



THE DOCTRINE OF THE
SABBATH

PLAINLY LAID
FORTH AND
SOUNDLY
PROOVED

NICHOLAS BOWND

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Editor's Note – During the EEBO-TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My sincere apologies in advance where such errors occur. As the Puritan Edward Leigh once said "If thou findest faults and Errata in the book, let love cover them, for to err (as the Satirist saith) is the sad privilege of mortality, and he (of all men) erreth most, who challengeth a privilege from error." Also, the symbol <H&G>, when included, signifies omitted Hebrew & Greek. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

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PREF. I. EDITORS PREFACE.

Greetings to all in the glorious name of our King, Jesus Christ. This small editors note is to let the interested reader know, to possibly save one from confusion, that the author of this book originally wrote two editions of this work. The first, being published in 1595, is entitled “The Doctrine of the Sabbath,” and this is the text you are presently reading. But the author also published a second edition in 1606, entitled “Sabbathum Veteris et Novi Testamenti: or the True Doctrine of the Sabbath.” This later edition is a larger, expanded edition of the former. Because the first edition is the text pre-transcribed and further corrected by EEBO-TCP & Project Puritas, it is the current one available for reformatting and no-cost distribution through Monergism. For access to the second edition, it has been painstakingly reformatted and republished, and is, at the time of the creation of this eBook, available for purchase at RHB Books.

S.D.G.

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PREF. II. TO THE RIGHT HONORABLE.

My very good Lord, Robert Devoreux, Earl of Essex and Ewe, Viscount of Hereford, Lord Ferrers of Chartley, &c. Master of the Q. Majesty's horse, Knight of the most noble order of the Garter, and one of her Majesty's most honorable privy Council, the increase of all true honor and favor with God and men.

Right Honorable, if there were so many good reasons to move your Honor graciously to accept these my labors, as I have just causes to induce me to prefer them to your Honor; then I should have good hope, that as they have most willingly come from me, so they should have good countenance at your Honors hands. For besides your late Honorable favor extended unto me requireth this and all other duties of me, whereby I might show myself thankful to your Honor for the same; even so the desire also that I have, that this truth of God might come forth with the best credit, hath moved me in the conscience of mine own tenuity to become humble suitor in the behalf thereof for your honorable gracious protection. Wherein if I have intruded myself further then I ought, and pressed nearer to your Honor, then it

becometh me, craving your Honorable pardon for this my boldness, I beseech your Honor to accept either my fervent desire to tender all duties unto you, or my great care to purchase best favor for this work, or both, which have compelled me hereunto. And herein I am so much the more importunate with your Honor, not for myself, but for this part of God's holy truth, that it might be countenanced as one of your Honors favorites, because as we be fallen into these evil days, wherein too many are ready unadvisedly to set themselves against whatsoever they dislike, and therefore the best causes are driven to seek patronage where it may do them most good. So the Lord having enlarged your honorable name, above a great many, which as a precious ointment flowing from yourself, comfortably refresheth and perfumeth a great number, this part of God's truth also might enjoy the common benefit of it with other, to be overshadowed thereby, and by that means have entertainment there, where otherwise happily it should be finally regarded. And so it becoming for your Honors sake a welcome guest unto them, it might deliver unto them in the name of God as sent by your Honor, that message of his that it containeth, to the honor of his name, to whom all honor is due, from whom all honor cometh, whom truly to honor is the greatest honor. Thus ceasing any further to interrupt your Honor from your weighty affairs, my prayer unto God is long to preserve your Honor, zealous of the glory of God, faithful to her Majesty, profitable to the whole realm, and comfortable to your own soul; most humbly with all dutifulness taking my leave.

Your Honors most humble at commandment always in the Lord,

Nicholas Bownd.

Norton in Suff. June, 1595.

PREF. III. TO THE GODLY AND CHRISTIAN READERS.

And namely to the reverend, wise, and godly learned Fathers and brethren, Ministers and Preachers of the Gospel, grace and peace he multiplied.

Right reverend and well-beloved in the Lord, when as about nine years since I was solicited to publish my Sermons upon the ten Commandments, by certain of my godly brethren auditors then of the same, I had many reasons that prevailed to dissuade me from that enterprise, and especially because I thought it superfluous in such great variety of learned writers, of that matter especially; wherein I have been since more confirmed by all those who of later times have travailed in that kind. And moreover, besides mine own insufficiency for so great a matter. I was of opinion, that he that bendeth himself unto writing, had need to have some relaxation from preaching, unless he be of great gifts, and marvelously fitted for both, and therefore being necessarily tied unto the one, I durst not undertake the other; yet their importunity prevailed thus far with me, as to make trial what I could do in this commandment which I had then in hand: whereunto also I

was the rather induced, because it contained that argument, which as it is of all other most excellent, so it was least of all dealt in by any, largely, and of purpose. Having then within a few months, at my best leisure finished this treatise, as diverse of my fellow Ministers (in whose hands it hath been) are sufficient witnesses, and by them further encouraged to communicate it unto all men: I yielded thereunto, slowly indeed because I knew a reverend, godly, and learned father, who for the most part of his life time, greatly travailing in this matter by his own reading, meditation, and conference, with sundry learned men, had long before finished a great volume, and waited but his opportunity to furnish it to the press, though I never read one leaf of that book, whom I did for just cause so highly reverence, that I was unwilling to prejudice any of his godly proceedings, especially in this thing, wherein I knew he had travailed above most of his time: and thereupon suspending my purpose for a time, when I had imparted unto him what I had done, he gave me this advise, to take his book, and to compare it with mine own, and to make one of them both; which I refusing, as being unmeet for such a purpose, and not knowing how I should well sort out to the Reader such variety of matter, as was like to arise out of them both, nor cunningly to fit the one to the other, as it were to put a new piece of cloth to an old garment, determined wholly to suppress mine own, expecting the coming forth of his in time: whereunto also I solicited him by writing, and that also was my just defense to those that still called upon me, for the coming forth of mine own. In which expectation I continued, until most untimely, I understood to my great grief, and to the unspeakable loss of the Church of God, that he was fallen asleep in the Lord: And then I revived my former purpose and revised mine own labors, in which having at the first contented myself, with the bare proofs out of the scriptures, which I then

thought sufficient, especially for that auditory, to whom they were first meant, did now compare the several positions therein contained, with the doctrine of former times, and other Churches, as I found the same set down in the writings of the fathers Greek and Latin, new and old, so many as I had, or could conveniently get, and as I had time to read them: whom I finding to agree with me in the same points, or rather myself with them, was thereby the rather confirmed therein, and thought that by their testimony and consent, as it were by the pillar of truth, I might sustain and defend the same against all those that should oppugn, or gainsay it. Thus having so many learned men on my side, managing the same cause with me, or rather myself fighting under their colors, have at the last brought forth this treatise unto the view of the world, and have adventured it unto the censures and speeches of all men: wherein as I have sought the glory of God in the publishing of his truth, so I pray the same Lord, to maintain, defend, and bless the same, so far forth as it is his truth. And here (dearly beloved in the Lord) as I have simply, and as it were with a naked breast declared unto you, the causes of my beginning and proceeding in this work, and that I have not rashly, and on the sudden fallen into these opinions, and thrust forth myself into the world, so I most humbly crave of you this favor, that all prejudice and sinister affection being laid aside, all things might be weighed in an even balance, before they be refused, as not having their just weight, even there where they might carry some show of untruth, according to the Canonical rule of the Apostle, much more that all frivolous wranglings, contentions, gain saying, ambitious desire to overcome, and perverse drawing of things to a wrong sense, being forborne, where I seem to err (as I acknowledge myself subject unto it) I might charitably and Christianly be admonished by your godly wisdoms, that so I might also

either by better proofs second the truth, or else upon more mature deliberation retract mine error, if there be any: For I do most willingly submit myself unto the Church of God, by it in all things to be censured and reformed, according to his word. Which I do so much the more earnestly entreat at your hands, because besides the conscience of my great insufficiency to deal in so weighty a matter before so many hundreds, as the Lord in our time hath raised up fit for every purpose, I am not ignorant that this argument of the Sabbath is full of controversy, above many other points of divinity, wherein many learned, and godly men dissent one from another: which as I was persuaded of at the first so now of late, since I attempted the publishing of this book I have found it to be true by a most unwilling experience, even among those who for their great variety of all learning deserve singularly to be admired. And though it were to be wished, that we should be like minded, being of one accord, and of one judgment yet seeing we are men, and have but our measure of knowledge, and that in everything, and so may easily dissent; in that whereunto we are come let us proceed by one rule, and if any be otherwise minded, God shall reveal the same unto him. Thus commending myself unto your prayers, and these my labors unto your favorable good liking, I bid you most heartily farewell in the Lord, who keep us always his and one another's in Christ. Norton in Suffolk, June 27, 1595, next after the year of God's heavy and unknown judgments, by sundry tempests continued and renewed, of boisterous winds, great rain, and outrage of waters, fearful thunders and lightnings, pinching dearth, and untimely fruits, to the destruction and loss of men, cattle and goods.

Your dutiful brother and fellow servant in the Gospel of Christ,
Nicholas Bownd.

BOOK I.

**SHOWING THE INSTITUTION AND NECESSARY CONTINUANCE OF THE SABBATH, AND
FROM WHAT SEVERAL THINGS WE ARE COMMANDED TO REST UPON THAT DAY.**

SECT. I – VI.

Exod. 20:8. *Remember the Sabbath day to keep it holy.*

9. *Six days shalt thou labor, and do all thy work.*

10. *But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid, nor thy beast, nor the stranger that is within thy gates:*

11. *For in six days the Lord made the heaven and the earth, and the sea, and all that in them is and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.*

§1. This Commandment in four things differs from all the rest.

As in the first Commandment, the substance of God's worship is set down, and in the second the manner of it, in the third the end: so here the time when, and how long this should be openly and publicly thus practiced. In giving of which Commandment, the Lord useth such manner of words and matter, as might most stir us up to the careful keeping of it: for in the practice of it, consisteth the practice of all the other, and in the neglect of it

is the neglect of all religion. Our natural corruption and rebellion therefore against this Commandment especially appeareth, in that the Lord stirreth us up to it so many ways, yea in the first pronouncing of it.

For first, whereas in the other Commandments he contenteth himself with bare commanding this, or forbidding that, yet to this he putteth an especial mark, saying, Remember, that is, think of it afore hand: for indeed the want of remembering it in due time, is many times one cause, that it is no better observed when it cometh: And in Deuter. Moses repeating the Law, forgetteth not this word but useth another of like importance, saying, Observe or look unto the Sabbath to sanctify it: and further addeth. As the Lord thy God commandeth thee, referring them to the first giving of it, yea even in this marking.

Secondarily, in all the other Commandments, when he simply forbiddeth a sin, it is to be understood, that he commandeth the contrary virtue, though not expressed; and when he willeth the good to be done, he forbiddeth the contrary evil, though it be not named, as we have seen in expounding the other Commandments: yet in this not only the good is plainly commanded, Keep holy the Sabbath day, but the evil is expressly forbidden, In it thou shalt do no manner of work.

Thirdly, it differeth from all other Commandments, in that the Lord hath adjoined more reasons to it, then to any other, because our nature is most against the observation of it: for whereas some Commandments have no reason at all joined unto them, and especially in the second table, (in which our nature is not so corrupt, as having the light of it shining more clearly within us, for the preservation of the society of mankind in Commonwealths) as, Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal, &c. yet in the first table (in which we are as blind as

beetles) every Commandment hath some reason annexed unto it: As in the first, I the Lord am thy God, which brought thee out of &c. Where because of that merciful Covenant that he hath made with us, to bless us in all things eternally (which as he first made it in Christ, so he confirmed it in our miraculous Redemption wrought by him, whereof the deliverance out of Egypt was a type and figure) therefore he requireth, that we should serve him with all that we have, and none but him, and so that we should take him only to be our God. In the third Commandment there is one reason used, namely, that the Lord will most assuredly and severely punish all them that do dishonor his name, and therefore we are charged not at any time to impair his credit, but rather most highly to advance it, as the very end wherefore we were first created.

Yet the second Commandment is more fortified, and hath as it were a double bar, I mean two reasons, as against the which the vanity of our reason, and crookedness of our heart hath yet more appeared in so cunningly devising and willingly embracing so many kinds of false religion, neither conceiving nor liking that true manner of God's service, which he hath prescribed in his holy word. And therefore as he requireth, that neither in an Image, nor in anything else devised by us, we should serve him, but according to his own wisdom and will made known unto us in his written word: so he first will plentifully reward in mercy, even to the thousand generation them that shall in love thus serve him according to his Commandment: and secondarily, (howsoever passing over many other sins) yet as a loving and jealous husband, will prosecute to the full the punishment of that spiritual adultery, whereby the hatred unto God appeareth in that the heart is stolen away from him by a false worship.

But yet in this fourth Commandment the Lord goeth beyond all that hath been spoken, and bindeth us up with a threefold cord that can hardly be broken. For he setteth down three reasons, not only to commend unto us the excellency, and to show the necessity of keeping of it, but also to give us to understand, how rebellious and corrupt our nature is here especially. As it is indeed: for many are not persuaded, that there should be any day at all kept: others do not agree upon the day, which it should be: some prefer other days before it, or make them equal with it: they that are otherwise minded, yet are not established in the precise resting and straight ceasing from so many things as God requireth: much less do men agree upon the public and private manner of sanctifying and keeping it holy. 1. Therefore the Lord doth not only command it, but also first showeth us the equity of it, in that he hath given us six days to be occupied in for ourselves: and therefore it is good reason that we should rest upon the seventh, to attend upon his business, as it were. 2. Secondly, we should do it so much the rather, because he hath gone before us in his own example, who therefore rested upon the seventh day, when he had created the whole world in six, that we thereby might the rather be allured unto that order, which he was purposed to establish, namely, that we should rest upon the 7th day from our own works, as God did from his, and so be like unto our Creator. 3. Thirdly, and most especially, that we should do thus, because God hath bestowed an especial blessing upon this day distinct from the rest, even the blessing of sanctification: and therefore it is not lawful for us to use it to any other end, but to this holy and sanctified end, for which God in the beginning created it.

Last of all, whereas all the other Commandments are given forth in such manner of words, as bind only ourselves, Thou shalt not take the name of

thy Lord thy God in vain, Thou shalt not steal, &c. though I grant that more is implied, and they not only bind us thus to look to ourselves, but to so many also as be committed to our charge (the Lord having given us authority over them, that we might see them practice all the laws of both Tables so much as lieth in us) yet I say, much is not expressed in the delivery of them: but in this Commandment in express words God speaketh to us, and chargeth us with the care not only of ourselves, but others also, saying, Thou, and thy son, and thy daughter, thy manservant, thy maidservant, thy cattle, and the stranger that is within thy gates. Thus we see how many ways this Commandment is charged upon us by the Lord, how straightly he requireth it at our hands, and how in the very giving of it, all things are joined unto it by God himself, that might commend it unto us with greatest credit and care of obedience.

§2. That there ought to be a Sabbath day continually kept of all men to the end of the world.

It remaineth that we should see, what are the special things contained in it: but first of all, it is needful to prove unto you, that the Sabbath ought still to be continued with us, because without this persuasion, all doctrine or exhortation tending to the true manner of sanctifying it, falleth to the ground and is unfruitful. First of all therefore, it appeareth in the story of Genesis, that it was from the beginning, and that the seventh day was sanctified at the first, so soon as it was made: in so much that Adam and his posterity, if they had continued in their first righteous estate, should have kept that day holy above the rest, seeing the Lord sanctified it for their sakes: and though it be so indeed that they should have been occupied in some honest calling and work upon the six days (according as it is said to Adam, that the Lord put the man into the garden of Eden, that he might

dress it and keep it) yet notwithstanding, upon the seventh day they should have ceased from all worldly labor, and given themselves to the meditation of God's glorious works, and have been occupied in some more immediate parts of his service, according to the former Commandment. And that we might understand indeed, that the law of sanctifying the Sabbath is so ancient, the Prophet Moses in Genesis doth of purpose use the same words, which the Lord God himself doth in pronouncing it, (as it is set down in Exodus) namely, that he blessed the seventh day and sanctified it, and that in it God rested from all his work which he made: to teach us assuredly, that this Commandment of the Sabbath, was no more than first given when it was pronounced from heaven by the Lord, then any other the Moral precepts, nay that it hath so much antiquity, as the seventh day hath being: for so soon as the day was, so soon was it sanctified, that we might know, that as it came in with the first man, so it must not go out but with the last man, and as it was in the beginning of the world, so it must continue to the ending of the same, and as the first seventh day was sanctified, so must the last be: and as God bestowed this blessing upon it in the most perfect estate of man, so must it be reserved with it, till he be restored to his perfection again.

§3. The Sabbath day was kept from the beginning of the world, before it was pronounced upon Mount Sinai.

And we shall be so much the rather persuaded of this, if we consider how the Church of God upon the consideration of the first institution of the Sabbath, did retain by tradition the true knowledge and practice of this Commandment, as well as any other part of the word, from Adam unto the coming of the Israelites into the wilderness, passing over the red sea from out of Egypt, before the giving of the law, as appeareth in Exodus: when

Moses exhorting them upon this new occasion of gathering and preparing Manna, to the sanctifying of the Sabbath still, notwithstanding that, as they had done before, and therefore to rest now from both, saying, Bake that today which you will bake, and seeth that which you will seeth, and all that remaineth lay it up to be kept till the morning for you: first speaketh of the Sabbath immediately following, as of a known thing unto them, in the former part of the verse, tomorrow is the rest of the holy Sabbath unto the Lord: upon which bare notice of the Sabbath next ensuing, he could not have so forcibly required the resting from work, if it had not been a thing that they were long acquainted with.

Besides, in this same place, he persuadeth them unto it with the same reason that the Lord useth in promulgating of it, and almost in the same words, saving that, that which is there generally spoken, is here applied to the particular occasion: Six days shall you gather it, but in the seventh day is the Sabbath: to show us also that they knew the equity of this commandment from the beginning. Moreover, when some did break this commandment so reasonable and so well known in seeking for Manna, Moses reproveth them at the word of the Lord, saith in the words following, Behold how the Lord hath given you the Sabbath, (speaking of the time past) therefore he giveth the sixth day, bread for two days: tarry therefore every man in his place. Last of all Moses testifieth of the people in the 30th verse, that afterward they rested every Sabbath, (as some do read it) and as yet the law was not given.

§4. The law of the Sabbath is natural.

And therefore under correction, I think it not true, that is avouched by a learned man, when he saith, *Convincti non potest*, &c. It cannot be proved that the Sabbath or rest of the seventh day was kept before the giving of the

law, either from Adam before the flood unto Noah, or after the flood unto Moses, or of Abraham and his posterity. For as a learned and ancient father and Bishop saith, *Iam hîc ab initio*, &c. Here now even from the beginning God hath insinuated this doctrine unto us, teaching us *In circulo hebdomadis dien unum*: that in the compass of a week, one whole day is to be put apart for a spiritual rest unto God. Unto all which may be added that, for proof that this commandment is natural, moral, and perpetual: that I say may be added, which was practiced among the Gentiles, and all the heathen, concerning the keeping holy of certain days, though altogether ignorant of the law of Moses: for though it was so, that they knew not the institution of the seventh day, much less did they keep it, yet some days by a common consent they severed from their worldly affairs, and dedicated them to the service of their God's: nay though they did altogether so hate the only true holy day, that neither would they observe it themselves, and also mocked the Jews for observing it; yet of themselves they erected other days, which they appointed to a holy and religious use: which evidently declareth, that the law of the Sabbath was so deeply graven in the heart of man at the first by God himself, that howsoever the print of it was by the fall of Adam, and by sin growing in the posterity, was (I say) greatly mangled and defaced, so that it could not be read: yet it was not so wholly raced out, but that some deformed scratches, and (is it were) scars of it did appear. And therefore though they could not attain to the knowledge of the day, much less the true manner of sanctifying it without the word: yet that there should be a day differing from other in use, sequestered from the common affairs of the world, and consecrated to the worship of God, this was that which did show itself to them whether they would or no.

Herein therefore I agree with the Schoolman, who saith, That the commandment of sanctifying the Sabbath is partly moral: moral in as much as a man doth appoint a certain time of his life to attend upon heavenly things: for there is a natural inclination in man to depute a certain time for every necessary thing, as for the receiving of his meat, for sleep, and for other such things: and therefore he doth according to the direction of natural reason, appoint a certain time for his spiritual refreshing, whereby his soul is refreshed in God. And as in the second commandment, though they knew not the true service of God, (as being without his word) yet that he should some ways outwardly be worshipped, they were fully assured, as appeareth by their superstition and Idolatry. So the very day that God had blessed to this end they understood not, neither could do without the law, yet that there ought to be some day they held undoubtedly, as appeareth by their practice, when they had sanctified so many days to themselves.

§5. The Gospel hath not taken away the observation of the Sabbath.

And that this Sabbath day, which hath that commendation of antiquity and consent which we have heard, ought to stand still in his proper force; and that it appertaineth to us Christians now, most evidently appeareth by that authority and credit which it receiveth from the Gospel and New Testament also, in which it is so highly commended unto us, (that I might not in this place speak of the manifold other testimonies that it hath in the old:) And by name we may see, how our Savior Christ and all his Apostles establisheth it by their practice, for they upon the Sabbath ordinarily enter into the Synagogues of the Jews, and preach unto the people, doing such things upon those days, as appertain to sanctifying of them, according to the commandment.

[*Obj.*] Against which, lest we might except that our Redeemer Christ Jesus being made under the law (as the Apostle saith) came to fulfill the whole law for us, and therefore he indeed submitted himself unto the observation of the least ceremony thereof all his life long, till at his death he cried out, It is finished, when the veil of the Temple rent in twain from the top to the bottom: to show that all types and figures were abrogated and taken away, and therefore that his observation of the Sabbath maketh no more for the certainty of it, then his observing of Circumcision, keeping the Passover, and offering up of sacrifices, do make for their continuance now under the Gospel. [*Ans.*] We must further consider that the Apostles themselves, long after Christ's death, and after they had received the holy Ghost, even the spirit of truth, that should lead them into all truth, do by their practice and writings show that the Sabbath stood upon a surer ground than the whole ceremonial law, and therefore could not with it be taken away. Paul and Barnabas, (as it is in the Acts) coming into Antiochia, went into the Synagogue upon the Sabbath day, and sat down, and after the reading of the Law and the Prophets, the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation to the people, say on: then Paul stood up, and beckoned with the hand, and said, Men of Israel, &c. going on forward with that notable sermon that is set down there, and when he had ended, (as it is in the same chapter) The Gentiles besought them, that they would preach those words unto them the next Sabbath day: which also they did. And the next Sabbath day came almost the whole city together to hear the word of God. Moreover, the same Apostle at Thessalonica, went into the Synagogue of the Jews, and three Sabbath days disputed with them by the scriptures.

And thus he did not once or twice, but continually and ordinarily, showing the ordinary continuance of the Sabbath, and the sanctifying of it, as the Evangelist precisely noteth, saying: Paul as his manner was, went in unto them. Now, though we are to presume that Paul neither taught, nor practiced anything contrary to the rest of the Apostles, but that they agreed in one uniform order of doctrine and government of the Church, (as who had received of one and the self-same spirit) and therefore this might be sufficient to show their consent herein: Yet notwithstanding we may read how in the last book of the Bible, and by the last Apostle (I mean who lived longest) the same thing is confirmed: where he is so far from teaching, that the Sabbath for the space of 97 years after Christ was taken away, (about what time it is thought that he wrote that book) that he plainly avoucheth the continuance of it in the Church, by this new and honorable name, The Lord's day, where he of purpose noting the time that he received those Revelations in, calleth it by that name that was best known to the Church at that time, otherwise he should not so fitly have expressed his mind to those, to whom he wrote, which day thus called, all writers do agree upon it new and old, yea the Papists themselves to be this very Sabbath which we observe. Thus it is sufficiently proved, that the Sabbath was none of those Ceremonies, which were justly abrogated at the coming of Christ, as being appointed of God for no further time, but that it continued in the practice of the Church when all other ceased, yea was kept faithfully in the Church by all them who had with one consent shut out all the rest. And that it is so commanded in the first book of holy scriptures, where is showed what was from the beginning, that it wanteth not his due praise in the last book of the same, where is a prophesy of things to be fulfilled unto the end: and therefore we must hearken unto the truth of this doctrine so much the rather,

least that fearful judgment do fall upon us, which the Lord Jesus himself threatened to bring upon them, that shall diminish anything contained in this book, and therefore which shall in whole or in part take away this day which is so honored there, when he saith, If any man shall diminish of the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book.

§6. The Sabbath was ordained for two principal ends.

But that I might not seem tedious unto you, we shall further hear in one word, that the Sabbath still bindeth us, and that it ought to stand in his greatest force, that ever it had, and that we have as great need of it as ever any people had in the world, and that our posterity shall have so likewise, and therefore cannot be without it, if we consider the principal ends of the first instituting and ordaining of it by God unto Adam in Paradise: Commanding him to rest upon that day, and to keep holy the day of rest. And first of all to rest, because he was not of an infinite nature, though perfect, and therefore could not be occupied wholly about many (I do not say) contrary, but sundry and diverse things at once, as about the business of this world and the worship of God: wherefore being bound by his calling to dress and keep the garden, and yet charged to keep holy the seventh day, meditating upon the wisdom and mercy of God appearing as in all the creatures, so especially in himself, and thus beholding the invisible things of God in them, giving thanks to God for them, praying for the continuance of them, teaching them to his posterity, &c. it was needful that the seventh day should be unto him (as it was indeed) a Sabbath day, that is, a day of rest, resting from all his other necessary business, that so he might with his whole heart and mind attend upon these, as the worship of God required,

which he could not do, so long as in any part he should be occupied about the other.

Now, if the perfectest man that ever was could not do this, and therefore stood in need of this liberality of God, in giving him a day of rest, how shall not we be too foolish in thinking, that we (we I say) that have not only lost all the excellent graces, that Adam was furnished with, but also instead of them, great corruption hath overwhelmed us, so that our minds are dull in concerning the goodness of God in his word and works, and our hearts void of the true sense and feeling of it, yet we should be able to have all our worldly business still in our hands, and in our heads, not resting from them any day, and therewithal to have the same understanding and wit of ours, so conceiving and desiring by prayer the mercy of God, in the Word, in the Sacraments, and in all other things of God requireth, with all our heart, with all our soul, with all our strength, and with all our thought.

SECT. VII – XII.

§ 7. It is necessary that there should be one day of rest in the week.

Or rather must we not needs confess as the truth is, that being more bound to the service of God, then Adam was in respect of our sin, yet are less able to perform it then he in any tolerable measure, when we have done all that we can, and therefore have more need of a day of rest then he, that nothing might hinder us. For if the bird (that she might fly) must flutter with her wings, and deliver herself from all things that might stay her, shall we think, that it makes no matter, if we come not to God's service with minds and affections, freed from all lets, in which we must in our spirits be lifted up higher, then it is possible for any bird by flying to attain unto? And doth not woeful experience tell us, that when we have freed our hands from worldly matters never so much, yet we cannot so soon free our minds from them? And being once free, they will yet renew themselves within us, without any present occasion, by reason of our corruption, even in the Church, and will jumble out (as it were) the meditation of God's service many times, whereof God's children do complain: how unruly then would

they be, if there were not a day to rest from the occasions of them, and how should we ever be occupied in the word and in prayer, and the other parts of God's worship, with any good acceptance to God, and comfortable practice to ourselves, if we should never a day rest in body from the labors of this world, that in mind and heart we might be free from the cogitations, studies, delights, and desires of the same? So that we are not only not to think the Sabbath to be needless (as many Atheists, profane and ignorant men do) but also we are to be persuaded, that we ourselves should always have been ignorant, profane and Atheists, not serving God at all, but continually drowned in the things of this world, by reason of the works in the six days, or at the least, dissembling, counterfeit and hypocritical, serving God rather in ceremony and in show, then in that manner of sincerity and truth, which he requireth, if God had not in respect of our weakness at first appointed a day to rest in, from all things that might any way stay and hinder us in it, and now in regard of the same weakness, but much more because of the sin which is within us, had not commanded the same to be continued for our further good.

And so I may say with Master Gaulter, Because we are distracted with diverse business, *Necesse fuit*, it was necessary that some time should be appointed free from all cares and business, in which we should employ ourselves wholly in soul and body, about those things which do make for the service of God, because in it (as it is truly said) *Animum requirit non dimidiatum sed integrum*, God requireth not half but the whole soul and mind.

§8. It is necessary that one day in the week should be sanctified.

And (that I might remember my former promise of being short in so large a matter) we may briefly consider the necessity of continuing the Sabbath

unto all ages, if we remember that the Lord would have Adam to sanctify and keep holy one several day in the week by itself, that by those holy means of God's service, whereof his soul did stand in need, (as his body did of corporal food) he might keep himself in that perfect estate which he was placed in, which he had also power to do. For though he was so glorious and excellent as he was, and shined in all virtues of soul and body far above the Sun, which he might have possessed forever: yet so it was by God's wonderful dispensation, that there were notable means ordained for both, without which they could not be: and therefore as in respect of his body, there was abundance of pleasant fruit in the garden to eat of, so in regard of his soul there was the word of God, even the Commandments (the perfect knowledge whereof he had) the sacrament of his life already received of God, and to be continued by him, the tree that was in the midst of the garden, he was commanded to pray and give thanks, and there was the wonderful and excellent frame of the world to stir him up to these things. So that as his bodily life could not be preserved, (God ordaining it so) without the use of his creatures, and therefore he willed him to dress the garden and keep it, in the six days, that it might yield those things unto him: So the life of God which was in him, could not continue without those holy and spiritual means appointed for that purpose, and therefore he was commanded to keep holy the seventh day: that in the more plentiful use of all the means upon that day, he might both make a supply of that which could not be done on the other days, and also thereby be continued in all strength to do all other duties the days following.

Now, if Adam because he might fall, did stand in need of this day, to preserve him from falling, how much more we being so horribly fallen already, (as we be) do stand in need of it again, again, to bring ourselves

back into that estate, from whence we are fallen, and as it were to recover our first footing: if it was needful for Adam (I say) being now most perfect to have a day allotted out unto him, by true sanctifying of which he might still abide in his perfection: can we be so froward to imagine, that now it is not most needful for us, being so imperfect, that thereby we might be brought unto our first perfection again? Yes surely, unless we be too much lovers of ourselves, and overweened with the pride of our nature, must we believe, that if the perfect image of God in Adam, not lightly shadowed, but drawn out with most lively and orient colors by the finger of God himself, could not continue in his first beauty, except by the pure means of God's worship (as it were by the first colors) it were now and then refreshed, or at the least wise kept in the same freshness: then when this goodly Image is so foully defaced with sin, that not so much as the first draught thereof doth appear, nay all the colors of it are by Satan sullied with iniquity, or rather clean put out, have we much more need to sanctify many days by the word, Sacraments, and prayer, &c. that so the Image of the first man might be renewed in us, in knowledge, in righteousness, and in true holiness, after the Image of him that created him: even as the Lord God himself doth make this the use of the Sabbath, saying, Keep ye my Sabbaths, for it is a sign between me and you in your generations, that ye may know that I am the Lord which do sanctify you: calling it a sign, that is an instruction, or that which teacheth, because by the observing of it they should be taught, that it was the Lord that created them, and would sanctify them: and therefore he saith, that he would have them observe and keep the Sabbaths, that thereby they might know, that the Lord which made them, would also sanctify them by those means and so by a new birth shape them into that Image whereinto he had created them at the first. Unto which agreeth that which the Prophet

Isaiah speaketh in the 56th chapter, where he promiseth unto the barren instead of sons and daughters, that this shall bring them a better and more lasting name than they, if they will in true knowledge of his will and holiness of life serve him, as he requireth of them in his covenant, and (that they might do so) will diligently keep the Sabbaths, saying, Thus saith the Lord unto the Eunuchs that keep my Sabbath, and choose the thing that pleaseth me, and take hold of my covenant, even unto them will I give within my house, and within my walls a place and a name, better than of the sons and of the daughters, and I will give them an everlasting name, that shall not be put out. In which words we see he requireth this of them, if they would enjoy the promise, that they should serve him in knowledge and in holiness according to his covenant: and therefore that they would keep the Sabbaths: whereby the Lord himself would give unto them that which he also promiseth in his covenant, even that knowledge and holiness which he requireth, and according to which they were first created, whereby they might enjoy all other promised blessings.

Thus then we ought to be so far from the brutish mind of a great many, who minding nothing but their back and their belly, know no use of the Sabbath, saving that they see it is thus commanded by authority, and thus publicly observed: as that we should acknowledge it to be the singular mercy of God towards us in Christ Jesus, that he hath given us his Sabbaths, given them to us (I say) who when we were plunged in the bottomless pit of all misery, and there pressed down with the weight of our own sins, had no means to be raised out of it again (as from the dead) saving his holy word, and blessed Sacraments, (in which he offereth unto us assuredly Christ Jesus to be our Savior and redeemer) hath together with them given us his Sabbaths, that upon them we being so fully and altogether occupied in these

means as we should be, (and as we cannot be in the other days, because of our callings) might through the blessing of God be made partakers of him, who was made of God the father for us wisdom, righteousness, holiness and redemption, and so be saved by him.

§9. If there were no Sabbath, God's worship would be altogether neglected.

And indeed, what would become of us, if we had not the Sabbaths? For that I might not speak of the wicked, who upon the six days seldom or never pray, never read the word, never give themselves to any good meditation or conference of the Scriptures, (as the things not appertaining to those days) but are wholly possessed and carried away with the profits and pleasures of this world, as it were with a stream, yet through God's merciful ordinance are driven to hear upon the Sabbath, and do that which otherwise they would not, whereby happily some good is wrought in them, or else are left more without excuse before God's judgment seat, to their just condemnation: That I might not speak of these: we may pitifully behold the children of God themselves, many times neglecting the public and private exercises of religion, even of the word and prayer in the week days, being partly distracted in their callings for want of heavenly wisdom, to divide out their times, and partly hindered by that untowardness and unaptness, that is in their nature to all goodness, and partly by a careless forgetfulness, (the world thrusting it out of their minds, and the devil stealing it away) whereby they do not so grow in the graces of God as they might: therefore they are too unthankful, if they do not acknowledge with thanks this unspeakable benefit of the Sabbath, in which God hath commanded them for their good to supply their former wants, to make up the breaches (as it were) of the other days, and to build up the decays of them, and to do that

wholly, which before they did but in part, and to do that an whole day, which before they did but by pieces, and to do nothing but that which before they joined with other things; that so they might come to that happiness which God would have them, and to the which otherwise they could not come. For lamentable experience in themselves doth teach them, that though they observe the Sabbath never so diligently, according to God's good commandment: yet by reason of sins (which is so bred in the bones, that it will not out in the flesh) they find themselves failing in many duties to God and men, very unto ward many times to those that they do, and so corrupting them; falling into many sins, prone unto a great many more, and so hardly with great striving to keep an even course of life, that in their consciences they do assuredly subscribe unto this truth, that if there were no Sabbath at all, they were most miserable, and should become like unto the rest of the world. And so let us conclude this matter, confessing and acknowledging upon the premises with all the Church of God, (to the stopping of the mouths of them that gainsay it, the just condemnation of them that inquire not after the truth of it, and the praise of our God) not only that the Sabbath ought to be continued, but that we take it as a principal mercy, that the Lord hath reserved it unto us.

Now it remaineth that I should descend into the particulars of this Commandment, which also I would presently do, were it not that certain objections which men make against this truth (which doubtless also may arise in your minds) did lie in the way, which are first to be removed: wherein generally we are to be advised and careful how at any time we dispute against any truth plainly proved, and when the doctrine is substantially confirmed, how we stand reasoning against it, which as I have often taught, so I take it to be a safe way, least when we will not receive the

truth in love, that we might be saved, God give us over to effectual illusions, that we might believe lies: then shall we think every show of reason, that either our own corrupt understanding shall teach us, or any wicked man shall buzz in our ears (the devil working in both by God's just judgment) to be of more force for the overthrowing of that which is taught, then all that hath been spoken, or can be to uphold it.

But if in this case any reason be offered unto us, let us first of all suspect it, and draw our hearts to a misliking of it, so shall we be fitter to reason against it, as the Apostle teacheth us in many places, and namely in the 6th to the Romans, Shall we continue still in sin, that grace may abound? God forbid. As if he should say, fie upon that, God keep us from it. Secondly, let us know that though we cannot answer the doubt, that yet we must not give over our persuasion in the truth. For if it be a principle in Philosophy, that a fool may object more sometimes, then a wise man can answer, much more is it true in Divinity, that we having sin in us out or measure, and the spirit of God but in measure, the one can teach us to object or conceive more against the truth, then by the other we shall be able to answer and say for it. Last of all, let us say with the Apostle, I can do nothing against the truth, but for the truth: and therefore that wit and reason we have, let us rather spend it in learning the proofs to maintain the truth, (which is the safest way to continue in it) then to entangle and (as it were) to snarl ourselves in those doubts against the truth, which as they be many, so are they endless and dangerous.

But concerning the objections against this special truth, my purpose is not to meet with everyone of them, (for I know them not, neither can any man) for as the truth is one and certain, so errors are infinite and without number, in so much that look how many men there be in the world, so many

objections there be made against one principle in religion, and so many more, as that every man may have a world of doubts within himself: yet some I will briefly remember and those especially, which I have observed to be most rise in the mouths of that people, with which I have had most dealing in this matter.

§10. Objections to disprove the continuance of the Sabbath under the Gospel, answered.

[*Obj. 1*] First of all, they ignorantly say, (as all objections do arise from the ignorance of the truth) that the Sabbath is a Jewish thing, belonging only to that people, and so not appertaining unto us. Against which all that that we have already spoken and heard, doth most evidently and openly, and (as it were) with a loud voice speak: For it hath been substantially proved, [*Ans.*] that this Commandment did no more begin with the people of the Jews, then any other may, that it was 2000 years and more, before ever they were a people, and it hath continued now 1500 years and more in the Church, since the Jews were no people: and when all Jewish things have been abrogated, only this hath continued still in the Church, in his own proper force, that it might appear, that it was of a nature far differing from them, having neither beginning nor ending together with them.

And this is that which a learned man master Wolfius saith, (when having before spoken of other festival days of the Jews now abrogated) he addeth: *Sabbathum autem dierum ordinarium & perpetuum, &c.* But the ordinary and perpetual Sabbath of days, that is the seventh day, (by this name he opposing it to the Sabbath of weeks and years) is not to be reckoned among the figures and ceremonies of the Jews, both because it was ordained in Paradise before the fall of man for the worship of God, and also it is commanded in the Decalogue, which containeth in it nothing ceremonial,

nothing typical, nothing to be abrogated: for in that I hold the position of the Schoolman to be true: The precepts of the Decalogue are (*indispensabilia*) not to be dispensed withal. And therefore the urging of this commandment upon the Church of God at this day so straightly, is not to bring them into the intolerable bondage of the Jews, from which they are delivered by Christ: nor to lay upon them that yoke which neither they nor their fathers were able to bear: but to challenge them with that ancient obedience, which God always required at their hands, and from which they were never free. Nay to shake off our obedience to that, whereunto the Church hath always yielded under this pretense in so weighty a matter, is to abuse our liberty, to turn it into licentiousness, and to set open a window unto all kind of profaneness.

[*Obj. 2*] Moreover, whereas others are driven to confess, that there ought to be a Sabbath still remaining with us, (because they cannot deny a thing so evidently proved in the Old and New Testament) yet notwithstanding they say, it is to be understood, not so much of any one day, nor the resting from any special worldly labor, as of the whole life of a Christian, and the continual resting from sin, which is the spiritual and true Sabbath: and so not any one day, but every day is commended unto us, that in them we should rest from our own works which is sin, and so keep a continual Sabbath, sanctifying every day, and putting it apart to the doing of God's holy service, and that alone: which if we do, then do we truly keep the Sabbath, though we be occupied in the affairs of our calling. For this is that (say they) which the Prophet Isaiah commendeth unto us, when he saith, that upon the holy Sabbath, we must not do our own will, nor do our own ways, nor seek our own will, (for thus many words there he useth) but consecrate it as glorious unto the Lord: Loe, (say they) he requireth this, on

the Sabbath that we should rest from doing our own will, and this alone, which ought to be perpetual, not restrained to any certain day, and therefore the Sabbath that he speaketh of, is of this nature, and of none other. And of this judgment there are too many in the world, not only those who under this color do abolish this day, as the Familists, and other profane men: but also those who retaining the day, make this the principal thing in it, to rest from sin, (which I take to be general to the whole law, and common to all days) and therefore they do restrain these words, (No work, Thy work, Any servile work) unto sin, and make it almost proper unto that, at leastwise principally to include it: and therefore under that pretense take more liberty to themselves upon this day, then they should, so that they rest from sin. And of this mind are not only the Schoolmen, but also so many new and old writers, that I need not to name any: from whom (with all humility, reserving their due praise to themselves) let me a while with your favors differ in judgment, without all suspicion of singularity, till you hear what I can say to the contrary. Unto this therefore we do first of all answer, [*Ans.*] that the Prophet Moses doth oftentimes speak of a set day, and the seventh day is oftentimes repeated, and he standeth upon a day, and therefore if Isaiah be otherwise taken, he is against Moses, one Prophet against another, which cannot be: and thus by the authority of Moses in those days his mouth might soon have been stopped.

Secondarily, we say that the true meaning of the Prophet in that place, is to teach the right manner of sanctifying the Sabbath indeed, and therefore he correcteth that abuse which was among them, by name, that they straightly observing the outward rests, had not that care of the fruitful use of God's worship, which they should have had, but either altogether neglected it, or did it but in Ceremony. Therefore he telleth them, that all their resting

was to no purpose, if they did not so spend that time in the holy service of God, as that thereby they might be made afterward more fit to rest from sin, and to do God's will: and so doth give them to understand, that then they had sanctified the Sabbath indeed, when as thereby they were more furthered in the spiritual rest: not altogether taking away the Sabbath day, but showing what, fruit should come thereof, without the which the other was but an outward, and bare and unprofitable Ceremony. Whereunto agreeth Master Calvin: *Legitimus Sabbati usus*, The right use of the Sabbath must be referred to our sanctification and the denial of ourselves. He doth not say, that this is all in all, but that we must make this good use of the day, to profit thereby in mortification, and that must be the fruit of the worship of God therein.

