἀσκησῖν τε καὶ ἐτοιμασίαν.* ap. Coteler. PP. Apost. t. ii. p. 202.]

⁴ T. C. lib. i. p. 153. [121.] "The people, when it is called St. Paul's day, or the blessed Virgin Mary's day, can understand nothing thereby but that they are instituted to the honour of St. Paul or the Virgin Mary, unless they be otherwise taught. And if you

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 profitable² regiment had left her public habitation to dwell in retired manner with some few men of one livery; we make not our childish³ appeals sometimes from our own to foreign

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

¹ "Scilicet ignorant nos nec Christum unquam relinquere qui pro totius servandorum mundi salute passus est, nec alium quempiam colere posse. Nam hunc quidem tanquam Filium Dei adoptivum, martyres vero tanquam discipulos et imitatores Domini digne propter insuperabilem in Regem ipsorum ac Præceptorem benevolentiam diligimus, quorum et nos consortes et discipulos fieri optamus." Euseb. Hist. Eccles. lib. iv. cap. 15. [from the Church of Smyrna's letter (c. 17.) on the Martyrdom of S. Polycarp.]

² T. C. lib. i. p. 153. [al. 121.] "As for all the commodities [we receive by them, whereby M. Doctor 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 commodities 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

"our consideration of them unto those days, which should continually be thought of, and daily, as long as we live." Whitg. Def. 546. "You might as well say, there ought to be no certain times appointed 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."

³ T. C. lib. i. p. 154. [122. "As for M. Calvin, as the practice of him and the Church where he lived was and is, to admit no one holiday besides the Lord's day, so can it not be shewed out of any part of his works, (as I think,) that he approved those holidays which are now in question."

"As touching M. Bucer's, M. Bullinger's, and Illyricus' allowance of them" (which had been alleged by Whitg. Answ. ap. Def. 548.) ". . . that good leave they give the Churches to dissent from them in that point, I do take it granted unto me, being by the grace of God one of the Church."

"It is not to be denied but this keeping of holidays (especially of the Easter and Pentecost) are very ancient, and that these holidays for the remembrance of martyrs were used of long time: but these abuses were no ancienter than other were, grosser also than this was: . . . and therefore I appeal from these examples to the Scriptures, and to the examples

churches, sometime from both unto churches ancients than both are, in effect always from all others to our own selves, but as becometh 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 ¹grant, that what their fancy will not yield to like their judgment cannot with 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 those festival days therefore which we now observe, their number being no way felt ²discommodious 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

"of the perfectest Church that ever was : which was that in the Apostles' times." Bullinger's statement is, "Adhuc in Ecclesia nostra Tigurina, Nativitatis, Circumcisionis, Resurrectionis et Ascensionis Domini, Missionisque sancti Spiritus, Deiparæ Virginis, Joannis Baptistæ, Magdalenæ, Stephaniani, et Apostolorum Domini festa celebramus ; neminem interim eorum damnantes, qui post Dominicam aliam nesciunt festivitatem." On Rom. xiv. p. 82.]

¹ T. C. lib. i. p. 154. [122.] "We condemn not the church of Eng-

"land neither in this nor in other things which are meet to be reformed. For it is one thing to mislike, another thing to condemn ; and it is one thing to condemn something in the Church and another thing to condemn the Church for it."

² Πολλὰς μὲν θυσίας πολλὰς δὲ καὶ ἱερομηνίας ἔπανσε' τό τε γὰρ πλείστον τοῦ ἔτους εἰς αὐτὰς ἀνηλίσκετο, καὶ τῷ δημοσίῳ ζῆμίᾳ οὐκ ἐλαχίστη ἐγίγνετο. De Claudio dictum apud Dion. lib. lx. [c. 15. p. 676. ed. Han. 1606.]

groundeth on this axiom, "Man was not made for the Sabbath both but the Sabbath ordained for man ¹," so far forth as concerneth ceremonies annexed to the principal sanctification thereof, howsoever the rigour of the law of Moyses may be thought to import the contrary, if we regard with what severity the violation of Sabbaths hath been sometime punished ², 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 ³ 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 ⁴, 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 ⁵necessity 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 ⁶severely correct and bridle.