And that this is the proper meaning and natural sense of the place further appeareth, by that which goeth before in the same chapter: Is it such a fast that I have chosen, that a man should afflict his soul for a day, and to bow down his head as a bulrush, and to lie down in sack cloth and ashes: wilt thou call this a fasting, or an acceptable day unto the Lord? Is not this the fast that I have chosen, to loose the bands of wickedness, to take off the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that wander into thy house? When thou seest the naked, that thou cover him, and hide not thyself from thine own flesh? In all which words, it cannot be the meaning of the Prophet to take away the outward abstinence from the creatures of God in the day of fasting, (which was commanded in the law and the Prophets, and warranted by our Savior Christ afterward in the Gospel, according to the nature of it) but to show that though they did fast never so much, so that their bodies were brought low thereby, and made

weak like a bulrush, yet that their hearts were haughty and proud still, hard and cruel to their brethren, and were not thereby humbled in their souls before God and men, and did not show their humiliation according as they did outwardly profess it by the ceremony of fasting, did not show it (I say) by the deeds of love unto men, that all their fasting was not regarded of the Lord, neither was it acceptable unto him. So that in both the places he speaketh in comparison (as in many other places of the scriptures) giving us to understand assuredly, that neither the ceremony of fasting was allowed of God (though commanded by him) unless that afterwards by the fruits of true humility, they did show that they had used it in truth: neither the precise observing of the Rest upon the Sabbath was pleasing in his eyes (though necessarily required by him) unless by the power that they got thereby against sin, to rest from it, they did declare, that by the religious use of God's holy service, they had sanctified it aright: so that he doth not forbid the one to establish the other, but showeth that it is in vain and to no purpose, when it is secured from that end, for which it was ordained, and bringeth not forth that fruit which it would do, if it were rightly used, As we may see the spirit of God speaking thus: Pure religion and undefiled even before God the father is this, to visit the fatherless and widows in their adversity, and to keep himself unspotted of the world: Where his purpose is not to exclude all the parts of God's service, as though no religion consisted in the hearing of God's word, receiving the Sacraments and praying, and as though if a man did lead an outward civil life, so that he could not be openly charged with any sin among men, but were pitiful to the poor, then it made no matter of what religion he were, for this was all in all: but he speaketh against the hypocrisy of such, as making a great show of religion, and carrying the name of professors, there appeared no fruits of true

religion in their lives and conversations, assuring them that all their religion was in vain, and more in show than in truth, unless these fruits did follow upon it, as appeared by the verse immediately going before: If any of you seemeth religious, and refraineth not his tongue, but deceiveth his own heart, this man's religion is vain. And so telleth us, that a man may be said to be of a good religion indeed, when he serveth God in the word, Sacraments and prayer, so that thereby he is made more fit to do all duties unto men, especially to show mercy to the fatherless and widows in their adversity. So that a man can no more under that fore-named pretense out of Isaiah, take away the observing of one particular day distinct, and put apart from the rest to God's use in his service, and yet to imagine that the law of the Sabbath should not be broken, then he may from this other place of James conclude, that to hear the preaching of the word, to receive the Sacraments, and to pray unto God, are none of the things which God requireth, neither doth pure religion consist in them: but as we would rightly judge him to mistake the scripture, that should upon this or any such place (as certain schismatics or rather heretics have done) sever and cut themselves off from the public meetings of the Church, and that manner of God's service which is now received among us.

So that we say, that he is led with some private sense of his own, and doth not wisely consider the circumstance of the text, nor indifferently compare it with the body of the rest of the Scriptures, which shall upon that other place of Isaiah disannul the keeping of any one certain day, and so to race out (as it were) that Commandment out of the Canon of the Scripture. But that I might not stand too long in one thing, I will hasten to that which followeth.

[*Obj.* 3] The adversaries of this truth have also snatched something out of the New Testament to impugn it, and have left no corner unsought, from whence they might gain anything, to confirm them in their error. They say, that Christ taketh it away in the Gospel of Mark, and other places, where he saith, that the Sabbath is made for man, and not man for the Sabbath: therefore it must serve man, and not man be bound unto it, it is at the will and disposition of man, and is to be ordered by him, and he not to be brought into the servitude and bondage of it, it is in his power to keep it, or not to keep it, and how and after what manner to keep it, seeing it was made for him. [*Ans.*] For answer unto which: first, I may say, as Master Calvin saith (upon the miracle of healing him that was sick of the palsy) *Videndum &c.* We must remember what kind of defense Christ doth use, he doth not say, that the law of keeping the Sabbath was temporary, and now to be abrogated, but rather doth deny, that he hath broken this law. Then the same Master Calvin sets down his judgment plainly of this matter: *Falluntur meo iudicio, &c.* They are deceived in my opinion, who think that here the Sabbath is altogether abrogated, seeing that our Savior Christ doth but simply teach what is the right use of it: for although he had said before, that he was the Lord of the Sabbath, yet the time of abrogating things was not yet come, because the veil of the Temple was not rent in sunder. And therefore we must further remember that our Savior Christ, being the only Prophet of the Church, and perfectly knowing the will of his father, as being in his bosom, and a teacher sent of God into the world at that ignorant time, when the truth was so darkened by the false glosses and corrupt interpretations of the teachers, yea almost put out, doth in this and other like places entreating of the Sabbath, interpret the true meaning of the law, bringing it into light, and redeeming it (as it were) from the thick mists of

ignorance, into which the Rabbins and Doctors of the Church had thrown it. And as in that notable sermon which he maketh, Matth. 5th, 6th, and 7th chapters, he doth not dispute against the law, but against their false meaning and corrupt sense, unto which they had wrested it: so here he showeth, that it was never the meaning of this Commandment, that the rest upon the Sabbath day should be so severely required, that for want of things necessary, man should take hurt thereby, seeing that the Sabbath and day of rest was ordained by God for the profit and commodity of man, and not for his hindrance, and so justifieth the doing of his Disciples in gathering corn, preparing and eating it, because that otherwise they should have fainted in their journey: for so it was, that they so followed their Lord and master, travailing from town to town to preach, that they had no leisure to eat their meat, therefore going through the corn fields, they gathered here and there to satisfy their weak and weary bodies. Now whereas the Pharisees that were present were offended at it, because it stood not with their tradition of resting from all bodily labor, our Savior Christ upon that occasion teacheth the true manner and end of resting upon the Sabbath (which was from the beginning) and bringeth not in any new liberty, which was not granted before, saying, The Sabbath was made for man, and not man for the Sabbath: where we must understand, that by Sabbath he meaneth the Rest, even as the word doth import, and so it is true indeed that God ordained a time of rest for man's sake, that he being holpen thereby, and his nature refreshed, might be made more fit to do the works of God, and his own works in his calling. So that the Pharisees did pervert the right end of resting, when they turned it to the hurt of man, for want of doing such things, as the nature of man did presently stand in need of, as now the Disciples being ready to faint, if they had not gathered for themselves, they

should have been more unfit to serve God in their callings. And this self-same thing Master Gaulter very learnedly observeth: *Sabbathi otium Deus hominis causa instituit*: God hath ordained rest or ceasing from work upon the Sabbath for man.

So (to draw these things into a narrow room) I grant unto them, that rest was made and ordained for man, as meat and drink, apparel and sleep, and all other things here below, and man was made to glorify God: and therefore he is so to eat and drink, sleep and rest, as he thereby may be furthered in the service of God, and a man can no more from hence gather, that a man may use the day of rest at his pleasure, and that it is in his own power to dispose of it, as it liketh him best, then he may persuade himself to eat, what and when and where, and how it pleaseth himself, but as the Apostle saith, All the Creatures of God are sanctified our use by the word and by prayer: and therefore if we will have the right use of them, we must so use them as the word requireth, and pray unto God for his blessing in the sober usage of them: so must we say of the Rest which God hath commanded us to sanctify and keep holy, the sanctification of which was the highest and most principal end of it, according to the Commandment, Remember the Sabbath day (that is) the day of Rest to keep it holy, and therefore though the Rest was made for man, and man hath the disposition of it, yet man being made for the glory of God, he must so use his Rest, as by the sanctifying of it, he may bring glory to God indeed. And therefore the same Master Gaulter, a little after saith, These things are not so to be understood, as though it were lawful for us in these things, to appoint or do at our pleasure what liked us best: but Christ doth here teach the right use of all outward things, least that we should through superstition abuse those things unto the hurt of ourselves or other men, which God hath appointed

for our safeguard and good. Therefore let us mark how our savior Christ doth say, Man was not made for the Sabbath or rest, but he doth not say, man was not made for the sanctifying of the Sabbath, or keeping holy the day of Rest: For as it is true, that all the Creatures were made for man's use, and therefore they were made before him, that he being made might use them: so man was made that he might keep the whole law of God, and every part of it, and therefore it was not given out till man was made: so man is above the Creatures, but the law is above him, and he is made to worship God, to hallow his name, and to sanctify his Sabbath. And so I may say with Peter Martyr. Here consider the order of things: some things are created for man, therefore man was made after them: but man was made for the service of God, therefore straight way after the Creation, was brought in the blessing and sanctification of the Sabbath.

And thus we may conclude the truth of this doctrine that we have in hand, notwithstanding anything, that hath been spoken against it, namely, that as there hath been a Sabbath day from the beginning, so there is great reason that it should continue to the ending, and though had never so many adversaries that have bent their force against it, yet they are not able to overthrow it, as being that which is strengthened by God's Commandment, and (as it were) fortified by his own hand: yet I am not ignorant, that it hath many and mighty enemies, and those that have a great deal more to say against it then I have uttered: nay, I do not think, that there is any one point of our Religion, that is so in controversy among the learned of all sorts, as this of the Sabbath, wherein many friends do disagree: but my purpose is not to deal so far, which thing I leave to them that have travailed a great deal more than myself in this matter, and I do pray that this my labor might be a spur to the godly learned, to take more pains in so worthy an argument,

and to publish abroad that which I know some have in their hands concerning this doctrine, (though I have not read the same) and then I would think I had reaped a sufficient fruit of my labor: and in the mean season I will remember my purpose, to contain myself within the compass of my first preachings.

§11. The Sabbath ought to be upon the seventh day, and upon none other.

Now as we have hitherto seen, that there ought to be a Sabbath day, so it remaineth that we should hear upon what day this Sabbath should be kept, and which is that very day, that is sanctified for that purpose. For I know it is not agreed upon among them that do truly hold, that there ought to be a Sabbath, which is that very day, upon which the Sabbath should always be. Herein the Lord hath been merciful unto his Church, and succored the infirmity of man in this behalf, and decided the endless contention that might have been about this matter, in that he hath told us that it is the seventh day, which he hath sanctified for that purpose. For it is in express words said in Genesis, that God blessed the seventh day and sanctified it: and in Exodus, The seventh day is the Sabbath of the Lord thy God: and afterwards the same words be repeated by Moses in Deuteronomy. Therefore it must needs be upon that day and upon none other, for the Lord himself sanctified that day, and appointed it for that purpose, and none but it. And therefore it is truly said of that great clerk Saint Augustine, *De solo Sabbatho dictum est, &c.* This is said only of the Sabbath, God sanctified the seventh day. In so much that a man being in conscience persuaded that he should keep holy unto the Lord someone day or other, should ignorantly choose out some other day, neglecting the seventh, to sanctify it by resting from his labors, and wholly applying himself to God's service, he could not

look for that blessing from God, which no doubt the Church of God doth find at his hands upon that day by virtue of his especial promise, for he blessed that day and sanctified it. And as Peter Martyr alledgeth it out of Rabbi Agnon, This blessing doth light upon those who observe and sanctify the same Sabbath that God hath appointed: and we do not read that he bestowed that blessing upon any other day, which we know he did upon the seventh: So that the substance of this law is natural, as Master Junius sayeth, and to be observed of all men alike, namely, that every seventh day should be holy unto God And so it is true not only that of every seven days, as Peter Martyr saith, one must be reserved unto God: and a little after, it is perpetual that one day in the week should be reserved for the service of God, but that this must be upon the seventh: In setting down of which I do not so far forget myself, but that I remember that some, whom with all humility I do reverence in the Lord, and give thanks unto him for their labors, that (I say) they are otherwise minded, and do not think that the Church is necessarily tied to the number of seven in observing the day: Yet I do not see (be it far from me that I should obstinately contend with any) where the Lord hath given any authority to his Church ordinarily and perpetually to sanctify any day, except that which he hath sanctified himself. For I hold this with other learned men as a principle in divinity, that it belongeth only to God to sanctify the day, as it belongeth to him to sanctify any other thing to his own worship. *Deus est qui sanctificat*, saith Musculus, It is God that doth sanctify, that is, who of common or profane things makes holy, it is duty religiously to observe according to his word the things that are sanctified of him: *nostrae potestatis non est sanctificare*, it is not in our power to make holy at our pleasure the things that God hath not sanctified, if any man shall attempt it, he not only therein is

superstitions and not religious, but also doth therein challenge that to himself by a rashness, that cannot be excused, which belongeth only unto God. And as we know not how to worship him, but that we are sure by his word, that he hath sanctified such and such things to that end: namely, hath appointed the preaching of his word, the administration of the Sacraments, and calling upon his name for that purpose, and therefore in using of these, we promise ourselves to be blessed of him, for he hath himself established them by his own mouth, and therefore his blessing must needs accompany them: So at what time we should neglect all other things, and wholly apply ourselves unto these we are wholly ignorant, but that we know he hath sanctified the seventh day, and blessed it for this cause, and it was as needful for the Lord (in respect of ourselves) to tell us which was the day, as to tell us that there ought to be a day, and so much the more, by how much our nature is more corrupt in one then in the other. For all they which either by the light of reason or knowledge of God's word have attained to this truth, that there ought to be a day severed from the rest to this end, yet have not gone so far with one consent to set down this very seventh day: For that I might not speak of the Gentiles, who kept so many holy days as we know they did, yet could not away with the Sabbath of the Jews which was upon the seventh, the very practice of the Papists doth declare how blind we are in this matter, who unto the seventh day (which the Lord hath sanctified) have adjoined so many other days, as the second, third, or fourth day of the week, and all of them indifferently as they fall out, and made them equal with the seventh in sanctifying of them, nay many times preferring them above it, in that they have appointed a more solemn kind of service upon some of them, then upon the seventh, and judging it a greater sin to travel or work upon some of them, then upon the seventh, wherein

(yea, if their religion were good) they could not ordinarily look for such a blessing of God, as upon the other. Besides there be other, who justly condemning the Papists for this intrusion of days, yet are persuaded not only that the day which we now keep, may be changed by the Church without any offense, but that the number of seven may be altered, contrary to that which hath continued from the beginning. Therefore, we must needs acknowledge it to be the singular wisdom and mercy of God towards his Church thus by sanctifying the seventh day to end the strife: For as we see in God's service, when men go away from his word, there is no end of devising that which he alloweth not, and they fall upon everything, saving upon that they should: so in appointing the day if we be not ruled by the word, we shall find by experience that every day will seem more convenient to us then that, at leastwise we shall seem to have as good reason to keep any other as the seventh.

§12. It belongeth only to God to sanctify any creature.

Now seeing it appertaineth only unto God to bless us, it cannot belong to any but him to appoint the means whereby he will convey this blessing unto us, and he hath not only sanctified the means, but hath especially blessed the seventh day for those purposes, and dealing with it, we deal with that which hath an especial blessing upon it for our sakes. For this cause we use in the sacraments the water, the bread, and the wine rather than any other thing in the world: and we look assuredly to receive that blessing from these creatures which we cannot from any other, because God hath sanctified them for this purpose, and hath put that rich blessing upon them for our good, which no other creature hath under the sun: In so much that if anyone would minister or receive the Sacraments in any other elements then these, he should not find that blessing of the forgiveness of sins, and newness of

life, which the Lord doth by these means convey unto his Church. For as no man in the world can of himself make this promise unto men, that they shall be washed and cleansed from their sins by the blood of Christ, and that by his body and blood they shall be nourished in soul and in body unto everlasting life: so none in the world can appoint out the means whereby God will convey these inestimable treasures unto us, put us into the possession of them and make us assured of them, which when himself hath done we cheerfully look for that good from them, because he is faithful and true, that hath said, he hath thus blessed them for us. In regard of which, as the Jews did faithfully keep that seventh day to the end, which they knew by the word, which only God blessed and sanctified for their use, so it was unlawful for them to change it for any other, because they had not that warrant that they should be specially blessed unto them, as they had for this, which being that very day, upon which the Lord himself rested from all his work which he made, he did therefore bless this seventh day and sanctified it, because that in it he had rested from all his work that God had created and made, to that end, that they observing that day rather than any other, might therein be made like to their creator, and might show by their practice, that they worshipped him, whom they knew, even him, that as he had made an especial covenant with them to save them, so he was able to do it, for it was even he, who when he had made the whole world in six days, rested upon the seventh, and therefore sanctified it, and none but that, that this work of his might be had in an everlasting remembrance. And when all the Gentiles roundabout said, that they worshipped every one of them the true God, (and yet they did not thus know him by his word, and by his works, and therefore made him but an Idol) they by their practice in observing that seventh day did show, that they did know him aright, and so

made him known unto others: the glory of which work had been obscured and darkened, if they had changed the number of that day, which the Lord in wisdom left to his Church to be observed in the policy and discipline of it, when he might have appointed some other, that so the benefit of our creation might always with praise be remembered in the Church, according as it is said in the words of the commandment. In six days, the Lord made the heaven and the earth, the Sea, and all that in them is, and rested the seventh day, therefore the Lord blessed the Sabbath day and hallowed it, which in the verse going before he calleth the seventh day. Thus we learn that God did not only bless it, but bless it for this cause, and so we see, that the Sabbath must needs be still upon the seventh day as it always hath been.

SECT. XIII – XVIII.

§ 13. Why we keep another 7th day, and not that which was from the beginning.

But now concerning this very special seventh day, that now we keep in the time of the Gospel, that is well known, that it is not the same, it was from the beginning which God himself did sanctify, and whereof he speaketh in this Commandment, for it was the day going before ours, which in Latin retaineth his ancient name, and is called the Sabbath, which we also grant, but so that we confess, it must always remain, never to be changed anymore, and that all men must keep holy this seventh day, and none other, which was unto them not the seventh, but the first day of the week, as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto that very seventh. Concerning the time and persons by whom, and when the day was changed, it appeareth in the New Testament, that it was done in the time of the Apostles, and by the Apostles themselves, and that together with the day,

the name was changed, and was in the beginning called the first day of the week, afterwards the Lord's Day.

§14. This change of day was made by the Apostles.

Now that it was changed in the Apostles time it appeareth, by that which we read in the Acts. The first day of the week, the disciples being come together to break bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight. In which Scripture we see, that now at this time, the Churches in some places used to have their public assemblies upon this day, and that all the parts of God's worship proper to the Sabbath were exercised upon this day, as the preaching of the word, receiving the sacraments, and common prayer, and that the Apostles consented to the practice of this, for Paul preached at this general meeting: And it appeareth by the circumstance of the story, that this was then ordinary, (though not in all places at the first) for this meeting was not upon this special presence of Paul, for he had tarried there, now seven days in all, but they met to receive the sacrament, (as it may be gathered, that it was an usual thing in the Church to receive it every Sabbath) and upon this occasion Paul preached, and because he was to depart on the next day, and so they knew not, when they should hear him again, therefore he continued preaching so long as he did. Unto which may be adjoined that which he writeth to the Corinthians: Every first day of the week, let everyone of you put aside by himself, and lay up as God hath prospered him, that there be no gathering when I come, where he willeth them to do that upon this day, which is most agreeable to the Sabbath: Namely to gather for the poor, which is the fittest day for that purpose, and therefore no doubt chosen out by the Apostle, both for that reason he allegeth, that the week being ended, and a man seeing how God hath blessed him in it, he might accordingly

extend his liberality, and chiefly because it ought to be then, when we hear the word, that by it they might be most of all stirred up unto it, and are made partakers of the Sacraments, and prayers of the Church, and so thereby receive most mercies at God's hand, that out of their abundance, they might supply the necessity of others.

Seeing then in the wisdom of the spirit it seemed good unto the Apostle, that there should be a common gathering among the Corinthians, as well as among others for the persecuted Saints, we must needs presume of him, that he did choose out the fittest time, to further so weighty a matter, and we have heard that that is the most convenient time when the Church being met together, they are occupied in so many parts of God's service, which might move their hearts to greatest pity and liberality: and seeing he appointeth this collection to be made the first day of the week, we may be most assured, that this day was allotted out unto all the forenamed things among them also, though they be not here specified in express words: especially, when we have the like already in the place of the Acts above mentioned. And unto this practice of theirs the Apostle consenteth, and as it were giveth his voice, for he willeth them to do it upon the day. All which do show at least wise thus much, that this alteration and change was made in the time of the Apostles, and while they lived, the Sabbath day of the Jews by little and little wearing away with the rest of the Jewish worship. Neither could so great a matter be done all at once, and generally be practiced in every Church together, seeing the Magistrates were not then Christians, and so they could not have the help of civil authority for the establishing of this constitution by law compelling all men thereunto: but as the Gospel did enlarge itself and further spread abroad, and men did willingly give their

names unto it, so they did consent unto this exchange, as unto other decrees of the Church.

Unto this agree all the learned. Master Fox that worthy historiographer and divine, as he allegeth it out of Saint Augustine, saith, Hereby we do understand that the first institution of the Lord's day, *Vel ab ipsis Apostolorum temporibus, &c.* is derived even from the very Apostles time unto us. Therefore, whereas Sozomene in his ecclesiastical history reporteth, that the first Christian Emperor Constantine the great, did by law establish the Lord's Day, which was of the Gentiles called Sunday, as he saith, Master Bullinger saith, it is to be understood, that he revered the Catholic custom of the Church, which was from the Apostles time; rather then that he did even then first ordain it. For as Master Bucer saith, The Lord's Day was appointed by the common consent of the Christians, for the public assemblies of the Church, *ipso statim tempore Apostolorum*, even at the first in the Apostles time. Now seeing the alteration was made in the Apostles time, and they did yield unto it by their practice, by whom can we imagine that this should be done, but by them, who had received the spirit, that should lead them into all truth? Then by them (I say) who for their excellent gifts were able to see further into things then all the Church besides, who for their great and Apostolical authority would prevail more than any other, who were appointed by Christ, to be the chief builders and planters of the Churches, both in doctrine and discipline? And therefore S. Augustine saith plainly, *Dominicum diem Apostoli & Apostolici viri, &c.* The Apostles and men of Apostolical authority did ordain this day in the Church. And M. Fox concluding out of his words, saith, From hence it is manifest, that the observation of this Lord's Sabbath, *Auctoritate niti Apostolicae institutionis*, doth lean upon the authority of the Apostles

institution. If indeed they had resisted it, (as they did many other things, that crept into the Church in their time) we would have suspected it, or rather utterly refused it, but seeing they have commended it unto us by their practices, as appeareth in that Scripture which we know to be Canonical and Authentical, we do acknowledge, that the Lord furnishing them with his holy spirit, as he used them according to his good pleasure like worthy instruments, to convey unto us the holy scriptures, which we receive from their hands, without all gain saying, so we believe that they had his extraordinary direction in abrogating the former day, and placing this in the room of it. For as the learned Doctor Fulke saith: Now for the prescription of this day before any other of the seven, the Apostles had without doubt either the express commandment of Christ, before his ascension, when he gave them precepts concerning the Kingdom of God, and the ordering and government of Church, or else the certain direction of his spirit, that it was his will and pleasure that it should be so, and that also according to the Scriptures. And as we do not dispute of the authority and credit of their writings, which we know not to have proceeded from the spirit of man, so we do not call into question the lawfulness of this change, which we see in their writings allowed, and by themselves commended unto us in the same. So that I may conclude with him that saith, *Fecerunt hoc Apostoli*, The Apostles did make this change, as appeareth by their writings, whose examples we do well to follow, as of whom it is said, he that heareth you heareth me. And so concludeth Junius, *Quamobrem cum dies Dominicus*, &c. Wherefore, seeing the Lord's day is both by the fact of Christ, (his resurrection and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continual practice of the ancient Church, and by the testimony of the scripture, observed and

substituted into the place of the Jewish Sabbath, *Inepte faciunt*, They do very foolishly, who say that the observation of the Lord's day is of tradition, and not from the scripture, that by this means they might establish the traditions of men. And that it might be fully known to the whole church in time, that the day was changed indeed, they gave it a new name, calling it the Lord's Day, that the very name itself might proclaim, with a loud voice, as it were with the sound of a Trumpet, thus much unto the whole world, yea among them, which had not yet submitted themselves to the observation of this day. For thus Saint John calleth it in the Revelation, I was ravished in the spirit on the Lord's day, by which as it is agreed upon of all sides, that he meaneth this very day which we observe, so when he giveth it this name, writing unto the Church, to whom he would commend this prophecy: he showeth, that then it began at least to be so called, and was in his time, known by that name to some, he living longer than the rest of the Apostles. And so as the bounds of the Gospel were enlarged, and it was by little and little in more places entertained (neither could so great a thing in all places be done at once) so with it also was the observation of this new day, together with the change of the name thereof in the same places entertained also. And therefore Ignatius Bishop of Antioch, living in the time of this Apostle, saith of it, *Omnis qui Christum amat*, Let everyone that loveth Christ keep holy the Lord's day, renowned by his resurrection, which is the Queen of all days, in which death is overcome, and life is sprung up in Christ. And so after him in other places, it was thus called and kept. For as Eusebius makes mention in his Ecclesiastical history, Dionisius Bishop of Corinth, who lived about the year of Christ, 106, speaketh thus, Hodie, today we have celebrated the Lord's holy day. And Justinus Martyr, not long after him doth not only name the Lord's Day, but showeth how it

was observed then, even as it is of us, when he saith, That they met in one place to hear the writings of the Prophets, &c. And Tertullian after him among the solemn days of the Christians then observed, doth first of all name the Lord's Day. Thus we may see that this change was made and approved of the Church from the beginning, and so hath continued unto our time.

§15. Then also changed the Ministers and the ministry of the law.

But least it should seem strange unto us, that any such change should be made in the day, we must call into our remembrance, how many things were changed at that time: 1. For first of all the Ministers were changed, and instead of Priests and Levites, there were given Apostles, Prophets, Evangelists, Pastors and Teachers. 2. Secondarily, all the sacrifices were changed, so that we do not offer up the dead bodies of Rams, Calves, goats and such like, but we give up ourselves a living sacrifice, holy and acceptable unto God. 3. Thirdly, the Sacraments were changed, for instead of Circumcision and the Passover, we have Baptism, and the Lord's Supper. Why then might not the day be changed? Nay, was it not the great wisdom of God, to change the day with all these, to show that there was a thorough change indeed in the whole government of the Church of the Jews, when the day it self (upon which all the other things were practiced) was changed together with them? And whereas all other things were so changed, that they were clean taken away, as the Priesthood, the sacrifices, and sacraments, this day was so changed, that it yet remaineth: which showeth, that though all the other were ceremonial, and therefore had an end, this only was moral, and therefore abideth still. So saith Master Gaulter, The Primitive Church thought it did abolish the Jewish Sabbath, *Olim illud sacrum non aboleuit*, yet it took not away the holy day of rest, but did

translate the observation of it, unto the day following: therefore there is the same use of it now, which was of the Sabbath in times past, among the true worshippers of God.

§16. Why the Apostles changed the Jewish Sabbath, into this day that we now keep, rather than into any other.

When thus it seemed good to the Apostles upon these weighty considerations (being herein governed by the holy Ghost) to change this day, they were directed by the same spirit advisedly to choose this day (which we now keep, and must keep to the end of the world) rather than any other, upon special grounds and most singular reasons laid open to the Church, who seeing into them, and being persuaded by them, gave their free consent unto it. For seeing that our God and savior Jesus Christ, taking upon him the wonderful work of our Redemption, did finish and make an end of it, upon that day, when he did most victoriously rise from the dead, and so declare that he had conquered all: and that he dying in the state of a condemned sinner for us, taking upon him all the punishment, that was due to us, even to the ransacking and confounding of all the partes of his soul and body: with drops of water and blood trickling down from him, when he kneeled upon the cold ground, and to the pouring forth of that lamentable cry with great anguish, My God, my God, why hast thou forsaken me? And being thus carried to the grave, and put under the ground, as a man forlorn and cast away, death holding him fast, and chaining him up (as it were) for the space of three days and three nights: he did notwithstanding all this at the time appointed, even upon this very day loose the sorrows of death, because it was impossible, that he should be holden of it, and rising up with wonderful great glory, did show that all things were ended, and that he had redeemed mankind, and all the Creatures into the glorious liberty of the

sons of God, according as it is set down in the Gospel. When the first day of the week began to dawn, Mary Magdalene, and the other Mary came to see the sepulcher, and behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came, and rolled back the stone from the door of the sepulcher, and sat upon it, and said to the women, fear ye not, for I know that you seek Jesus that was crucified, he is not here, for he is risen as he said. Now that it might appear, that all the Ceremonies of the Jews were at this time ended in him, that was the fulfilling of them, and that all those shadows were taken away by his death, who was the substance and body of them, they did make choice of that day, specially upon which he rising again from all things which he suffered, did declare, that he had overcome and ended them indeed.

And besides, that it might be an effectual teaching to the Church, that all the liberty and freedom from sin, from hell and death, and from the eternal wrath of God, is purchased unto them by the accursed death and shameful sufferings of Christ Jesus upon the Cross, and by none other, and that all glory, happiness and life cometh unto them from his righteousness and glorious resurrection, they did prefer this day above any other, as most worthy, in the which he having before suffered all these intolerable things for them, and being pressed down with them, even unto death, did afterwards (recovering himself as it were, and gathering new strength) like unto the most victorious lion of the tribe of Judah, did I say, mightily raise up himself in glory for their sakes, by the invincible power of his Godhead. Chrysostom among the sundry names, which he reckoneth up, that this day had in the Primitive Church, saith, it was therefore called the Lord's Day, *Quia solemnis erat memory resurrectionis Christi*: because was solemnly appointed for the memory of the resurrection of Christ. Whereunto agreeth

S. Augustine: The Lord's Day was declared unto the Church, by the resurrection of the Lord upon that day. And in another place: The Apostles did appoint the Lord's Day instead of the Jewish Sabbath, *Quia in eo redemptor noster à mortuis resurrexit*: because upon that day our redeemer did rise from the dead, which also therefore is called the Lord's Day. So that not so much the Apostles, as Christ himself brought in this change, and was the author of this day. And this is that which one saith: *Novum Christus Sabbathum substitute*: Christ did appoint the new Sabbath, when our last enemy death being overcome, he made an end of the labors of our redemption, which in his humanity were to be borne, and the next day with the new man restored, he brought out of the grave a new time, the time of our redemption, and of the new Covenant, and did prepare an everlasting Sabbath (into the which himself then entered) for us also at the time appointed, by virtue of his resurrection to be entered into: therefore as in the time of the Creation, that day which was first of the Creation finished, was made holy for the worship of God: so now in the time of the redemption, that day which is first after the finishing of it, is to be accounted holy of us. It appeareth in the Scripture (saith S. Augustine) that this day is of great account: for it is the first day of the world, in it were formed the Elements, in it were created the Angels, in it Christ rose from the dead, in it the holy Ghost descended upon the Apostles, and God first rained Manna in the wilderness: so that by these and such like marks the Lord's Day is made famous. And in another place he saith further: This is the day in which the children of Israel passed through the red sea dry foot, in which the Lord Jesus was baptized in Jordan, in which he turned water into wine in Cana of Galilee, in which he fed 5000 men with five loaves in the desert, in which he came into his Disciples, when the doors were shut, in which we hope,

that he shall come to judgment. Many other things are spoken of this day, as, that upon it Christ was born, upon this day the old Covenant and Testament was changed into the new: especially of some of the Rabbins, (as Wolphinus observeth) Upon this day Aaron and his sons were consecrated to their office, and the Princes did begin to offer to the Tabernacle. So that as the Psalmist saith of Jerusalem, Glorious things are spoken of thee, thou city of God: so we may say, many excellent things are spoken of this day. All which, whether they be true or not we cannot tell, and yet if they were, they are all nothing to this, The resurrection of Christ, which alone hath made it famous, and hath given it that honor which all the other besides are not able to do. So that in this respect, it may be truly said of this day, as it is in the Psalm, This is the day which the Lord hath made, let us be glad and rejoyce in it: For this Psalm principally pertaineth unto the Messiah, of whom David was a type and figure (as Master Beza noteth): So that here the day of the Lord's resurrection is commended unto us, wherein he being delivered from death, is made the head of the corner, as David being delivered from his enemies, was made the head of the people.

So that I say, as for the memory of the first Creation, that seventh day was sanctified by the Lord, in which he rested from his work, and thereby declared that all things were most perfect, when he wrought no more: upon which consideration the whole world was bound to keep that day, until the coming of Christ: even so he at his coming taking upon him the creating (as it were) of a new world, I mean the renewing of it, and redeeming of it from sin, and from that bondage, corruption and vanity, (as the Apostle speaketh) wherein all the creatures were by reason of sin, and faithfully performing all things to the full, not leaving of any jot or title thereof from the beginning of his life, to the last moment of his death, yea, and in his death and burial

and Resurrection most of all, after which time he suffered no more, but entered into his rest, and upon that day he began, and so continueth it forever, that the most famous and worthy memory of his second creation might not be inferior to the first, but that the beauty and glory of it might shine more excellently in the Church, then that of the other, as indeed it was greater: therefore this day was ordained by special advice, and none but this day could be chosen to be the Sabbath and day of Rest, which Christ Jesus the Creator of the new world, rested from his work of the new creation, (for thus indeed the Prophets do speak of the time of the Messiah, that then all things should be made new: I will create new heavens and a new earth, and the former shall not be remembered, nor come into mind) because the price of their renewing was then fully paid. And again for this cause, when the said Prophets do speak but of the time unto Christ's coming, they express it in these words, forever, as they are willed to keep the holy feast of the Passover unto the Lord throughout their generations by an ordinance forever: and so likewise the other sacrament of Circumcision is called by the Lord an everlasting covenant, because then the first world had an end, (that I might so speak) and the new world began, in which respect the time of the Gospel is called the world to come, Heb. 2:5. And therefore as the Church by keeping the first seventh day did testify, that they worshipped and depended upon that God, which rested himself upon that day from the work of creation, and therefore sanctified it: so we by keeping this seventh day, do witness not only to all the Church, but to all Turks, Infidels, Paynim and Atheists in the world, that we serve and look assuredly to be saved by that Lord Jesus Christ, and by none other, who by his resurrection upon this day, did rest from the work of our Redemption, which he had fully ended and brought to perfection. Neither did the Church judge amiss, (saith P.

Martyr) if in observing the Lord's Day, it preferred the memory of our present restoring, that is, the resurrection of Christ, before the finishing of the workmanship of the world. And again: For this cause, (saith a learned writer) even because of Christ's resurrection, when the day was changed, the change was made, *A feria septima in primam*: From the seventh day of the week into the first, and the beginning of the Sabbath is not now from the evening, but from the morning, at what time the Lord did rise again. And lastly: The cause of this change (saith Junius) is the resurrection of Christ, and the benefit of the restoring of the Church by Christ: the remembrance of which benefit did succeed into the place of the memory of the creation, *Non humana tradition, sed Christi ipsius observation & instituto*, not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and come into their assembly.

§17. This day must never be changed, but continue to the end of the world.

Like unto the which, because nothing can ever fall out in the world, comparable unto it, in glory and power, therefore this day must continue in his first honor of sanctification unto the end of all things, and no day be set up like to it, or it changed into any other day, least the wonderful glory of that thing be darkened, and the infinite power of it weakened, I mean the glorious and mighty work of our Redemption, which by the sanctification of this Sabbath is commended unto us, and we by keeping that holy still, do commend it to our posterity. And this is it which is alleged as a reason of the observation of this day in the Apostles constitutions: It is called the Lord's day, because it declareth unto us Christ crucified and raised up again,

and it is worthily commanded to be kept as the Lord's day, that we might give thanks unto thee, O Lord Christ, for all these benefits: for (say they) there is that grace bestowed upon us by thee, *Quae sua magnitudine omnia beneficia obscurat*, which by the greatness, and as it were brightness of it, doth obscure and darken all other. So that though the day was once changed upon these considerations, nay they being such as they be, it could not but be changed: yet for so much as the like cause can never be offered unto men, to move them to enter into this consultation, therefore the day must not only not be changed anymore, but it must not so much as enter into men's thoughts to go about to change it. And therefore I do so much the more marvel at him, who saith, That the keeping holy of the Lord's Day is not commanded by the authority of the Gospel, but rather received into use by the public consent of the Church. And a little after: The observation of the Lord's Day is profitable, and not to be rejected, but yet it is not to be accounted for a commandment of the Gospel, but rather for a civil ordination. And, That the Church might have appointed but one day among ten or fourteen, for the public rest and God's service. And, That herein consisteth part of our Christian liberty, that it is lawful, (if so be it be done by public authority) to keep holy weekly not only not the Lord's day, but as they call them, Monday, Tuesday, or any other day.

§18. It is and must now be called the Lord's Day.

Wherein, that we might be the rather established, we must remember, that not only, that name of the day was changed together with it, but it was changed into that very name it hath now, upon these special reasons, that we have already heard. For it is called the Lord's Day, even of the Lord Jesus, and it hath the honorable name of him, who upon that day did arise in greatest honor, in so much that we ought not only to keep the day, but to

keep it in his right name, especially, seeing part of the honor of it is in the name. For as we do breed reverence of the Sacrament in men's hearts, by speaking of it after his own proper name, the Lord's Supper, the cup of the Lord, the Lord's table: so it maketh the day more highly to be esteemed (as it ought) when we call it by his right name religiously, the Lord's day, and do not miscall it by a wrong name, as the heathen have done profanely, the Sunday: who having ascribed the government of the seven days in the week unto the seven Planets, and having accordingly given them their names, as appeareth more evidently in the Latin, then in our English names: yet so it is that any of the days might be called Sunday, as well as that which is, without any offense. But it is not so in the name of the Lord's Day: for as by it can be meant no other day, but that which we keep for our Sabbath, so the name cannot be imparted to any other day without sacrilege. Therefore as the Jews did carefully retain the name of the Sabbath, according to the first institution, so ought we to acquaint ourselves with the name of the Lord's day. Thus did the Christians use to call it in former times, as it is well observed by that ancient writer Beda, *Mos Christianus appellate*, It is the manner of the Christians to call it the Lord's day, because of the resurrection of our Lord: where he saith, that not only now and then they did so speak, but that it was an usual manner among them. And we had need to do it so much the more, because it behooveth us to use all good means, to advance the credit of this day in men's consciences, in these profane and irreligious times, especially wherein as the contempt of all religion appeareth in many places, so especially it bewrayeth itself in this, that the Lord's Day is everywhere so unhallowed. Now, if the wisdom of the world hath taught the heathen to be so circumspect in their generations, as by the false names of days to keep the memory and honor of their false gods, should not the

wisdom of God's spirit teach us to be as careful in our generations to take into our mouths that holy name of the Lord's Day, which as it is commended unto us in the word, not devised by man, as the other, so it doth greatly advance the dignity of the day, as that which is derived from the name of the most high?

And if a mortal man doth take himself to be disgraced, not only when he is called by a wrong name, but also when he hath not his right name and just titles given unto him: so no doubt, the honor of the day appeareth not to be so great as it is, when it wanteth that most excellent name, by the which it is commended unto us in the scriptures. I grant indeed it will seem strange unto us at the first to change the name, (as all new things for a while be strange) but we know that everything must have a beginning, and that which is at the first begun in a few particulars, is afterwards in time received of multitude, and so by custom groweth into a law, that hardly can be changed. Therefore as there was a time in which the names of the heathen were unknown, and yet by the obstinate endeavors of some, when they were begun, they were received and so continued: even so, if any man would begin himself thus to use the name of the Lord's day, though he were alone at the first, I doubt not, but in a few generations the true and holy name should be received among us.

But to return to that which we spake of before, we have plainly seen, that the day and the name ought thus to be changed, whereby the Sabbath is made now so much the more excellent and renowned under the Gospel, then it was in the time of the law, because that whereas the one carried upon it indeed the badge of the creation of the world, which made it famous, upon this is engraven the lively Image of the redemption of the world, which maketh it so much the more famous, by howe much the benefit of the

one exceedeth the benefit of the other: not only that, but it freshly representeth the memory of the first creation also, and so by a double mark is more highly commended, that being the very day in which the creation of the first and old world was begun, and the day wherein the redemption, and the second and the new world was ended. Even as not only Justin Martyr doth join both these together, when he showeth that in his time the Church did publicly meet upon this day, doth because it was the first day wherein God began to make the world, and also because upon that day Jesus Christ our Savior did rise from the dead: but also Saint Augustine speaking many excellent things in the commendation of this day, joineth these together, It is apparent that this day is famous in the scriptures, seeing it was the first day of the world, and the day of Christ's resurrection. And so the memory of the one doth not put out the glory of the other, but being added unto it, as a further honor, doth increase the dignity of it so much the more: even as Jacob was more renowned of God when he was also called Israel. Thus we do conclude this matter in one word, that this very day which the Church observeth in all places, is that which must endure to the end of the world, as having his authority not from man but from God himself, and is that very day, which is now commended unto us in the commandment.

SECT. IXX – XXIV.

§ 19. Division of the text into the commandment and the reasons of it.

And now all these things being thus premised (which of necessity must first have been spoken of:) the order and time, and my purpose requireth, that I should according to your expectation proceed in the words of the commandment itself, as it was first pronounced by the Lord from heaven, and after written by Moses in the 20th chap. of Exodus, ver. 8. Remember the Sabbath day to keep it holy, &c. to the end of the 11th ver. In all which words, we have two principal things to consider of, the first is, the commandment itself in the 8th ver. The other is, the reasons which are used to persuade men, unto the obedience of it, in the other three verses. Concerning the commandment itself as it consisteth of two words, (as it were) so in the true understanding of them two consisteth the whole meaning of the commandment. The first is the Sabbath day, or day of rest, which we are willed to remember: the second is, the sanctification of the

Sabbath, or keeping holy the day of rest, which we are willed to be careful of The Sabbath day.

§20. The first thing commanded is to rest upon this day.