[9.] The emperor ⁷Constantine 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

¹ Mark ii. 27.

² Numb. xv. 32.

³ ["wained" . . . Bodl. MS. and 1st ed.]

⁴ "Hi vacare consueti sunt septima die, et neque arma portare in prædictis diebus, neque terræ culturam contingere, neque alterius cujuscumque curam habere patiantur, sed in templis extendentes manus adorare usque ad vesperam soliti sunt. Ingrediente vero in civitatem Ptolemæo Lago cum exercitu et multis hominibus, cum custodire debuerint civitatem, ipsis stultitiam observantibus provincia quidem dominum suscepit amarissimum, lex vero manifestata

"est malam habere solennitatem." Agatharchid. apud Joseph. lib. i. contra Apion. [c. 22. ad fin.] Vide et Dion. lib. xxxvii. [p. 36 E.]

⁵ 1 Mac. ii. 40.

⁶ Neh. xiii. 15.

⁷ Cod. [Just.] lib. iii. tit. 12. l. 3. [p. 193. ed. Gothofred. 1688. "Omnes judices, urbanæque plebes, et cunctarum artium officia venerabili die solis quiescant. Ruri tamen positi, agrorum culturæ libere licenterque inserviant : quoniam frequenter evenit, ut non aptius alio die frumenta sulcis aut vineæ scrobibus mandentur, ne occasione momenti pereat commoditas cælesti provisione concessa."]

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, saying¹, " 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 hus- " bandman 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 reckless² neglect of religion to make that very 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 other³ festival

¹ Leo (v. p. 276. n. 1.) Constit. liv. [Ὅριζομεν καὶ ἡμεῖς δὲ τῷ ἁγίῳ ἔδοξε Πνεύματι καὶ τοῖς ὑπ' αὐτοῦ μεμνημένοις ἀποστόλοις, ὥστε πάντας ἐν τῇ θείᾳ καὶ τῇ ἀφθαρσίᾳ ἡμῶν ἐγκαινισμένη [ἐγκαι- νισαμένη] ἡμέρα σχολάζειν ἀργησεως, [ἐργασίας?] καὶ μῆτε γεωργὸν μῆτε τινὰ ἀπτεσθαι ἐργῶν ἐν ταύτῃ τῶν μὴ νενομισμένων· εἰ γὰρ οἱ πάλαι τὰς σκιάς καὶ τοὺς τύπους τιμῶντες, διὰ τοσαύ- της ἡγὼν τιμῆς τὴν τοῦ σαββάτου ἡμέραν ὡς παντελῆ αὐτῇ ἀπραξίαν διδόναι, πῶς εἰκὸς οὖς ἡ χάρις θερα- πευτὰς ἔχει καὶ ἡ ἀλήθεια, τοὺτους μὴ τιμᾶν τὴν ἡμέραν ἢ τὸ τίμιον παρὰ τοῦ Δεσπότητος ἐπλούτησε, καὶ ἡμᾶς ἡλευθέρωσε τῆς ἐκ φόβου ἀτιμίας ; ἢ πῶς οὐ παντελῶς ἀσυνείδητον, ἐπὶ τὰ ἡμερῶν οὐσῶν, ὧν εἰς δεσποτικὴν τι- μὴν ἀνείται μία, [μὴ?] ἀρκεῖσθαι ἡμᾶς ταῖς ἔξω ἀποκεχρημένους εἰς ἔργα, ἀναφαίρετον τῷ Δεσπότη ἐκείνῳ τη- ρεῖν, ἀλλὰ καὶ ταύτην κοινῇ ποιείσ- θαι, καὶ τῶν ἡμετέρων ἔργων νομίζου- καίρον ; p. 47. ed. Plantin. 1575. The text is translated from the Latin version of this.]

² [Rechles . . . Bodl. MS. ; rechlesse . . . A. ; wretchlesse, 1616, 1622,

1662, 1676. Cf. Art. xvii. "wretch- lessness of most unclean living ;" reckless, K.] 1887.