As by it is noted out one special day, namely, the seventh, as it is afterwards declared, (The seventh day is the Sabbath of the Lord thy God:) yet because it hath the name of the nature of it, for it is so called, because of the rest that is proper unto it, it doth show unto us, what is the first thing required in this commandment, namely, that upon the seventh day we should rest: for the Sabbath day in the first tongue wherein it was pronounced and written, signifieth as much as the day of rest: yet so as that in the beginning, it was the proper name of the seventh day, because there were no other days of rest appointed by God, but only that. But afterwards, when the Lord gave unto the Jews the ceremonial law, he appointed also unto them certain other days in the year, as appeareth in the books of Moses, and is well known unto men, in which he commanded them to rest, and to keep them holy: therefore they having the nature of the first and only Sabbath, are called in the scriptures Sabbath days: as the yearly day of purifying and cleansing the people, as it is set down in Leviticus, is called a Sabbath, because that in it they were commanded to do as upon the Sabbath, according as it is written: The tenth day of the seventh month you shall humble your souls, and do no work at all, this shall be a Sabbath of Rest unto you. And so the first and last day of every other feast, had the same name, because it was of the same nature, whereunto the Apostle hath respect: Let no man therefore condemn you in meat and drink, or in respect of an holyday, or of the new Moon, of the Sabbaths: speaking of many in the plural number, where he proveth that Christ hath set us free from all the ceremonies of the Jews, and that they are in no wise to be adjoined unto the

Gospel, in so much that we are not bound to that distinction of meats and days, that they were: no not of the Sabbath days, neither to keep that one which we do, in that manner, and to that end, that they did in every point, neither to keep the other Sabbath days at all which they had. Thus generally, the name of Sabbath was given unto every day of rest, but principal, and in its own nature, it noted out that Sabbath day, which was the seventh, and more improperly by a tropical speech, that was made common to all the other. But yet so, as that always the name did declare the nature of it, and doth show unto as that the Lord's requireth of us, that upon that day we should rest indeed. For though it be not always true among men (who may be deceived) that the things which they name have those properties in them, which their names do import, as when David named his son Absalom, he was nothing less than his fathers peace, yet when the lord giveth names unto things, who fully knoweth, what is the nature of everything, and maketh it to be that which he calleth it, it is always true, that the name is not frustrate and idle, making a show of more than the thing can afford: and therefore as when he named the child that should be borne of the Virgin Mary, Jesus, he made him a Savior indeed according to his name: so when he called the seventh day, a Sabbath day, he willed and commanded that men should rest upon it, and that men can no more take away rest from it, then they may alter and change the name of it.

§21. A very exact and precise rest must be kept.

And that there ought to be a most notable and singular rest upon this day, and that it should be nothing else but a day of rest: and though men may rest upon the other six days for their benefit and good, yet that the rest upon this must be a most careful, exact and precise rest, after another manner, then men for the most part do perform, it appeareth very plainly in the

scripture, where besides the manifold Commandments of keeping the Sabbath, which is a day of rest, this very thing is so particularly, and so often, and in such express words urged and repeated, that men should then rest. As Exod. 16. when he would persuade the people to rest upon the seventh day from gathering and preparing Manna, he telleth them, Tomorrow is the rest of the holy Sabbath unto the Lord: where he is not contented to say tomorrow is the Sabbath, (which was as much to them, and was so known as the day of rest to us) but he doubleth the word and saith, It is the rest of the holy Sabbath: as though he had said, It is a day of rest, even of the holy rest indeed noting out the necessity of the rest, and how straightly the Lord requireth it of them, and that the rest might not be omitted at all. Unto which agreeth that which is in the 31st chapter, where he doth not only say, that he that worketh about the Tabernacle upon the seventh day should die the death, but also addeth, (as it were giving a reason of it) the seventh day is the Sabbath of the holy rest unto the Lord. Where he both calleth it the Sabbath day, and (as it were expounding it) the day of rest: and though in the first tongue both the words be of one nature, and signify one thing, yet it hath seemed good to the Interpreters thus to translate them, that retaining the proper name of the day in one, the other might show the nature of it: and both of them joined together, might declare how necessarily the rest is to be adjoined unto the day, and what a principal regard the Lord hath unto that in this Commandment, which is of men least of all considered. And as Moses in the Mount had received this from God in so plain words, that notwithstanding all that was to be done, the Sabbath must be a day of rest: So, in Exod. 35:2, he coming to declare all that should be done, beginneth with this, namely, with resting upon the Sabbath, and in so many words giveth it in charge unto the people, in how many he

had received it from the Lord, in the chapter mentioned before: Six days thou shalt work, but the seventh day shall be unto you the holy Sabbath of rest unto to the Lord, whosoever doth any work therein, shall die: where besides the civil punishment of death upon those that did not rest, (which he forgetteth not, as he had received it) he doubleth the word rest unto the people, as the Lord did to him before, calling it the Sabbath of Rest. So in Lev. 16, though he speaketh not of this very seventh day, but of the day of pacifying (as we have seen before) yet because it had the nature and name of the Sabbath, he doth not only say, In it do no work at all, but also calleth it a Sabbath of Rest: as also in the 23rd chapter of the same book, where he speaketh of it again, and with more words standeth in requiring the Rest at their hands, as you shall do no work the same day, ver. 30, and every person that shall do any work that same day, the same person also will I destroy from among his people, ver. 31, you shall do no work therefore: and in the end concludeth, ver. 32, this shall be unto you a Sabbath of rest.

Out of which places we must needs confess, that the Lord's meaning is not, to fray us with a vain show of words, but that he as earnestly commandeth the thing, as the words be many that he useth for our dullness sake. For if the wisdom of a man be discerned, in that his words be proportional unto his matter, and that thereby we know the matter is weighty, when his words are many: then much more must we be persuaded, that the holy scripture was written by such a heavenly wisdom, that it containeth not a confused heap of vain and unprofitable words, and that it is full of idle repetitions, (which were blasphemy to think) but that the Lord hath in wisdom tempered his speech for our good, and framed it to our capacity: and therefore foreseeing the proneness of our nature to break out in this Commandment, hath set up so many bars (as it were) against us, and

doth thus beat that into our ears, which we are so unwilling to hear, and more loath to follow. And here, (that I might not seem tedious unto you) let us in one word consider of that, which is in this same chapter spoken of the seventh day itself, and therefore no exception can be made against it in the 3rd verse of the same chapter, where the Lord speaking of the yearly feasts which they should keep, beginneth with that which was the chiefest, even the Sabbath, and commanding them first of all to rest upon it (which is indeed the first thing required upon that day) useth thus many words, Six days shall work be done, but in the seventh day shall be the Sabbath of rest, you shall do no work therein, it is the Sabbath of the Lord, in dwellings: where he is not contented twice to have repeated the word Sabbath, (which signifieth rest) and further to add, that no work should be done therein, but repeateth the words as we have seen heretofore, calling it the Sabbath of rest, that is, the rest, even the most notable rest, giving them to understand, that upon that day they must rest, yea they must rest indeed.

But I will shut up this point with that which is in the 25th chapter of the same book of Leviticus, where the Lord speaking of that rest that should be given unto the land every seventh year, (which was a childish instruction to them of the nature of the Sabbath, according to the dispensation of those times, that they might know how necessary it was for them to rest upon the seventh day) doth very straightly require, that the land should rest upon the seventh year: and therefore doth so speak of the rest of the land, as of the rest of the Sabbath, because that was a figure of it. The seventh year shall be a Sabbath of rest unto the land, it shall be the Lord's Sabbath, thou shalt neither sow thy field, nor cut thy vineyard: where (as we see) he doth not only call that year twice a Sabbath, that is, a rest, and forbiddeth them under two kinds (that were the chief) all manner of work, but calleth it the

Sabbath of rest unto the land. Showing how necessary a thing it was, that the land should rest, that the shadow might be like the body: and that this rudiment might teach them that for the which it was ordained, he telleth them, that unto the land a singular rest is to be performed upon the seventh year, because the like special rest is to be observed upon the seventh day. Thus we have hitherto seen concerning this matter, not only that the Lord requireth in this Commandment, that we should rest upon the seventh day, but how necessarily he requireth it of us, and what great care we ought to have of it, and that it is a greater sin to work upon that day, then it is taken to be, and that it is not an indifferent thing to work or to rest, but that even to rest from labor, though it be a mere worldly thing in its own nature, yet is a singular part of our obedience to God upon that day, when it is so many times required, so often urged, and as it is, near pressed upon us with words doubled and tripled, yea and that by God himself, who is not flowing with words in a barren cause, but showeth unto us the weightiness of his Commandment, by the force of his words, and the severity of his laws by his most significant and pathological speeches.

§22. The chiefest cause of resting is, that we might wholly attend upon Gods worship.

The reason why the Lord would have men to rest upon this day, is manifold: the first and principal is that which was from the beginning, that men might be the more fit to sanctify it in the holy service of God, which because they could not do with all the powers of their soul and body, as the worship of God requireth, so long as they are about their worldly business (because they must needs take up their wits and their wills, the understanding and the heart either in whole or in part, so long as they be conversant in them) therefore that we might so do as he requireth, he would

have us rest from that, which might hinder us from it: and because the affairs of this world, and his worship are two distinct things, he would have us rest from the one, that we might be occupied in the other. Thus speaketh S. Augustine, *Sciendum est fratres charissimi*: We must understand dearly beloved brethren, that it was therefore commanded not only of our holy fathers (as he saith there) but of God, that we should rest especially on the Lord's Day, that ceasing from all worldly business, we might be more prompt and ready for the worship of God, when we should have no let to hinder us from it. For as we have seen already, our nature is not only so now, but was so in Adam, that he could not do both these at once, and therefore as he was willed by God to sanctify the seventh day, so he willed him therefore to rest from dressing the garden, in that he called it a Sabbath day, that is, a day of rest, and this reason, as it did straightly bind Adam to rest upon it, so doth it all his posterity much more.

Afterwards, there were other causes adjoined unto this, which made this necessity of resting a great deal stronger: and by name, for because that through sin the body of man is weakened, all the natural humors of it being corrupted, and having lost the first vigor and strength of it, and therefore is now subject to pain, to wearisomeness, to sickness, and to death, and so standeth in need of ease, and craveth rest (as that without the which it cannot long continue) therefore in respect of this, men had need to rest so much the more, that by the rest of the seventh day, they being refreshed, might be more enabled even in the strength of their bodies, to do the works of their calling cheerfully. Adam and his posterity, if they had continued in their first estate should have labored upon the six days, but their labor should have been no labor unto them, I mean, they should not have labored with wearisomeness and with pain: for these are the punishments of sin, and

the forerunners of death, threatening a dissolution of the body in time, but then there should have been no death, yet they were bound to this rest for the forenamed cause: but now, when as besides that, labor is through God's just punishment become so laborsome unto us, and work is so full of pain, and travail maketh weary, according as it is said. In the sweat of thy face thou shalt eat bread: then we see there is greater cause we should rest on this day, and we are (as it were) with a double chain bound unto it. Therefore in the 5th of Deut. where Moses repeateth the law, showing how great cause there is, why they should rest upon the Sabbath, he allegeth this in the end of the 14th ver., that thy manservant and thy maid may rest as well as thou: speaking of them, who as they are most subject to labor, so therefore do most of all stand in need of this benefit of rest. Afterwards, when this law was given to the Jews by the hand of Moses, as in the observation of it they had many Ceremonies proper to themselves, so in the end and cause of this rest, there was something joined unto it, which bound them unto it most straightly, and yet appertaining to no other people but them: and though all the people in the world were equally bound to rest upon the Sabbath day, and there was great reason to bind every one of them unto it, yet the Jews had more reasons than any other, and in their rest was some special consideration, which could not enforce or compel any other but themselves.

And of this nature is that whereof Moses speaketh in the next verse of this very chapter: Remember that thou wast a servant in the Land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and stretched out arm, therefore the Lord thy God commanded thee to observe the Sabbath day. In which place he maketh the day of rest to be a memorial to the Jews, of their resting from their heavy burdens and intolerable labors

in the land of Egypt, when the Lord rid them, out of the cruel hands of Pharaoh: and so because that benefit was a pledge unto them of their eternal delivery and redemption by Christ from sin, and the miserable thralldom of it, even the Lord did assure them of it by this miraculous deliverance, according to the manner of teaching in those times, wherein the truth of this doctrine was not so plainly revealed: therefore this rest also upon the Sabbath was unto them a type and figure of that eternal rest from sin, which they should have by the Messiah, and the one was most lively shadowed out unto them in the other: for these causes also were they bound to rest upon the Sabbath, which bound none but them, because they only were partakers of the redemption from Egypt, wherein they only were in bondage; and so to rest upon it, that in resting they might both thankfully remember the happy and often desired rest, from the endless work in Egypt that oppressed them (which none other could do but they) and also with faith to meditate upon the hoped and eternal rest from the deadly works of sin in themselves by Christ, and to behold the performance of the one in the other, even the body in the shadow, which none other are bound unto but they.

So that the Jews having these reasons to move then to this rest, besides the above mentioned, were more severely tied unto it, then any other people; but yet so, that it was required at the hands of all men, long before these causes were annexed unto it: and therefore though these be removed and taken away, yea and the people to whom they only appertained: yet notwithstanding the Sabbath and day of Rest is not gone with them, but is still in his first virtue and ancient strength, which upon good grounds it had in the beginning: which I do therefore speak, least that men might ignorantly imagine, that because the Sabbath and rest was a figure and shadow of another thing to that people, that now the body being come, and

therefore the shadow removed, the Sabbath should be no more, and the rest should have an end: seeing that the Sabbath of rest was for many hundredth year, before the Jews were, much more before it was made a figure unto them.

The which thing that it might not seem strange unto us, we may consider the like almost in every moral precept, which though everyone of them was from the beginning, yet as they were given to the people of the Jews, had certain things added unto them, as accessory helps to keep them in the better obedience of them, which now being taken away again, the first commandments themselves have lost nothing of their former authority, but do bind as much as ever they did. Thus all kings and princes are still bound to provide, that the true religion of God be publicly professed in all places of their dominions, far and near, though they be delivered from this rudimental instruction of writing the Law of God upon the borders of their coasts, which the Jews were precisely tied unto, that they might be holpen in the other. Thus all householders must have a care still of instructing their family in the fear of the Lord, that it may be said of them as of Abraham: He commanded his sons and household after him to keep the way of the Lord, and to do righteousness and judgment, and that they may say with Joshua, I and my household will serve the Lord, though they be delivered by Christ from the Jewish ceremony of writing the Law, upon the posts of their doors, and upon their gates. Thus every Christian is still charged to meditate upon the law of God day and night, and to have God's word dwelling in him plenteously in all wisdom, though that be taken away, which was unto the Jews a childish instruction of this commandment, which they were bound unto to further them in the obedience of the other, namely, of having it written upon their bracelets, and upon their frontlets.

The like might be said of many other things: though the ceremony of singing in such musical times, and playing upon instruments in the Temple to serve God by them, as were used in the Law, appointed by the Prophets David and Nathan, be taken away under the Gospel as merely Jewish, which did signify unto them the glory and acceptation before God of the spiritual worship commanded, yet the truth of this which was before, remaineth still, that we should teach ourselves in Psalms and Hymns, and spiritual songs, singing with a grace in our hearts to the Lord. Though the fruitful and pleasant Land of Canaan be taken away, which was specially meant unto the Jews in the promise joined to the fifth Commandment, yet the promise of long life here in the earth, is not taken away from obedient children, but is as large and as sure as ever it was, and now the whole world is blessed unto us instead of it. By all which we see, that it hath been an usual thing, unto the Commandments (that were before the Jews) to adjoin certain things to further them in the better keeping of them, which only agreed unto them: which when they were taken away with that people, to whom only they were meant, that yet the first Commandments did not only not die with them, but being revived (as it were) do continue to this day, as those which have lost nothing of their virtue, nor suffered any eclipse by taking away of the other.

And it is no good reason to say, this commandment had such a ceremony joined unto it, therefore the whole Commandment is ceremonial; or the ceremony of this Commandment is ended, therefore the Commandment is taken away: for then all the forenamed things, which are so commended to us in the New Testament, should be disannulled, (which no man will say) because all the Jewish ceremonies belonging to them are quite vanished, and as it were melted away like snow before the sun. All which is most true

in the Sabbath of the holy rest, wherein we have seen that the rest was commanded at the first, and we say it is still required, notwithstanding we grant, that in respect of the Jews (in time) was adjoined unto it the remembrance of both their deliverances: The one from Egypt by Moses, which was past, the other from sin by Christ, that was to come: in respect of which as it was a monument of a thing already performed, so it was a figure of another thing promised and hoped for: and therefore though the ceremony of the rest be ended, and the figure of it be taken away with that which was the substance of it, and the shadow of it be overshadowed (as it were) with the body (which was Christ) yet there is no reason, why the rest itself should be taken away, which was commanded long before any such type or figure or shadow was adjoined unto it. Insomuch that we still keep the rest of the Sabbath, but not to that end that the Jews kept it, not as a badge of our deliverance from Egypt, (in the which we never were) nor as a token of our freedom from that bondage (wherewith we never were oppressed:) neither as a figure of our redemption to be wrought by Christ, which in his word most clearly we see is already performed, nor that in it we might as in a shadow obscurely and darkly behold our eternal resting, and ceasing from sin, which he hath already purchased unto us in his death, and hath in his Gospel most lively pointed out before our eyes: but we do observe the rest, and confess, that it most nearly concerneth us, because of the first institution, that we resting from our ordinary business, might bestow the day in the holy service of God, in the which we cannot in any acceptable manner be occupied at all, unless we rest from the other, according to the Commandment. Even as M. Bullinger also doth very excellently set it down: The Sabbath is ordained of God not for rest in itself, for he nowhere alloweth idleness, therefore the rest of the Sabbath is

commanded for another end, namely, for the diligent study of religion, for it is therefore commanded to rest from handy labors, *ut hoc totum tempus impendamus*, that we might bestow this whole time in the exercise of Religion. And this we do see, that as to rest upon that day is the first thing required, so for what cause it was appointed: which as it did bind men from the beginning, so we can never look to be exempted from it.

§23. From what things we ought to rest.

And that we might yet be the more thoroughly persuaded of this one point, and more clearly see into the truth of it, let us unto all this that hath been spoken, add that for a further proof, which we find in the scripture: that the Lord doth not only thus often require that men should rest, that they should do no work, doubling the word Rest in many places, and going over it again and again, that if it were possible we might conceive it and yield unto it, though not at the first, yet at the last: but also more largely and fully descendeth into particulars, forbidding them by name to work in such and such things, and at such times as might carry with them the greatest probability of being exempted, and might make the greatest show of giving privilege to work: that all excuse might be taken from them, who in the pride of their wits cannot conceive, nor in the stubbornness of their hearts will yield unto this commandment of so precise a rest: neither will have their hands and their feet so shortly tied up, but will needs break out upon that day most ungodlily, to the doing of that which seemeth good in their own eyes.

This is that which is spoken Exod. 16. concerning the gathering and preparing of Manna, which was their daily food, that upon the seventh day, they should rest from both: Tomorrow is the rest of the holy Sabbath of the Lord, bake that today which you will bake, and seeth that which you will

seeth, and all that remaineth lay it up to be kept till the morning for you, And afterward, ver. 26. Six days shall ye gather it, but in the seventh day is the Sabbath, in it shall be none: Here you see that he would not have them work about the provision of their food, when it might be done the day before, and that now when they were fed from hand to mouth (as it were) because they were not made to feed themselves, but to live to God's glory, he would have them so to eat, and so to provide for their eating, that the rest upon the Sabbath might not be interrupted: and therefore not to gather or provide upon that day, which would have taken up a great part of it, and so they could not have sanctified it as they ought.

Whereunto we may adjoin that which is spoken concerning the making of the Tabernacle, first by the Lord himself unto Moses in many words. Speak then also unto the children of Israel, and say, notwithstanding keep you my Sabbath. Ver. 14. Whosoever worketh therein, the same person shall be even cut off from among his people. Ver. 15. Six days shall men work, but in the seventh day is the Sabbath of the holy rest unto the Lord: whosoever doth any work in the Sabbath day shall die the death. Ver. 16. Wherefore the children of Israel shall keep the Sabbath, that they may rest throughout their generations for an everlasting covenant. Where the Lord doth teach then that the rest of the Sabbath was of such importance, that he would have the making of the Tabernacle to give place unto it, and though it was the place wherein the Lord should be worshipped, and therefore much might have been said for the defense of those that should have wrought upon the Sabbath about it, yet because it was not already sanctified to that end, and so was not holy, and therefore the working about it in its own nature merely civil and worldly, therefore he would not have it hinder them from that, which was above all worldly things, even his own service: which that they

might perform in such wise as they should, he willeth them to rest from all other work, yea, from working about the Tabernacle.

And afterward, when Moses cometh to speak unto the people of the same matter, he forgetteth not this charge, but placeth it in the beginning of his speech unto them, as a thing most weighty, as appeareth in the same book. These are the words which the Lord hath commanded, that you should do them. 2. Six days thou shalt work, but the seventh day shall be unto you the holy Sabbath of Rest unto the Lord, whosoever doth any work therein shall die: 3. You shall kindle no fire throughout all your habitations upon the Sabbath day: and so goeth on to the declaration of that which appertained to the Tabernacle, as followeth in that chapter. As though he should have said, notwithstanding all this which you are to do about the rearing of the Tabernacle, you must observe the rest upon the Sabbath, as you had wont to do: the six days are appointed for it, but upon the seventh do nothing, no not so much as make a fire, to heat any tools, or to prepare and dress anything that belongeth unto it. And though I am not ignorant, that some do otherwise expound this last verse (whom I do esteem in the Lord as I ought) yet considering the place, that it occupieth, and that it goeth immediately before his speech concerning the Tabernacle, I am persuaded that this is the true and native sense of it. Must we not needs then think that to rest upon the Sabbath, is a thing that the Lord highly regardeth, when he would have it kept, yea to the delaying (as it were) of the building of the Tabernacle? And what excuses shall men have before God for their needless working, and superfluous travails, when so excellent a work as this might not be excused?

And here we may not let that pass, which is so worthy remembrance, concerning this matter, spoken by the Lord himself, as it is by Moses set

down, Six days shalt thou work, and in the seventh day thou shalt rest, both in earing time and harvest thou shalt rest. Where, besides that in so few words, he doth twice use this word rest, it is to be marked, that to rest upon the seventh day is so necessary, that he of purpose chooseth out the fittest times for men to work in, and those that might seem most to be excepted, as seed time and harvest, and forbiddeth them by name to work upon the Sabbath, yea, in these times of the year, and that in the most necessary times and business that belong to man's life, they must rest, because God hath commanded it, preferring his worship and the obedience to his commandments, before all their own private gain and commodity whatsoever. And Master Calvin upon this place saith, Whereas the Lord doth expressly bid us rest in the time of earing and harvest, it is not as though he did give us liberty for all the year besides, but hereby doth more restrain us, because no necessity ought to interrupt this holy observation: otherwise it might seem to have some honest pretense, if because of continual rain or other unseasonable weather, the time of sowing were not so commodious, that husbandmen might be exempted from this laws, least by their resting a dearth should follow: And so also might they think for gathering in the Corn, least it should rot upon the ground: *Atqui Deus nullam dispensationem admittit*: But God admits no dispensation, but that the seventh day should be kept, *Etiam cum periculo communis iacturae*, Even with the danger of some common loss.

So that, whatsoever our corrupt reason and the devil might minister unto us, for the dissuading of us from this obedience, yet if our care be unfeignedly to please God indeed, and that we would have the testimony of a good conscience, in the things that we do before God, not serving him in hypocrisy after our own harts lusts, deceiving ourselves: whatsoever we

imagine to the contrary, we had need to have at least as evident and plain places of the scripture for the justifying of our manifold business and great working upon the Sabbath, (which is too common everywhere) as this one is evident and pregnant against them: unless we will have it appear, that we make no conscience of our doings at all, or rather that we do wittingly and willingly transgress the known truth, and destroy the law of God, as the Prophet speaketh. For no doubt upon this ground, and the persuasion of this law, that worthy and thrice noble Nehemiah, dealt so zealously (as it is written of him in the 13th chapter of that book) when he saw men work upon the Sabbath in the time of harvest, according to that wicked custom that had grown up in the time of the captivity, and did so mightily set himself against that manifest breach of the Commandment, (though it was not so taken before) that through God's good hand upon him he prevailed in the end: In those days saw I in Judah them that trod winepresses upon the Sabbath, and that brought in sheaves, and which laded asses also with wine, grapes and figs, and all burdens, and brought them into Jerusalem upon the Sabbath day. 17. Then reprov'd I the Rulers of Judah, and said unto them: what evil thing is this that you do and break the Sabbath day? Did not your fathers thus, and our God brought all this plague upon us, and upon this city, yet you increase the wrath upon Israel in breaking the Sabbath? In which words, as it is evident, that he speaketh against working upon the Sabbath in the harvest time: for he nameth such things as are proper unto harvest, as the bringing in of sheaves, figs and grapes, (which were their fruit) and the treading of winepresses: so he chargeth them that thus to do was an evil thing, worthy of reproof, nay of punishment, (as he afterward threateneth it) he saith, that they break the Sabbath in so doing, and did increase the wrath of God against Israel, even as it was the cause, that he

had taken such punishment upon their fathers already. Where it seemeth, he had respect unto the prophesy of Jeremiah, who had long before threatened destruction unto Jerusalem, for the polluting of the Sabbath, and namely in this, of open carrying and recarrying of things into Jerusalem: When he saith, But if ye will not hear me to sanctify the Sabbath day, and not to bear a burden, nor to go through the gates of Jerusalem, in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces thereof, and it shall not be quenched. And Master Calvin writing upon this place saith, *Hoc emphatic additur*: There is a great emphasis in this, that he speaks of the gates of Jerusalem: for it was not lawful to do any of those things in the fields and solitary places, it was therefore a great contempt to come so openly into the city.

But to return to the scripture alleged before. What can be spoken more plainly than this, for the overthrow of all such vain excuses, as men do forge in their own brain, and for the establishing of this doctrine, that to rest upon the Sabbath is so necessary, that the imagined necessity of harvest, will not excuse our working before God: neither will it go for payment before him. Which we may assure ourselves, that those men did well understand out of the scriptures, who in their Council so decreed: *Instituimus*, We ordain, that upon the Lord's day, *nullus penitus praesumat*, no man at all presume, to do any work of husbandry that is to say, not to plow, to reap corn, or whatsoever pertaineth to the husbanding of their ground. For as Irenaeus saith: *Non vetabat lex*, The law did not forbid those that were hungry to take meat, and to eat of such things as were at hand: *metere autem & colligere in horreum vetabat*, but it did forbid to reap and to carry it into the barn.

And here (that I might make an end of this place) (before I go any further) this may most certainly be gathered from it, that if the rest of the Sabbath will not bear this working, no not in harvest, without the breach of it, then much less will it suffer the ordinary keeping of Fairs and Markets upon that day, the buying and selling of wares, the carrying and recarrying of them: for we see how all these abuses being among them, this godly governor Nehemiah in the wisdom of the spirit espieth them, and in the zeal of the same can in no wise wink at them: for thus it is written of him in the same place, as we have already heard in part, ver. 15. In these days saw I in Judah those that trod Winepresses on the Sabbath, and I protested to them in the day that they sold victuals. 16. There dwelt men of Tyrus also therein, which brought fish and all wares, and sold on the Sabbath unto the children of Judah, even in Jerusalem. 19 And when the gates began to be dark before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my servants set I at the gates, that there should be no burden brought in on the Sabbath day. 20. So the chapmen and Merchants of all merchandise remained once or twice all night without Jerusalem. 21. And I protested among them and said unto them, why tarry ye all night about the wall? If you do it once again, I will lay hands upon you. From that time they came no more upon the Sabbath. Out of which description of their ungodly practice in the story, it is as clear as the noon day, that there was a common market or fair upon the Sabbath, it is set out so plainly, and in so many words: for there was selling of all wares, and there were both Merchants and chapmen, not only within Jerusalem, but which came from other places, to buy and sell, but he reproveth the one and the other, and convicteth them all of the manifest breach of the Sabbath, in not observing the rest of it, yea, even those that

sold victuals, and those that did but carry things to and fro. And so this scripture teacheth us, that the holy rest of the Sabbath is so inviolably to be observed, that no persons at any time may break it, no not under the pretense of buying and selling then, when most may be gained either ways, no nor under the color, that they do but carry things to be bought or sold, no nor under the show of doing that which might seem most tolerable, as buying and selling of victuals.

All which things are so palpable and gross a breach of that Commandment, which requireth a resting from such things, that they are not only condemned in the judgment of them, that have seen most clearly by the light of the word, but also of such as being stone blind, and therefore could not discern them with the eye, yet were able with their hands (as it were) to feel them. For in the very depth of Popery, it was by the authority of the Parliament ordained, That all manner of Fairs and Markets should upon the Sundays clearly cease, and that there should not be any showing of goods and merchandises upon the same, under pain of forfeiture of all the goods aforesaid so showed, to the Lord of the Franchise: and therefore by authority aforesaid power was granted unto all such as had no days to keep their Fairs but these, that they might keep the same three days before or after (they signifying the same by proclamation unto the Country aforehand). And they which of old time had by special Commission sufficient days before, or after, should in the manner as is aforesaid, keep their Fairs and Markets, the said Sundays except. Where also it is worthy to be considered, by what reasons the King, the Lord's spiritual and temporal, and the whole Commons of this Realm of England, were then induced unto this resolution, as they be set down at large in this statute: Namely, they did consider (that I might use their own words) the abominable injuries and

offenses done to almighty God, by the occasions of Fairs and Markets upon these days, accustomedly and miserably holden and used in the Realm of England: In which days for great earthly covetousness, the people were more willingly vexed, and in bodily labor troubled, then in other workdays, as in fastening, making their booths and stalls, lifting and setting their merchandise outward and homeward, as though they had nothing in memory the horrible defiling of their soul, in buying and selling, and so specially withdrawing themselves and their servants from divine service. These are the words of the Statute, in which, though I am not ignorant, that they made other days in the week (Saints days as they be called) equal in this thing with the Lord's Day, nay preferred them before it, according to the ignorance of those times: yet it is sufficient for my purpose, that the Sundays (so called) were not excluded, but rather with the other included in a branch of this Statute.

Yea, this law was in force here in this land long before this time, even before the Conquest, when as in the days of Canutus, amongst other laws made by a council of his sages at Winchester (which as some write are yet extant) it was enacted, Item, that Sunday be kept holy: Fairs, Courts, Hunting's, and worldly work on that day to be forborne. But to shut up this matter in a word, we do understand, that the Lord hath not only by his general Commandments often repeated, showed unto us, that a rest upon this day must needs be observed of us, but also hath in particulars met with all these exceptions of times and business, which might least of all seem to be included within the compass of it, that we might not measure the length and breadth of this rest, by the crooked rule of our own imagination, (as the greatest part do) but by the undeceivable line of his holy word, which is only able to give us the full measure of it.

But yet if you further demand from what things we should rest, seeing it is agreed upon among us, that we must rest indeed, surely the answer partly appeareth by that which hath been already spoken, and doth more fully arise from the words of the text. For first of all, seeing the principal end of resting is, that the day and time might be sanctified in the holy worship of God, as the Word, the Sacraments and prayer, it must of necessity follow, that whatsoever thing doth hinder us from spending the time profitably in these things, we must rest from them. And therefore we see that always this reason is brought, why we should rest from other things, even that we might give over ourselves to God's service. As when Augustine saith: We are commanded to rest upon the Lord's Day from earthly business, that we might be more fit for God's service. And also in a Council held under Charles the Great, in which many worldly things are expressly by name forbidden, as husbandry, keeping of Courts, dealing in merchandise, &c. This is the conclusion, *His solummodo peractis*, those things only being done, *quae noscuntur*, which are known to appertain to the service of God.

So that I may say generally, as M. Calvin saith: We ought to cease from those works, which hinder the works of God, let us from calling upon his name, or stay us from exercising ourselves in his holy word. Secondly, it may appear by that opposition which is made between the works of the six days and the Rest of the seventh day, that whatsoever are the works of their calling, wherein they are occupied in the six days, from them they must rest upon the seventh, according as it is said: Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, that is, any of that work which thou usest to do upon the six days: which is also proved by the example and pattern of God's Rest, who in six days made the Heaven and the earth, the sea, and all that in them

is, and rested the seventh day: from which time he hath not rested from doing everything, for he preserveth and governeth the things that he hath made, but he resteth from such works as he did upon those six days, namely, of making new kinds of creatures, or framing anymore worlds: which example of his must be our imitation, for he rested for our sakes, to teach us, that though we have our several callings, wherein we must be diligently occupied in the six days, yet we must rest upon the seventh, and rest from those things which we usually do upon the six days, by virtue of our calling, for so he rested himself.

Therefore, whereas one man is occupied in this thing, and another in that, and every man hath or ought to have some special business to attend upon in the six days, and being in an honest calling he should labor in it diligently, that he might not eat the bread of idleness: he ought upon the seventh day, to put himself apart from all those affairs, and (as though they did not appertain unto him) to have no dealing with them. And this is that which Tertullian saith, speaking of the seventh day: In it thou shalt not do any work. *Quod? Utique tuum*: What work saith he? Thine own work: *Consequens n. est, vt ea opera sabbatho auferret, quae sex diebus supra indixerat*, for it must needs follow that he should forbid those works upon the Sabbath day, which he had before appointed for the six days, and therefore he further addeth: *Tua, id est humana & quotidiana*, I say, thine own works are forbidden, that is, worldly and daily business. So that here we need not to descend further into particulars, or to use many words for the opening of this matter, it doth so plainly offer itself unto us, that it may be both seen and felt of us, and here needeth no great capacity for the conceiving of this point. For if we live not altogether in idleness, unprofitably spending away the time and ourselves, and be as it were an

heavy and unprofitable burden upon the earth (whereof there be too many in the world, and it is one of the greatest sins of our time) if (I say) we can but tell what is our daily business, and wherein we are or should be occupied, even these are the things that be meant in this commandment, that we should rest from. So that here we had need rather of a good conscience, that might move us in the fear of God, and in a careful obedience to his commandments, to enter into this rest, which we have seen so many ways commended unto us: and that everyone must examine his own proper works, and so he shall easily discern, what be the very special things, from which he must rest, as though they did not belong unto him at all. Thus shall the laborer perceive, that upon this day he must rest from his days labor, whether it be digging or thrashing, or hedging, or anything else: and the artificer from his daily craft and trade of making such things as be incident to his calling; and the husbandmen from sowing and tilling and manuring the earth, and gathering the fruits of it, and such like: yea, even in the time of harvest, as we have seen, Exod. 34.

To this end besides that that hath been alleged heretofore for this purpose; I may put you in mind of one of those worthy Laws, which Charles the Emperor delivered unto his visitors, whom he sent with his authority to reform the Church. Item, we decree, that as God hath commanded no servile work be taken in hand, on the Lord's day, as also the Prince my father of blessed memory gave charge, by his Synodal edict, to wit, no kind of husbandry, neither cutting of vines, nor tilling the ground, neither reaping, nor mowing, nor hedging, neither rooting or felling of trees, nor digging in rocks nor building, nor gardening, nor hunting: The women likewise to forbear all Manual work, as weaving, sowing, embroidering, kemming of wool, dressing of flax, shearing of sheep, and washing of

clothes, &c. The Merchant and chapman must rest from buying and selling of wares, and making of bargains upon this day, yea even from buying of victuals, fish or flesh, meat, bread, or drink: for the six days are given them to make their provision in, as it hath been already declared unto us, out of Nehemiah 13. And whereas this abuse was common among the Jews, in the time of their captivity, by reason of the great ignorance, and because they were mingled with the heathen: after their return under Nehemiah, when things began to be reformed, they bound themselves by covenant, to redress this fault also: for this was one article in the covenant. That if the people of the land brought ware on the Sabbath, or any victuals to sell that they would not take it of them on the Sabbath, and on the holy days. And M. Wolfius very excellently upon this place: *Ijs utuntur verbis*, They use such words as do somewhat declare, that this custom had been among them that if other foreign people, who had no conscience of the Sabbath, had brought any corn or wares upon the sabbaths, they preferring their own commodity and lusts before the observation of the Sabbath, they did not stick to buy all that of them, whatsoever it was? By what means both the religious observation of the Sabbath, and the number of them that offered sacrifices and heard the word of God, was greatly decayed, because they were occupied about other things. And whereas they speak of the people of the land, thereby meaning other nations, they secretly prevent their objection: who might reply, that the strangers in no case were to be tied unto the Laws of the Jews, and that this delay was to their hindrance, if they might not be rid of their wares before the day following: and that many of them did offend of ignorance, and that if they should be thus hindered, it would come to pass in time, that they would bring nothing, and by that means, the City should want victuals, and things necessary: all which did carry with it a very probable show of

reason: Nehemiah's *aliam rationem init*, Nehemiah's, he taketh another course, and showeth that the ancient laws of our forefathers, yea of God and for religion, ought to be so esteemed of us, that we should not suffer them to be broken for any strangers sake. And the same Wolfius doth further add, That this people doth promise, that in the reviving of this law, they would do after this manner, *ut si peregrini mercatores*, that if the Merchants that were strangers should bring any merchandise thither, without their privity, or against their will, that notwithstanding it should be unlawful for any of the Citizens of Jerusalem to buy of them: whereby they did hope in time it would come to pass, that the Merchants (will they nill they) should give over bringing to sell, when they should perceive, there were no buyers at all. And truly, as if there were no receivers, there would be no thieves, so if there were no buyers on the Lord's Day, the sellers would soon shut up their shop windows. Let all that have offended this way repent and amend by the example of this people.

And we may further understand, how these things by many excellent laws in sundry places have been condemned, and namely those that were made under Charles, about the year 1313, when as one saith, *Ne in Dominicis diebus publica mercata exercentur*: We forbid that public merchandise should be used on the Lord's Day. And another: *Item interdicatur, ne mercata vsquam fiant die Dominica*: Also it is forbidden that trading of merchants should be used anywhere upon the Lord's Day. And again, *Ne diebus Dominicis secundum Domini praeceptum quilibet mercata exercent*: It is forbidden according to the Lord's commandment, that any man should use buying and selling upon the Lord's Day. Where we see, it is not only forbidden to all men and in all places, but they say also, it is according to the commandment of the Lord. Now, though we be not come thus far, yet it

were much better than it is, if in all places that were practiced, which they are bound unto, namely, That no Inholder or Alehouse keeper should use to sell meat or drink in the time of Common prayer, preaching or reading of the Scriptures. The Carrier must cease to carry and recarry things bought and sold from place to place, as appeareth in the same chapter, where he chargeth them, that in doing of these things they did break the Sabbath, or not observe the Rest. The Prophet Jeremiah complains of this in his time, and speaketh against it as a breach of the Sabbath. Take heed to your souls, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem, neither carry forth burdens out of your houses on the Sabbath day, neither do ye any work, but sanctify the Sabbath, as I commanded your fathers: where he willeth them to leave carrying, that they might sanctify the Sabbath, thereby insinuating, that they cannot stand together, but the one must needs be taken away, that the other might be established. And Master Calvin upon this place saith, It appeareth, that they were grown to great boldness, when they did so openly break the Sabbath: thereby declaring his judgment, that open carriages do bewray an open contempt of the Sabbath. The Schoolmaster must rest from teaching, and the Scholar from studying the liberal arts and human sciences, as those which are his peculiar labor in the six days, (and as it were) his daily work. The Lawyer and the Client whether plaintiff or defendant, must upon this day give over their suites and their pleading, and not only rest from going to Westminster hall, but also from studying the case, reading of evidences and such like, as themselves best of all do know, and their Clerks also from writing of the same: For the same constitutions, that bind them from public pleading, whereof there are many (as themselves may know) the reason upon which they are grounded, and which in them is alleged being drawn from the word

of God, and containing in it the equity of this Commandment, doth restrain these also, because they must needs hinder then from the service of God, either altogether or in a great part, in which wholly with all possible fruit, we should be occupied upon this day. The laws of the Christian Emperors, Leo, and Anton, do very particularly meet with them in this case. *Dominicum ita{que} diem*, Therefore we decree, that the Lord's day should be honored and reverently esteemed, and therefore let it be free from all executions, let no man then be troubled with any summons, let no man be compelled to bring forth his surety, let the Apparitor or sergeant hold his peace, let there be no advocates, let not the dreadful voice of the Cryer be heard. The Physician must leave off the reading of Galene and Hippocrates, and rest from the studying of the Anatomy, the diseases, the simples and compounds. For of all such as upon this day leave the excellency of God's word, and the study thereof, and attend upon human arts, which in comparison of this are as low as may be; there hath been just complaint made long ago: *Descendant hodie nonnulli*, Upon this day many come down from the height of God's word, unto the which they should ascend, *Et legendo Dialecticos, Rhetores, Poetas gentilium ad exercendum ingenium terrestre, quasi ad fabros Philistim pro exacuendis siluestris sieve ruralis culturae ferramentis, inermes, hoc est, spirituali scientia priuati, convenient*: And by reading of Logicians, Rhetoricians, and Poets of the Gentiles, for the exercising of their earthly wit, they as it were come to the Smiths of the Philistines, to sharpen their country tools for husbandry, being spoiled of their weapons, that is, being void of spiritual understanding. Where he showeth, that as it was a very base thing for the Jews to go from the high country of Judea to the Philistines, for the sharpening of their tools: so it is too unseemly a thing for Christians upon the Lord's Day to leave the

excellent study of the scriptures, for any human science whatsoever, which is lower than this, without all degree of comparison: and that therein indeed they show themselves void of heavenly wisdom. The Justicer and Judge must rest from sitting upon the bench and place of Justice, judicially examining and determining of causes, between party and party, about matters for the preservation of the peace, and otherwise: and also from examining of causes more particularly at home, reserving the malefactors rather to some other day in the week: neither ought they to sit upon Commissions, or be occupied in such like, as do justly belong to their offices. Saith Master Calvin: Though it were lawful to defend a man from wrong, and to help him that was wronged, if any man should violently set upon his neighbor on the Lord's Day, because present necessity would not suffer it to be delayed, *Audire duos litigants Iudicibus fas non fuit*: Yet it was not lawful for the Judges to hear the controversies of men pleading before them. And generally in one word, (that I might not stand upon the particulars which are infinite) every man in his several room, place, or calling, high or low, bond or free, old or young, ruler or ruled, one and other, even from him that sitteth upon the throne to the maid servant that is at the Mill, and the captive that is in prison, must rest from their ordinary works, which are upon other days not only lawful and commendable, but also necessary, yet upon this day are so wholly to be left, that they can in no wise agree with it, no more than light agreeth with darkness, and resting with working.

So that when we do forbid men all worldly travel and labor upon the Lord's day, as the things from which God their creator would have them rest, according to the plain words of his Commandment, we do not find fault with such works, we do not condemn the things, we judge them not to

be wicked and ungodly, but we confess with all humility as becometh us, that they be lawful, commodious and necessary, and we will ascribe as much unto them, as themselves can justly challenge, but we say at this time, and upon this day, they are unnecessary, unfruitful and unlawful, because the Lord hath forbidden them, that other things might be done.

Neither must it seem strange unto us, that the time should thus change and alter the nature and quality of things, making that unlawful which was lawful before: for so we see it is in all other circumstances of places, persons and ends: according to the diversity of which, one and the same thing, is not only diverse from, but also clean contrary to itself. Many things are commendable in the Magistrate, and do deserve great praise, as the cutting off of the malefactor, that so sin might be taken away, seeing he beareth not the sword in vain, which if a private man should but attempt, it were a thing intolerable, and most severely to be punished, as our Savior Christ saith, All that take the sword, shall perish with the sword. So in other things we know, that to give alms, is a sacrifice, that the Lord is well pleased with, in so much that he accounteth all that we give to the poor, as lent to himself, and he promiseth to repay it us in the greatest time of our need; but to give it before men, that we might be seen of them doth so defile and stain this most excellent virtue, and as it were change the nature of it, as that it hath no promise of reward from God at all, nay it is plainly forbidden of him. For men to sleep in their houses upon their beds, or otherwise to take their natural rest is allowable, and that without the which they cannot continue, but to sleep in the Church, and in the time of divine service, and ministry of the word, sacraments and prayer, is not only forbidden, but hath been most severely punished. Even so that work, which is not only permitted, but also commanded upon the six days, and which might not be

left undone, yet is altogether forbidden on the seventh day as unlawful, and that with the denouncing of most fearful punishments upon them that will not obey, as we have seen heretofore in the gathering of Manna, building the Tabernacle, buying of victuals and selling. Therefore as no reasonable man will say, this or that is lawful in its own nature, therefore every man may do it, and everywhere, and at all times: so it is no good reason to say, God hath commanded us to do these things, therefore why should we rest from them upon this day, unless we can show, that upon that day also he hath commanded them: but let us rather say, as the truth is, The Lord hath commanded us to do these things upon the six days, therefore, we must rest from them upon the seventh. And in so doing our purpose is not to persuade men to idleness, and to do nothing, neither is it the meaning of the commandment, but to rest from those works of our own that are forbidden, that we might wholly and without all let be occupied, about those works of God which he hath prescribed, as shall hereafter more evidently appear unto us.

§24. All sorts of men, high and low, are commanded to rest.

But that we might yet more deeply consider of this, and be more fully persuaded, that the Lord would have this general rest, from everything, so carefully observed, and that no kind of work should be done by any: besides the first and general commandment of resting, that we have seen, he more particularly forbiddeth all estates and degrees of men, as well the principal as the accessory, and helps all manner of work, and not only them but all other creatures, which are most fit for it, and whose labor man might be most ready to abuse, for the breaking and interrupting of this rest: as it appeareth in the words following as they are set down in the 10th verse of this 20th chapter of Exodus. In it thou shalt not do any work, thou nor thy

son, nor thy daughter, thy manservant, nor thy maid, nor thy beast, nor thy stranger, which is within thy gates. And is repeated again, Deut. 5:14, in as many or more words. Thou shalt not do any work therein, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid, nor thine ox, nor thine ass, neither any of thy cattle, nor thy stranger that is within thy gates, that thy manservant, and thy maid servant may rest as well as thou. In which places we do see, that there is none of any calling or estate whatsoever, nor of any kind, or sex, or age, that may be exempted from this rest, but that particularly, and by name all governors, both in the family and common wealth, and all under government, are charged with it, whether it be father or child, son or daughter, master or servant, man or maid, magistrate or people, freedenizen or born without the liberties, even to the stranger, and so many as be within their gates, that is within the compass of their jurisdiction and government, yea and the very beasts themselves, whereof some are named, as the Ox and the Ass, which are the chief, and were most usually occupied among the Jews, and therefore no work is to be done anywhere, seeing there is none to do it, for everyone is by name expressly forbidden without the exception of any person.

Therefore concerning these particulars more fully, we may perceive, that the magistrate and governor in authority (how high soever) cannot take any privilege unto himself, whereby he might be occupied about worldly business, when other men should rest from them. For the Lord beginneth with them first, saying: Thou, even thou that art a father, a master, a governor, and hast any within thy government, and under thy hand (as it were within thy gates). And as the governor may not pretend his authority for excuse, as though he might escape by that, no more may the inferior his subjection, as though that should hide him, seeing the Lord who is governor

of both, speaketh unto both, and nameth both, whether he be son or daughter, manservant or maidservant, bond or free, borne at home, or a stranger, as it is in the words of the text. And there is great reason of this, if we consider the subjects themselves, and especially the servants, whose condition were intolerable, and not to be borne, if when they have for many days been wearied with continual labor, they should not have some good time to rest in, and the Lord in his wisdom hath appointed one whole day in seven, and therefore no less can be given.

And seeing that the rest was made for man (that is, appointed for the benefit and commodity of man) there can be no show of reason that they should want it, who do stand in most need of the benefit of it, but because it is most commodious unto servants, it ought especially to be afforded unto them. And therefore Exod. 23, where this law is repeated, he bringeth this reason: That the son, and the maid, and the stranger should rest, namely, that he might be refreshed thereby, and as it were take his breath, as the word doth import, and is so translated by the most skillful in that tongue. And in Deut. when Moses would persuade the governors, willingly to bestow upon their servants this benefit of rest, he willeth them to remember the heavy bondage of Egypt, in the which they had no rest, that by their own experience they might confess, that it was equal and just before God and men, that the wearied servants should have rest. Master Calvin upon this place saith: Let thy servant rest, and why? For thou wast sometime in bondage: the time hath been thou couldest have wished that one had given thee some rest, and release from thy labors, thou oughtest then to use such gentleness towards them which are under thy hand: If thou wert in bondage, wouldest thou not that one should give thee some release? Wouldest thou

always be oppressed with labor and travail? Surely by thy good will thou wouldest not, it behooveth then that thou bear also with others.

And how full of discomfort and continual misery should their lives be, if this comfortable refreshing, common unto all the creatures, even to the ox and the ass, should be denied unto them? Moreover, if the masters do but look to their own private gain, they may be induced to show this mercy unto their servants, that thereby they might be more enabled unto all new duties of their calling the week following; having thereby renewed their strength, which otherwise would have decayed: which when it is not in that convenient measure extended towards them, that the Lord requireth, some of them fall into sickness, others into great weakness, and manifold aches, and lameness in their limbs, or have their bodies consumed, and their blood dried up, before the natural term of their life be expired: wherein besides the cruelty offered unto their persons, they do wrong unto themselves, that they cannot enjoy their labors so long and with so great profit, as otherwise no doubt they might do. And this is that which Master Calvin in the same place observeth: When you shall have this consideration (namely, of dealing thus mercifully with your servants) then shall you know, that this day shall further serve you for some earthly profit and commodity, albeit in the meantime, this is not that you ought to seek after. To speak in a word, our Lord in this place declareth unto us that, which in like manner hath been pronounced by Jesus Christ: that when we shall seek the kingdom of God, all other things shall be cast upon us.

But last of all, if we look into that which is the chiefest, the honor and service of God in sanctifying the Sabbath, which he as straightly requireth at the hands of the servants as of the masters: seeing there is no respect of persons before him, neither Grecian, nor Jew, circumcision, nor

uncircumcision, Barbarian, Scythian, bond or free: For he that is called in the Lord being a servant, is the Lord's freeman. Likewise also he that is called being free, is Christ's servant. Therefore that they might serve their high Lord, and heavenly master, who is above all, and Lord over all, upon the seventh day, as they have served their earthly masters upon the six, we must needs confess that they also ought to rest from those works of their calling, which otherwise would hinder them in it, or altogether keep them from it, unless besides the hindrance of their salvation, we would set ourselves against the glory of God, to our endless confusion, whilst we hinder them from doing that service, that he requireth of them, seeing because of our business they can in no wise perform it unto him.

SECT. XXV – XXX.

§ 25. The cattle must rest.

The like is to be said in some part of the beasts, as the ox, and the ass, or any other cattle, as we have already heard it, Deut. 5:14, that they also might have the benefit of rest, which they cannot want, that so they might more commodiously be preserved for the use of man, for the which purpose they were made in the beginning, and which is the very end of this rest: And therefore it is said of them also: In the seventh day thou shalt rest, that thine ox and thine ass may rest and be refreshed. But chiefly and above all this was commanded unto them, that thereby (as by a sure bond) themselves might be kept under obedience of this rest, whom it did most of all concern, when they did see that the beasts themselves might not break beyond the liberty of it, of whom notwithstanding the Lord had a less principal regard, but as they might be serviceable unto men in this behalf. Even as Master Calvin doth very plainly lay it forth, entreating of this matter: This was to the end the Jews, seeing the stables closed up, should be put in mind to say: God setteth here before our eyes this sign, even in the

brute beasts, and this is to the end that we on our part should be the better kept and holden in his service. Thus it behooved the Jews deeply to weigh even in the brute beasts this visible sign, which was given to the end this might restrain them so much the more, and that they should be admonished by this mean to observe the Sabbath day with all reverence.

And thus as in the days of Jonah, when the King of Nineveh proclaimed a fast, he said: Let neither man nor beast, bullock nor sheep taste anything, neither feed, or drink water, but let man and beast put on sackcloth, that by the sight of it, they might be taught the greatness of their sins, and be the rather moved thereby to a more earnest repentance for the same. And as in the giving of the law, when the Lord would strike into the hearts of all the people, a reverence of his majesty, that they might the more obediently receive his word, and content themselves with that manner and measure of revealing himself unto them, that he was then purposed in his wisdom to use towards them, and knew to be most expedient for them: and therefore would not have them come near the mountain to gaze, and too curiously to search after that, which was not lawful for them to know: and therefore commanded Moses to set up marks unto the people round about the Mount, charging them also not to break out beyond them, under the pain of a most execrable death: and therefore would have the very beast that should touch the mountain be stoned, or stricken through with darts, to move the people unto a deeper consideration of it, for whose sake only everything there was then done. Even so here, that all men might most carefully observe that rest unto the Lord, which is so acceptable unto him, he commanded the brute beasts and unreasonable creatures to rest, not that he had any care of them in giving his law (to whom it doth not appertain) but having a singular regard of his people, and therefore taking away from among them all things

that might be any occasion to withdraw them from the obedience of this rest, even the working of the cattle, and giving unto them all the good means, that might make for their better proceeding herein, even the resting of the ox and the ass.

For which cause also he commanded that the strangers, borne out of the stock of Israel, nor of the lineage of the Jews, yet now adjoined unto that people, and being under their government, should, howsoever in other things they knew not the true God of Israel, neither did serve him according to his word, yet in this should at leastwise be subject to the outward discipline and order of the Church, and have their rest common with them, that thus the Church, whom the Lord especially regarded, whither soever it did look, and cast her eyes, might have nothing as a snare to entangle her by beholding the strangers and cattle to work, when themselves did rest. And for the same cause, he bound the strangers, as well as his own people, to the outward observation of other laws and statutes, so far forth, as did make for the uniformity of the Church, and edification of it in godliness by their example.

Whereunto agreeth that, and is almost the same in words, which Master Calvin writeth in his sermons of this matter. For we know (saith he) that if things contrary to the service of God be permitted, although one shall happily say, these which offend are not of our society and company, we shall notwithstanding by their evil examples, be induced to follow them: if the strangers had been permitted to labor among the Jews, what might have happened thereby? The Jews would have had dealings with them, and so have defiled themselves, they would have made small difference between this day and others. For when examples are set before our eyes, we are easily led away to that which is evil. And in the same place a little after he

thus concludes, So then to the end, all such occasion of transgressing against this rest, might be removed, and that this day might be observed with greater reverence, as God willed that the beasts and cattle should rest, so commandeth he that the strangers do the like, although they were of another faith and religion. And as the Passover, though it were a Sacrament only belonging unto the Jews, and the difference of meats, and of clean and unclean things was proper unto them, yet the Lord would have the strangers that dwelt among them be subject to the same laws, for the good of his people, and so that otherwise he would not have them to have any dealing with them, (for he threateneth to cut them off from his people) which appeareth, as in other places of the Scripture, so Exod. 12:19, and Lev. 17:12,15. All which do evidently declare, that the Lord would have this holy Sabbath of rest, without all interruption and gainsaying, to be duly observed on all sides, when unto the particular commanding of all estates, by name to rest, he hath adjoined the beasts and the strangers, upon whom he lays the like charge.

And to make an end of this matter, that the excellency and dignity of this rest, nay the necessity of it may be known far and near to be so great as it is indeed, the Lord did command the ground to keep her Sabbath and rest, and so upon it, did engrave the lively image of this true rest, that by this babish instruction (meet for the time) they might learn of what moment and weight the Sabbath was, when as thus all creatures should stoop and do homage unto it, yea the very insensible ground should not be free from the subjection of it: as it is at large in many words set down by Moses, Six years thou shalt sow thy field, and six years thou shalt cut thy vineyard, and gather the fruit thereof. 4. But the seventh year shall be a Sabbath of rest unto the land, it shall be the Lord's Sabbath, thou shalt neither sow thy field,

nor cut thy vineyard, that which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes that thou hast left unlabored, for it shall be a year of rest unto the land. All which things thus at large unfolded and laid forth before our eyes, may determine and make an end of this matter, if unto them I do add this one thing: that whereas men might have gone about to withdraw their obedience from this rest, defrauding the law (as it were under a vain pretense of resting themselves) whiles in the mean season they did abuse the labor of their servants, their cattle and the strangers, to the doing of many of their own works upon the Sabbath, contrary to the true intent of the law giver; he is not contented to have in most plain words forbidden them to work themselves, but (because whatsoever they do by others, they are said to do it themselves, and it is accounted unto them as their own work) he forbiddeth them also to do their worldly business upon the Sabbath, by their servants, by their cattle, and by the stranger, and contrariwise commandeth them to rest, (as it were) in the persons of every one of these.

§26. We must not compel others to work for us.

So that the ample and full meaning of this commandment concerning the rest is, that we work not at all, neither directly nor indirectly in our own persons, or by others openly, or covertly, or under hand as it were, not only abstaining from work ourselves, but not setting laborers to work for us, not thinking it to be sufficient if we travel not ourselves, when in the mean season, we cause others to run, and ride, and go for us: which is to be marked of us so much the rather, because that in any which make some show of religion, and would seem to be devout in this, do notwithstanding through a gross ignorance, and palpable hypocrisy deceive themselves and others, in doing many things by their servants and others, sending them to

fairs, causing them to work in harvest, and appointing them to other business, which themselves are ashamed of, and therefore will not so much as once be seen in them. Therefore we must not compel others to work for us, as for example, (that we might see it in one kind, and thereby judge of the rest, I will take that which is too common everywhere) we must not enforce Tailors and shoemakers, to work for us upon the Sabbath, by too straitly exacting, that we have our apparel upon that day, though they truly tell us, and we should in love believe them, that they cannot compass it against such a time, or cause them to travel for us upon that day, in bringing home of our stuff, whereas other days are appointed for such purposes. And that we might yet better understand it in another kind, the master when he is driven of necessity to leave some of his servants at home, when the rest go to the Church, may not under this color enjoin him so many things to do in his absence, that he cannot in any tolerable manner sanctify the Sabbath, and observe the rest though he would, but leaving only such things as of necessity must be done, it is in his choice to rest if he will.

[*Obj.*] And whereas men do reply that it is all one whether they command them anything to do or no, because they be not so well occupied as they should, and it were better for them to be doing something, then to sit idle. [*Ans.*] Surely if we compel them to work by over charging them, they cannot rest though they would, but if we give them liberty, and there be no default in us, then if they will not make conscience of keeping this commandment, at least wise our hands are free from their blood, it shall be upon their own heads. And when we thus give them liberty to rest, our meaning is not to nourish them in idleness, but to set them free from all other things, that they might attend upon the works of the Lord. Neither must masters deal so cruelly with their servants, as to overlay them with

their own business the whole week, and to hold them to it so straitly, that they will give them no time to do anything for themselves (though there be never so great need) but only the Sabbath day, and so hinder them from keeping their rest: and indeed for the most part this is only the servants day, what time soever he can gain upon it, from his masters business, that is his own, and none but that, and therefore many of them are driven to do many things upon that day for themselves unwillingly, which otherwise they would not do at all, as traveling to their friends, mending their apparel and such like.

So that in this respect we have just cause to complain, as they did in the council at Paris, *Dies Dominicus, vtcun{que} à quibusdam dominis venerando custodiri videtur, à conseruis, seruitio eorum pressis, perraro debito honor coli videtur.* Howsoever it may appear that the Lord's Day is something reverently kept of some masters, yet of their servants, (whom they abuse and oppress in their service) we see it very seldom times to be kept as it ought. But this commandment doth teach us, that masters and governors must be so far from causing their servants to work upon this day for themselves and others, that they must not leave it indifferently to their servants to choose, whether they will work or no, but they are charged to oversee them, and look unto them so, that they may be sure that they do rest indeed, and to keep them from work, yea though they would fall unto it of their own accord. For though the commandment of resting belongeth generally to all, and therefore the servants, and children are named, yet the speech is directed unto the father and the master, that they might look to the execution of it, when as it is said: In it thou shalt do no work, thou and thy son, and thy daughter, thy manservant, and thy maidservant. And as they have authority over their servants and children to command them, and to

punish them if they disobey, so he chargeth them to exercise their dominion over them in this, in compelling them to obey the commandment of God, who hath set them over them in his room to that end, which if they neglect to do, the sin of the children, and of the servants shall kindle the fire of God's wrath against them, the flame of which shall break out to the destruction of the fathers, and masters also, because they have their part in the sin, by not keeping them in obedience unto God, whom he placed under them for the same purpose.

Thus we may understand that this commandment of resting, is so large and stretcheth itself out so far, that it reacheth unto men of all sorts, ages, degrees, sexes and callings, in so much that none can be advanced so high, that he should be without the reach of it, nay the higher he is in calling, and the more he hath under his government, the more straightly is he bound unto it, not only to observe that in his own person, but in all them that be committed unto him: and concerning all inferiors, either servants, children, laborers, artificers, or any other, that do not work for themselves, but for others, that their inferiority and subjection will not excuse them in doing any work; for they also are especially some of them particularly named in the commandment, and the other are included in it, and they must remember that which hath been spoken before, that they are not only the servants of men, but also and especially the servants of God, who hath created, redeemed, and doth preserve them, and hath as great care of them as of others, and will be served of them as well as of any other, and will therefore reward all equally alike, for there is no respect of persons before him: And therefore as they fear to displease men, who have authority to punish them, so let them especially fear to displease the Lord, who hath power to throw body and soul into hell.

Therefore let men away with these pretenses, which will not serve to say: I am under authority, and therefore must obey: alas I would fain do otherwise, if I could, and I am thus commanded: what would you have me to do? I grant it is a grievous thing to be thus punished, and that which must cause us to mourn before God for our sin: but yet when men command us to work at the same time, that the Lord would have us to rest, we must with all humility and reverence answer them, as the Apostles do in the like case, Whether it be right in the sight of God, to obey you rather than God, judge ye. And we must be willing rather with patience to suffer their displeasure, to bear their rebukes and chidings, yea to undergo all their chastisements and corrections, then to be drawn one foot from this obedience to God, which he requireth at our hands, and will not leave unrewarded with manifold blessings both in this world, and in the world to come.

§27. They that be in authority must restrain others from working.

Moreover, as the household governor is charged to see, that all his family do rest upon the Sabbath, as much as lieth in him: so the rulers in the Common-wealth are bound so much the more, to see the same performed of themselves, and all the people, by how much the Lord hath given them more means in their hands to perform it, both because their authority is greater to command, and their power mightier to punish them that do disobey. And indeed this is that which is meant in the words of the Commandment: That is within thy gates. For even as the walls and the gates of the city are the furthest part of it, and whatsoever is within the gates, is under the government of him that ruleth the city: so by a figurative speech he meaneth the utmost coasts, and the furthest border of the jurisdiction of any, even unto the very gates of it, as it were: and when he saith, within thy gates, he speaketh by name to him that is ruler within the gates, that he

should diligently look unto all them that be under his government, that they do observe the rest of the Sabbath, as well as himself, yea even unto the stranger, and him that is not of the same country and religion, yet now as he enjoyeth the benefit of his government, so he should yield to this outward practice of the Church at least, that he do rest together with them, that so it might no ways be broken, neither publicly, nor privately, in the household, nor in the Common-wealth, by the freedenizen, nor by the stranger.

The Prophet Jeremiah spying this abuse of the Sabbath in his time, speaketh first unto the Princes of Judah, saying: Hear the word of the Lord ye Kings of Judah. And Master Calvin upon this place noteth, that he was commanded to begin with the King himself, because he (as having authority) should repress so great licentiousness. Therefore it behooveth all Princes and Magistrates, that be in highest authority, to provide that laws be enacted for the preservation of this rest, with civil punishments to be inflicted upon them that shall break it, according to the quality of their offense, and that both themselves, and other the inferior officers, should every one of them within their circuit, look diligently unto the faithful observation of such wholesome laws, by all the subjects throughout the whole realm: by which means, as a great many sins might be prevented, that they should never be committed, so the Common-wealth might be preserved from many grievous punishments and common plagues, which either have already come upon it, or do most justly hang over the head of it, for the neglect of the same. By which means it might come to pass, that there should be no Fairs kept upon that day, no travailing thitherward, no such common carrying of wares from town to town, as is; no such haunting of Taverns, Alehouses and Inns, no buying and selling of victuals anywhere: no such making of Marriage dinners, and other needles feasts: riding and

going up and down, no such working in the time of hayfield, and harvest, in the fields, and at other times in the shops of Tailors, Shoemakers, and others. If unto those good laws that we have already in this behalf, others that be wanting, might be adjoined unto them (which we pray for, and hope shall be in time) and for the good execution of every one of them, diligent inquiry might be made at the general assizes, and quarter Sessions, in every shire throughout the whole land, as for the keeping of other laws, so of these, and the malefactors and offenders this way might be severely punished, that others might fear to offend by their example, the mouths of the wicked might be stopped, offenses unto the godly removed, and sin taken away from among us. And this is that which they in the Council of Paris labored to effect, when they said, That they would humbly sue unto the Emperors highness, that the authority and power, which was in them ordained of God, for the honor and reverence of so great a day, might strike fear into all men, that they might not fall into such breaches of the day, as are there named, even the very same almost, which I have here set down, because (as they do allege there) whiles men do commit such things, they both stain the honor of Christianity, and do open the mouths of blasphemers, to speak evil of the name of Christ.

Unto the which that you might be the rather encouraged, and take it upon you happily in the fear of God, I do most humbly upon meekness beseech you (upon whose shoulders the whole burden of the common wealth doth lie) that you would enter into the deep consideration of so weighty a matter, according to the sage and advised wisdom that is within you: and that amongst your manifold and earnest consolations, this might not be the last, as it is not the least. And therefore that you would set before your eyes as a great many of other things, which the scripture doth afford, that might

persuade you unto it, so especially that worthy example and practice of the famous and renowned Nehemiah prince of the Jews, after their return from the captivity, as it is set down in the last chapter of that book, where he thus speaketh of himself. In those days saw I them in Judah, that trod wine presses on the Sabbath, and that brought in sheaves, and which laded asses also with wine, grapes and figs, and all burdens, and brought them into Jerusalem upon the Sabbath day; and I protested to them in the day that they sold victuals. 16. There dwelt men of Tyrus also therein, which brought fish and all wares, and sold on the Sabbath unto the children of Judah, and in Jerusalem. 17. Then reprov'd I the rulers of Judah, and said unto them. What evil is this that ye do, and break the Sabbath day? 18. Did not your fathers thus, and our God brought all this plague upon us, and upon this city? Yet ye increase the wrath upon Israel, in breaking the Sabbath. 19. And when the gates of Jerusalem began to be dark before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. 20. So the chapmen and merchants of all merchandise remained once or twice all night without Jerusalem. 21. And I protested among them, and said unto them, why tarry ye all night about the wall? If ye do it once again, I will lay hands upon you. From that time came they no more upon the Sabbath. In which words is fully described unto us a most lively picture, both of that religious boldness, and zealous courage that should be in a magistrate, bending all his force to the suppressing of such abuses as do most dishonor the name of God, as the breaking of the Sabbath, and also of the good blessing, and prosperous success of God upon the worthy labors, and Christian enterprises of all such. For though this abuse of profaning the Sabbath (by breaking the rest

of it, so many ways as we see) was so universal, and that through the iniquity of the time prevailed so long, that it had gotten a strong head, and could not be bridled at the first, (for though the gates were shut, yet they tarried without at the walls all night, hoping to come in in the morning with the foremost, according to their former custom, (so obstinate and perverse were they in their wickedness) yet when he was as constant in God's cause, which he knew he had taken in hand, as they were froward in their sin, God gave him to deal so wisely (being not discouraged) first, by proclaiming the law of resting, which he knew before was in the word, then by threatening imprisonment upon them that would not keep it, commanding the inferior magistrates to look to the execution of it, and rebuking them for their negligence, and sloth in it, in former times; fearing them by the consideration of God's judgment, even their present captivity, which came upon their forefathers, from the which they were not all returned, and into the which or some other they might fall again, because of this one sin) that he prevailed with them, even as it is set down, to his great commendation, and to the singular encouraging of all Christian Magistrates in their offices, to the unspeakable comfort of the church, and the immortal praise of God, that from that time they came no more upon the Sabbath. A worthy reward for so noble an enterprise, an honorable triumph for so rare a conquest.

And if we do see so happy an end of the travail of one man, in so corrupt a time, dealing against a sin so deeply rooted, so publicly defended by the practice of the common people, so generally winked at by the inferior magistrates, and that in Judah and in Jerusalem: what hope might we have of the blessed endeavors of so many Nehemiah's, in a time more religious, among so many worthy governors in the Church and commonwealth, if our sins did not hinder it, and if they would deal in the faith and zeal and

constancy of Nehemiah, and we would help them with our prayers. That so first of all it might be established by a general meeting of all estates, civil and ecclesiastical, as it was in his days, by the Priests, Levites and chief of the people, that none should do anything contrary to the observation of the Sabbath, no not under the pretense of dealing with strangers, and then that those laws might be diligently executed with great severity upon all transgressors, yea, though they were strangers, as they were in his time, rebuking, and sharply punishing all inferior officers, by whose negligence the fault should be committed, as he did with great gravity and moderation.

So then, to draw this whole treatise into a narrow room, and to shut it up in a word, the sum of all is, that the Lord hath commanded so precise a rest unto all sorts of men, that it may not by any fraud, deceit or circumvention whatsoever be broken, but that he will most severely require it at their hands under the pain of his everlasting displeasure. And this is the first duty here required, that both we ourselves, and all under us do upon the seventh day rest from all such works, as by virtue of our callings appertain unto us, upon the other six; and this is the thing that we should be persuaded of.

§28. The Objection: How shall men live, if they work not? Answered.

But now if any ungodly man through the covetousness that is in him, cannot yield unto this, because he savoreth not the things that be of God, but is worldly minded, and therefore is ready to object and say, if we do not labor, how shall we eat? You see the world is hard, and things are at a great price, and we have a charge of wife and children that must be cared for, and when we have wrought sore the whole six days, it will scarcely find us bread, therefore what reason is it to bind us from working upon the seventh? And why may not a poor man then earn a penny, as well as at any other time? What? I think you would have us to starve. It is true in deed (as

M. Calvin saith:) That all of us naturally are of that mind, that if we endeavor to mount on high to the heavenly life, and bestow our studies herein, we think we shall die for hunger, and this shall be to turn us from our profits and commodities. For (as he further saith) the devil cometh always to persuade us, under this shadow and wiliness, that if we employ ourselves to the service of God, we must needs die of famine, and that we live to be pitied of others for our misery. [*Ans.*] Therefore for answer, I first of all say as he doth. Of a truth we cannot serve God, except we cast from us these worldly cares, which press us down overmuch: then I do further add, that surly here we have need of faith to believe, That godliness hath the promises of this life, as well as the life to come, and that if we will first seek the kingdom of God and his righteousness, all needful things shall be given unto us. And therefore if we rest upon the seventh day, because the Lord hath commanded it, he will so bless and multiply the things that we have, that we shall receive from him our daily bread upon that day, as well as upon any other. For if the servant that hath travailed all the days of the week in his masters service, may look for his ordinary food and wages upon the Lord's Day though he rest thereon: then may we much more look for this just and merciful dealing from God. And that we might believe it the rather, let us remember the promise which the Lord maketh to the Israelites in the like case, when he commanded them to let their ground rest from plowing and tilling the seventh year, as it is plentifully recorded by Moses: Six years thou shalt sow thy field; and six years thou shalt cut thy vineyard, and gather the fruit thereof. 4. But the seventh year shall be a Sabbath of rest unto the land, it shall be the Lord's Sabbath: thou shalt neither sow thy field, or cut thy vineyard. 18. Wherefore ye shall obey mine ordinances, and keep my laws and do them, and ye shall dwell in the land in safety. 19. And the

land shall give her fruit, and ye shall eat your fill, and dwell therein in safety. 20. And if ye shall say, what shall we eat the seventh year? For we shall not sow, neither gather in our increase. 21. I will send my blessings upon you in the sixth year, and it shall bring forth fruit for three years. 22. And ye shall sow the eighth year, and eat of the old fruit until the ninth year, until the fruits thereof come, ye shall eat the old. Where we see how the Lord doth abundantly promise to supply the want, that might have seemed to come upon them by resting the seventh year, with a treble blessing upon the revenues of the sixth, which thing also he did most plentifully perform so long as they obeyed, even so no doubt the Lord will increase the wages of a poor man earned by his faithful labor in his calling upon the six days, that it shall suffice him for the seventh also, so that for want he shall not need to work upon it.

And here I must say as Master Calvin doth: *Nunquam Dei praeceptis morigeri erunt homines*: Men will never be obedient unto the commandments of God, till their distrustfulness be corrected, and men are always witty enough to pretend many things, why they should not obey: but here was a special promise, that no lack should come to the Jews by resting upon the Sabbath: whereof he had given them a sure pledge long ago in the desert, when on the day before the Sabbath, a double portion of Manna was given to all that gathered. And we have not seen men that have been painful indeed driven to that necessity, that for the supply of their want, they have been compelled to labor upon the seventh day: But contrariwise, we may many times observe, how they that are so worldly upon the seventh day, do not so greatly prosper, but though they gain one way, they lose another. But be it that it were not so, and that they always gained, be it never so much, yea the whole world, if it were possible, and in the mean season lose their

own soul, through their disobedience, what will they give for the redemption of it? This ought to serve us (as Master Calvin setteth it down in his sermons very largely, and very pithily, whose words therefore though they be many, I will recite) as a principle, to stir up us to follow that which God hath commanded us. For the chiefest thing which stayeth us from ordering our life to the obedience of God, is this, that being too much wedded to ourselves, we think this shall be against our profit: and we will always provide, howsoever the case stands, for our commodities in those things, which appertain unto the world. Behold how men cannot follow God, but rather forsake him, and draw clean backward from his law, for that they think if they serve God they shall never thrive. Now this is so wicked an unthankfulness, that it serveth to aggravate a hundredth times more our rebellion: what must we do then? Let us note well, that we shall not be able to serve God with a frank and free courage, except we be resolved, that he provideth for our whole life, and that he will not forget us, as it is spoken in the person of Joshua: For the Apostle to the Hebrews applieth this doctrine to all the faithful, yea to draw them from overmuch care, and carking, he saith: Thy God will not fail thee; he will not forget thee. So that if once we can be persuaded, that God watcheth over us, and that he will liberally provide for our necessities, it is certain, we shall not be so busied in our earthly affections, and we shall not be so easily turned from serving of God, we shall not be hindered to meditate and think on the heavenly life, we shall so pass through this world, as to use the creatures thereof, as if we used them not, because we know always, that we ought to make our race further.

[*Obj.*] Many also take great liberty to themselves upon that text, where there is mention of a Sabbath's day's journey: [*Ans.*] concerning which first of all, it is not agreed upon how far that was, Master Calvin upon it saith, it

was but two miles, and of that judgment are most of the Latin interpreters. Doctor Tremellius in his notes upon this place, saith, it is but one mile, and that he proveth both by the Syrian paraphrast, and out of the Jews Talmud, and other Rabbins. So that by this rule, men's journeys must be shortened a great deal less then they be, except they have better proof. Besides, Master Calvin saith in the above named place, that there was no such thing prescribed in the law: And S. Jerome saith plainly, it was but a tradition of theirs, and especially of two Rabbins, Atriba, and Simon Heli.

§29. What bodily labor may be used upon this day?

Therefore let us not shut our eyes against so plain a truth, and today when we hear the voice of God, let us not harden our hearts, but subscribe unto the verity of it, by our practice: and let us be willing to rest from all earthly affairs upon the seventh day, and not to entangle ourselves with anything, according to that which we have seen thus plentifully proved unto us. All which must so be taken, not as though my meaning were, that there should be nothing at all done, and that it were utterly unlawful to do anything at all: For certain bodily labors were always permitted upon the Sabbath, yea even then, when the rest was most exactly required of the Lord, and precisely observed by men: as appeareth by that which is written in the Gospel by S. Matthew, in many words: At that time Jesus went on a Sabbath day through the corn, and his Disciples were an hungered, and began to pluck the ears of corn, and to eat. 2. And when the Pharisees saw it, they said unto him: Behold thy Disciples do that which is not lawful to do upon the Sabbath day. 3. But he said unto them: Have ye not read what David did, when he was a hungered, and they that were with him? 4. How he entered into the house of God, and eat the Show bread, which was not lawful for him to eat, neither for them that wherewith him, but only for the

Priests. 5. Or have ye not read in the law, how that on the Sabbath days the Priests in the temple break the Sabbath and are blameless? 6. But I say unto you, that here is one greater than the temple: wherefore if ye know what this is, I will have mercy and not sacrifice, ye would not have condemned the innocents. Saint Mark recording the same story, addeth this: The Sabbath was made for man, and not man for the Sabbath. 28. Wherefore the son of man is even Lord of the Sabbath. But S. Matthew proceedeth further in the forenamed chapter, to declare the doctrine concerning such works, as may be done upon the day of rest, by the practices and speeches of our Savior Christ. For he addeth: And Jesus departed thence and came into their Synagogue. 10. And behold there was a man which had his hand dried up, and they asked him saying: Is it lawful to heal upon the Sabbath day, that they might accuse him? 11. And he said unto them: what man shall there be among you that shall have a sheep, and if it fall on a Sabbath day into a pit, will not he take it and lift it out? 12. How much more then is a man better than a sheep? Therefore it is lawful to do well on a Sabbath day. 13. Then said he to the man, stretch forth thy hand, and he stretched it forth, and it was made whole as the other.

This portion of holy scripture doth show unto us, that certain works may be done upon the Sabbath (and in part what they are): therefore as from this and such like places, we do rightly take liberty unto ourselves, to work in certain cases upon the Sabbath, so we must be wary that we take no other liberty, then that which the word affordeth, if we be desirous in good conscience to approve ourselves before God, and to justify our doings in the sight of men: so that we may not under this pretense presume that everything is lawful, because something is permitted, abusing God's liberality, and our own liberty, turning it into carnal licentiousness, and

worldly profaneness. But (seeing we have heard in how many places, and how straightly the Lord requireth that all men should rest) we might be assured that the thing which we do, is of the nature of those which are permitted unto us, and that we have good ground for it, not rashly adventuring upon things, and doing them at all adventure (as it were) and because we ourselves in our own corrupt reason, have so conceived of them.

Therefore we shall learn out of this scripture, what things may lawfully be done of us, without the breach of the commandment of rest. First of all such bodily labors are permitted, as do immediately and directly concern the worship of God, and without the which he cannot be served of us according to his word: For this cause it was permitted unto the Priests, nay they were commanded to sley beasts, and to prepare them for sacrifices, and offer them up according to the law, about the which they took so much the more pains upon that day, then upon any other of the week, by how much the sacrifices were increased: for besides the daily sacrifices, morning and evening, there was a special sacrifice for the Sabbath, and all this being commanded in the law, our Savior Christ saith, They in doing of it were blameless, therefore whereas he saith that the priests in the Temple break the Sabbath, he doth not mean that they did so indeed: (For he affirmeth that they are blameless) but speaking according to the meaning of the Pharisees, who would condemn the fact of his Disciples in gathering the ears of corn to satisfy their hunger, saith, if every bodily labor be a breach of the Sabbath, then the Priests in the Temple brake it, but they are blameless in so doing, therefore they brake it not. Thus we do grant, that men may travail to the places of God's worship, where the public assemblies and meetings of the Church be, because otherwise they cannot

join with them in the communion of the word, sacraments, and prayer, and though they be far distant in situation of dwelling from the common place of meeting, yet it is permitted unto them to travail by land, or by water, on horseback, or on foot thereunto, nay they are commanded to do it, and they may not under the color of a long journey tarry at home idly taking their ease. For even as the slaying of beasts, is merely in its own nature a worldly and bodily labor, yet the Temple which was sanctified did change the nature of it, and made it holy: so to travail and to ride, or go to and fro upon the Sabbath is altogether painful, and laborsome to the body, but to take this pains, to preach or to hear the word, maketh it an holy work, and is warranted by the scripture: as in this very place, we see how our Savior Christ and his disciples travail from town to town to preach the Gospel, and take such pains, that they are hungry and faint in the way.

In like manner that all things might be done in order and comeliness in the Church (as it is meet) and therefore that the whole congregation might meet together at one time, there must be some notice given of it to the people by the sound of something: For the which purpose, as the trumpets and horns of the Priests and Levites were ordained under the law: so we have the ringing of belles amongst us. Therefore I do not see how the common jangling of belles that is used in too many places, and the disordered ringing at other times of the Sabbath, and for other ends, should be a work of the Sabbath, and how it can then be justified, yet the ringing of one bell according to the custom of the place at one time, and the same or some other at another time, to call the people together, that they might come with one consent (as it were one man) (which meeting would otherwise be scattered and confused) that so all might be present at the service of God from the beginning to the ending, and as it is rightly called common prayer,

so it might be common to all indeed, and not private to a few, this end maketh the labor acceptable unto God, and though it be a work, yet it hindereth not the observing of the rest, commanded upon that day.

Moreover, God hath given to men liberty upon this day, to prepare that food which is meet and convenient for everyone, that their bodies being thereby comfortably refreshed through God's blessing, they might be the rather thereby fitted unto the cheerful proceeding in his service, which otherwise through their weakness, might faint, and give over in the midst of it, for such is our nature, that we stand in need of a continual repairing by the creatures, and that every day: therefore though (as we have seen) the buying and selling of victuals, and carrying of them to and fro was forbidden, seeing that the other six days are given unto men for these purposes, yet the preparing of them, and making them serviceable for the use of man, according to the necessity of everyone, is that which cannot be done at other times, and yet men cannot want it, if they fruitfully hold out in sanctifying the Sabbath unto the end, and therefore this maketh it lawful unto all men, when they do it in that manner, and measure that may most of all further them in God's worship, which is the chiefest thing upon that day to be considered, and unto the which all other things ought to be referred. Thus our Lord Jesus doth maintain the fact of his Disciples in gathering the corn in the fields against the cavils of the Pharisees, for they were weary, and hungry, and had no meat, neither place nor time to provide any in, therefore they took that which was offered unto them in the way, gather it and dress it, (as it were) for themselves. And thus doth the Schoolman truly say of this place. *Excusat discipulos suos*. Christ excuseth his disciples, who gathered the ears of corn upon the Sabbath, *Propter necessitatem quam patiebantur*, because of the present necessity that they were in.

Last of all, and generally concerning this matter, what things soever the time present doth necessarily require to be done for our own furtherance, the commodity of our brethren, or the benefit or preservation of any of the creatures, which cannot be deferred unto another day without loss or hindrance, neither could any ways be provided for before: (For the occasion was but new offered) though they do no ways belong to any part of God's service immediately: Nay I will say more, and but the truth: though they do keep us from it, or call us away when we be at it, yet they are permitted unto us, and we may lawfully do them, though they be never so painful and full of labor without any offense against the law of the Sabbath, wherein notwithstanding bodily rest is so straitly required, as we have learned. And therefore it is truly said, *Opus corporale*, A corporal labor pertaining to the preservation of a man's own body, life or health, when it is necessary, breaks not the Sabbath. Where he brings in the example of Helias in this case, flying for the space of many Sabbaths together from the persecution of Jezebel: Such is the great liberality and mercy of God towards us, that all men might be left without excuse before his judgment seat, that will not observe this rest of the Sabbath, which when he requireth of them never so exactly for their good, giveth unto them notwithstanding so great liberty of working to encourage them thereunto; if not, at least to the stopping of their mouths in their just condemnation. And this is that which is spoken in this chapter, That if the sheep be now in the ditch, it must be presently holpen out, least it miscarry.

Therefore that we might see the truth of this general rule in some few particulars, for better edifying and instruction in godliness, though there may not be mustering and surveying of soldiers, training up of men in the feats of war ordinarily upon the Sabbath, 1. yet if the enemy be now a

coming, or be already in the camp, or hath laid siege to the walls, then it is lawful with all force of men and munition of war, to meet with him, to fight against him, and to defend our country, and to have continual watch and ward in arms for these purposes, the present necessity requireth it, it cannot abide no delay. And herein also the same Doctor of school divinity (as they call it) saith truly, It is lawful to make war for the preservation of the common wealth, and defense of the faithful: *Si tamen necessitas hoc postulat*: If necessity do require it; where he giveth this reason: for this were to tempt God, if any should in such an imminent necessity abstain from war: *Sed necessitate cessante*: But when this necessity doth cease, it is not lawful to war. I will not say as he saith, *In diebus festis*, Upon the holy days, but *in diebus Dominicis*, upon the Lord's days: For as Beda saith, *Necessitas excusat*, Necessity doth excuse the fact: where he alledgeth the example of the Maccabees, who did well upon that day in defending themselves by arms against their enemies, and they made a decree at that same time, (as it is set down in that history) saying, Whosoever shall come to make battle with us upon the Sabbath day, we will fight against him, that we die not all, as our brethren were murdered in secret places.