³ C. (= Cod.) lib. iii. tit. 12. [I. II.] "Dies festos [majestati altissimæ " dedicatos nullis volumus volupta- " tibus occupari, nec ullis exactio- " num vexationibus profanari. Do- " minicum itaque diem ita semper " honorabilem decernimus et vene- " randum, ut a cunctis executioni- " bus excusetur ; nulla quenquam " urgeat admonitio, nulla fidejussio- " nis flagitetur exactio, taceat appa- " ritio, advocatio delitescat, sit ille " dies a cognitionibus alienus, præ- " conis horrida vox silescat, respi- " rent a controversiis litigantes, et " habeant fœderis intervallum, ad " sese simul veniant adversarii non " timentes, subeat animos vicaria " pœnitudo, pacta conferant, trans- " actiones loquantur. Nec hujus " tamen religiosi diei otia relaxantes " obscœnis quenquam patimur vo- " luptatibus detineri. Nihil eodem " die sibi vindicet scena theatralis, " aut Circense certamen, aut fera- " rum lachrymosa spectacula ; et si

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 always rise from a kind of fruition and happiness, which happiness banisheth 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 seeketh 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 unspeakable 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

" in nostrum ortum aut natalem ce-
" lebranda solemnitas incidit, dif-
" feratur. Amissionem militiæ, pro-
" scriptionemque patrimonii susti-
" nebit, si quis unquam hoc die festo
" spectaculis interesset, vel cujus-

" cinque judicis apparitor, prætexta
" negotii publici seu privati, hæc,
" quæ hac lege statuta sunt, credi-
" derit temeranda." Const. Imp. Leon. et Anthem. A. D. 469.]

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 every¹ dominical day throughout the year, that which year by year so many festival times, if not commanded by the Apostles themselves² whose care at that time was of greater things, yet instituted either by such universal authority as no man³, or at the least such as we with no reason may despise, do as sometime the holy angels did from heaven sing, “⁴ 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 Moyses 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 women⁵, “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 truth⁶,

¹ Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1; John xx. 1; 1 Cor. xvi. 2; Apoc. i. 10.

² “Apostolis propositum fuit non “ut leges de festis diebus celebran- “dis sancirent, sed ut recte vivendi “rationis et pietatis nobis auctores “essent.” Socrat. Hist. lib. v. cap. 21.

³ “Quæ toto terrarum orbe ser- “vantur vel ab ipsis Apostolis vel “conciliis generalibus quorum est “saluberrima in Ecclesia auctori- “tas statuta esse intelligere licet; “sicuti quod Domini passio et re- “surrectio et in cælum ascensus

“et adventus Spiritus Sancti anni- “versaria solennitate celebrantur.” August. Epist. cxviii. [al. liv. c. 1. t. ii. 124.]

⁴ Luke ii. 14.
⁵ [Arist. Rhet. i. 5, 20. “Ὅσοις τὰ κατὰ γυναῖκας φάσμα, ὥσπερ Λακεδαιμονίους, σχεδὸν κατὰ τὸ ἡμισυ οὐκ εὐδαιμονοῦσιν. Cf. Polit. ii. 9.]

⁶ [Smith’s Account of the Greek Church, 1680, p. 18. “Next to the “miraculous and gracious provi- “dence of God, I ascribe the pre- “servation of Christianity among “them to the strict and religious “observation of the festivals and

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.

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. Fastings are either of men’s own free and voluntary accord as their particular devotion doth move them thereunto; or else they are publicly enjoined in the Church and required at the hands of all men. There are¹ which altogether disallow not the

Of days appointed as well for ordinary, as for extraordinary Fastings in the Church of God.

“fasts of the Church: this being “the happy and blessed effect of “those ancient and pious institu- “tions, the total neglect of which “would soon introduce ignorance “and a sensible decay of piety and “religion in other countries besides “the Levant. This certainly is the “chiefest preservative of religion in “those eastern countries, against “the poison of the Mahometan su- “perstition. For children, and those “of the most ordinary capacities, “know the meaning of these holy “solemnities, at which times they “flock to church in great com- “panies, and thereby retain the “memory of our blessed Saviour’s “birth, dying upon the cross, resur- “rection and ascension, and keep “up the constant profession of their “acknowledgment of the necessary “and fundamental points of faith: “as of the doctrine of the blessed “Trinity, and the like. And while “they celebrate the sufferings and “martyrdoms of the Apostles of our “Lord and Saviour Jesus Christ, “and other great saints, who laid “down their lives most joyfully for “his name, and underwent with “unwearied and invincible patience “all the torments and cruelties of “their heathen persecutors, they “take courage from such glorious “examples, and are the better en- “abled to endure with less trouble “and regret the miseries and hard- “ships they daily struggle with.”]