2. Again, if any person be dangerously sick, he ought to have all such comforts as are meet for him, and therefore some must attend upon him, others run or ride to the physician, apothecary, or surgeon, and all of them ought to travail or deal for him, when there is such need, and the disease be so great, that the longer it be deferred, the more shall the party be endangered, and the disease will grow more incurable. For this very example is brought by the above named Schoolman: *Opus servile ad salutem alterius, non violat Sabbathum*, A bodily labor that is taken in hand

for the health of another, doth not break the Sabbath, & *inde est*, and hereunto it is lawful to give physic unto all men upon the Sabbath day.

3. And that I might not stand long in the particulars which are infinite, if there be any sudden interruption of waters: if any casualty by fire, upon men's houses or goods: if any breaking into shops or houses by thieves, or such like, we ought so to meet with these present occasions which by no wisdom could have been prevented at another time (for they were but now seen, nay they did but even now offer and show themselves) as may most seem for the benefit of men in preserving the creatures, which as they were made in the beginning, so are still to be preserved for his use, neither can they decay without his great loss and hindrance, in so much that upon these occasions men may not only be absent from the Church, but also if they were now in the midst of God's service, might safely depart from it, yea sometimes unto the leaving of no one person in the Church. And to this purpose is the similitude of a learned man: *Talis haec causa, &c.* Herein the cause that moves men is such, as in the day of a public fast: wherein, *Si quis aeger leiunium corrumpet, nulla ratione reus tenetur.* If any man through sickness be driven to eat, and so break the fast, in no wise he is to be condemned.

Last of all, not only men, but the brute beasts must have all such duties performed unto them, which of necessity they cannot want without their peril, as the cattle must be foddered in the winter time, and the beasts must be milked at all times of the year, and the ox must be loosed from the stall, and driven to the water. And this is that which our Savior Christ me liveth, when he saith in this chapter of Matth. I will have mercy and not sacrifice. In the which place he doth not refuse sacrifices (for they were commanded by God) but he speaketh in comparison, as though he had said: The Lord

had rather have mercy showed to men, then sacrifice offered to himself: so that comparing these duties, mercy with sacrifice, he preferreth the one before the other, and saith, he had rather have this, then that, when both of them cannot be had together, but if the one but performed, the other must be neglected, then would he have us leave the sacrifice, and show mercy in helping others.

So that as it is said, in another case: A man shall leave his father and mother and cleave to his wife: Not meaning the he should altogether forsake them, but showing that the bond of marriage is greater than the bond of nature, between parents and children; and therefore the duties more necessarily required, he compareth the one with the other, and saith, that if present duty be required of me to my parents, and yet at the same time my wife standeth in need of my help, so that I cannot do both together, but must needs leave one undone. I must make choice of the wife, as the principal, and forsake the father in comparison of her. Even so the spirit of God here by sacrifice (at by one kind) meaning generally the whole worship of God, he would have us so to offer it unto him, as that in the mean season we neglect no occasion of showing mercy unto any of his creatures, which he offereth unto us, but rather first of all to show mercy, and then to offer sacrifice. As he saith in another place: First be reconciled to thy brother, and then come and offer thy gift. For seeing that the whole service of God is ordained for this cause among many others, that we might be made more fit to help our brethren, and to show all duties of mercy unto them, all other must give place unto this, when necessity so requireth. According to that which Master Gaultier saith: *Omnia externa*: All outward things must give place unto love, least we lay a snare upon them: *quos necessitas ineuitabilis alio vocat*: whom inevitable necessity doth call another way: or at whose

hands the present necessity, that cannot be avoided, doth require another thing. And that this is the true meaning of the law of resting, appeareth more clearly by that which Christ Jesus speaketh of it in the Gospel after S. Mark: The Sabbath was made for man, and not man for the Sabbath. That is, the day of rest was appointed for the benefit of man, not only of him, but of all other creatures: and therefore it must be so observed, as may be most beneficial unto them, and the rest in it must give place to them, and not they to it: so that it were against the meaning of the law-giver to abuse the rest unto the hurt of them, and that men should under the pretense of resting, withdraw all their labor from them, who by present necessity did call for it, and require it at our hands.

For seeing that the end of it is, that the creatures might be preserved in their best estate (which without some rest, could never long continue) if now by laboring I preserve that, which otherwise, if I rested from helping it, would perish, I have by labor attained unto the very end of rest, which without labor I could not: and thus in laboring I have not broken the commandment of rest, but kept it in one of the principal ends for which it was instituted: namely, the profit and commodity of all the creatures here below. In which respect our Lord Christ maintaineth the doing of his Disciples in gathering the corn, and eating it, for that thereby their frail and weary bodies being refreshed, and getting new strength (which otherwise would have fainted, as wanting their ordinary food) were made stronger, and more able to follow their master. Now, seeing that the Lord in commanding to rest, had regard to his creatures, that could not want it, namely, that the breasts might be made more serviceable unto men, and men more fit to do duties unto their brethren, and unto God in their calling, because his Disciples were fitted unto this by that labor, which necessity put

upon them, and if they had not so labored, they should have been more unfit: therefore in this work the commandment of resting was not broken, nay it was especially observed.

Thus as we have seen the commandment of resting is so straight indeed, as it seemed best unto his wisdom, who made all things for himself, yet in giving it, he hath had regard unto our good: and therefore hath made it so large, that within the compass of it, there is liberty given us to do all such things, as do not directly hinder the sanctification of the Sabbath: or if they be against it in their own nature, yet necessity that could not be foreseen, nor deferred, craving them at our hands, they are judged to be far unlike unto themselves, and have as it were a new quality put upon them: And here is the old proverb of the heathen true: *Necessitas non habet ferias*: Necessity as it is without laws, so without holy days. And though it be so that we are given to take too much liberty to ourselves, and therefore had need to be restrained unto the full, and it were more profitable for us to hear from what things we should rest, then wherein we may labor, yet there is a truth in all things, which must be known: and though some are ready to abuse it, yet therefore it must not be kept from them, who have care rightly to use it. For though they that be ignorant, will be ignorant still, yet wisdom shall be justified of her children. Which is to be considered of us the rather, least any through a gross superstition, should fall into the extremity of the Jews: of whom it is written, and namely of certain heretics called Isaiah, that they are over precise in this rest, so that they dress all their meat the day before: upon that day they kindle no fire, they remove no vessel: *Aluum non purgant*: they do not ease themselves. And in this respect, Mattathias, and the rest of the Jews condemned justly the fact of their brethren, who for lack of defense suffered themselves, their wives and children, to the number

of 1000 souls to be slain of their enemies upon the Sabbath day. Concerning which fact of theirs, also a learned man saith: *Superstition fuit ex ignorantia*: It was a superstition bred in them, for want of the true knowledge of the law of God.

Hereunto also may be referred, that which the most famous Historiographer and Divine Master Fox, reporteth in his worthy book of the Acts and Monuments of the Church: saith he, Some English histories make mention of a Jew, who about the year of our Lord 1257, fell into a privy at Tukesbury upon a Sabbath day, who for the great reverence he had to his holy Sabbath, would not suffer himself to be plucked out: and so Lord Richard Earl of Gloucester, hearing of it, would not suffer him to be drawn out upon the Sunday, for reverence of the holy day: and thus the wretched superstitious Jew remaining there till Monday, was found dead in the dung. Therefore let us acknowledge the bountifulness of God there where it might seem unto us that we are most of all restrained, and let us not break his hands and cast his cords from us: but use his freedom well that he hath set us in, and seeing we have liberty to do things of necessity, let us not venture upon them too boldly, but first of all be sure that they be necessary, and therefore lawful.

And let us not imagine a necessity and dream of it, when there is none: nor be of the number of those, whom Solomon of in the Proverbs, Who devour the holy things, and then inquire after the vows: that is, first do the thing, and then inquire whether it be lawful, or no: but let us see in the wisdom of God's spirit, whether it may not conveniently be deferred until some other time, and therefore not necessary, and so no work of the Sabbath, and therefore abstain from it. For the wise men of this world make many things necessary, which indeed are not, by doing many things then,

when they ought not to be done, to prevent a necessity, which they have imagined, may fall out in time. But if they will say it is now necessary, they must be sure that it cannot be deferred: For what maketh a thing necessary in this time, but that no other time will serve conveniently for it? To this agrees that which a learned writer saith: *Si quis roger*: If any man demand, what is lawful or not lawful to be done upon the Sabbath, (saith he) *Tenendum est responsum Scevolae*: he must answer as Scevola did, who being asked what was lawful to be done upon the holy days, it is reported that he made answer: Even that which would have hurt, if it had not been done. Which is true, if it be rightly understood. Therefore they which in the time of harvest and hayfield, work upon the Sabbath contrary to the express words of God; as we have seen heretofore, for fear of the change of weather, and least that happily something might be lost, unless they can say certainly, that tomorrow there will be such weather, and therefore it will be lost: how can they tell that only this present time is necessary for it, and that no other time in the world can serve for it, and therefore it must needs then be done? For how if it fall out otherwise on the morrow? Shall not both other men condemn them of folly, and themselves also be judges against themselves, that the things might have been deferred, and therefore that there was no such necessity, as they presumed upon?

[*Obj.*] But (say they unto us) how if it had fallen out so and so? Was it not good to provide for the best? We answer them as it is in the common proverb: [*Ans.*] How if the sky had fallen? As no man that hath any religion, and care of his duty to God, will voluntarily absent himself from church for fear of that, which might come to pass, he knows not when; as that if thieves come, he may call for help, or if he spy his neighbor's house on fire, he may give warning of it, or will wander up and down in his pastures,

fearing least a sheep should be fallen into a ditch, that he might help it out, so ought we not in any other time of an imagined necessity, and without just cause suspected, do that upon the Sabbath, which otherwise we will confess, ought to have been done, neither would we have taken it in hand at all: but taking the occasion of that, which present necessity doth offer unto us in deed, we must committe the success of those things unto the Lord, which we could by no wisdom foresee, and though he hath given us liberty to judge of the time present, yet he hath reserved this preeminence to himself, alone to be judge of the time to come, and he would have us for the dispensation of that to depend upon his providence in obedience to his commandment, who hath promised to give us fit times for the accomplishment of all things here below, so far forth as he knoweth it to be most expedient for us.

Moreover, when we do understand that such things are necessary which we go about, (and they be so in truth, for they cannot be deferred) herein lieth not the whole matter, for it may be that they might well have been done before, and so are not simply necessary, but in respect, namely of our carelessness and slothfulness, who did not foresee and provide for it accordingly, as we might have done, and thus everything that might be done upon the six days shall be made necessary for the seventh. But this necessity because we do willfully bring it upon ourselves, and the Lord is not the author of it, who must be the judge of it, it will not carry out the credit of our doings, neither will it be a sufficient plea for us, before the Lord; who to meet with all such vain pretenses, at the first, willeth us to remember the Sabbath beforehand, and to remember it to this end, that nothing might let us from keeping it holy, and therefore so to dispose of our business aforehand, that nothing do hinder us from resting upon it. For

certainly if men do still remember, how many days to the Sabbath, and that when it comes, it must needs be a day of rest, if they had any care to keep it, they would not entangle themselves with more business than the time would permit, that they might not work upon the Sabbath, under the color of necessity, because something is not done, which they have willfully taken upon them, more then they ought to do.

And hereunto it seemeth they had respect in the council, where it was thus decreed. *Nemo sibi talem necessitatem imponat*: Let no man impose upon him such a necessity, that may compel him to yoke his oxen, where they speak of a necessity that a man through his own default brings upon himself. As for example, (that I may speak unto the capacity of the rudest) if any artificer should promise so much work to be made ready against such a day, which now he seeth cannot be done, unless he and his servants do work upon the Sabbath, should thereupon ignorantly deceive himself, and say, surely this must needs be done, and I cannot put it off beyond such a time, without great loss, and therefore taketh courage to himself, and worketh some part of that day, this will not excuse him: for the Lord that willeth him to rest upon that day, commandeth him also to remember the day long before, that when it comes, he might rest upon it. But men do willfully flatter themselves in their sins, and are glad when they can smooth out their matters, and put this glass upon them, that they could not be deferred, though it be not so indeed. And therefore when the Lord's Day is the furthest time, to the which they may safely defer their business (but yet might do them before) will carelessly let pass all the days of the week unregarded, and then suddenly, because there is no more time remaining, put them in practice upon that day (going themselves to this town to speak with such a party, and sending out their servants to other places about other

things) and yet will not be persuaded (forsooth) but that all is well, and that they have very great reason for their doings: for this is that which they will stand to justify, and they can prove it before all men, that the thing was marvelous necessary, for it could not be deferred: but in the mean season, they will conceal that from you which mars all again, which their own conscience tells a great many, and a wise man may easily espy it in the rest, that they have carelessly pretermitted the opportunity of doing it at another time, when it might have been as well, or more conveniently done.

And that I might not be tedious in so plain a matter, (though my purpose be to speak most profitably, and therefore tarry in it the longer) I will show you the like in a case, that I have had experience of myself, when I did once dealt with one for laboring upon the Sabbath, and namely, for washing hemp out of the water, in which it had been laid a rotting: the party answered me, that it could tarry no longer, but must needs then be drawn out, otherwise all should be lost: which whether it be so or no, I leave it to be judged of others (for I confess I have no great skill that way myself) yet by further speech, finding that they know how many days it must lie in the water, I said unto him, that they might have prevented it, if they would have remembered the Sabbath, and therefore to have counted their days, and put the hemp into the water, that they might have drawn it out again one or two days before, or after the Sabbath. So then the truth is, that many times such things must be done of necessity, and they are come to that pass, that we cannot avoid it: but then we must do it with an heavy heart, and sorrowful mind, lamenting our former negligence, that did not foresee it, and bewailing our carelessness, that we did not provide for it, praying to God to forgive us our sin, which though it be not willful and of presumption, yet

proceedeth of ignorance and want of care, at least to remember, neither can it be excused.

Therefore when a man is to appear at Westminster Hall, in the Terme, or hath another such like business, and the day of his appearance be upon the Monday or Tuesday, he must not therefore presume to travail upon the Lord's day, which is a day of rest, because he can say, it is necessary that I should be there against such a time: for the Lord in giving this commandment, hath in wisdom prefixed this word, remember before it, and Moses in repeating the Law, Deut. 5. Do not forget it, but faithfully keeps it, saying, observe or mark it, that from hence we might learn so to dispose of all journeys and travails, that somewhere we might observe, and keep a Sabbath or day of rest. If we say we had forgotten it, and the time stole upon us before we were aware, we must understand, that all this is nothing, but vain fig leaves, which will not cover our nakedness, from the eyes of him that seeth all things, before whom ignorance will not excuse, when he hath in his word taught us what to do, much less will careless forgetfulness prevail, when he hath commanded us to remember it.

Let us therefore in good earnest, cast away all the cloaks of sin, and let us not willingly be seduced, for that only the Lord judgeth to be necessary at this time, which by no heedful remembrance or marking, we could have done before, howsoever in the vanity of our own brains, we may judge to the contrary. So that if any man when he hath had the whole week before him, to make his provision, will neglect the opportunity, and pass the time over, and then go upon the Lord's Day to the butchers, or such like places to buy victuals, hoping to get a better pennyworth, or because he would not let his business before, or for that he maketh no difference of days, and all this while grossly imagineth, that he committeth no sin, excusing his fact with

this, that meat must needs be had, and it cannot be deferred, daubing it up, as it were with the untempered mortar of necessity, he must be admonished, that howsoever he may set a fair face on his before men, and may blear their eyes, that cannot well see, yet in God's judgment it is less than nothing (who must be judge of all) but will melt away as snow before the sun, seeing that he hath to cut off the head and tail of those idle pretenses, spoken aloud, and proclaimed long ago, that the Sabbath is to be observed and remembered for these causes: which we must do so much the rather, because he promiseth unto us, that in six days, we shall be able to do all our work, for so is it in the words of the commandment.

§30. Every man in the six days may do all his work.

Six days shalt thou labor and do all thy work, in which words because he useth it as a reason to persuade us to rest upon the seventh day, there must needs be secretly included, as there is, a promise of the blessing of God upon our labors in the six days, that in them we shall be able to do all our work, even all our work, I say, which properly belongeth unto us, and which the Lord would have us to do, and therefore calleth it our work. As Master Calvin noteth upon these words: *Universum opus*. All thy work: hereby (saith he) is signified, that though the Sabbath be taken away, there will be time enough for all our business: otherwise this reason we see were insufficient to persuade men to rest upon the seventh day, if in the six we might truly object, they cannot do all their work. But the Lord, who knoweth what he would have us to do, and therefore what is our work better than we ourselves, and what is our strength to do it, and what time we have allotted out for it, he saith in the six days, we may do all our work: and this he speaketh to the busiest body in the world, and to the most covetous, who knoweth no end of working, whereby any gain is gotten, and therefore

when we take upon us so many things, that we are overwhelmed with them, and cannot bring them to an end, with the end of the six days; then have we intermeddled with that which belongs not unto us, and have entered as it were upon other men's business, and it is not the Lord, but the devil that hath set us on work, and he will one day pay us our hire.

Master Calvin doth lay forth this whole matter very plentifully in most significant words, and follows it with great power, in his sermons upon Deuteronomy: When it is said, Thou shalt labor six days, our Lord's would hereby signify unto us, that we ought not to complain of yielding unto him, one certain day, when he leaveth unto us six for one: as if he did say, shall the cost and charge be great unto you, to choose one day which may be wholly given to my service, that you do no other thing in it, but read and exercise yourselves in my law, or hear my doctrine which shall be preached unto you; a day to come to the Temple, to the end you may there be confirmed by the sacrifices, which are there made; a day to call upon my name, to declare and protest, that you are of the number and company of my people: ought this to be grievous and troublesome unto you, seeing you have six days free to traffic and to do your business in? When I use such gentleness towards you, that I demand but one day of seven, is not this an over great unthankfulness on your part, if you complain of this time, as being evil employed: If you be such covetous and miserly wretches, as not to spare me one seventh part of the time? I have given you your whole life, wheresoever the sun shineth upon you, you ought to acknowledge my goodness, and how that I am a liberal father towards you, for this sun which I make to shine, is to give you a mean to go and walk by, to the end, that everyone may do his business: and yet for all this why is it, that I shall not have one day among seven, in which everyone should withdraw himself

from his travail and labor? That you be not wrapped in the care of the world, and so have no care to think upon me? Now then we see that this sentence of travailling the six days is not placed as a commandment, but is rather a permission which God giveth, and that to reproach the unthankfulness of men, if they observe not the Sabbath day, and sanctify it in such sort as we have spoken. So then when men shall have well considered of this thing, they shall be convinced that God beareth with them as a father, which should show himself pitiful to his children, and therefore let us take diligent heed that we be not ungrateful, but be provoked and allured to serve our God so much the more, seeing he commandeth us not those things which might seem over bitter and painful unto us, but hath a due regard to our power and ability, therefore when he beareth with us after this manner, and leaveth unto us our profits and commodities, so much more dissolute, wicked, and inexcusable are we, if we be not inflamed to yield ourselves wholly unto him. Thus far Master Calvin.

See then what an impudency and rebellion this is, that men are grown unto: the Lord saith, In six days they may do all their work, and therefore willeth them to rest upon the seventh: and they most wickedly cry out as loud, with more than a whorish face by their speeches and practices, that in six days they cannot do all their work, and therefore they take up also all our part of the seventh: what a cruelty then is this that they charge the Lord withal, that he should bind them under the pain of eternal condemnation to rest upon the seventh day, and yet should not give them sufficient time upon the other days to end their work in? Which once but to imagine were horrible impiety. But let us justify the Lord in his mercy, and confess as the truth is, that we ought so much the more carefully to remember the Sabbath, to rest upon it, because in the six days we may do all our work, if we will

pray unto God for wisdom in our calling, and so we shall be delivered from that necessity of working many times, which otherwise we do voluntarily pull upon ourselves. Thus we may conclude this point, that seeing the Lord of his great liberality, even upon that day wherein he requireth our rest most precisely, hath not cast us into that bondage, that we should do nothing at all, but hath left us that freedom that in needful things we may labor, it standeth us in hand so much the more carefully to look to ourselves, that we be sure the things we go about could not have been done before, not deferred any longer: and therefore were necessary to be done at that time, which when we be thoroughly persuaded of by God's word, then may we in faith and a good conscience take them in hand, knowing that the Lord exempteth us as it were at that present, from the general law of resting, and by some special occasion calleth us to work, and therefore we do it, as unto him.

In which consideration, we ought not to take anything for our worldly labors upon the Sabbath, and we should not make a gain of our travail upon that day if necessity drive us unto it, for we do it not as a work of our calling, from the which we must cease, nor as that by the which we get our living, with which we must not meddle) but only because some of the creatures do stand in need of our help, for whose preservation the day of rest is appointed, and therefore in pity and compassion unto them, we yield them our labor and do it as a deed of mercy, and unto the Lord. And therefore though that constitution of Gregory the 9th be not in all points sound, when he saith, Let men and cattle rest upon the Lord's Day, unless urgent necessity compel them, *vel nisi gratis fiat*, or unless it be done freely for the poor, or for the Church: because the free doing of a thing will not excuse it, when there is no necessity, or when it is not a work proper unto

this day: yet it seemeth that herein he aimed at the truth, when he requires that that which is done should not be for gain, but of love to the poor and to the Church of God, and therefore freely.

And this is that indeed which commonly men do pretend when they are charged with their needless travailing's, that it was a good deed to help such a one in misery, and it did lie upon his undoing, and he could not but do it for very pity, and a great deal more they can say for themselves. Therefore let it appear by their doings that nothing moved them but pity, and that of very conscience to relieve the necessity of others, thy were moved unto it, by not only not receiving, but not looking for any reward of men, no more than you do of the alms which you give, and for visiting the sick, and imprisoned, that so it may be counted as an holy work indeed, when you do it, not respecting your own profit in it, but only the good of others. Therefore let the Physician, or surgeon, and such as attend upon the sick, or are any ways employed about him, take nothing for their pains upon the Sabbath; but let them do it freely, that it may be a gift and not accounted as a work of their calling, but a deed of love, and the apothecary though he receive money for his stuff, yet let his labor be free. The like must be understood of all other works of necessity: And therefore if the lawyer, counselor, or sergeant will needs travail then about his clients cause, let him do it only for God's sake, and not be occupied about it, as a worldly thing, and a matter of gain, for that is proper to the six days, in the which God would have them in the sweat of their face to eat their bread.

[*Obj.*] But if they say, it may be the men, with and for whom we deal, stand in no such need of our liberality, nay they would think scorn of it, and they may better give us a pound, then we them a penny: [*Ans.*] then yet at least wise dedicate it to the poor, and taking it with the one hand, give it

with the other: that you may have the testimony of a good conscience, the spirit of God bearing you witness, that your work was only for the Lord, as this day is appointed out wholly for his service: and that no private commodity of your own moved you unto it, for the Lord hath given you the six days to make provision for yourself, for otherwise we shall make no difference betwixt the six days and the seventh, the works of the one and of the other, if we shall in all of them alike be conversant in the same things, with the same mind, and for the same end and purpose. Therefore that I might end this matter, we do see, that excepting these cases of necessity, in which the Lord would have us thus cheerfully to be occupied, as about the works of mercy, and his service only, from whence no gain is to be looked for, (though godliness indeed be great gain, and he that hath pity upon the poor, lendeth unto the Lord, and look what he layeth out, it shall be repaid him: we are bound most straitly in this commandment to rest, and that the Lord looketh for a rare and singular kind of rest, even such a one as we have heard out of his word, and that he will not dispense with us in any wise, but as it hath been showed; and therefore that we ought to have a principal respect and regard unto it, as to the thing that doth most nearly concern us. And in this one point though I am not ignorant, that I have a great cloud of adversaries against me, who are otherwise minded, and cannot be thus persuaded, (as indeed many things in this commandment are greatly controversied, yea among the learned, as in any one that I know) yet I desire them in the fear of God, that as they will observe the rule of the Apostle, who would have us swift to hear, slow to speak, and slow to wrath: they would indifferently, and (as it were) in an even balance weigh such things, at have been already alleged for the proof of it, before they begin to give out their censures against it.

SECT. XXXI – XXXVII.

§ 31. The Objection: If we be bound thus straightly to rest, we are in as great bondage under the Gospel, as the Jews. Answered.

Therefore whereas some men might hereupon gather that if the case be thus betwixt the Lord and us, in the matter of the Sabbath, and that the commandment of resting doth stand in such force and strength, and bindeth us so strongly as it doth, then our estate is no better than the Jews, the same yoke of bondage lieth still upon our necks, that was upon them, and the freedom purchased by Christ is of none account, the liberty proper to a Christian man nothing worth, the Gospel hath no preferment above the law. For answer unto the which we must consider, that first of all we are delivered from that manner of keeping the Sabbath, which the Jews were tied unto: at that it might put then in remembrance of that great rest, which the Lord bestowed upon them, from the continual and intolerable work in Egypt, by the hand of Moses, and that thereby their hope might be nourished of the Messiah to come, by whom they should have a perpetual Sabbath and rest from sin, in the kingdom of heaven, begun hereupon earth;

unto the which ends they were bound to have a principal respect, and so to keep the Sabbath, as they might most profit in these, even in thankfulness for the benefit received, and in hope of that that was promised, neither of which because they can appertain unto us, (for we have not been in Egypt, and therefore cannot remember our delivery from thence, and Christ Jesus is already come, and hath entered into his rest, and therefore we need not to hope for it) that though we be bound to the same rest with the Jews, yet our condition is more easy and tolerable, in that we be freed from these appurtenances, and these other burdens are not laid upon us.

The which we shall be so much the rather persuaded of, if we look into that liberty, which is brought unto us by Christ, concerning the sanctifying also of the day of rest, which consisteth in such a multitude of purifications, washings and cleansings, and in such a great number of sacrifices and oblations, all which were doubled upon the Sabbath: and therefore the observation of the Sabbath was more laborious, and painful unto them, and sooner might they offend in it: instead of which we have fewer things to do, and they be more simple, plain and easy, as the hearing of the word, receiving of the Sacraments and prayer. And generally as our estate is better than of the Jews, in regard of the whole worship of God, which is now more evident, shorter, not so compound, more significant, and with less difficulty; so upon the Sabbath, because the whole worship is to be performed, in consideration of that also, great are our privileges above theirs, as in all other things, so in the observation of the Sabbath. Moreover, whereas God in old times spake sundry times, and in diverse manners unto them, and therefore their knowledge of the law was not so great as ours in these last days, wherein he hath spoken unto us, once by his son: neither were their graces and gifts so many and excellent ordinarily, as they be now,

when God hath poured out his spirit upon all flesh: and therefore they being like unto children, and we unto men grown, they stood in need of many more helps to further them in the observation of this commandment, then we do, and which though they were bound unto, yet we are freed from: As they were commanded to let their ground rest every seventh year, and that is called her Sabbath, with many other such like things.

Therefore as we have great freedom in all other commandments above them, so in this. For must we not needs confess, that though we are still bound as the Jews were, to meditate upon the law of God, day and night, yet for so much as we are not commanded to carry it about in the skirts of our garments, and upon other bracelets, as they were, and though we be not exempted from teaching our children, no more than they, yet because we are not charged with the writing of it upon our gates, and the posts of our doors, as they were; must we not acknowledge (I say) that even in those things, that we are bound unto, in common with the Jews, we have more liberty then ever they had? So is it in the Sabbath, though we be bound to keep the rest, yet because we are freed from many rudiments of it, which (as childish instructions to further them in it) they were bound unto, as we have seen in the former part of this treatise, we must thankfully profess, that the Lord hath dealt more liberally with us, then with them. Therefore even as the child which is set to read, must name every letter apart and distinctly by itself, and spell every syllable, that so he might be holpen forward to reading, which when he hath attained unto, though still he be bound to read, yet he is freed spelling and naming every letter, as he had wont to do, and that were a great bondage and wearisomeness to bind him unto it still, nay it were altogether ridiculous, and childish in him indeed: So now, though we be charged to rest upon the Sabbath, yet when we are not overcharged with

those Jewish ceremonies, which they (being children) had given them as furtherance's unto then, let us not complain, before we have cause, neither murmur against God, because we cannot be so licentious, as we would, seeing we be at such liberty, as we be, and as it pleaseth the Lord to bestow upon us, and let us be so much the more careful to rest, by how much we have but this one thing to attend upon, and are made free from many other, which might hinder us.

Unto all which if I shall add this, in the last place, I will make an end of this matter, that besides these great privileges, which we have spoken of, Christ Jesus in the Gospel, hath offered unto us somewhat more, even in this commandment that we have now in hand: That though we be restrained upon this day from work both hand and foot, as the Jews were, yet have we liberty to work upon many other. For they were bound unto a great many of other days, which had the nature of the Sabbath, and therefore are so called many times, and upon the which they might not work: which as it appeareth in many other places of the scripture, so especially in Lev. the 23rd, where they are reckoned up in order, beginning with the Sabbath, unto which is adjoined the Passover, the feast of the first fruits, of trumpets, and of tabernacles: and every one of these had more days then one proper unto them, as appeareth in that chapter most largely, besides the first day of every new Moon: from all which we are now freed, as appeareth by the Apostle. Let no man condemn you in respect of a holy day: or of the new moon, or of the Sabbath days. For he speaketh of many, even of all those, which unto the Jews were commanded upon the same condition, that the Sabbath day was, and were of like nature to it: and therefore he findeth fault with the Galatians for observing them, saying, Ye observe days, and months, and times, which he calleth weak and beggarly rudiments, because

now there was no use of them, but all of them being taken away, only the Sabbath is reserved for us. Therefore who is so blind that will not see? And so obstinate that will not confess? That though we be bound to the keeping of the Sabbath, as the Jews were, yet neither the liberty of the Gospel is taken from us, nor the bondage of the law cast upon us. Nay, who is so unthankful for this great liberty in these days, above that which the first people of God had, that under the pretense of it, he will break out to the doing of whatsoever liketh himself upon the day of rest, and set open a door of all licentiousness unto others: but woe be unto the world, because of offenses, it is necessary that offenses should come, but woe be unto them, by whom they do come, it were better for them that a millstone were hanged about their necks, and they were drowned in the bottom of the sea.

§32. Sundry judgments of God upon the breakers of the Sabbath.

Therefore let us be otherwise minded, and take it, to be our bounden duty most carefully to rest from the ordinary works of our calling upon the Sabbath, whatsoever may be spoken or imagined to the contrary. And the rather that we might do it, let us consider of the judgments of God that have come upon men for breaking the Sabbath: By which sensible kind of persuasion (even experience the mistress of fools) they in the Council at Paris labored to persuade unto a more religious keeping of the day, when after they had justly complained, that (as many other things) so also the observation of the Sabbath was greatly decayed, through the abuse of Christian liberty, in that men too much followed the delights of the world, and their own worldly pleasures, both wicked and dangerous; they further add: *Multi nanque nostrum visu, multi etiam quorundam relatu didicimus,* &c. For many of us have been eye-witnesses, many have intelligence of it by the relation of others, that some men upon this day, being about their

husbandry, have been stricken with thunder, some have been maimed, and made lame, some have had their bodies, even bones and all burnt in a moment with visible fire, and have consumed to ashes, and many other judgments of God have been, and are daily: whereby it is declared, that God is offended with the dishonor of so great a day.

And the Centurians of Magdeburge, entreating of the manners of Christians, made report out of another history, that a certain husbandman (in Parochia Gemilacensi) grinding corn upon the Lord's Day, the meal began to burn, Anno Dom. 1126. Which though it might seem to be a thing mere casual, yet they set it down as a judgment of God upon him, for breaking the Sabbath. As also that which they speak in the same place of one of the Kings of Denmark, who when as he contrary to the admonition of the Priests (who desired him to defer it) would needs upon the day of Pentecost make war with his enemy, died in the battle. But that may be better known unto us all, which is written in the 2nd book of Maccabees, of Nicanor the Jews enemy, who would needs set upon them on the Sabbath, from which when other the Jews that were compelled to be with him, could by no means dissuade him, he was slain in the battle, and himself most miserably, but deservedly handled, even the parts of his body shamefully dismembered, as in that history you may read more at large. And I am sure our time hath not wanted examples in this kind, whosoever hath observed them, when sometimes in the Fairs upon this day, by sudden floods the wares have swum in the streets: sometime the scaffolds at plays have fallen down, to the hurting and endangering of many, sometime one thing, sometime another hath fallen out: of which we must say as Christ saith of the Galileans, they were not the greatest sins in England, but unless we repent and amend, we must all likewise perish. He punishes some, to show

the rest, what they must look for, if they continue; he punisheth not all, here in this world, to teach us there is a day of judgment, reserved for the rest. And therefore it was well alleged in a provincial council, to persuade unto the better observation of the Sabbath: Haec omnia: By doing of these things, we shall both pacify the wrath of God towards us, and also turn away, and remove his heavy plagues, as sicknesses, and scarcity.

And here I may remember unto you (if it be not altogether out of place) the history of him, who in the time of the law, gathering sticks, was stoned to death for it, by the judgment of Moses from the mouth of God, of which M. Calvin saith, That this is the sum of the history, that by the death of this one man was ratified the religious observation of the Sabbath day, that afterwards it might have more reverence; by which severe punishment, it is apparent, that he did not so much offend of ignorance, as of a gross contempt of the law, whereby it came to pass that he made none account to subvert and corrupt all holy orders. As it appeareth also by the circumstance of the text, going immediately before, where is set down the difference of punishments upon malefactors, who sin of ignorance and of contempt, or (as it is said there) with an high hand; which latter should be punished with death, and then follows immediately this history as an example or proof of it: whereby it appeareth, that though not every breach of this commandment is to be punished with death, yet the open and contemptuous breaking of it, doth deserve it, as all other sins of the like nature in other the Commandments of the first and second table: as an Atheist, he that offereth unto other God's, that blasphemeth the name of the living God, that curseth father and mother, that committeth murder, &c. which judgments, when the magistrates do fail to execute, then the Lord doth it himself upon some few,

to show what should be done to all the rest, and what they may look for, if they do not repent.

§33. We ought to rest also upon this day from all honest recreations and lawful delights.

But to proceed in this matter according to my purpose, it is most certain that we are not only commanded to rest from these that we have spoken of, but from all other things which might hinder us from the sanctifying of the Sabbath, as well as these, of which sort are all honest recreations, and lawful pleasures, which are permitted unto us upon the other days, to further us in the works of our callings which we do stand in need of, even as of meat and drink, and sleep: for if those worldly duties (which we are commanded to walk in, and be of necessity required, and without the which the common wealth cannot stand at all) are then forbidden when we should attend upon the Lord's work, because we cannot be wholly occupied in both: much more those things which serve but for pleasure, without the which mankind may continue, though not so well continue, must be given over, because we cannot have the present delight in the use of them, and yet at the same time be occupied in the hearing of the word, and such other parts of God's holy worship and service, as he requireth of us, upon the Sabbath day: Nay because men cannot be both at Church serving God with the rest of their people, and in their houses sporting themselves with their companions together; nor in the great congregation praising God with their brethren, and in the open fields playing with their fellows at one time: (And God upon the Sabbath requireth these of them) therefore the other must give place to it, and we must not think it sufficient, that we do no work upon the Sabbath, and in the mean season be occupied about all manner of delights, but we must cease as well from the one as from the other. And we

must do it so much the more, by how much the works of our recreation are less needful, then the works of our vocation, and yet do more hinder us from the sanctifying of the Sabbath then they. For experience (which is the mistress of very fools) may teach us (and our nature is such that it must needs be so) how much we are moved with delectable things everyone in his kind, some this way, another that: how marvelously they do affect us, how all our senses are taken up with them, and all the parts of soul and body, wholly possessed with them, that for the present time none of them can be occupied about the Lord's work immediately, at least wise as they should be. Therefore upon this day all sorts of men must give over utterly all shooting, hunting, hawking, tennis, fencing, bowling, or such like, and they must have no more dealing with them, then the artificer with his trade, or husband man with his plow: and as men must not come to Church with their bows and arrows in their hands, so neither with their hawks upon their fists, which they had need to do so much the less, because a living creature which is stirring, which must so beheld in the eye of the bearer, and in the open view of others, is more able to hinder the mind from being attentive, then a senseless creature, or a piece of a stick, which a man may cast behind him, or throw where he list.

[*Obj.*] And be it that the faulkner say it troubleth him not one whit, because by custom he doth not so account of it, (though I am sure he is more hindered by it in prayer, and in hearing the word, then if he had it not at all) [*Ans.*] yet how if others should be hindered by it, which have not their senses so at commandment, that they can keep them from such vain and hurtful spectacles? Is it not a sufficient cause to keep them out of the Church, where all things should be done, both of the minister and people, to the edifying and building up of one another in godliness, and not to the

pulling down and destroying of them therein? And if they themselves would be ashamed to hold them upon their fists when they should receive the sacrament, upon what ground do they hold them in the ministry of the word? Unless they will lightlier regard the word, then the sacrament, or put asunder those things which God hath joined. So then we see they are greatly deceived, who when upon this day they have abstained from all kind of work, do think they have marvelously kept the commandment, though in the mean season they have been occupied in all kind of pleasure and delights, and (because they know no mean between working and playing) think it sufficient, that they restrain themselves of the one, and then give themselves all liberty to the other.

Now if these and such like honest and lawful recreations do hinder men in obeying the commandment of rest, in so much that they can in no wise stand together, what shall we say of so many unlawful games as are used everywhere? (which only and truly are called pastimes, as they be) because there is nothing in them, but a mere idle and fruitless misspending of the time, and passing of it away, which they should redeem. If such as be tolerable at other times, upon this day are inexcusable, because they hinder us from sanctifying the day; what profitable show of reason can be brought for the maintenance of those, which being at all other times worthy to be condemned, yet upon this day are most commonly practiced, and are made as it were proper and peculiar unto it, as though the time did make them lawful: and gave some privilege and credit unto them?

Here therefore we may justly complain unto God, and men of the manifold abuses, and sundry breaches of this holy rest, by all the disorder and confusion that accompanieth Lord's of misrule, wherein whole days and nights are spent even upon the sabbaths, and at that time especially when

they would seem to be most devout, keeping the remembrance of the greatest benefit that ever was, or can be bestowed upon mankind, even the birth and incarnation of Christ Jesus, and therefore they will not work at all (for sooth) that they might give themselves more wholly to the consideration of it, as they should, but that their doing do manifestly speak against them, that they do celebrate the feast of the drunken god Bacchus, rather than anything else.

So that here we may justly complain, with that ancient father and godly divine, as he did in his days, That whereas David when he was under Saul's persecution, chiefly bewaileth, that he had not free access unto the Lord's tabernacle, our men count it one of the chiefest happiness, never to come into the company of the Saints: *Et die dominico abuti ad lusus*, and to abuse the Lord's Day unto gaming, unto drinking, unto dancing, and unto profane things. And with another learned man. *Vanitati student die dominico*: Many give themselves wholly to vanity upon the Lord's Day, and spend away the time in their delights, in feasting, in drunkenness, in whoring. Whereupon it comes to pass, there at no time seen more vanity, filthiness, and riot, then upon that day which should be accounted holy unto the Lord. So that here that saying of S. Augustine is true, *Quanto melius est arare quam saltare?* How much better is it for men upon this day, to go to plow, then to dancing.

Yet if we had this one complaint only to make, it may be we could hold our peace; but because we may justly say with the Lord in the Prophet, behold a thousand abominations more, we must needs renew our complaint of the ordinary Interludes and Stage-plays, (wherein some spend their whole life, and when they die, their conscience uncomfortably tells them, that they have not wrought but played all their days:) and also of the common Bearbaitings, Bullbaiting's, Cockfighting's, and such like, wherein

there is nothing else, but an unnatural pleasing of our eyes, and feeding our affections with the cruelty of one creature against another to no purpose: of the May-games, and setting up of May-poles, and of so many other, as the very wisdom of men hath judged unlawful, and therefore not to be suffered in a Christian common wealth: much more hath the word of God condemned them, as the unfruitful works of darkness, and more meet for the night either of Atheism among the Heathen, from whence they sprung, or Idolatry among the Papists, in which they grew up, then for today and clear light of the Gospel, in which we do live: and therefore as it is a sin to be occupied about them at any time, so a double sin at this time: and if we ought to rest from them altogether; then most of all upon the Sabbath and day of rest; and if they be works not agreeable to the days of our own works, then much less with the day of the Lord's work.

And here we had need to pray that the ancient laws of Christian Princes and Emperors might be revived, and where they be, that withal severity they might be put in execution, whereby a number of abuses, might be constrained to shrink in their horns, which now without all controlment too shamelessly lift up their heads here in England. Canutus in his laws among other things which he forbad upon the Lord's Day, (as we have seen before) saith, Let hunting's and all worldly work be forborne. And in the imperial laws the same things with great severity are forbidden: for when it is first said, *Dominicum diem semper honorabilem ita decernimus*: We decree that the Lord's Day should always be so honorable and revered, &c. Then it followeth: *Nihil eodem die sibi vendicet scena theatralis*. Upon that day let there be no state plays, or other games, nor the lamentable spectacles of fighting with wild beasts. *Etiamsi in nostram natalem celebranda solemnitas inciderit, differatur*: Though it so fall out that the solemnity of

our birth day should then be kept, let it be deferred. *Si quis vnquam spectaculis interesse, &c.* Let all his goods be confiscated, and lose them, Whosoever shall be present at any spectacles or games, (they say *die festo*) I would it were with us, but *die Dominico*, upon the Lord's Day.

Saint Augustine amongst many other things which he dissuadeth his hearers from upon the Lord's Day in his sermons, saith, *Neque in venatione se occupet, & diabolico mancipetur officio*: Neither let any man upon this day be occupied in hunting, and herein become the devils servant, to do his business by ranging the fields and the woods, shouting, hollowing and crying out. Most of all ought such things to be kept out of the Church, neither should men be suffered so to play the fools there, nor to come in thither from their games with such unseemly behavior as in some places they do, in this respect we had need of the door keepers that were under the law, to keep out such profane dogs and filthy swine: for as one man saith, (complaining of sundry abuses of the Lord's day) *Et quod omnium turpissimum est*: And that which is most shameful of all, men run with such vanity and imprudency unto the assemblies of the Church, when others meet to exercise the discipline of faith, of modesty, and of the framing of their whole life, I say they come thither with no less want of modesty, *Quam si ad vanissimas saltationes, & impudica spectacula*, Then if the people were called together, unto most vain dancing and shameless spectacles: *Nihil est discriminis inter habitum saltantium, & ecclesias ingredientium*: There is no difference between the attire and behavior of dancers, and of them that come into the Church. Notwithstanding, I am not of that mind (neither would I be mistaken) to think that men should never take their delight, and that all recreation were sinful, I am not so stoical to bind men only unto things of necessity, seeing the Lord of his great mercy,

hath given so many for pleasure: be it far from me that I lay any heavier burden upon any man, then the Lord himself hath laid: For I know that to all things there is an appointed time, and a time to every purpose under the sun. But as in the former treatise, we did not condemn the works of men's callings, because we judged them unlawful upon the day of rest, nay we held them commendable and necessary, and therefore would have men faithfully to travail in them upon the six days, that so they might rest from them upon the seventh, when they have done all their work before: So in determining (that we must give over then our ordinary recreations) we do not conclude, that they should altogether be left, but advise men rather to take them at some other time; and we do exhort them that be in government, to give some time to their children and servants, for their honest recreation, upon other days, that they be not driven to take it upon this, seeing they can no more want it altogether, then their ordinary food. And as we have seen they are bound to give them some time to work for themselves, unless they will by their over much straightness compel them to it upon the day of rest, so must they spare also some few hours for their refreshing now and then, seeing they can no more want the one then the other.

§34. We must rest also from speaking and hearing of worldly matters.

But that we might thoroughly perceive the largeness of this rest, and know the full measure of it for our good, we must stretch out our line yet further, for it extendeth itself beyond all this that hath been spoken: for in this commandment the Lord doth not only bind men to rest from such works and pleasures as we have seen, but also from speaking and talking of them, seeing his purpose is, not only to restrain the hand and the foot, but the lips and tongue also, because they hinder ourselves and others from keeping holy the day, as well as anything else. For unless we will restrain and

shorten this commandment more than all the other, why should not idle words be forbidden here, as well as in all the rest? And seeing in the first, both Atheism and profane speeches are forbidden, and it is a sin against the second commandment, to name false gods, as well as to worship them; and in the third, the name of God is dishonored by our ungodly conversation, and by our vain and false oaths, why should not the law of the Sabbath be as large in forbidding long communication, and large discourses about worldly business and pleasures, as well as the things themselves? Especially when we see the same equity and proportion, in the laws of the second table also: In which not only murder is forbidden, but all railing words, proud, and scornful speeches; and that law which forbiddeth adultery, saith, that no filthy communication must proceed out of your mouths: therefore seeing the other commandments are given to frame the whole body of man, and every part of it unto obedience, why should it not be presumed of the commandment of the Sabbath also, that it ordereth our words as well as our works? Especially seeing the one is more disordered then the other, and they which can rule their hands, and their feet, cannot so well govern their tongues: of which truth (seem it never so new and strange unto us) though no truth indeed be new, we shall so much the rather be persuaded, if we consider that much talk about worldly matters doth as well hinder the sanctification of the day, as much work, and so much the more, because we may work with ourselves alone, yet cannot talk but with others, and so do hinder both ourselves and them: For our minds cannot be wholly set upon the worship of God as they should, and at the same time be speaking of, and listening unto the affairs of this life, even of our commodities, profits and pleasures. Besides that the Lord would have our mouths and ears otherwise occupied upon this day, as well as our hands and feet, as shall more fully

appear hereafter. So that upon this day men must cease from making of bargains, and broking of matters, from talking about their merchandise and trades, from questioning and debating of things about their cattle, corn and white meat: and generally from all worldly matters incident to our calling, and then we must speak with new tongues (as it were) and put new words into our mouths, as well as new works into our hands: that it may appear unto all men, which behold us, that it is a day of rest indeed, when we thus rest in whole, not in part, and that it is a new day differing from the other six, when we are so altogether made new, and as it were differ from that, which we were before, both in word and deed.

And therefore we must be far from the practice of a great many, who make this the only day of reckoning with their servants, and of accounts with their laborers, and chapmen, and bestow it for the most part in hearing what hath been done the week before, and prescribing what should be done the week following. Much less should we draw near the practice of such, who as they know no end of their pleasures, so they can never make an end of talking and hearing of them, so overfilled are they with them, that out of the abundance of their hearts, their mouths must needs speak: and as they have many fruitless discourses about their hawking and hunting at home in their houses, before and after it, besides that which they have abroad in their fields, when they are in the game, so that there is more time and words misspent afterwards about it, then was well spent before in it: even so they make all days alike, and look how far their hawks are from their fists, and their dogs from their heels upon that day, so far are the unprofitable and endless tales concerning the same from their mouths and cares: and a little less, because when necessity driveth them to leave the one (because they are at their meat, and such like) yet they cannot give over the other, but

pursue it to the uttermost, even to the disturbance of others, and filling their heads so full of vanity, as their own are, besides their own sin in abusing of the time, and the dishonor of God's name in breaking of the Sabbath.

And now if unto all this which hath been spoken, you will give me leave to add but one thing more, you shall see how absolute, and perfect this law is, even like unto the lawgiver himself, who (as he is a spirit) so will be worshipped in spirit and truth, in all the several parts of his worship, which he requireth in every one of his commandments. For this is that which was delivered unto us in the first entrance into the Commandments, namely, that the whole law of God was given unto whole man, and as the Lord God created him both in soul and body, redeemed him by Christ Jesus, sanctifieth and preserveth here, and is purposed elsewhere to glorify him in both forever: so he hath set him down that form of obedience, whereby in both he might be reformed to that image, according to the which he was first created, in righteousness, and true holiness.

§35. We must rest from having our minds occupied about worldly matters.

And therefore in this commandment doth show us, what in body and soul we should keep us from, even that we must rest from having our minds occupied about all those things, which are not lawful to be done upon that day: and that we must not only lay our worldly business out of our hands, but put them out of our heads, so that we may not spend our time in studying about the works of our calling, nor beat our heads about them, laying platforms (as it were) for the week following, and so have our heads fully fraught with them: but we must have our understanding and affections clean empty and void of them, that there may be room for such heavenly meditations to dwell in us, as the Lord would have us to be filled with them.

Master Calvin expounding these words, The Lord blessed the seventh day, saith, this blessing is nothing else, but a solemn consecration, *Qua sibi Deus studia & occupations asserit die septimo*, whereby the Lord doth challenge to himself upon the seventh day all our studies and labors: and therefore we must not be such gross hypocrites, as to imagine that if we have washed our hands clean from the works of our calling, so that none of them do cleave to our fingers, that this were an acceptable obedience unto God, when in the mean season, our minds are as worldly as ever they were, and our thoughts be as fresh upon them, and our affections are raised up to as great delight in them, as though we were in the midst of them. But as the whole law is spiritual; so this commandment hath a spiritual truth in it, and contenteth not itself with an outward obedience, but requireth the inward truth of the heart, that as we make a show of resting from earthly things, so we should do it indeed, without the which the other is but a fruitless and idle ceremony. For seeing this is the very end of putting ourselves apart from all worldly business, that our minds might not be entangled with them, which because they must needs be, so long as we are dealing about them, (such is our nature that we cannot do things, and have no feeling of them, as though we were a sleep or in a trance) therefore do we dispatch our hands of them, that our minds might not be disturbed by them. Seeing then this is the principal end that we aim at, to unburden our minds of these earthly cares, that we might be more quick and free in God's worship, we must especially labor for it, and not stay in these other, which though they be great in themselves, yet are they but helps and furtherance's unto this: in so much that if on the Sabbath we leave all our work at home, and come never so far from it, to the Church, yet if our minds be working (as it were) because they are occupied about it, and we would be working (if we might, and if we

might not be known, and if we might not be punished or blamed) and our minds have carried us this way, that we would gladly have stolen a working cunningly (as we say) if we might not have been spied, all that we do is but mere hypocrisy: so far are we from the true obedience of this commandment.

And this we have seen sufficiently proved heretofore, that we therefore rest from all worldly things: *Ut paratiores & promptiores ad cultum divinum* (as saith S. Augustine in that excellent sermon of his) That we might be more ready and fit for God's service, when there is nothing to encumber us: and we leave at that time, *terrenam sollicitudinem*, the care of earthly things, that we might the more easily attend upon the word of God: which we cannot, if still our minds have these burdens upon them, and be not released from worldly thoughts, which press them down from being lifted up unto that heavenly life.

Master Calvin in his Sermons upon Deut. giveth this reason why Christians should not go to law upon the Sabbath, Because upon that day every man ought to withdraw himself to Godward, to mind his works, that we may all of us be provoked to serve and honor him. And afterwards addeth: Common meetings are made that men might hear the common doctrine of salvation, and it is good reason, that on the Sabbath day all other cares and thoughts should be laid aside. And in another Sermon he saith: For we must rest, and how rest? Forsooth we must abide still and quiet, our thought must not stir to wander and devise this and that. For as Master Gaulter saith; God doth therefore call the Sabbath his day, that we might know when that day is: *Ab omnibus alijs curis, & studijs abstinendum est*: that we ought to abstain from all other cares and duties.

According unto which exquisite rule, if we do measure out the obedience of all men, we shall easily see how short they are of that perfect righteousness, which is here required, and that many shall be even then found breakers of this commandment, when they did most of all presume of the keeping of it, and were puffed up with a special pride for it. For let us grant it unto them, (which it may be is true) that they have borne themselves in an even and civil course, not breaking out into any open contempt, or willful and gross breach of this Commandment; yet if they will call themselves before God's judgment seat, they shall find that many of these times, they had a good desire to work, and would fain have been at it, if they might have been covered, and (as we say) their fingers did tickle at it, which as it hath been true at other times, so most of all, when as we imagined that we might have gained something, if we would have wrought, and our ceasing from it was something unprofitable unto us, as in the time of any common Fairs, or in the days of harvest: of whom the Prophet Amos justly complaineth, speaking in their person: When will this new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat?

But if we judge this doctrine too severe, and we cannot yield unto it, let us compare this Commandment with the other, which be of the like nature with it, and it may be, they will persuade us, and lead us into the truth of it. In the second Commandment, we know that not only the making and worshipping of Images is forbidden, but also to set up an Idol in our heart, and to wish that we had it, and to be desirous to return unto Popery, liking of those times better than of this time of the Gospel, and to be gaping after the Mass; so that we are ready to embrace it, if it were thrust upon us again, and we could be very well contented with it, so that we want but the opportunity to furnish a Mass: So in this, not only the bodily labor is

forbidden, which the laws of men may provide for, but also the cogitations and desires of the mind towards them, which none is able to meet with, but the Lord, that this law might be like unto himself. And seeing that (as our Savior Christ expoundeth the law) he that is angry with his brother unadvisedly, is guilty of the law of murder: And whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart: why should we not say, that he that looketh on his business with a mind desirous to be occupied about them, hath broken the commandment of resting already in his heart? Unless he will make the one unlike the other, and to be as it were of another brood. For is not this that dignity and preferment, which we give to all the whole law of God, above all the laws of men? That as they do behold but the words and works of men, therefore their laws can forbid and punish sin, but when it thus breaketh out, and bewrayeth itself: but the Lord as he is the searcher of the hearts and reins, so his law reacheth thither, and findeth out sin in the very beginning of it, when it first lifteth up the head, and tarrieth not to give sentence against it, till it bring forth the unsavory and unfruitful fruits of it, but proceedeth in judgment against it, when it is but in the blossom and bud, nay in the very first rooting of it? Which if it be true in all other commandments, why should we imagine that the bounds of this are so straight, that it will not reach so far?

**§36. The Objection: Who is able then to keep this Commandment?
Answered.**

And whereas men are afraid to say what they think; and to confess this truth which they are convicted of, because they do not see, how then they shall be able to keep this law: we know that this is the thing in controversy between us and the Papists, whether the law of God may be perfectly kept

or no: and therefore though they abhor all popery, yet if they stand upon this point, they shall fall into a popish opinion, and agree with them, who when they have set it down, as a law of the Medes and Persians that may not be changed, that the law of God may be fulfilled of us, then they must needs give such an interpretation of this law, as might carry with it some show of possibility, that it may be fully kept indeed: [*Ans.*] For if we conceive of the law of God to be so loose, as that it should only restrain the parts of the body, then we may perceive that the heathen Philosophers by the light of nature have seen further into the truth of it, then we have done, by the bright beams of the word, who said, that a good man must have not only his hands and eyes continent and free from sin, but also his mind. And we must endeavor ourselves so much the more carefully to dispossess our minds of all earthly matters, because it is so hard a thing to attain unto: For we cannot so easily cast all worldly imaginations out of our heads, as we can cast the things themselves out of our hands, neither can we so far remove our affections from them, as we can separate our bodies from them, which notwithstanding unless we do, all the other is but popish and ceremonial, and whereby we cannot attain unto the sanctification of the Sabbath, in any tolerable measure.

But let us consider (saith Master Calvin) whether they which call themselves Christians, acquit themselves in this point, as were requisite; a great part of men think they have the Sunday, that the better to attend on their worldly affairs, and they reserve to themselves this day, as if they had no other to deliberate for the whole week to come: now though the bell should to a sermon, they think they have no other thing to do, but to think on their business, and to make the account of this, and of that. Therefore whatsoever hath been spoken before, of resting from the usual works of our

calling, the same is true of the ordinary speaking, and common thinking of them, all which (because they be of the same nature) must needs come under one and the same law, and therefore look what liberty the Lord hath given us, for the works of our calling in the time of necessity, (as it hath declared unto us before) the same have we for our recreations our speeches, our thoughts and desires, that so far we may be occupied about them all manner of way, in soul and in body, as they shall not hinder us, but rather be means to further us in the true manner of sanctifying the day.

And we have here so much the more liberty, because we cannot do our necessary business, but we must speak and think of them, not only in the doing of them, but also before and after them. But because I have already made a several treatise before of the works, which necessity maketh lawful, I will not here enter into it again, lest I should be confused and tedious, but refer you unto that place for guiding of your speeches and studies, as well as your labors and works, only desiring you to remember that which is there set down also, that we judge those things only necessary for the time present, which could not have been thought upon, spoken of, and done before: neither might be put off to be studied for, conferred about, or put in practice till afterward.

§37. Conclusion and an application of all this to ourselves.

And so we conclude the former part of this commandment, in which we have been something the longer, because it was needful, seeing it is so large, and as it were the ground of all the rest, wherein we have seen what kind of rest the Lord requireth, even such a one, not as we might grossly dream of, because of our blinds, but as is plainly and truly published in his word, in the which he hath declared what is the height, and the breadth, the depth and the length, and the full measure of it. And this the Lord requireth

of all, and every one of us continually, from the beginning to the end of our lives, without any interruption, under the pain of everlasting condemnation, as it is alleged by the Apostle to the Galatians out of the law: Cursed is every man that continueth not in all things, which are written in the book of the law to do them: in which curse is contained all the punishments of soul and body which can be devised in the greatest measure, as it is most largely opened in many places of the scripture, and namely in Deut. 29. where he threateneth to bring upon them every curse written in that book, and every plague that is not written in the book of the law.

According to which rule, if we will examine our whole life past, we shall see howe great is our deserved misery, because of the infinite breaches of this commandment: For first of all, we are by nature altogether ignorant of the truth of it, and when it is taught us, we have no conceiving of it, and less liking unto it, but all our reason and affections are clean contrary unto it, so that we have many ways broken it in thought, word and deed, not only in the days of our ignorance, but since our knowledge, and therefore there must needs be a great handwriting of accusation against us, and we may here truly say: O Lord who doth understand the errors of this life? For setting all other sins apart, the Lord hath many ways to plead against us, in this one thing, so that we must needs confess, that if he wink at all other our sins, and yet mark narrowly what we have done amiss in this, we shall not be able to abide it, or to answer one word for a thousand, so great cause have we to be humbled before God, and to repent us not only for our sins generally, but particularly for breaking the Sabbath, that so we might see, how greatly we do stand in need of Christ Jesus, without whom we should have perished so many thousand times, and how unspeakable the love of God is towards us in him, in delivering from so endless misery, so many

times deserved by the testimony of our own conscience, more by the judgment of him, who is greater than our conscience, and knoweth all things: And thus we truly understanding and rightly applying the law, it shall be indeed (as it is most properly called) our schoolmaster unto Christ, that we might be made righteous by faith, and lead us by the hand unto our Savior, when it letteth us see (as in a glass) how in ourselves, we are more then lost, and that none can save us, but only he, who is truly called, Jesus, because he saveth his people from their sins. Of whose salvation then may we be assured, that we are truly partakers, when (besides the persuasion of the forgiveness of our sins) we have power from him to die unto sin, and live unto righteousness, as well in this commandment, as in any other, seeing that he hath not only borne the punishment of sin, but also took it away, and as he became a sacrifice for sin, so he came to destroy the works of the devil, and having ascended up on high hath led captivity captive, and spoiled the prince of darkness, who is thrown out, and hath given rich gifts unto men, not only unto his church generally, but particularly to every member of the same, so that now if any man be in Christ Jesus, he is a new creature, and he himself now liveth no more, but Christ Jesus liveth in him. But if we be the old men we had wont to be, and be no more careful to observe the rest of the Sabbath, then we have been in times past, then are we not as yet partakers of the benefit of Christ, and so are under the curse of the law, which one day will cease upon us to our endless confusion.

Therefore let us labor to make sure our election, and calling by God's works, and let us strive to be persuaded that the Lord hath passed over the faults of our youth, whereby we have infinitely broken the holy rest of the Sabbath in thought, word, and deed, in the blindness of popery, and light of the Gospel, openly and secretly, at home and abroad, alone by ourselves and

with others, and that the Lord hath received the sacrifice of his son, as a full recompense for them, by that same second grace, which we have received from the strength of his sacrifice, that we do give ourselves wholly to serve him, in all holy obedience unto this commandment, more carefully in all time to come, and that by his grace we are enabled thereunto, and to desire continually to grow in it, all which we know can come from none other, then from him, who hath obtained it of his father for us. And thus the law shall keep us also with Christ, that we fall not away from him, when it teacheth us daily to grow in humility for our sins past, and maketh us to be careful of duties to come, laboring to finish out our salvation in fear and in trembling.

APPENDIX I. – BOOK I. SCRIPTURE REFERENCES.

BOOK I.

In the original facsimile edition of this book, there were a considerable amount of scripture references in the margins. They have been listed here in the order they appeared.

Deut. 5:12; Gen. 2:3; Gen. 2:16; Rom. 4:5; Exod. 16:23; Lam. 3:7; Gal. 4:4; Joh. 19:30; Matth. 27:51; Joh. 16:13; Acts. 13:14; Acts. 17:2; Rev. 1:10; Rev. 22:19; Gen. 2:15; Rom. 1:20; Luk. 10:27; Gen. 2:9; Gen. 1:26; Col. 3:10; Gen. 2:9; Gen. 2:15; Col. 3:10; Eph. 4:24; Exod. 31:13; Isa. 56:4; 1 Cor. 1:30; 2 Thes. 2:10,11; Rom. 6:1; 2 Cor. 13:8; Acts. 15:10; Isa. 58:13; Exod. 20:8; Isa. 58:5,6; Jam. 1:27; Mar. 2:27; Joh. 5:17; Joh. 1:18; 1 Tim. 4:5; Gen. 3:2; Exod. 30:10; Deut. 5:14; Gen. 2:3; Gen 2:2; Exod. 20:11; Acts. 20:7; 1 Cor. 16:2; Rev. 1:10; Matth. 12:11; Joh. 16:13; Rev. 1:10; Acts. 1:2; Rev. 1:10; Eph. 4:11; Rom. 12:1; Luk. 22:41,44; Matth. 27:46; Acts. 2:24; Rom. 8:21; Matth. 28:1; Rev. 5:5; Rom. 1:4; Psalm. 118:15; Rom. 8:21; Isa. 65:17; Exod. 12:12; Gen. 17:14; Lev. 23:2; Lev. 25:8; 1 Cor. 11:20,27; 1 Cor. 10:21; Luk. 24:1; Gen. 32:28; Lev. 13:31; Col. 2:16;

Exod. 16:23; Exod. 31:15; Lev. 16:31; Lev. 23:18; Lev. 25:4; Gen. 3:19; Deut. 5:15; Josh. 8:32; Gen. 18:19; Josh. 24:15; Deut. 6:8; Psalm. 1:2; Col. 3:16; Deut. 6:8; Rom. 14:5; Exod. 16:23; Exod. 31:13; Exod. 35:1; Exod. 34:21; Psalm. 119:17; Neh. 13:15; Jer. 17:27; Neh. 10:31; Jer. 17:21,22; Exod. 20:8; Rom. 13:4; Matth. 26:52; Matth. 6:1; Acts. 20:9; Mar. 2:27; Exod. 23:12; Deut. 5:14; Matth. 6:33; Eph. 6:9; Col. 3:11; 1 Cor. 7:22; Exod. 23:12; Jon. 3:7; Exod. 19:12; Lev. 25:3; Acts. 4:19; Jer. 17:20; Neh. 13:15; Neh. 10:8,9,14; 1 Tim. 4:8; Matth. 6:33; Lev. 25:3; Lev. 25:20; Josh. 1:9; Heb. 13:5; Acts. 1:12; Matth. 12:1; Mar. 2:27; Matth. 12:9; Num. 8:9; Matth. 12:11; Luk. 13:15; Gen. 2:24; Matth. 5:22; Mar. 2:27; Prov. 20:25; Neh. 9:14; Exod. 54:21; Exod. 20:8; 1 Tim. 6:6; Prov. 19:17; Jam. 1:19; Heb. 1:1; Acts. 2:20; Psalm. 1:2; Deut. 6:8; Gal. 4:3; Col. 2:16; Gal. 4:10; Matth. 18:6,7; Luk. 13:2,3; Num. 15:32; 1 Cor. 14:26; Eph. 5:16; Matth. 12:11; Psalm. 91; Ezek. 8:13,15; Matth. 12:11; Psalm. 16:4; Matth. 5:22; Eph. 4:29; Gen. 2:3; Amos. 8:5; Matth. 5:22; Gal. 3:10; Deut. 29:20; Deut. 28:61; Psalm. 19:12; 1 Joh. 3:20; Gal. 3:24; Matth. 1:21; 1 Joh. 3:8; Eph. 4:8; Col. 2:15; 2 Cor. 5:17; Gal. 2:20; 2 Pet. 1:10; Phil. 2:12.

BOOK II.

**DECLARING THE SEVERAL PARTS OF GOD'S WORSHIP, WHEREBY WE OUGHT PUBLICLY,
AND PRIVATELY TO SANCTIFY AND KEEP HOLY THE LORD'S DAY, WITH OTHERS AND BY
OURSELVES.**

SECT. I – VI.

Deut. 5:12. *Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.*

13. *Six days thou shalt labor and do all thy work.*

14. *But the seventh day is the Sabbath of the Lord thy God: thou shalt not do any work therein, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid, nor thine ox, nor thine ass, neither any of thy cattle, nor the stranger that is within thy gates: that thy manservant, and thy maid may rest as well as thou.*

15. *For remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a stretched out arm: therefore the Lord thy God commanded thee to observe the Sabbath day.*

§1. The second thing in the Commandment, is to sanctify the day of rest.

The second and last part of this Commandment is, that we carefully spend the day of Rest upon the holy service of God alone: which though it be last

in order, yet is the chief and principal thing in the Commandment, and that whereunto the ceasing from labor is to be referred, and without which the other is imperfect, and as it were a shadow without the body. Which that it is so indeed do, appeareth by the very words of the Lord, and the order of them pronounced from heaven as we have already seen Remember the Sabbath day to keep it holy, which also Moses precisely commandeth in repeating the Law to the Israelites, before his death. Observe the Sabbath day to sanctify it, as the Lord thy God hath commanded thee, which day we are then rightly said to sanctify or keep holy, when we bestow it upon the service of God, which is most holy, and so (by making it proper unto that which is holy) both we and the day are hallowed thereby. That great learned man Master Zanchius the divinity reader at Heidelberg, entreating upon that place of John (whom the father hath sanctified) saith, that to be sanctified signifieth to be consecrated unto God, and to be put apart from other things unto a holy use; and so is God said to have sanctified unto himself the Sabbath day, that is, to have selected it from the other days, and to have consecrated it to himself. And this signification is very common in the scripture: whereupon the people also of God are said to be sanctified unto God, and in this sense Christ taketh where, when he saith that he was sanctified of the father, for he alone of all the three persons, and of all other creatures was ordained unto the office of the mediator, and to be the head of the Church; even before he took upon him our flesh.

Whereunto agreeth that of Chrysostom. *Quid est?* What is the meaning of this? He hath sanctified it: he hath distinguished it from other days, and we see to what end. For as M. Bullinger saith: God hath sanctified the Sabbath, not that one day in its own nature, is better than another, or because he delighteth in our idleness, but he hath therefore sundered the Sabbath from

other days, which he hath appointed for work, that we resting from our works upon this one day, might more freely hear the law of God, and worship him. For by this means in deed all the things that ever have been used in the sacred worship of God, have been hallowed, in so much, that of what kind or nature soever, they were before, yet now the holy God, whom only they served, and his holy worship, unto which they are made proper, hath sanctified them, and made them so wholly to differ from all other, as though they were not of the same nature and kind, and so from that they were before, as though they were not the same anymore.

Thus we do read that the tabernacle and the temple were holy with all the ministers of both, and whatsoever thing else served in them even unto the very garments of the priests; as it is in the 29th ver. of the same chapter, and the tithes of the land given unto the maintenance of God's worship; and them that served in it. So then as all other things are called most holy unto the Lord in the same chapter, because they are separated from that common use, wherein other of the same nature are employed and may not be used, but to the Lord's use: So the Sabbath day, or day of rest, is then sanctified of us, when we do not use it in the affairs of this life, from the which it must be separate, and from which upon it we must rest, (and therefore it is called a day of rest, as we have seen, but use it in the Lord's service, and make that day proper unto it, and to nothing principally but that: So likewise in the 40th chapter of Exod. (where mention is made of the rearing up of the Tabernacle, and how everything was sanctified by Moses, and made holy) that which the Lord speaketh of Aaron is true of all other things that served in the Tabernacle: Thou shalt put upon Aaron the holy garments, and shalt anoint him, and sanctify him that he may minister unto me in the Priests office: where in the latter words he expoundeth what is meant by making

him holy, even to appoint him to that holy office, that he might serve the Lord in his holy service. For as the Lord himself did then sanctify the day, when he appointed it to this holy end, so when he commandeth us to sanctify it, he requireth that we should use it only to that holy end, for which it was ordained, and so by the right use of it, to maintain (as it were) that holiness, which at the first was put upon it. Even as Moses did then sanctify all the forenamed things, when he dedicated them to God's worship, and the Priests (by using them in that manner alone) did keep them holy still: which they should have unhallowed, whensoever they had abused them to any other end, or not used them to this holy end.

Thus we may easily understand, what is the true hallowing of the day, even to spend it in all the parts of God's worship, which maketh everything appointed unto it holy, even the very time that is spent about it. Therefore as the common water being once brought into the Church, and appointed for Baptism, is no more common, but holy water, being separated from the common use of water (which is to wash, &c.) and now appointed to assure us of the forgiveness of our sins by Christ, and of our new birth in him, at the commandment of God (which is holy): And as the common bread and wine set upon the table of the Lord, appointed for the Sacrament of the Lord's Supper, (which is holy) and so put apart from the common use of these creatures (which is to feed our bodies) and applied to that use which is not common but holy (namely, that we thereby might be assured, as by most certain pledges that our souls and bodies shall be nourished up by faith in Jesus Christ unto everlasting life) are no more common bread, but holy, during this most holy use: and the Lord Jesus Christ at the first, by appointing them to these ends did sanctify them, the Ministers and the people by thus using of them, do hallow them, or keep them holy: So what

time soever is bestowed of any, upon the service of God, he keepeth that holy, and the Lord commanding us to keep holy the day of rest, doth require that we should spend it in the holy service of his majesty, unto which he himself appointed it at the first, and so sanctified it. And this that we might do the better, he commandeth us to rest from all other things in the world, that so the day might not be taken up with anything else, save this, which maketh it holy.

§2. To worship God on this day is the most principal thing in the Commandment.

And thus we do not only see that it is further required in this Commandment, that God's holy worship should be practiced upon this day, but also that this is the most especial thing contained in it, and unto which all other things are to be referred: and therefore the Lord himself in pronouncing the law, useth as many words to commend unto us the sanctifying of the day, as he did to establish resting from worldly affairs: as namely, when first of all he saith: Remember the Sabbath day to keep it holy: and afterwards calleth it the Sabbath of the Lord thy God, that is, a day of resting from all other things, that it might be bestowed in serving the Lord thy God, for it is called the Sabbath of the Lord, not so much because it was appointed by the Lord, as for the Lord's use: and therefore ought rather thus to be translated, The Sabbath unto the Lord, or day of rest for the Lord. And amongst other great learned men, which thus read it, so also writeth Tertullian: *Septima die Sabbatiza Domino Deo tuo*: Keep the seventh day a holy Sabbath unto the Lord thy God.

And to this end, as the Lord himself doth oftentimes call them his Sabbaths, so the ancient and learned father well observeth it: *Observandum* (saith he) it is to be marked that he doth not say absolutely, and you shall

sanctify the Sabbath: but with a note of difference, *Sabbatha mea*, my Sabbaths. And so writeth Wolfius: *De Sabbathis plerunque*, God doth often so speak of the Sabbaths, that he calls them his, not for difference sake, because the people of God then had none other: but that he might show that the Sabbath was appointed for the honor of his name, and dedicated unto his service. And as he giveth us liberty to work our own work upon the six days, so he commandeth us straightly to cease from them upon the seventh: that we might work for the Lord, seeing it is appointed to be a day of resting from all other affairs for the Lord's business sake. And last of all he addeth, that whereas the Lord did create the world in six days, he himself entered into a new work, distinct from the former upon the seventh, and therefore bestowed an especial blessing upon that day, which all the rest have not, even the blessing of sanctification, that it might be kept holy to himself. For as Master Calvin saith, *Benedixit & sanctificavit, secundum verbum est exegeticum prioris*: Of these two words, (the Lord blessed and sanctified) the latter doth expound the former.

Whereunto agreeth Peter Martyr, To bless is to give and bestow something: this did he chiefly give unto it, that therein we should rest, and apply ourselves to the service of God: which so many words abundantly testify, that the weightiest thing in this commandment, is that the day of rest should be bestowed upon God's service, in so much that if we had attained unto the perfect observing of the rest, yet we are not come to the end and goal (as it were) of this commandment, no not unto the mid way of it: which is so much the more diligently to be taken heed unto, because many through a gross and palpable ignorance and want of religion, as they cannot be persuaded of that precise rest, which we have seen here commanded, so more profanely dream, that though not all, yet the greatest part of obedience

unto this commandment consisteth in abstaining from all worldly business, and therefore they that have some care of this, yet never or very seldom think of the other, and making some conscience of working that day, think it to be a venial, or no sin at all to neglect the service of God, (which is most especially required) or at least wise not to be thoroughly occupied about it, as the Lord on that day doth require. For as Master Calvin saith, God was not delighted with the idleness of his people, but when he bade them rest upon the seventh day, there was relation to another end: For as the same man saith in another place, This were a very bare and naked thing, that our hands only and our feet should rest, and that nothing else should be done. What must we do then? We ought to apply this rest unto a more high and excellent thing. And a little after he shows it more particularly, saying, When our shop windows are shut in on the Sunday, when we travail not after the common order and fashion of men, this is to the end we should have more liberty and leisure to attend on that which God commandeth, that is to wit, to be taught by his word, to assemble ourselves together to make confession of our faith, to call on his name, to exercise ourselves in the use of his sacraments. Therefore the servant of God Moses, to meet with this gross corruption in the 5th of Deuteronomy, doth not only use the forenamed word of sanctifying the day, but further addeth in the same place: As the Lord thy God hath commanded thee, making the greatest part of the commandment to consist in hallowing of the day. For when God sanctified the day, he commanded man to sanctify it, that is, to bestow it in holy exercises.

So then look howe many reasons there were before for the establishing of the day of rest, so many more are there for the keeping it holy, seeing this is the principal end of resting, that it might be hallowed, which because it

cannot be in that manner that it should, unless we do rest, (for we cannot wholly bestow it upon God's service, if we bestow it upon our business in whole, or in part) therefore that this principal might have his due room, all other things must give place unto it. And though there were many other causes of ordaining the day of rest, (as we have already seen) yet none so chief and principal as this: For Adam being in paradise, whiles he had not yet sinned, though he was therefore exempted from many causes of resting, which his posterity did stand in need of, yet for this cause was bound unto it, as much as any, that resting from the works of the garden, he might sanctify it according to the commandment, which otherwise he could not do.

§3. We must remember the Sabbath to this end especially.

And therefore in the words of the commandment we are willed to remember the Sabbath day to keep it holy, not so much remembering that we rest upon it, as that we sanctify the time of our rest, and therefore remember to rest before hand, that nothing might hinder us from the worship of God upon the day of rest, but therefore rest, and therefore remember to rest, that the service of God might be taken in hand. And as it is a sin not to be careful of the Sabbath, that we might rest upon it, so it is a greater sin not to observe it, that it might be a Sabbath unto the Lord by sanctifying of it: and if for want of heedfulness anything do compel us to work upon the day of rest, it is our sin in not marking the Sabbath day: so if by our negligence we cannot sanctify the day of rest unto the Lord, it is a greater sin of not remembering to keep it holy, which is the first and greatest thing in this commandment.

Master Musculus saith, *Polluitur Sabbathum, cum cuius gratia instituitur, à plerisque plane non curatur*: The Sabbath is broken of many, when they

consider not to what end it was ordained. How many in the world can and do remember well enough the Sabbath day to rest upon it? But how few do remember to employ that time about the Lord's business, and so to keep it holy? One maketh account of the Sabbath day for this end, another reckoneth of it for that, and everyone remembereth it for some purpose, but the Lord would have us to remember it, that we might altogether bestow it upon his worship, yet none almost looketh unto that. Therefore it was the wisdom of God to meet with this blockishness of our, (who remember everything saving that, that we should, and those good things which we do remember, we think of them to far other ends then we ought to do) and to tell us plainly, that this is the chiefest end of marking the Sabbath, that we might keep it holy: which if we do not, as we cannot so well mark it, as we should, so we do mark it to a wrong end, and do (as it were) take our marks amiss of it. Master Calvin upon these words saith, *Hinc colligimus*: We gather from hence, that God speaks not of a small matter, when he commends the sanctification of the Sabbath not in a word, but doth exhort them unto the diligent marking of it, and so doth pronounce that their want of care to mark, is a breach of the commandment. And Master Musculus upon the same words saith, *Notandum quod*, It is to be noted that he doth not simply say: Sanctify the Sabbath day, but remember to do it. This kind of commanding is not light, but weighty, hereby is signified, that a matter of great importance is commanded, and that which by no means is to be neglected, but with great care to be kept. For so do parents and masters use to commend the doing of those things unto their servants and children, which above all other things they would have least of all neglected. So then if it be necessary to rest upon this day, (as it hath been strongly proved unto us) then is it much more necessary to sanctify the day, as we have seen in

part, and it shall more fully appear unto us hereafter. Which we had need so much the more carefully to take heed unto, because the common practice of men is so clean contrary unto it, and the sin as it is more common, so it is greater and more dangerous.

And now we may more plainly understand the great necessity of that precise rest, which hath been so often spoken of, and is so hardly received, even for because that otherwise we cannot so keep it holy unto the Lord, as we ought to do: For this is the law of things consecrated unto the Lord, that they may not otherwise be employed, then to his use, and they must not be partly his, and partly ours, but altogether his, if they be holy to him: therefore seeing the day must be hallowed, it must not be used in other affairs, saving in the lords business, and it must not be partly ours by doing our own work, and partly the Lord's by doing his, but his alone; as it is called a Sabbath unto the Lord, and therefore we are willed to do no manner of work in it.

§4. The sanctification of this day is precisely urged in the Scriptures.

And that the truth of this doctrine might appear unto us so clearly as the noon day, even that the Sabbath ought most undoubtedly to be sanctified of all sorts, let us unto all this, which hath been already spoken, add the consideration of so many scriptures, wherein the spirit of God speaking of the Sabbath, doth in most significant words, commend (according to our capacity) this truth again and again to us. And first of all in the sixteen chapter of Exodus. Tomorrow is the rest of the holy Sabbath unto the Lord: and afterwards: Today is the Sabbath unto the Lord; in both which places he calleth it a Sabbath unto the Lord, and in the former place, an holy rest, not only showing that they should rest upon it, but especially to what end, namely that they might keep the day holy unto the Lord by serving of him:

and therefore he standeth upon it, calling it an holy rest, and further adding a Sabbath unto the Lord: as purposing to let them see into the most especial end of their resting, even the sanctification of the day in the holy service of God. Moreover in the thirty one chapter of the same book: Ye shall keep the Sabbath, for it is holy unto you. Six days shall men work, but in the seventh day is the Sabbath of the holy rest unto the Lord: where he calleth it both holy, and holy unto the Lord: showing what manner of rest it must be, not an idleness, or sleepy taking of our rest and ease, but a careful spending of that time in God's service, in which we must rest from all other things, especially for that purpose. Likewise in the 35th chapter of the same book: Six days shalt thou work, but the seventh day shall be unto you the holy day of rest unto the Lord: where Moses declaring that message unto the people, which he had received before from the Lord for them, telleth it to them fully and in the same number of words almost, straightly requiring at their hands the keeping holy of the Sabbath day, as a thing of great importance, as appeareth by his speech so earnest, and doubled, calling it an holy Sabbath, and then a day of rest unto the Lord.

But what should I here stand upon all the places of God's word, in the old and new testament, (which are infinite) giving most certain testimony and authentical credit to this doctrine; the time would not serve, and the treatise would grow into a greater volume, then I am willing it should: these may suffice to show unto us, that the keeping holy of the Sabbath day, must be the principal matter in this commandment, and (as it were) stand in the first rank, when it is in so many places, and in such ample words commended, and recommended unto us. For if it be the wisdom of a servant, there to be very attentive, where his master useth many words, and to be assured, that that is a matter of great weight; then much more ought we to judge the

hallowing of the Sabbath day to be a thing, then the which nothing ought more to be regarded of us, when unto the words of Remembering and Marking (that are set in the beginning of the commandment) this thing also is in so many words spoken unto us, and as it were beaten into our ears. That I might not speak anything of such other places, wherein the serving of God, in the place appointed by himself, is adjoined unto such exhortations as are made for the keeping of the Sabbath, thereby declaring by what means especially the Sabbath is kept holy: as ye shall keep my Sabbath, and reverence my sanctuary: where the Prophet Moses exhorting the Israelites to the diligent keeping of the Sabbath day, speaketh unto them of that worship of God, which was practiced in the sanctuary, as the only way to keep it. Unto which agreeth that which is set down in the 23rd chapter of the same book. Six days shall work be done, but in the seventh day shall be the Sabbath of rest, a holy convocation. Ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings. For in this place he doth not only call it a Sabbath unto the Lord (so many times before) but also saith, that upon it must be an holy assembly, which assembly then should be holy, because they must meet for an holy purpose, not to deal about any worldly affairs, (which notwithstanding they did at other times) but to be occupied altogether in the holy service of God, and in an holy place.

And this was a thing not peculiarly belonging to someone day, but generally commanded, and practiced upon every Sabbath day: namely to have holy meetings, that the day might be kept holy. And indeed, it was so inseparably adjoined unto the Sabbath, that it was not only ordinary upon the seventh day, which is only properly called the Sabbath, but upon all other festival days of the Jews, commanded by God unto them to observe, (which had also the nature of the first, and true Sabbath) as appeareth most

plentifully in this one forenamed chapter of Leviticus in many verses, where their several feasts are reckoned up: of which as he afterwards speaketh in particulars, so thus of them all in general. These are the feasts of the Lord, and holy convocations which ye shall proclaim in their seasons, calling them feasts unto the Lord, that is, days of rejoicing before him, and thanksgiving to him for his benefits, and praying to God for the continuance of them: wherein that they might be furthered, they had the exercises of the word, and offering up of sacrifices, even as they did rest from their other business, that they might wholly attend upon these, and so the convocations or assemblies of the people were holy: which if it were true of those days that were but appurtenances unto the weekly Sabbath, then must it needs much more be verified of it, whereunto all the other were referred. And if the other days could not be feasts unto the Lord, as they are called, unless they were holy assemblies, then much less can this be a Sabbath unto the Lord, which is the very name of it, unless their meetings be in the Lord, and for his worship's sake.

For this cause the Prophet Isaiah calleth it the Lord's holy day, and a day consecrated as glorious unto the Lord, saying: If thou turn away thy foot from the Sabbath, from doing thy will on my holy day, and call the Sabbath a delight to consecrate it, as glorious unto the Lord, and shalt honor him, &c. whereby he doth declare that the especial thing in the Sabbath day, is the honor and service of God, upon which we must so altogether attend, that it may appear that we have dedicated the day unto him indeed, and made this the chief glory of it, that it is holy unto him.

§5. Then the daily service of God was doubled.

Therefore it was commanded in the law, that the sacrifices, and so consequently all other parts of God's worship, (which were never severed

from them) should be doubled upon the Sabbath day, that so they might altogether be occupied about them, and do nothing else, the whole time being taken up with them: as is in express words set down by Moses, Num. 28, where having spoken before of the daily morning and evening sacrifice, he addeth: But on the Sabbath day, ye shall offer two lambs of a year old without spot, and two tenth deals of fine flower for a meat offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and drink offering thereof. And Chrysostom speaking of this thing, saith, The Sabbath was not given for idleness sake, but rather that we being drawn away from the cares of temporal things, might bestow all our leisure upon spiritual things: *Nam sacerdos eo die duplicate hostiam*: For (saith he) the priest upon that day doth double his sacrifice.