¹ T. C. lib. i. p. 30. [17.] “I will “not enter now to discuss whether “it were 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- “testable thing,’ to fast upon the “Lord’s day, the other that it is to “kill the Lord. Tertull. de Coron. “Mil.” [c. 3.] “Ignatius, Epist. ad “Philippen.” [c. 13.] “And al- “though Ambrose and Augustine “being private men at Rome would “have so done, yet it followeth not “that if they had been citizens and “ministers there they would have “done it. And if they had done so “yet it followeth not but that they “would have spoken against that “appointment of days and νομοθε- “σιαν of fasting, whereof Eusebius “saith that Montanus was the first “author. I speak of that which “they ought 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 other days, but in Lent not “to fast was sin; and the other “asketh, what salvation we can “obtain if we blot not out our sins “by fasting, seeing that the Scrip- “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. lxii. Serm.”]

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 Montanus 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 standeth 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 they which

[al. serm. 142. § 1. t. v. Append. 252.] "Ambr. lib. x. Epist." [al. Ep. 63. § 16, 17. Whitgift, Def. 99. had quoted from St. Augustine, Ep. 86. al. 36. the answer made by St. Ambrose to him, when perplexed about the propriety of fasting on the *Saturday*: "Quando hic sum, non jejunio Sabbato; quando Romæ sum, jejunio Sabbato: et ad quamcunque ecclesiam veneritis, ejus morem servate, si pati scandalum non vultis aut facere:" which rule St. Augustine adopted as his own. T. C. opposing the expressions of 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 setteth the Fathers together 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 Tertullian¹) is a work of reverence towards God. The end thereof sometimes elevation of mind; sometime the purpose thereof clean contrary. The cause why Moyses in the Mount did so long fast was mere divine speculation, the cause why David, humiliation². Our life is a mixture of good with evil³. 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 mere 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. "Etiam si Deus nulla jejunia præcepisset, ostendens tamen unde sit occisus Adam, mihi reliquerat intelligenda remedia offensæ, qui offensam demonstrarat: ultro cibum quibus modis quibusque temporibus potuissem, pro veneno deputarem, et antidotum famem sumerem, per quam purgarem mortis a primordio causam in me quoque cum ipso genere transducam; certus hoc Deum velle cuius contrarium noluit." Ibid. c. vi. "Cui cor evectum potius inveniebatur quam impinguat, quadraginta diebus totidemque noctibus supra humanæ naturæ facultatem jejunium perennavit, spiritali fide virtutem subministrante: et vidit oculis Dei gloriam, et audivit aribus Dei vocem, et corde conjecit

"Dei legem." Ibid. c. ix. "Tali victu David exomologesin suam expressit, cinerem quidem edens velut panem, i. e. panem velut cinerem aridum et sordidum; potum vero fletu miscens utique pro vino."]

² "Neque enim cibi tempus in periculo: . . . semper inedia moris sequela est." Tertull. de Jejun. [c. vii.]

³ Μηδεις δ' ὑπολαβέτω τὴν ἀκρατον καὶ ἀμυγῆ λύπης χαρὰν ἀπ' οὐρανοῦ καταβαίνειν ἐπὶ τὴν γῆν, ἀλλ' ἐγκράται ἐξ ἀμφοῖν . . . οὐ γὰρ εἴασεν ὁ πατὴρ τὸ ἀνθρώπων γένος λύπαις καὶ ὀδύναϊς καὶ ἀχθεσίν ἀνάτοις ἐμφέρεσθαι, παρέμιξε δὲ καὶ τῆς ἀμείνωνος φύσεως, εὐδίασαι ποτὲ καὶ γαλήνιαισαι τὴν ψυχὴν δικαιοσύνας. Philo de Abraham. [t. ii. p. 29. ed. Mang.]