And if we look into the 17th chapter of the Prophet Jeremiah, where he promiseth from God, a blessing to the Jews, if they would keep the Sabbath, and threateneth a most grievous destruction to them, if they did break it, we shall find that in many verses, speaking of the true manner of keeping that Commandment, how he not only requireth a resting from bodily labor, but also the bestowing of it upon God's service, when always he joineth these two together: If ye do no work, but sanctify the Sabbath, as I commanded your fathers. Whereunto agreeth the practice of the whole Church, from time to time, as appeareth by the very reading of the story of the New Testament, in which from the one end of it, unto the other, nothing is more clear, then the ordinary reading, preaching, and hearing of the law publicly, with all the rest of God's service practiced upon the Sabbath with one consent: which as it is confirmed by infinite testimonies, so the time would not serve to stand upon them, I will content myself with that one, which is

set down in the Acts of the Apostles: For Moses of old time hath in every city them that preach him, seeing he is read in the Synagogues every Sabbath day.

§6. Our Church assemblies ought to be upon this day.

And when the day was changed, all the exercises of religion were changed together with it, and did still accompany it: So that the holy meetings of the Church were upon the first day of the week. I call them holy (as before) because they were taken in hand, and continued only for the holy service of God, as it is apparent in the 20th chapter of the same book, besides many other places, where the Evangelist S. Luke writeth thus: The first day of the week the Disciples being come together to break bread. Paul preacheth unto them, &c. Whereunto no doubt the Apostle S. John had respect in his Revelation, when he calleth this new day, by this new name, the Lord's day, deriving it from the Lord Jesus, who was made Lord and heir of all things, who as he did rise again upon this day, so he did institute a new service, and a new ministry, and a new day in the honor of the new work, which he had now finished. So that it is true, which Master Bucer saith: *Communi Christianorum consensu dies Dominicus conventibus ecclesijs publicis dicatus fuit ipso statim tempore Apostolorum*: The Lord's Day was appointed for the common assemblies of the Church, even in the Apostles time. And therefore (as it hath been declared before) this was not first brought in by the Christian Emperors, but allowed and approved by them, or rather by public authority established, whereas the Christians did without law, by the authority of God's word, observe it before. So that it may truly be called the Lord's day, as it is indeed, not only because the Lord Jesus did arise from the dead upon that day, and so declared that he had made an end of the work of our redemption, but also and especially because by serving

of him upon that day, in that manner that he hath appointed, not only the memory of it is kept, but we are made partakers of the benefit of it also.

Therefore, unless we will change the name, which we ought most precisely to keep, as a chief honor of it, we must retain the service of it, without the which, the name is idle and fruitless. For as S. Augustine saith: *Tantum divinis cultibus serviamus dantes scilicet huic diei reverentiam*: We rest (saith he) from other things, that we might only serve God, therein giving honor and reverence unto this day. Showing that the honor of the day consists in serving God upon it. For as the Apostle Paul writing of the Sacrament of the body and blood of our Lord and Savior Jesus Christ, doth use these words, the Lord's Supper, and the cup of the Lord, and the Lord's table, not only because this was instituted by our Lord Jesus Christ, but also because he is there most truly present, and doth there wholly offer himself unto us, to be made partakers of him, and because we ministering and receiving of it, do yield him that service, which he requireth of us, according to his Commandment; Do this in the remembrance of me: Even so it is called the Lord's day, both in the old and New Testament, because of the service in it done unto the Lord: as the Church also therefore is called the Lord's house, because it is the house of prayer unto him.

All which places severally by themselves, and jointly together, do bear witness unto the thing we have in hand, namely, that here is commended unto us, not only the careful abstaining from all worldly business, but especially and above all the holy spending of the time in the divine service of God, which is so much greater than the other, by how much the principal in everything, is greater than those that are but helps and furtherance's unto it. And here I may put you in mind of that which Augustine saith to this purpose: Let us take heed that our rest be not idle and vain, but being

severed from all other business: *Solo divino cultui vacemus*: let us attend only upon the worship of God.

SECT. VII – XII.

§ 7. Therefor upon this day we ought to come to Church, and to be occupied in all the parts of Gods worship.

Therefore let us in the fear of God be persuaded, that it is our bounden duty upon this day to join ourselves to the holy assemblies of God's people in the Church, (which is his house) there to serve him, and to come thither, as it were to his school, there to hear his voice, to learn his most holy will, to do it, that so also we might make provision for our souls, that we might be the fitter to serve him the whole week following. And this is that, which an eloquent and divine Philosopher writeth: When the Sabbath is so greatly commended in the Old Testament: *Schola Domini praecipue commendatur, Academia non Platonis, vel Aristot.* The school of God especially is commended unto us, not the school of Plato, or Aristotle, but of almighty God, the knowledge (I say) of his law, and the understanding of the heavenly covenant between God and man is commended unto us. And this was the practice of the Primitive Church, as it appeareth by the constitutions of the Apostles (if they be these) wherein it is thus decreed: *Verùm in die*

Dominico diligentius convenite: Come together more diligently upon the Lord's day, to give thanks unto God, who hath made all things by Jesus Christ, and hath sent him unto us, and hath suffered him to die, and raised him from the dead: For what excuse (say they) can he bring unto God, who upon this day doth not come to hear the wholesome word of the resurrection of Christ?

But if we further demand what are the parts of God's service, that we should be occupied in; surely to speak of the true manner of worshipping God, doth not properly belong to this place, it was sufficiently opened unto us in the second commandment, but generally whatsoever is the true worship of God, in that we are bound to serve him publicly and privately, as at all other convenient times, so wholly and altogether upon this day, and to do nothing but that, that so it might be an holy day indeed, consecrated unto the Lord, and the Lord's Day alone, as we have seen it to be called in the scriptures. Therefore whereas the Lord is served in the ministry of his word, sacraments, prayer, and all other parts of his holy discipline and government, which he hath appointed for his Church, these are the very things in which the day is to be consumed, and without the which we cannot sanctify it in the least tolerable measure. In so much that as we have seen the sanctifying of this day so highly commended unto us in the word, so we shall see the practice of all these set down in particulars, in sundry places of the same word, as the only means whereby it is sanctified of us.

Therefore we have seen already, that many sacrifices were then to be offered, which were never truly performed without the word, which gave life unto them, and without prayer, that they might be accepted, and confession of their sins, that thereby they might be assured of the forgiveness of them: So that in commanding the one by name, he includeth

the other, which were never severed from it, especially seeing that in so many places of the scripture they be joined together. And this is that which the Prophet Ezekiel speaketh of, showing both the Prince and the people, what they should do upon the Sabbath, namely, that the gates of the Temple being set open, they should repair thither, and there the Priests should offer their burnt offerings, and they should worship the Lord.

§8. Then ought God's word to be preached.

But it is more plainly set down in the New Testament, that it was the ordinary custom of the ministers, and people to meet together, and join in the word, sacrament and prayer. For in the 20th chapter of the Acts, it is reported by Saint Luke, that the Church of God at Troas, upon the first day of the week, (which is the Lord's day) came together to break bread, (that is, to receive the sacrament, he noting for brevity sake, under one kind the whole action) and he taketh that rather than any other, to show us that this was one of the usual partes of God's service in the primitive church, to receive the sacrament every Lord's day, as well as to serve him in anything else: and Paul being there, then preached, where he alleging no other cause of both these, then that it was the first day of the week, (which was then appointed to be sanctified) doth teach us, that these are the means to sanctify it by, and that they are proper unto the day.

Now though prayer be not here named, yet we are to presume that neither the word nor sacraments were ministered without it, seeing the fruit of both dependeth upon the blessing of God, which is obtained by prayer, and seeing that in other places they are joined together. And that the ministry of the word is so inseparably joined to the Sabbath, and hath always been, further appeareth by that which is most plainly and, in many words, set down in the 13th chapter of the same story: where it is thus written, When

Paul and Barnabas departed from Perga, they came to Antiochia, a city of Pisidia, and went into the Synagogue on the Sabbath day, and sat down. 15. And after the lecture of the law and Prophets, the rulers of the synagogue sent unto them, saying: Ye men and brethren, if ye have any word of exhortation for the people, say on. 16. Then Paul stood up, and beckoned with the hand, and said, Men of Israel, &c. as followeth in that chapter, to the 42nd verse, where again it is written, that when they were come out of the Synagogue of the Jews, the Gentiles besought that they would preach these words to them the next Sabbath day. 44. And the next Sabbath day came almost the whole city, to hear the word of God: which words do sufficiently show, that it hath always been diligently observed of the Church to sanctify the Sabbath day in the public reading and preaching of the word, as in the most singular part of God's service: For Paul came and found the Church already met together upon the Sabbath, and reading the law and the Prophets, and then was desired to preach: and afterwards being desired to preach again, they came and heard him upon the Sabbath. And in the 15th chapter we have heard already, That Moses hath of old time, in every city them that preach him, seeing he is read every Sabbath day in the Synagogues. Besides that which is written of Paul in the 17th chapter, that he coming to Thessalonica, where was a Synagogue of the Jews, as his manner was, went in unto them, and three Sabbath days disputed with them by the scriptures, opening and alleging that Christ must have suffered, and risen again from the dead, and this is Jesus Christ, whom (said he) I preach unto you.

But it were an endless labor (though profitable) in order to reckon up all the several places, which show that these are the holy works of the Sabbath, which the Lord requiteth all men to be occupied in, if they will sanctify the

day according to his commandment, and as the practice of the Church giveth us example. And upon these considerations, it seemeth it was enacted in a council held in Germany, under Charles the great, for the maintaining of the public preaching every Lord's day, that *Si forte Episcopus*, If the Bishop be not at home, or be sick, or upon any other urgent cause be not able himself: *Nunquam tamen desit diebus Dominicis, qui verbum Dei praedicet*, Yet let it be so provided that there never want one to preach the word of God unto the people on the Lord's Days.

Master Melancthon reckoning up many parts of sanctifying the Sabbath, saith, *Pie fungi ministerio*, where he makes this not only one, but the principal thing, for a man well to discharge his ministry: in which answer he includeth the preaching of the word, because a little before he saith, that the Prophets when they lament the desolation of the Sabbath, they complain, *Abolitum esse ministerium docendi*, That the ministry of teaching was abolished, and that the priests lips did not keep knowledge: But (as themselves say) they were dumb dogs, and delighted in sleeping.

And Master Bucer in this argument, writing of the practice of that Church wherein himself lived, saith, *Dominicis diebus in singulis Parochijs, ad minimum duae, si non tres habentur conciones*, Upon the Lord's Days in every parish, there are two sermons at the least, if not three. Which also as it may be truly said of a great number of Churches in England, for the space of these many years, under the most happy reign of her majesty, to the great glory of God, her singular renown, and the salvation of many souls: so in that respect, we are to bow our knees unto God day and night for the preservation of her royal majesty, that it may be so by her means forever: as also that in those places, where it is yet wanting, it might be brought in, in God's most blessed time, if our unthankfulness do not hinder us, even as

that zealous and good King Jehoshaphat, could not do all things in his time, that he would for the reformation of the Church, because the people then had not prepared their hearts to serve the God of their fathers.

§9. All men ought to go to those places where the Word is preached.

Therefore to be short, let us look unto that which is in the chapter immediately following: That Paul abiding at Corinth, disputed in the Synagogue every Sabbath day, and exhorted the Jews, and the Grecians. Here the holy Ghost witnesseth of him, that he did openly teach the scriptures every Sabbath day, and in the forenamed place, that it was his manner so to do: then it must needs be the custom of the Church to come to the public ministry of the word upon those days, and it must be a common manner with them: which is spoken to this end, that we might not be of that brutish mind that some are of, that know no other thing to do upon the Sabbath but to rest, and take their ease, and therefore lie many times at home sleeping most profanely, and so their ox and their ass in ceasing from their work, keep as good a Sabbath as they: neither to be so ignorant as others are, who content themselves with their own private readings at home, or with the bare reading of the word in the Church neglecting the preaching of it, not laboring to procure it to themselves, nor repairing to those places in the mean season where it is, though it be the chiefest part of God's service, and therefore the most especial means whereby the Sabbath is sanctified, and without the which all other things in the service of God, are less accepted of God, and more unprofitable to our own selves.

Therefore how many places of scripture have we seen before, commanding us so straightly, to sanctify the Sabbath, so many are there binding all men of what estate and condition soever, to listen after the preaching of the word, and to be at it every Sabbath, if they have any care

to discharge themselves of that obedience unto God, which he so straightly requireth at their hands. As we may see in the scriptures, how they that feared God, living in the corrupt times of the Church, and so not having their ordinary teachers, have upon the Sabbath day frequented those places, though far off, where by the doctrine of the word, they might sanctify the day in some good acceptable manner.

In which consideration, the Shunamite (as it is recorded in the second book of the Kings) when his wife told him that she was going to the Prophet, but concealed the cause from him (which was for the restoring of her son to life, which she had obtained by his means before) he demandeth of her, why she should go that day, seeing that it was neither new moon, nor the Sabbath day: as though he had said, if it had been any of these days, which the Lord had commanded to be kept holy, then no marvel if she hastened thitherward so fast: For so it ought to be, and so it appeareth she used to do, that by hearing of his doctrine, she might keep holy the day, and so thereby be furthered in all other holy duties.

In this respect I would to God we might say of our time, as Justin Martyr doth of his: *Die, qui solis dicitur, omnes qui in oppidis vel agris morantur in unum locum convenient*: Upon the day that is called Sunday, all that dwell in the towns or villages do meet in one place: and for the space of an hour the canonical scriptures of the Prophets and Apostles are read. It is a Canon in the provincial Council of Malisgon, That if any man have a Church near them, they should go together, and there upon the Lord's Day to be occupied in prayer, &c. Where their meaning was not to dispense with them that were further off, but to enjoin all to go to their next Churches. And in another Council, this is the main reason why they should give over all

worldly affairs: *Quo facilius ad ecclesiam venientes*: That they might the more easily come to the Church and pray, &c.

And unto this doth that learned father and Bishop Augustine exhort his auditors, in a sermon which I have often alleged, which is worthy of all men for this purpose to be read over: Let no man separate himself from divine service: *Neque otiosus quis domi remaneat*: neither let any man tarry idling at home, when other are gone to the Church. Which also as it is very Christianly provided for under her most excellent Majesty, both by statute, and also by her Injunctions, that all should resort unto their parishes upon all Sundays, and there to continue the whole time of godly service, under the pain of penalty: So it had been happy for this land, if in all places it had been executed, but with half that care, that it was first meant. But I may complain of it, with Master Calvin, rather than amend it, That whereas, if we were so fervent in the love of God, as we should, all would morning and evening, assemble themselves together, to the end they might be edified more and more in the service of God: we see that with much ado, men will assemble themselves on the Sunday, and that many are to be holden to this order, by force and violence: and a little after, it sufficeth not, that everyone withdraw himself to his own house, either to read the holy scriptures, or to pray unto God, but it behooveth that we come into the company of the faithful, and there declare the concord and agreement we have with the whole body of the Church, and celebrate in such wise this order, as the Lord hath commanded.

So then as we have seen heretofore, that it is lawful upon these occasions, to travail upon the day of rest, now we learn that it is necessary, not only tolerated, but enjoined unto us, because it is the day that must be sanctified, and therefore all labors commanded, whereby we may hallow it in the best

manner. Therefore let us in all conscience and care to serve God, cast away such vain pretenses (as that the weather is too hot, or too cold, the ways are too foul, the journey too long, and a thousand more) which might hinder us at any time from the preaching of the word, and common prayer, in which consisteth the head and the foot of keeping holy the Sabbath day. For these are so necessary, and have been so continually practiced of the Church, and by succession as it were from hand to hand delivered to the posterity, that we should too much degenerate from them, if we should debar ourselves from these holy things.

The Apostle writing to the Corinthians, where he had before taught every Sabbath day, and so by his example and doctrine, showed them the right manner of keeping holy the day, when afterwards some great abuses were crept into the Church, he writeth unto them, and correcteth the faults that were in their solemn assemblies upon the Lord's day, as appeareth most plainly in the process of the whole chapter, but more especially, when he so many times repeateth their general coming together: seeing then he findeth fault with the corruptions in prayer, prophesying or preaching, and the Sacrament, it is most evident, and must needs be granted, that these were the holy exercises upon that day usually in their common meetings, whereby the day was made holy unto the Lord, and most glorious to them.

§10. Where the Word is not preached and heard, the day cannot be hallowed as it should.

If then it be so (as it cannot be denied, unless we will deny the clear light of the Sun at midday) that the chiefest point of hallowing the Sabbath day, consisteth in coming to God's house, where he offereth unto us the special parts of his service to be occupied in, and nowhere so much as there; then it must needs be subscribed unto, that in Popery, and all false religion, there is

nothing else but a mere profaning of the day, by abominable idolatry and superstition: and so many days as we were under that intolerable bondage, we were set free from God's service, and so long lived we in a continual breach of this Commandment. And not only so, but wheresoever the preaching of the word is not, or where men have it, and come not to it, there can they not sanctify the day in that manner that they should, because they want the principal part of God's service, and that which should direct them in all others, and make them most profitable unto them.

Which if it be so, (as we cannot with the least show of reason deny it) then what cause have we to be sorry for ourselves and others? Which have so many times broken this law by willful absenting ourselves from the Church without any just cause, or by not seeking to the Prophets to teach us, when we had not them at home, and which do so continually see our brethren in many places, for want of teaching, willingly to break this law, and which must needs foresee, ours and their posterity to fall into the same sin, nay to continue and die in it, unless by establishing a preaching ministry everywhere (which all are commanded publicly to pray) the disease be now cured, and so to be prevented in time to come.

§11. The ministers that cannot or will not preach, are causes of unhallowing this day.

And if this be the estate of the poor people, that have not the preaching of the word among them, that by breaking the Sabbath continually they must needs provoke the most patient Lord's wrath at the last, and endanger their own souls health: what can be said or thought sufficiently, and answerably unto the sin of them, who being called the ministers of God, as they that should be the chief in his service, and go before others in it, by preaching unto them, are able and willing to do nothing less in the world, then that?

For partly they are ignorant, and cannot do it, partly they are given to ease, and will not do it, and partly they have so many charges to look unto, that they know not where to begin to do it. And so do not only unhallow every Sabbath day that the live, and do bestow no day in the week so ill as that, (which they should bestow best of all) because they neglect that, which God requireth most of all at their hands: but also are the only chief causes everywhere of unhallowing the Sabbath, and do compel the people to break it, whether they will or no: which sin is yet so much the greater in them, because it is not accounted of, and so there is no care to amend it. But let them be assured, that all the charges given concerning the sanctifying of the Sabbath in the scripture must be double charged upon them, for themselves, and their people; and look how earnestly this is by the Lord commanded, so severely will it one day be required at their hands, when they shall have nobody to speak for them, nay they shall plead against themselves, and better were it for them a thousand times, to beg in the mean season, then to eat up, and to live upon (as it were) their own sins, and the sins of their people, and to carry about with them their own bane, not by slipping into, of human frailty, but stubbornly falling into, and more willfully lying in so manifest a breach of so great a commandment, and that in the highest point of it.

Therefore today if we will hear God's voice, let us not harden our hearts against it, but, let us receive the truth in love, least he give us up to strong illusions, effectually to be deceived, and to believe a lie, and let us confess as the truth is, that the Lord would have every Sabbath to be sanctified, by the Minister and the people, and that in the Church he ought to preach the word, and they to hear it every Sabbath day: And though we be not so grossly blinded to imagine that it is not necessary one whit upon that day,

we must not also be deceived to think, that now and then is sufficient, once a month, or twice a quarter, and so sometime both Minister and people should be exempted from it, as though they could sanctify the day after some other manner.

And though I have justly stood upon the preaching of the word especially, because it is the greatest part of God's service, and yet that which is most neglected: my meaning is not to exclude the other, as though they appertained not unto us: for it wholly and every part of it doth concern us, and is to be practiced upon this day.

§12. We must be present at the rest of divine service from the beginning to the end thereof.

Therefore we must also come to the reading of the word, and common prayer, and receive the Sacrament so oft as it is administered, yea though we received it the Lord's Day immediately before, and be present at the Baptism of others. For we have in the forenamed places, seen all these practiced together, and seeing they be parts of God's public worship, we must leave no holy work of his undone, whereby the day might be sanctified unto him. So we must be present at the whole action, and continue at the divine service, from the beginning to the ending (as it is provided by the law of the realm, which is grounded upon God's word,) neither fore-slowing to come at the beginning, nor hastening to depart at the ending, which is so much the more diligently to be taken heed of on every side, because herein many do offend carelessly, and yet the danger of it is very great. Some under the pretense of coming to the Sermon, tarry at home a great part of the service, and so neither are they at the confession of sins with God's people, nor are made partakers of the prayers of the Church for the forgiveness of their sins, neither do ever hear much of the scripture read:

other under the color of being at all these depart away before the blessing is pronounced upon them, and so many times lose the fruit of all (as Judas did,) or else tarry not the ministering of the Sacrament, as though it were a thing impertinent unto them.

Therefore it is in express words set down by the Prophet Ezekiel, chap. 46. Where he speaketh of God's worship upon the Sabbath day, that the prince shall be in the temple in the midst of the people, he shall go in, when they go in, and when they go forth, they shall go forth together: where we see he requireth that all should be present from the beginning to the ending, even the very chiefest in every congregation, as well as the meanest, and no privilege is to be given to any one more then to another, for coming unto, abiding at, and departing from the service of God, which concerneth them all like in the whole, and in every part of it: then the which nothing can be spoken more truly, nor more plainly, which the Prophet David, as he knew very well, so labored to persuade the people of it, when in the Psal. 84. He accounteth the door keepers of God's house blessed, who were first and last in the temple, and so partakers of the whole worship. Wherefore whensoever we do voluntarily bereave ourselves of any part of the public Ministry, we cannot sanctify the day so in every portion of God's work, as he would have us to do.

Hereunto it seemeth they had respect in that council, wherein they say, *Siquis*, whosoever he be, let him go to the Church upon the Lord's Day. And they bring their reason: For it is just, that we all celebrate this day, *unanimiter*, with one consent, or all together, in which we are made that, which we were not before, for we were the servants of sin; but by it, we are made the children of righteousness. S. Augustine complaineth in his time of this abuse in one kind. *Adhuc quoque, quod valde dolendum est, conqueri*

vobiscum volo: I will further complain unto you of one thing, for which there is great cause to be grieved, that there are some, especially the great mighty men of this world, who when they come to the church, have no devotion to praise God, but compel the Minister to curtail the service, and to say it according to their pleasure, and will not permit him to follow the order of the Church, for their bellies sake, and covetousness, as though but one little part of the day were appointed for God's service, and all the rest of the day together with the night, were ordained for their pleasures.

See how truly he setteth out, as it were in their colors, the manner of a great many in our time. So that how many times soever, we have made unnecessary delays, and have been afraid as it were, least we should come too soon, (though in all worldly matters we suspect that we should come too late, and we are loath to lose the least part of that, which might make for our profit) we have hindered ourselves from doing some part of God's service, which the rest of our brethren have been occupied in, and so have not done unto him all that same service, which he required of us upon that day, which must be dedicated unto him alone.

SECT. XIII – XVIII.

§ 13. God would have us to serve him publicly in the Church.

And least that we might imagine that the Lord doth not so strictly require this service at our hands, (besides that we must remember, that it hath been proved unto us out of the word, and declared how the practice of the Church in all times hath yielded unto it) if we do further consider the reasons, why the Lord would be thus openly, and together of all his servants worshipped, we shall easily perceive, that they stand still in force, and bind us as much as ever any before: so that we cannot justly say, it is true in deed, it was thus once, but now it is not so necessary, we have more liberty then others, and so discharge ourselves of our obedience to God, at least wise of some part of it. For first of all the Lord would have such solemn assemblies of his people in one place, worshipping him together in those principal partes of his service, which otherwise cannot be done, and hath not left it to every man's discretion, alone in some corner to serve him, when it pleaseth himself, (though he require that of everyone also, even that entering into his chamber, he should shut the door, and there pray unto him

in secret, which will reward him openly,) but would have all resort to the common meetings, and there jointly to agree in his service, praising him in the assemblies, and declaring his name unto our brethren in the midst of the congregation, that thereby his Church might be known and discerned in this world from the synagogues of the idolaters, and conventicles of the Schismatics, that so it being, as a city set upon an hill which cannot be hid, and the mountain of the house of the Lord, being prepared in the top of the mountains, and exalted above the hills, all nations might slow unto it, and they descrying it a far off might repair unto it, as the Eagles do resort thither, where the dead carcass is: And so not only the godly might encourage one another, saying; Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: For the law shall go forth of Zion, and the word of the Lord from Jerusalem: but also that all the wicked which should by apostasy forsake it, and revolt from it, or through contempt not join themselves unto it, (as too many have, and do still in our time) might justly be condemned, and left without all excuse, where it should be so visible, and as it were palpable unto them.

And therefore, as Master Gaulter saith, They that use the Sabbath day rightly, *Sacros coetus adeunt*, go to the public assemblies to hear the word of God and pray: and the same man in another place; It is evident that it was the ancient custom of the people of God, to frequent the holy meetings, for which cause we do read, that holy days and holy places in time past were ordained of God. Whereupon he inferreth in the same place, that their perverseness is to be detested, who do profanely scoff at the public meetings of Christians, wherein they manifestly bewray that they are not touched with any desire of wholesome doctrine, or true religion.

§14. A commendation of the preaching of the Word which there is to be had.

For there the Lord doth offer unto his Church those most notable and singular means of their salvation, which as they cannot want, so they can find nowhere but there, for there is the preaching of the word, which is God's own arm, and power to save all them that believe, in so much that without the ministry and preaching of those, that have the public authority and callings of the Church, most ordinarily men are not saved, as the Apostle saith: How can they believe without a Preacher? And how can they preach unless they be sent? For indeed this is the incorruptible seed whereby we are borne again, without which we cannot enter into the kingdom of heaven: and this is that sincere milk, whereby as new borne babes we are nourished, and grow unto eternal life, even that word, that is preached; in so much that we cannot understand what is read, (understand I mean to salvation) except we have a guide to preach unto us, who may give the sense, and cause us to understand the reading. For our Lord Jesus Christ, when he ascended up an high, and led captivity captive, gave rich and plentiful gifts unto men, pastors, and teachers, for the gathering together of the Saints, for the work of the ministry, and for the building up of the body of Christ, till we all meet together in the unity of faith and knowledge of the son of God unto a perfect man, and unto the full measure of the age of Christ, that we from hence forth might be no more children, wavering and carried about with every wind of doctrine, by the deceit of men, and with craftiness, whereby they lay in wait to deceive, but might follow the truth in love, and in all things grow up unto him, which is the head, that is Christ, by whom all the body being coupled, and knit together by every joint, for the furniture thereof, (according to the effectual power,

which is in the measure of every part) receiveth increase of the body, unto the building up of itself in love.

Seeing then there are so many excellent and glorious things spoken of the preaching of the word, by the spirit of wisdom and truth itself, the like whereof cannot be verified of anything else under heaven, namely, that it should be the principal, and most ordinary means to begin, to continue, to increase, and make perfect in us faith, and all other graces of God, which accompany salvation: and this can nowhere be had, but at the hands of the ministers, Whose lips must preserve knowledge, and the people must seek the law at his mouth, for he is the messenger of the Lord of hosts. Therefore it is as needful for us now still to come to the place of common preaching, as it hath been for any people heretofore, and to serve the Lord with this part of his worship, which he hath appointed for our most especial good: besides that in so doing, we shall draw on our brethren by our example, and (as it were give light unto them to see) where the mountain of the house of the Lord doth stand, and shall rise up in judgment against them, who willingly stops their eyes against so clear a light, that they might not be saved.

But that we might yet the rather be encouraged unto this, and see the necessity of that to be so great as it is, we must further consider that there also are the sacraments administered, which are most sure pledges, and seals as it were, of all that good which is offered unto us in the word, and whereby the delivery of them is confirmed unto us. And these were so usually celebrated in the primitive Church upon the Lord's Day, (as also appeareth in the scripture) that it had his name of them: For Chrysostom writeth, that it had three names, The Lord's Day, because of Christ's resurrection, and *dies panis, dies lucis*, The day of bread, because of the

Sacrament of the Lord's Supper, and of light, because of Baptism. There we are holpen not only with the prayers of so many of our brethren, and sisters, by whose means that which was wanting in us, is supplied by them, and that which with many strivings we have not obtained alone, by their help we shall more easily attain unto: but also and especially our prayers are offered up by the minister of God, who is appointed to that end, and in respect of which, his ministry is a thousand times more acceptable unto God, then Aaron with his rich attire was beautiful in the eyes of men.

Therefore I may say, as that grave and learned man saith, Master Melancthon: *His at{que} alijs rationibus*: By these and such like reasons every man should stir up himself to love the society of the Church, in which there is so much good, that if there be any commodity in other societies, it is but a shadow of that, and they are beholding to that for it. Which if they do not, then let them hear what the Apostles say: *Quam excusationem afferre potest*: What excuse can he pretend before God, who cometh not diligently upon the Lord's Day to praise God, and hear his word? I doubt not but they please themselves in many their excuses, and think that thereby they be able to satisfy men, but I say as before: how can they excuse it before God? All which shall move us to be willing to come to the Church upon those days: For as a godly man saith, It must needs be a very great contempt of God, not to bestow one day in the whole week in the knowing and serving of our creator, of whom we have received ourselves, and all things else that we enjoy.

Master Musculus writing of these words of the Gospel, that our Savior Christ, when he came to Nazareth (as his custom was) went into the Synagogue on the Sabbath day, saith: *Considerandum hic*: We must here consider, what use was of the Sabbath amongst the Jews, which Christ

himself did diligently keep, as we see here, when it is written, that according to his custom, he went into the Synagogue upon the Sabbath day. If Christ did thus keep the Sabbath day, and went into the Synagogue, that it is written, that this was his custom, when he had no need of the lecture of Moses: what excuse shall they have in these days, who either by too much disdain, or contempt upon the Lord's days, do neglect the Church, in which the doctrine of life is delivered? Who doth not see here (saith he) that Christ by his presence doth confirm a good custom? And Melancthon speaking of the sundry breaches of this Commandment, reckons up this: Seldom, or never to come to the public ministry of the Church, where it is rightly taught, and by their example to draw away others from that ministry, which is not defiled with impiety, as the Donatists and Brownists of our time have done.

Now least we might grossly imagine, that we stand in no need of all these things, we must soberly, and in godly trembling and holy fear, remember that he in his wisdom hath appointed them, and therefore to refuse them, were to make ourselves wiser then he, and he that hath established the ends of all things, hath also ordained all the means to bring everything thereunto: and therefore as he hath chosen us to salvation in Christ, so he hath in great wisdom and mercy provided these rare and wonderful means, which he hath made to be effectual and mighty by his blessing, to bring that most happily to pass: and therefore we in voluntarily neglecting the means, do bereave ourselves of our salvation, and shall justly perish, whatsoever we may fondly dream, or others vainly persuade us to the contrary.

For if the nature of man was such in the beginning, (as we have already seen that in Adam) that in his most perfect and blessed estate, he stood in need of all those holy exercises, wherein he was commanded to sanctify the

Sabbath, for the better preservation of himself in his first perfection and happiness: how must not we needs be persuaded, that we (being fallen so clean away from it as we be) do stand in need to sanctify the Sabbath again and again in all the means of God's worship, and especially then in the most principal, that thereby happily we might be recovered into our former estate? Nay, what a blockish presumption were it for a man to think that Adam was bound to sanctify the Sabbath, according to the Commandment, that being holy and righteous still, he might have been preserved in the favor of God forever, and that we ourselves being through sin fallen away from his love, might make less account of these means, whereby he doth first of all offer himself to be reconciled unto us, and then never to fall away from that estate, as though it were not so needful for us to sanctify the day by them?

Therefore let us confess, that these are, though not all, yet the most especial parts of God's service, wherein we are to be occupied upon the Sabbath, and without which we are nothing near that manner of keeping holy the day, which the Lord requireth at our hands. And so I conclude this point with the saying of Master Gaulter: *Dei bonitatem exosculemur*: Let us thankfully acknowledge the goodness of God, who hath consecrated unto his service that rest, which we stand in need of for the refreshing of our bodies, least that it should degenerate into filthy and hurtful idleness.

§15. All of these parts of Gods service must be performed with our whole hearts, and not only outwardly, and out of custom.

And here, because we speak of the Lord's service, which only sanctifieth the day, we must consider, that he is a spirit, and therefore will be worshipped of us in spirit and in truth: and therefore in all the above named parts of his worship, we must perform a spiritual obedience, if we will serve

him: so that whensoever the word is read, preached, or heard, the Sacraments ministered, and received, and prayers made upon the Sabbath of custom, and not for conscience sake, because we would do as others do, and would not be noted to be singular, and so in doing of these things, we, as it were, do them not: For hearing we understand not, reading we conceive not, praying we desire not, and all is done in the letter, and not in the spirit: we serve ourselves rather than God, and so though the day be holy, we make it not holy to him, and for his sake. Thus many when they have seemed most of all to have kept holy the day, have done nothing less than that. Therefore as we must repent us of all our hypocrisy in God's service, so we must at all times endeavor that the holy exercises be not unhallowed of us, least the Lord's service being neglected, (which is spiritual in all things) we be found breakers of the Commandment in that very thing, wherein we did most of all presume that we had kept it: and if the best things that we do be thus justly refused, what shall become of those, which in our own eyes carry not that credit with them, much more in the eyes of the Lord, who examineth all things more narrowly?

Furthermore, because the Lord in commanding us to serve him, hath not so much respect to himself, who hath no need of us, as to our own good, which may by this means be procured, we must so behave ourselves in all the parts of God's worship, as may bring greatest profit to our souls health: For in the Church of God, all things must be done to edifying, that all may learn and have comfort, as it is in the 31st ver. of the same chapter. And therefore in the 11th chapter finding fault justly with the abuses that were in their meetings, generally he chargeth then with this, that they came not together with profit. Therefore both minister and people must so behave themselves in God's house, that they may depart with profit to themselves

and others. Which that they might attain unto, they must use all such good means privately, both before and after the public exercises, as might make them most profitable (which what they be, we shall hereafter see more particularly) and in the very worship itself behave ourselves so reverently and attentively, as whereby greatest commodity might redound to us. And indeed as Master Calvin saith, in this Commandment is included a promise: For God promiseth, that as he hath sanctified the seventh day for his service, so he will thereby sanctify them, that rightly keep it: and therefore the promise of this blessing should be a principal motive to our obedience.

And if in all other things we are careful not so much to use them, as to use them to the best advantage, why should we not put that out to the greatest gain, which in its own nature is most gainful indeed? For seeing that there is nothing in the world that hath so great a promise made unto it, as the public service of God, should we not so behave ourselves in it, that we might be made partakers of it? And whereas it is blessed for our sakes, with the full treasure of all God's graces in this life, and eternal happiness in the end; can it be but a most grievous sin, by our negligence, to spoil it of that honor, and to make it unprofitable to ourselves? Wherefore, though I am not ignorant, that the proper place to speak of the manner of God's worship, is in another Commandment (where also it hath been handled at large) yet because all things comprehended in the other Commandments, must be practiced upon the Sabbath, we must understand that it is not impertinent to this treatise: and that the Sabbath is then only truly sanctified, when of God's worship there cometh some fruit and commodity unto us.

For this cause the Prophet Isaiah telleth the Jews, that then they shall have truly sanctified the Sabbath, and made it holy to the Lord, when thereby they are made more able to rest from vanity and sin both in word and deed,

and be made more fit to serve the Lord in all duties afterwards: If thou turn away thy foot from the Sabbath, from doing thy will upon my holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, and shall honor him, not doing thine own ways, nor seeking thine own will, nor speaking a vain word. Where his meaning is not that the whole sanctifying of the Sabbath consisteth only in these, as though he would exclude all the Sacrifices, the reading, and the preaching of the law, prayer, and the whole ministry of that time established by the Lord, (whereof he speaketh not a word) but he rather aimeth at this, to correct their hypocrisy in these things, and to show them that all was to no purpose, unless this fruit followed of it, for which cause, the whole worship of God and the Sabbath was first of all ordained. For as when David saith: Sacrifice and burnt offering thou diddest not desire, but mine ears hast thou prepared: burnt offering, and sin offering hast thou not required: then said I, Loe I come to do thy will, O my God, as it is written of me in the roll of thy book, for thy law is within my heart. He doth not say that the Lord required no sacrifice and burnt offering at all, (for he had commanded them in his word) but he testifieth that all sacrifice and all the outward worship is nothing accepted, when it is severed from obedience, and when we thereby are not made more fit to obey God in all other duties, even as it is expounded in another place: Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better than sacrifice, and to hearken is better than the fat of rams.

So the Prophet Isaiah in the place above mentioned, expounding the law (as it was the chiefest office of a Prophet) preacheth unto them the true interpretation of it, that though all God's service be observed in every outward point upon the Sabbath, yet all is ceremonial without these fruits,

appearing in us afterwards; neither is it done in that manner, that God alloweth, or that they thereby could look to inherit that promise, which in the same place he maketh to them that shall truly keep holy the Sabbath. And thus are all other places to be understood, which are of the like nature in this Prophet, and others; neither do they prove, that to rest from sin, is a proper duty of this Commandment, more than any other, to which purpose they are alleged of some (that I may speak it with their favor) but only show what should be the fruit of these exercises, both upon that day, and all other besides. And therefore in like manner, the same Prophet exhorting the Jews to unfeigned repentance for their sin, and a diligent care to please God, framing their lives according to his word in all duties to his majesty, and to their brethren, and then promiseth all manner of blessings unto them so doing, in the midst of this exhortation once or twice speaketh of sanctifying the Sabbath day, as a chief means to bring them to this, saying: He that keepeth the Sabbath and polluteth it not, and keepeth his hand from doing any ill. And ver. 4. He that keepeth my sabbaths, and chooseth the thing that pleaseth me, and taketh hold of my covenant. Wherein as he declareth unto them, that this is the way to come to this faith and repentance, which hath those promises annexed unto them, even to serve God in all parts of his worship upon the Sabbath: so he there requireth this at their hands, that they would in such wise sanctify the day, that they may be thus altered, and changed thereby.

Whereunto agreeth that, which is in the Prophet Ezekiel, where he telleth the Jews, how many means the Lord had bestowed upon them to do them good, and yet how unprofitable they were under them, and therefore that their sin was so much the greater, and their punishment so much the more due, speaking of their forefathers: I gave them my statutes, and declared my

judgments unto them, which if a man do, he shall live in them. Moreover also, I gave them my sabbaths to be a sign between me and them, that they might know, that I am the Lord, that sanctify them. Which mercy of his he continued with their posterity, for he said unto their children in the wilderness, ver. 19. Walk in my statutes, and keep my judgments, and do them: 20. And sanctify my Sabbaths, and they shall be a sign between me and you, that ye may know, that I am the Lord your God, &c. His meaning is that he offered unto them life everlasting in his holy word: he gave them also the Sabbaths, wherein they being wholly, and profitably occupied in all the exercises of religion, might thereby know that the Lord their God, would by his holy spirit work in them all that faith and obedience, which he required of them, that they might come to life everlasting. So then he required of them so to behave themselves on the Sabbaths, as that thereby they might attain unto that, for which he especially gave them unto them.

§16. We must repent for our unprofitable coming to church.

But this may be sufficient to let us see into so plain and easy a matter as this, namely, that though we come to the Church all our life every Sabbath, and remain there from the beginning to the ending, yet only so many days, and no more have we kept holy as we ought, by how many we have been bettered and furthered; (I mean in the ways of our salvation) and made more fit to serve God and our brethren thereby: what shall we say then to all our unprofitable wanderings to the Church and home again? And how shall we give an account to the Lord for them? And if the case stand so betwixt the Lord and us, that many times when we thought ourselves best occupied, even that is turned into sin unto us, what great cause have we to be truly humbled before him by repentance for our sins, that so we might be exalted of him in due time?

And in deed this is so great an evil, that we cannot tell where to make an end of it. For letting pass all the days of our vanity and ignorance, spent either in popery or in the light of the Gospel, wherein we were always unprofitable in the service of God: we may with heavy hearts remember, how many times since our calling, we have met in the Church with the least profit that may be, or rather none at all, in respect of the means that did offer unto us so great profit: in so much that though our profiting in worldly things have been so great, that it may be seen a far off, yet our increase in heavenly things is so small, or rather none at all, that it cannot be descried, come as near as you will. And when as in all other things, we do rejoice at the greatness of our gain, whether we look within the doors or without, in the house or the fields, to our cattle, or to our goods, only in spiritual matters, (I will not say our gain is so small) but our decay and loss is so great, that we have great cause to be ashamed of it. And though from the markets and fairs, we come not without some provision, yet upon the Sabbath (which is the market day for our souls) we come home many times, and carry nothing, whereby we might live the better the whole week following. To be short, though from a common person we have not many times departed without some profit, yet from the minister of God's word, even in that place, where he hath the greatest blessing of being profitable to others, that any can have in the world, and none so great as he, we have departed, and that upon the Sabbath, without any profit at all, wherein our sin is so much the greater, that for the most part, men do not see it, and so cannot be grieved for it.

And what is the cause of all this? S. Augustine in his time complaineth of many great abuses in the Church, which hinder men from profiting (all which and many more are true in our time) when having spoken before of

them that are ranging in the fields, when they should be at Church, addeth, *Adhuc, quod detestabilius est*. Besides (which is worst) some coming to the Church doors, enter not in, or tarry not there with silence to the end, but when there is divine reading within, then they abroad are talking either of other matters; or quarreling one with another, or playing. To whom he saith afterwards: Do not give yourselves to playing abroad, but to praying and singing within. And afterwards in the same place he speaketh to them that are in the Church, saying: Do not talk one with another, while you are at Church, but be quiet, for there are many, especially certain women, *Quae ita in ecclesia garriunt*, who so chat in the Church, and are so full of words, that neither themselves hear that which is read, nor suffer others to hear, and then he concludeth, Should there be such meetings in the house of God in such an order, or should they so behave themselves in the sight of God, and of his holy Angels? It is provided by public authority, That no man, woman, or child should be otherwise occupied in the time of service, then in quiet attendance to hear, mark and understand, that, that is read, preached and ministered: but how pitifully the execution of this is neglected in many places, it is too lamentable to consider.

And if this were all, we might hold our peace; but this mischief stretcheth itself out further: for alas, many of God's people live under such unprofitable Ministers that it is not so much as to be hope for ordinarily, that any profit should come from them at all: for besides that, that many cannot so much as distinctly read, so that they may profitably be understood (I would to God it were not so,) there are many that can but read, and what is the profit of that (though I confess it is great in itself) unto the endless profit that cometh by preaching? And let them but one show us the spirit of God (who must be the only judge in this matter) ever speaking so

magnificently of the one, as of the other. Others that do preach had as good almost hold their peace: for they cannot divide the word of God aright, neither are they the wise dispensers of God's mysteries, and stewards of his house, who should give to every one of his people their own meat in due season, but have taken unto themselves the instruments of a foolish shepherd, whose right arms is dried up, and their right eye is clean put out, that they have no skill to discharge their duties in any profitable measure: neither do they make it part of their care and study, to speak most profitably to their people, but either care not what they say, or else seek their credit and estimation in that which they do say. What shall we say then to these unprofitable men, which cause so many of God's people to be unprofitable, and even in those things, from whence greatest profit should redound unto them, and upon that very day, which is especially appointed for their profit?

How will they wash their hands of so many unprofitable assemblies, whereof they have been the very cause themselves? Nay they have brought up a vile slander upon the house of God, (which is the most beautiful, and fruitful place in the world) because they have shut out the profitable preaching of the word, which maketh all other things more profitable. In so much that many say, what good shall I get by going to the Church? What can I hear there, which I may not hear or read at home? Have I not the Bible, and book of common prayer at home? Which saying of theirs though I do not allow of, yet you see whence it ensueth and woe be to them, by whom such offenses come: but this one thing will require a several treatises, and I must remember my purpose, (though I have well remembered it all this time) I mean I must be as brief in everything, as the time doth require, and the weightiness of the matter will permit.

§17. Upon the Lords Day the poor ought publicly to be provided for.

There are yet other holy duties publicly to be performed upon the Sabbath day, whereby it is sanctified, but I have stood the longer upon these, because they are most principal, most common unto all, least regarded of all: I will be shorter in them which follow. To make common provision for such poor as be in every congregation, or if they be able to have a care of others adjoining unto them, is a work most acceptable unto God, profitable to our brethren, commanded to be done and practiced of the Church, most of all, upon the Sabbath. For this is that order, which the Apostle established in the Churches of Galatia, and at Corinth, for the relieving of the poor saints at Jerusalem, much more then did they it, for those that were amongst themselves: Every first day of the week let everyone of you put aside, and lay up as God hath prospered him, that then there be no gathering when I come. When men have been prospered the whole week before, and they come upon the Lord's Day to acknowledge it, and to give the thanks unto God for the same, the Lord would have them declare their faith, (namely that they have received all from him) by bestowing upon them who are in great need, the which that they might do the rather, they have the word that might provoke them unto it: wherein are many goodly promises, concerning the fatherly providence of God watching over them for good in this life that serve him, and that he hath provided for them a kingdom in heaven, and that he will requite it them double, whatsoever they give unto the poor in his name, and for his sake, in so much that the giving of a cup of cold water shall not be lost, for he that hath pity upon the poor, lendeth unto the Lord, and look whatsoever he layeth out, it shall be repaid. For the Lord Jesus Christ will account, whatsoever we have done unto the least of his brethren, as though we had done it unto himself, and so, he that soweth plentifully, shall reap plentifully.

Besides all this, then are we made partakers of the sacraments, wherein the Lord offereth his son Jesus Christ crucified unto us with all the merits of his death, by whom we are made heirs of the whole world: and there he giveth us liberty to ask of him whatsoever we want, and hath promised to give it us, when we pray in the name of his son, according to his will. Seeing then we have so many things in possession, and so many more in hope and right, which (as it is always so by faith) so we see it most clearly, when by thus many means it is testified unto us: therefore as they that do come from a rich spoil do send gifts to their friends in token of joy and plenty, as David in the spoil of the Amalekites, so the Lord would have us to witness unto the others the joy that we have in his favor, and the riches of our inheritance, which we possess already by faith, and hope in the end to come unto, as by many other means, so especially by our liberality to others for his sake, whom he to that end offereth unto us as it is said, The poor ye shall have always with you.

Thus after the return out of captivity, when Ezra the Priest did upon the first day of the month (which was a Sabbath) read and expound the law of God, to the whole congregation of the Jews, (for the knowledge of which he exhorted them to be thankful) among other things he willeth them to have a care of the poor. So eat of the fat, and drink the sweet, and send part unto them, for whom none is prepared, for this day is holy unto our lord. Justin Martyr speaking of the order of Christians upon the Lord's Day in his time, among other things saith, *Conferuntur eleemosynae*, Alms is given according to the discretion of every man for the relief of the poor, the fatherless, the sick, and those that are banished: but herein they observed this order, (as it is said there) that it being given unto the custody of one, it was afterwards distributed according to discretion. And Bucer amongst

other duties to be performed upon this day, saith we ought, Confer in paupers, to provide for the poor: And indeed if men will not be liberal then, when they have so many means to draw them unto it, what hope can we have that they will be so at other times, when they shall have none of them? Therefore men may say what they will, that they do thus, and thus bestow at home, but who will believe them? When they do find them so straight handed then, when the Lord doth offer so much unto them that they might be more able cheerfully to show mercy unto others.

Therefore though I cannot like of the disordered gathering for the poor that is in many places, where in the time of divine service, you shall see men go up and down asking, receiving, changing, and bestowing of money, wherein many times you shall have them so disagree, that they are louder than the minister: and the rest stand looking, and listening unto them, leaving the worship of God (as though it did not concern them) and thus all is confused: So yet I am persuaded that this is tire fittest time to make this provision, and I presume that it is not the meaning of our godly wise rulers in the Church, and common wealth, (who are abused herein) that any such thing should be done: but that the gathering being made at some other time of the day, they might have it in readiness beforehand, to bestow at the end of service upon the needy, according to their discretion, or generally to take some good order that God might be best, served, our brethren relieved and no man justly offended. But we may say of this thing, as the Papists do of the private Mass, (which they cannot defend) that the iniquity of the people brought it in. For when men thorough in covetousness would not follow the rule of the Apostle, to put something apart for the poor, as they should find God had blessed them, and so bring that with them, and have it in a readiness, being persuaded that it is a duty, which God requireth of them,

and so do it cheerfully, as unto him, who hath promised to reward it; but it being left to their discretion, they have shifted it off as they might, and when divine service was ended, and now nothing more was to be done in the Church but that, they would not carry it: then, the collectors for the poor were compelled to take them there in the midst of God's service, when for very shame by starting they could not refuse. But from the beginning it was not so: and seeing God is not the author of confusion, all things in the Church must be done honestly and in good order.

§18. How we ought privately to spend the rest of the day when the public assemblies are dissolved.

And these are the common and public duties which are to be performed in the assemblies of the people; and which cannot be done but where there is a visible church established, which hath her ordinary meetings, which where it is: yet they continue not together the whole day, neither can, nor indeed is it required of them, and yet the whole day must be hallowed (as we have seen in part, and it shall more fully appear unto us here after). For God sanctified from the beginning the seventh day, not a parcel of it only: and in the Council of Turon, it was decreed, that they should rest from all work, and be occupied in praising God's name (*usque ad vesperam*) even unto the evening. And in the Council of Paris, they say, Let your eyes and hands be lifted up unto God, *toto illo die*, all that day. For as S. Augustine very well saith, We must not think that a little piece of that day is sufficient for God's service, and all the rest we may bestow at our pleasures. For as we have seen, before, therefore are they called the Lord's Sabbaths, and in the New Testament, the Lord's days, because they are wholly to be employed in his service. And therefore Master Calvin very excellently saith: Let us know that the Sunday is not ordained for us only to come to the sermon, but to the

end we might employ the rest of the time to laude and praise God. For as one as one very learnedly observeth: It is not simply said: Remember the Sabbath, but the Sabbath day, and not the things of the day, but the day itself. And so I conclude with P. Martyr, Of every seven days, one must be reserved to God: he meaneth one whole day, not a piece of it. Therefore there must needs be certain other holy duties, and parts of God's worship, which we must walk in the rest of the day, when the congregation is dissolved, and when we are alone by ourselves, which are the private religious exercises of a Christian man, in which he sanctifieth the rest of the Sabbath, and they are all such parts of God's service, which a man can do by himself alone, or with others of his household, or neighbors, whereby he might prepare himself, or them for the public ministry (which is the chiefest) or afterwards make it most profitable to himself or them.

SECT. IXX – XXIV.

§ 19. We must prepare ourselves before we come to church.

Unto which it seemeth Master Bucer had respect, when as he speaking of such things, as are to be done upon the Sabbath, and having named those that are public, as to hear the word, to receive the Sacraments, to provide for the poor, unto them addeth: *Instituere ad pietatem familiam*, to instruct a man's household unto godliness. In the former part of the day therefore everyone must prepare himself for the Church, that he might come thither with profit: for if in all worldly things, that be of any moment, we do prepare ourselves, then much more ought we to do it in heavenly, whereunto we are most unfit, as they in themselves are the greatest: especially when the benefit of them is so great, if we be prepared, and the danger is so perilous, if we be unprepared: for the preaching of the word is the savor of life unto life, or the savor of death unto death: And in the Sacrament is offered unto us the body and blood of Christ, to nourish us up unto everlasting life, but if we eat and drink unworthily, we procure God's judgment against ourselves. The Lord in speaking to his people from

heaven in an extraordinary manner, did command them to be prepared extraordinarily: by which practice of his he declared, that in the ordinary ministry of the word, there ought to be some ordinary preparation, if we will be partakers of it with profit. The ground is prepared for the seed, the stomach for meat, the whole body for physic: this is the immortal seed, whereby we are begotten into an assured hope of a far better life: This is the food and physic of our souls, whereby our life is preserved, and we kept from eternal death, therefore we must be prepared for it.

And this is so much the more diligently to be marked, because it is so little known, and less practiced in the world For if the day were as long again, as the longest in the midst of Summer, a great many would spend away the time (I know not how) and neither at home nor in the way, nor at the Church think to prepare themselves one whit. And if they have made a few prayers at their first coming in, then (if service be not begun) they are as ready to talk of any worldly matter, with any that will give them the hearing, as ever they were, if it were half an hour together, yea though the minister be there, until he begin the first word: for want of which preparation, either they can receive nothing, or it doth them no good, which is the very chief cause of so much fruitless hearing of so many good sermons, as is everywhere, that they which otherwise have good wits, and great affections, here are both senseless and without feeling; so that they sit more be like stocks then men, conceiving no more than the very, stools they sit upon, carrying away no more than they brought with them. And if it be not so, what is the cause that many reasonable men hearing one man at one time speaking one and the same word of God so plainly (that if it were possible young children might understand it) some shall so greatly profit by it, that wisdom should be justified of her children: others shall so merely

not conceive one word, as though they had been deaf, a sleep, or in a trance, or stark dead all the while?

And that it is so indeed, let the intolerable ignorance of men everywhere after this long preaching of the word, Under the most happy reign of her gracious Majesty (whom God still long preserve to that end, and ad as many happy years unto he reign, as may be) speak for it, and see whether we complain, before we have cause. Nay let men's own woeful experience tell themselves, that when they have most prepared themselves, they have most profited by the public ministry: and contrariwise; then have they been most unprofitable at it, when they have come most unreverently and unprepared to it. In so much that a man of meaner gifts shall sometimes be more profitable to them, when they are thus prepared, then another that hath more excellent graces, at whom they may well wonder, but receive no profit by him, when they be not prepared for it. I know the Lord is merciful, and he doth not always deal with men according to their deserts, and therefore many times when they come unprepared, he blesseth his own ordinance unto then, that he might perform the truth of that promise, which he hath annexed unto it, and his mercy is above all our sins, but how can men look for any such thing ordinarily? And doth he not it unto them to teach them, that he would bestow upon then greater mercy by these means, if they would prepare themselves for it?

§20. How we ought to prepare ourselves before we come to the Church.

But how shall men prepare themselves? Surely first of all let them be persuaded, that they ought to prepare themselves, and this is the beginning of their preparation; then let them examine themselves, not only how they have spent the week past, and every day in it, calling themselves to an

account before God, what sins they have committed day or night, to be humbled for them; what benefits received, that they might be thankful, and what duties they have done, that they might be comforted therein (all which though they be shortly spoken, they are not so soon done, and here is not so much need of a good capacity to conceive, as a good conscience to practice:) but also generally what is their estate, what graces they want, what be their sins past, what their infirmities present: and because the Lord hath appointed his worship to comfort us over these, let us pray unto God beforehand, that the prayers of the Church might be directed, the Minister of the word so disposed, and everything in the Church so governed, and so blessed unto us by his spirit, as might make not only for our good in general and the good of others, but in these special things that we stand in most need of.

And so let us pray for ourselves and others, and that we might be holpen by them, but especially let us pray for the Minister of God's word, that to it might be joined the ministry of his spirit, which when we do, the Lord (that heareth our prayers, that knoweth our wants) will cause us to hear that, which we most of all desired: and that which is spoken generally, the spirit will apply unto us particularly; even as many eating of one meat receive sundry kinds of nourishments from it: and he will cause the steward of his house, to give unto us that meat, which he most of all knoweth we stand in need: and then we shall hear him speak, as though he were in our bosom, and the secrets of our hearts shall be made manifest: not that he knoweth what is within us, but the Lord knoweth (whose minister he is, for our good) and the holy Ghost doth, (which accompanieth God's ordinance) and in the word doth, which is preached; For the word of God is lively and mighty in operation, and sharper than any two edged sword; and entereth

thorough, even unto the dividing asunder of the soul, and the spirit, and of the joints and the marrow, and is a discerner of the thoughts, and the intents of the heart; neither is there any creature, that is not manifest in his sight, but all things are naked and open unto his eyes, with whom we have to do.

And that we might the rather be persuaded that we ought thus in the feeling of our wants, pray unto God, we must remember, that we cannot so much as understand the word, unless God's spirit do teach us; For we are darkness itself: And the natural man perceiveth not things of the spirit of God, (for they are foolishness unto him) neither can he know them, because they are spiritually discerned: and besides, the word of God is high, and there are many mysteries contained in it, and a wisdom that is hid, which many princes of this world do not know, as it is in the same chapter: and all the articles of our faith are above our reason, nay we account them foolishness: Therefore both in the inward seeing of our own blindness, and in a reverent estimation of God's holy word, we had need pray for the enlightening of his holy spirit, which searcheth all things, yea the deep things of God, and no man knoweth the things of God, but the spirit of God: as it is most lively set forth unto us in this very chapter. And so let us pray with the Prophet in the 119th Psalm, in a great many places: O Lord teach me thy statutes, and open mine eyes that I might see the wonders of thy law: and make me to understand the way of thy precepts: and teach me good judgment and knowledge, and give me understanding that I may learn thy commandments: and deal with thy servant according to thy mercy, and teach me thy statutes.

And when we do understand (thorough the blessing of God obtained by prayer) we must pray further that our affections might be framed according to our knowledge, which we had need to do so much the more, because it is

harder than the other; and yet our affections do more overcome us, then our knowledge, in so much that we do not many times that we know to be best, but which we like best: and so at some other time of the day, we must pray that these things might be called into our remembrance, and that we might be transformed into not only the knowledge, but obedience of them, which is the end of all: and generally, that the fruit of all things might appear in our lives, to our own unspeakable comfort, the benefit of others, and God's glory most of all, which without the especial assistance of his holy spirit, we cannot obtain, by the most excellent gifts, and most painful endeavors of his best servants. For who is Paul, and who is Apollo: but the ministers by whom ye believed, and as the Lord gave to every man, I have planted? Apollos watered, but God gave the increase: so then neither is he that planteth anything, neither he that watereth, but God that giveth the increase: saith the Apostle. Therefore as the Ministers pray much for his people, if ever he will do any to them, even as it is said of the prince of pastors, that in the day time he taught in the temple, and at night went up into the mountain to pray: so the people must pray much more for the ministers and themselves, both before and after, both that they might be prepared obtain, and continue in that good which they have gotten.

§21. We must read the scriptures privately at home.

Many do wrongfully complain, that their minister is unprofitable unto them, he doth them no good, they cannot conceive him. (I do not say, but that the complaints of some are just,) yet let them consider whether some great part of the fault be not in themselves, namely the want of prayer before, and their negligence afterward: unto private prayer must be adjoined private reading of the Scriptures, at such times of the day, as they shall find it most convenient, both that they might generally be acquainted with the

body of the Scripture, and also that they might have some more special use of certain partes, as they shall stand in need, either to be confirmed in any point of doctrine publicly taught, or might thereby receive any special comfort, humiliation, or increase of such graces, as they labor most for, or might be quickened up unto prayer.

And hereunto may be referred that saying of Theophylacte, The law hath commanded men to rest upon the Sabbath, *ut lectioni vacent homines*, that men might attend upon reading, which is true, not only of the public reading in the Church especially, but also of private reading at home. For so it is that in most places the people do hear the scriptures seldom in the Church, and then but certain portions of them, and not the whole word read over: whereby it cometh to pass, that they are utterly ignorant in, and never so much as have hard before of many texts, that are alleged in the sermons, for proof of any doctrine, whereby they are not only not furthered, but hindered, wondering at such strange, and seldom hard things, and so the thing is more obscure unto them, then it was before, being proved by that which they understand not. Nay the common stories of the bible, they are unacquainted with: fear then with this or that judgment executed upon such a people, comfort them with such a mercy showed unto such a man; it moves then not; they know no such thing; they are altogether strangers in those matters: nay some cannot tell in what part of the Bible any such book (as is alleged) stands. Therefore whereas we may observe it in the new Testament, that our Savior Christ and his Apostles in alleging the places of the old Testament, do generally say, thus it is written, or as it is written in the book of the Psalms, or this is that which was spoken by the Prophet Joel, or well prophesied Isaiah of you, &c. Now men are driven to name the book, the chapter, the verse, and all too little, to help men to find it out, so

unacquainted are they with searching the Scriptures, by private reading, no not upon the Lord's Day, which is one of the peculiar works of it.

Moreover, though we be something skillful in the Scripture, we cannot well presently in the Church stand reading every place that shall be alleged, least in the mean season some other most necessary doctrine over-slip us, and we not marking what went before, and followed after, cannot tell to what end the place was alleged, and so we lose the profit of it, therefore (doing our endeavors to mark the Scriptures alleged) it shall be profitable for us afterwards, at home to read them over, when we shall be more free from distraction, and have more leisure to do it conveniently: which is that that is commended unto us, by the practice of the church in Berea, that when Paul had preached unto them Christ Jesus, and had proved him to be that Savior of the world that was promised, they read over those Scriptures, to see whether it were so or no, according to the commandment of our Savior Christ, search the Scriptures, for they are they which testify of me. Therefore so many as can read, let them do it upon the Lord's day, and they that cannot, let them see the want of it to be so great in themselves, that they bring up their children unto it, and in the mean season repair to those places where they may have the Scriptures read unto them, and let them get the bible into their houses, that when any come that can read, they may have it in a readiness, and lose not the opportunity that is offered, even as they are contented to have many other things in their houses, which (though they know not how to occupy themselves) yet some of their friends may when they come, especially when the benefit of it shall redound not only to him that occupieth it, but to himself, and all his household.

§22. We must use private meditation upon that we have heard and read.

Unto the forenamed exercises we must join meditation, as a most notable part of God's service, which is the very life and strength of the former, and without the which they are made weak, and unprofitable unto us. For meditation is that exercise of the mind, whereby we calling into our remembrance that which we know, do further debate of it (as it were) with ourselves, reasoning about it so, and applying it to ourselves, that we might have some use of it in our practice, and therefore it frameth the affections of our hearts accordingly, so that it is an occupying of the whole mind, both of the reasonable part whereby we do remember something; and furthermore we (being reasonable creatures) do gather some other things upon it, by finding out the causes of it, espying the fruit of it, or considering the properties of it, and so do make some profitable use of it to ourselves, whereby also our affections must needs be framed someone way or other to love, joy, desire, hatred, fear, &c. according to the diversity of our meditations, and all those affections in their several kinds, shall be so much the more vehement, by howe much the meditation is more serious and earnest.

§23. What meditation is, and the great fruits thereof.

As for example, to meditate upon the word, is diligently to call into our remembrance, that which we have learned by hearing, or reading before, and to muse upon it so, that we be able to go from point to point, then to apply the general thing to ourselves, and be persuaded that we must make our use of it, and therefore wisely to examine howe the case stands between the Lord and ourselves, in that very thing, and then what is like to follow upon it, whereby our hearts being stirred, they might drive us to put something in practice.

And here I would gladly speak as plainly as possibly I might, even to the capacity of the most rude and ignorant, because I know that it is so little practiced of men, that they are not so much as acquainted with it, to know what it means. I confess it is a hard thing indeed, but most profitable, and therefore we are almost unfit unto it, and the devil laboreth most of all to hinder us in it, in so much that if he cannot keep us from hearing and reading the word, and receiving the sacraments at the time appointed, yet he will endeavor (as much as may be) to hinder us from meditating upon these, that we might lose the profit of them. And if we mark ourselves narrowly, we shall find our untowardness this way most of all, for when we have gone cheerfully unto the church, and there with the rest of God's people, behaved ourselves orderly, because these are outward things, and in them, it might seem unto us, that we have had to deal but with men, it is that which is not so irksome unto us, and whereunto the wickedest man may very easily come: but afterwards to take some fit time to ourselves, wherein we will sever ourselves from men, and call ourselves to an account before God's judgment seat, for that which we have heard, and to deal with our own harts in good earnest, for the doing or not doing of that which we have learned, and (casting off all the cloaks of hypocrisy) to lay our hearts naked before God, accusing ourselves, where we come short of anything, praying unto him for his grace therein, confessing our sins that we have been rebuked of, craving the forgiveness of them, acknowledging his mercy, where we have received anything, entreating him for the continuance of it, and so to depart away either more humbled in ourselves, to avoid sin more carefully; or comforted in the Lord, to go on forward in well doing more courageously: this I say, as it doth especially build us up in godliness, so by due proof we

shall find, that without the especial assistance of God's holy spirit, there is nothing more loathsome in the world, and more tedious unto us.

And I am assured, that it is a thing so altogether abhorred of the greatest part of the world, that they will not so much as have a purpose once to meddle with it, yea and many that do make a profession to serve God in the other parts of his worship, and that (as we are to presume of them) in a good measure of truth, yet have an evil opinion of this, and so bereave themselves of much profit. For they purposing to pass away their time in as much mirth as may be, and having determined to abandon all sorrow, yea though some be godly and necessary, as far from them as they can, will not thus straightly deal with themselves, least it should make them melancholy (as they say) and drive them into their dumps: And left happily at any time they might (through God's mercy towards them) unwittingly fall (as it were) into this meditation, they will cut off all the means that might procure it, and therefore be in merry company (as they call it) continually, that they might not so much, as be alone at any time: and if perhaps they be, and so this over-creep them (the Lord seeking by all means possible to do them good) then fearfully they hasten out of it, as fast as may be: and for that purpose some that are of great calling, are contented to maintain at their charges one or other in their houses that can best feed their humor to be merry companions, or rather jesters unto them, to pull them away from this good, though they will not be at half the cost yearly in making provision for some godly books and learned preachers, when they have none of their own, that might bring them to the best mirth, and might show them wherein the greatest joy and soundest comfort doth consist, even that, that would endure with them, when all other shall forsake them, and most of all accuse them.

But that we might be persuaded of the excellency of it, let us hear what the spirit of wisdom and judgment speaks of it. First of all the Lord commandeth Joshua, that unto the reading of the law he would join meditation, as an especial means to keep him in the continual practice of it, saying, Let not this book of the law depart out of thy mouth, but meditate therein day and night, that thou mayest observe, and do according to all that is written therein. Then the Prophet David in the first Psalm, maketh it an especial token of a godly man, and also commendeth it as a most singular means of his godliness unto everlasting life, when he saith: Blessed is he whose delight is in the law of the Lord, and in his law doth meditate day and night: for he shall be like a tree planted by the rivers of waters, that shall bring forth her fruit in due season, whose leaf shall not fade, for whatsoever he shall do shall prosper. Moreover is we look but unto the 119th Psalm, and so content ourselves with that, we shall see howe many times the man of God commendeth this unto us, when first of all in the 15th ver., he speaketh thus: I will meditate in thy precepts and consider thy ways: and 23. Princes did sit and speak against me, but thy servant did meditate in thy statutes: and 78. Let the proud be ashamed, for they have dealt wickedly and falsely with me, but I meditate in thy precepts.

But above all, that is most notable which is in the 13th part of that Psalm, where with I will end: Oh how love I thy law? It is my meditation continually: where we may plainly see what is the judgment of the scriptures concerning this thing, which do so often, and so highly commend the continual meditation of the word. And it is to be observed, that this may and ought to be continual, (that is very often) for when we lack opportunity to read and hear the word, yet then may we meditate upon something profitably, which that we might do, let us remember what great things the

Prophet speaketh of it in the verse following, which he found true by his own experience: I have had more understanding (saith he) then all my teachers, for thy testimonies are my meditation: Wherein he doth assure us, that if we will meditate upon those general rules, which we have heard out of God's word, we shall many times see more clearly into the truth of it, then he that preacheth it, at least wise more then he expressed unto us: for by the spirit of God we shall be taught to apply it mote particularly to ourselves, then he did, or could, because we are most privy unto our own estates. For as in all liberal Arts and Sciences nothing can be taught so plainly, unto which the scholar by meditation reasoning about it, shall not be able to add something: and without the which the easiest teaching shall seem somewhat hard: so is it in Divinity, that by God's holy spirit, using earnest and diligent meditation in the scripture, we shall most easily perceive how to apply that to our own practice, which hath been publicly taught, and none can teach us to have so many sundry uses of it in our lives and conversation as ourselves, when we give ourselves to the profitable meditation of it.

§24. How unprofitable we are to ourselves and others for want of meditation.

Without the which all that we read and hear is but in a general and confused knowledge: we have little comfort or edification thereby: especially seeing God's blessing is upon his own ordinance, and his curse is upon the neglect of the same. This maketh great hearers and great readers, to be unprofitable to themselves and others, because for want of meditation, they know not how to use their knowledge: thereupon it cometh to pass, that many preachers can say no more, then they find in their books, (and therefore they toss over so many Commentaries as they do, that they might

have matter enough) and so can go no further: because without meditation all reading is vain: whereas it would minister abundant matter unto their former readings. Besides that, they bring themselves into a bondage to believe that, whatsoever their writer says, because they do not meditate upon it; and they hinder their memories, because they trust all to their books: so that if they have time sufficient and store of books, they are able to speak with great admiration to the profit of the hearers, and yet of the same matters can scarcely speak to a private man upon the sudden tolerably to his edification and comfort, because he hath but spoken it of the book (as it were) and not labored to make it his own by meditation, and thereby to find out how he might apply it to his own use, and the benefit of others.

And this thing is so much the more dangerous, because it hath infected also many of the best students in the Universities. Hereupon it cometh to pass, that many of the best people can say no more, then they have heard, and they will allege that thus they have been taught, but how to use that they know not, nay they forget a great deal of that which they have learned. So then (as it is in the common proverb) not the greatest Clerks are always the wisest men: nor they that have most knowledge are always fittest to govern, but they who labor to bring their knowledge into practice, and apply it unto the time, by comparing things past with then that be present, and foreseeing as much as they can what will follow afterward. So not the greatest hearers and readers of the word, are the godliest men, and like to do most good unto themselves and others, but the greatest musers and meditators thereupon; and they are like to be so much the more profitable, because that whereas reading indeed doth better our affections, but most of all doth increase our knowledge, this so increaseth knowledge in us, as that it especially breedeth good affections in us, and quickeneth them up most

effectually, when they be begun before, and we know that our affections be (as it were) the feet of our souls, and do more carry us to everything, then our knowledge.

Therefore seeing the profit of meditation is so great, and the neglect of it bringeth so great loss, it standeth us in hand (that so all the parts of God's public worship might be as profitable to us, as they be in their own nature) that we should not only prepare ourselves to them before we come, as we have seen heretofore, but also diligently meditate upon everything done in the Church afterwards. But I pray you let us consider of it a little further, and so we shall soon and this matter: let us presume the best teacher that is, having a scholar of a most excellent wit, very apt to receive anything that is taught, yet if he do not use to meditate upon that, which hath been read unto him, what great learning can he attain unto? Nay how little hope must there needs be of him? How much more then must it of necessity be, that we being so blind and dull of conceiving in God's worship, as we be, should not be unprofitable partakers of everything that is done most profitably in the Church, when we neglect meditation, that is the chiefest thing to keep it, and to bring it unto profit? Therefore us be sorry that in times past, we have made the service of God upon the Sabbath day so unprofitable to our own souls (as we have done) by neglecting this part of God's worship upon it, which as it is most worthy in itself, so would have brought great commodity to ourselves: and let us purpose hereafter that we will not pass away the Sabbath without godly meditations, and that this shall be one thing, wherein will spend the time (that we have free from the public exercise) in meditation of things read and heard before, and let us pray unto God for his holy spirit, that we may perform our godly purposes.

The which that we might do every one of us to the greatest profit, let though simpler sort consider this, for whose sake I speak it, (which the learned know very well already) that when they will meditate, they must so call things into their remembrance, as that they stay not there, but then (applying the same further unto themselves) they consider whether it was a virtue, that was commended unto them, then to examine whether they find it in themselves or no: if yea, then give thanks to God for it, and use them means to continue it; seeing it is so excellent: if no, then be sorry for it, and pray to God that he might give it, if it be a sin condemned; if you find in yourself present, or that it hath been in times past, then whether you have repented you of it sufficiently, and pray to God for the forgiveness of it: if not, give thanks to God that hath kept you from it, and beware least you fall into it hereafter, seeing it is so dangerous. If they be the promises of God, that have been preached unto you, then consider how you believe them, and what comfort you take in them, and labor to enjoy them: If they be the threatening's of God's judgments, look unto this, what fear is wrought in you thereby, and hatred of sin to annoyed them, even as the promises do bring forth a love unto godliness, with a great many meditations more, which the spirit of God will teach us, if we pray to him for it, and be acquainted with this exercise, all which for brevities fake I omit: only these I have set down as a taste to lead us unto the rest: and least that anything should be left for want of understanding, even of the rudest, I had rather seem tedious and troublesome to the learned (of whom I am to crave pardon that I have been so long in this matter) then obscure and unprofitable to the other. For I mine own self would not have thought, that the professors of the word lead so neglected this duty, as they have, and were so ignorant in it, and therefore so unprofitable in all God's service, as I know many of them

be, until I found it to be most true, by that certain experience, which I am sorry for.

SECT. XXV – XXX.

§ 25. We ought privately to talk and confer.

Therefore to conclude, we may well perceive what great reason there is, that we should account this to be one of those private exercises, whereby we should sanctify the Sabbath, and keep it holy, as we are commanded: unto which we must adjoin as another part of God's service, and a most excellent help of our infirmities, the conferring and talking with other of that which we have in the word read or heard: especially seeing both it is commended unto us in the scripture, and also by experience we shall find the profit of it to be so great to ourselves and others. For first of all, this is that which Moses so earnestly commendeth into the Israelites before his death; These words which I command this day, shall be in thine heart. 7. And thou shalt rehearse them continually unto thy children and shalt talk of them when thou tarriest in thy house and when thou walkest by the way, and when thou liest down and when thou risest up. Then the which charge nothing can be more plain, as it is most vehement. For he would have them all times and in all places to be occupied about the wife and sober talking of

God's word. The which is afterwards repeated almost in the very same words, as a thing especially to be regarded. Ye shall reach these my words unto your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

In both which places (although he doth lay this only upon the fathers and children by name) yet his purpose is not so to restrain it unto then, as though others might think themselves free from it, especially seeing it is made general in other places of the scripture, but because they are usually together in one family, he showeth in their persons, what should be the talk of men in their common meetings as also because by this means the fear and service of God might be planted in their offspring, being conveyed (as it were) by hand, from father to son, he declareth in them what should be the exercises of all sorts of men, that religion might not die with themselves but might be established with their posterity. The Prophet speaketh more generally of it in the Psalm. With my lips have I declared all the judgments of thy mouth: confessing thus much of himself, that he used to speak of the word of God to others, not thereby commending himself unto men, but (as the Prophet of God) showing in his own person, what should be the exercise of all the faithful. For when as he had said in the former verse, that he diligently sought the Lord in his word, wherein especially he is to be found, and therefore gave himself to the reading and hearing of it, and in both he prayed to him, for the direction of his holy spirit, that he might not wander from the true meaning and practice of it, and that which had thus learned by the blessing of God's spirit, he laid up in his heart, then he saith: He talked of it with others for their benefit, and his own further good.

And indeed the Prophet Malachi noteth out the godly in his time, by this mark, that they conferred one with another of the scripture, which they had heard, whom he thus writeth: Then spake they that feared the Lord everyone to his neighbor, &c. where, though it be not precisely named of what they conferred, yet in the context and words of the Prophet it is easily gathered. For whereas he prophecieth of the preaching of the Gospel by John the Baptist, and our Savior Christ, wherein salvation is offered to the obedient, and destruction threatened to the rebellious, the Prophet setteth down what was the fruit of this preaching, namely, that the ungodly made a mock of it, whose words are first of all set down and reprov'd, ver. 13. Your words have been stout against me, saith the Lord of hosts, &c. Afterwards he declareth what was wrought in the godly, namely, that they conferred of those things diligently among themselves: both of the judgments denounced, that fearing they might avoid them: and of the promises, that believing them, they might comforted over them, and encourage themselves to wait upon God for the accomplishment of them. Which we know to be so, not only by the opposition of them and the wicked, whose words must needs be contrary, but especially for that which followeth; where it is said, that the Lord listened to their conference, that is, allowed of it, and promised to bless them for it: ver. 16. And the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. 17. And they shall be to me, saith the Lord of hosts, in that day that I shall do this, for a flock, and I will spare them, as a man spareth his own son, that serveth him.

Thus we may easily perceive that it is the duty of all the true worshippers of God, to confer of his word, which as they ought to do at other times, so most of all, when they have lately heard it, and so thereby have some

greater occasion to do it, and are thereby (as it were) the rather provoked unto it: if they will not do it then, it is to be feared that at other times, they will more neglect it: and if whensoever we hear the word, we ought to talk of it, unless we will lose a great part of the fruit of it, then most of all upon the Sabbath, when we have the word after an especial manner, and besides have ceased to talk of other worldly matters, that we might attend upon this the better. And this is the chief cause why we should leave talking of worldly matters, that neither our mouths, nor ears being filled with them, we might have all the partes of soul and body taken up with the service of God, even our mouths with speaking of it, and our ears with listening unto the word of God. Which as it is a thing of rare profit, so it is smally practiced of men, for how few shall you find that will upon the Sabbath provoke themselves, and stir up others to speak of that which they have heard? Or that will either offer any occasion of such speech unto others, or take it when it is offered by them? Nay we shall find that our nature is so wholly corrupt in this thing, that we had rather speak of, and listen unto the things of the world many hours, then unto heavenly things the least moment of time, yea even upon the Lord's day: in so much that some have tongue at will; and words enough till their mouth run over, and you shall never find them but they will have something to say, so long as you talk not only of the lawful commodities, and pleasures of this life, but of vain and frivolous matters: yea let any begin to speak of any part of God's worship, then they will either interrupt it, by returning to their old matters; unless some be as constant in pursuing of it, as they will be obstinate in crossing it: or else they are suddenly stricken into their dumps, and have not a word to say.

The Prophet in the forenamed place first saith, I have hid thy promise in my heart, that I might not sin against thee: and then addeth, with my lips,

have I declared all the judgment of thy mouth. By joining of which two together in this order, he telleth us, that if we will speak profitably unto others, we must first have the word within us, and that not lightly floating in our brain, but deeply settled and hidden in our hearts. Whereunto agreeth that exhortation which the Apostle maketh unto the whole Church of God at Colossae: Let the word of Christ dwell in you plenteously in all wisdom, teaching and admonishing yourselves mutually in Psalms, and hymns, and spiritual songs: In which as he willeth them to confer of the scriptures, to the profit one another, so he showeth them how they shall come unto it, even that they are filled with it before hand, without which a man either can say do thing at all, or that which he doth, shall be very cold and unprofitable, and it may easily be perceived that it cometh but from the teeth outward (as we say) neither hath it that power of the spirit which ought to be, and no doubt is in the communication of many of God's children.

And here is that common proverb verified that our Savior Christ alledgeth in the Gospel, Out of the abundance of the heart the mouth speaketh: men are not most usually speaking of that which they know best, but upon which their heart is most set, and they take greatest pleasure in, or are most afraid of, &c. Then if we will by this most certain rule of truth, measure what is in the hearts of men, and how they are there moved at the hearing and reading of the word, either one way or other, we shall find that the most part of men, if they be not void of the knowledge of it altogether, yet they have no sense or feeling of it in their hearts, neither doth it affect them one whit, but are benumbed (as it were that way, seeing that they are no more often in speaking of it. And let us cease marveling, why they are so prodigal of their tongue in all other matters, and in these are more niggardly and sparing of

it, then they should; seeing that they are so stuffed with the one, but they like unto vessels filled with new wine, which will break if they have no vent, and of the other they have so little, or rather nothing in them at all, that you can scarcely wring out anything from them.

§26. What fruit we might get by such conferences, and what we lose by neglecting them.

Which as it is a great sin in men, and an especial neglecting of a notable part of God's worship upon this holy day, so it is most assuredly a cause why all that which they have received in the public ministry is either so soon lost, or remaineth so unprofitably with them. For what if men hear and read never so diligently, if he never speak of it afterwards, is it possible that he should remember it so fruitfully in time to come as otherwise he might? Doth not experience teach all men, that those scholars are like to prove best learned, which will confer one with another, about that, which the master hath read unto them before? And they that do study hard themselves, if they do not confer with others, besides that they shall stick fast many times, and can go no further, whereas they might be holpen out by others, even that also which they have gotten cannot be so deeply settled in them, as otherwise it might: So it must needs be, that if we talk not of the Scriptures, we shall forget much of that which we have learned, neither shall we be so profitable unto others, as the Lord would have us.

There be many that complain they have ill memories, and when they be justly found fault with, for not profiting as they should, say, they cannot remember it, and it is true: but in the mean season, they mark not how the fault is in themselves, that they might amend it, for they are not careful to speak of that which they have heard, and so to remember it to themselves and others, but as soon as they are out of the Church doors, they fall into

other matters, and so put the other clean out, especially when they continue in the former, the rest of the day, and will not give that time unto these that they should. For presuppose they have the best memories in the world, yet (hearing a strange thing) if they will never tell it unto others or make report of it anymore, how can they long remember it? Nay must they not needs soon forget it? On the contrary we shall find it to be most true, by sufficient trial, that they which have but weak natural gifts, and yet through age all are now more weakened and decayed, shall notwithstanding be able to tell you along tale, with all the circumstances of time, place, persons, &c. which they never heard but once in their lives, and that (it may be) twenty or forty years since: but of the stories of the Bible, which they have that very day read, and besides have heard, them twenty times before, they shall be able to say very little or nothing to the purpose.

And what can we judge to be the cause of this, but that they have told the one so many times to their neighbors and have gone it over and over again, which maketh them so cunning in it, and of the other they have scarce once opened their mouths to speak, and therefore all is so clean forgotten? Thus men may complain as long as they will, and make excuses to blind the eyes of others, and to deceive their own hearts, but God is not deceived, who seeth the fruitless talking and unnecessary jangling, about all other matters even upon his own holy day, when they have said little or nothing of those which did most of all concern them. Therefore let us unfeignedly sorrowful, that we have not heretofore so carefully sanctified the Lord's Day in this part of his worship, as he required of us, and let us confess that we have been justly punished therein, that we have lost a great part of that fruit, which otherwise we might have reaped ourselves, from God's worship, and bestowed upon others: and let us hereafter be more careful, to spend some

part of the day in such holy conferences, as maybe profitable both to ourselves, and we discharged of our duties to God thereby. And whereas we have a thousand things within us and without us, to hinder us from it, let us cast them away: and seeing the duty is so necessary, the commodity thereof so great also, let us endeavor ourselves and call upon others most earnestly to perform it. For why should we be ashamed of it? And seeing that the shame of the world, hath not kept us heretofore from ungodly communications (unto which shame justly belongeth) why should it hold us back from all Christian conferences, of which we shall never have cause to be ashamed? Nay why should we not have our mouths filled full of all good words, and our ears open to hear them from others, that it might appear we are now ashamed, that we have spent so much heretofore in speaking and hearing those things, whereof there came nothing but hurt to ourselves and others?

§27. Others think that it belongs only to the Minister, and not the common people.

And that we may not be so ignorant, as to imagine, that to confer of the Scriptures is proper to the ministers, and not belonging to the common people: which once to dream of is a thing more meet for the dark night of popery, wherein it was defended, than of the midday of the Gospel, which doth so manifestly gainsay it: For besides all the forenamed places, which do show that this duty is generally laid upon all men, we may see that the Apostle writing to the whole Church of God at Ephesus doth require this of them all alike, speaking of it first of all chap. 4. Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, that it may minister grace to the hearers: And in the next chapter, ver. 18. Would have them filled with the spirit, speaking one of

them to another in Psalms and hymns, and spiritual songs. And then unto all the Colossians. Let your speech be gracious always, and powdered with salt, that ye may know how to answer every man: And therefore when we be in the company of others, we must not only not leave it undone, but we may not put it off, and as it were strain courtesy to begin. I do not deny, but that we must have wisdom in speaking, and that we must be swift to hear, and slow to speak: especially in the presence of them, that have more knowledge then ourselves; but we must not lay it so wholly upon the minister, as that (if he neglect it upon any occasion) we should think ourselves free from it: But rather follow the example of the godly man Elihu in the like case, Who after he had waited till Job had spoken, and saw that there was none answer in the mouth of the three men, began his speech, rather than the truth should not be maintained. First, making that preface which is set down of him in the same place.

Moreover, let us not be kept back from performing this duty by the guiltiness of our ignorance, for though it be a sin in us in deed, that the word of Christ doth not dwell in us more plenteously, and that we be no more filled with the spirit, and so cannot speak so profitably as we should, yet none that is desirous to learn can be so ignorant, but he may ask a question concerning something that hath been taught, and say what is the meaning of this? Or how do you understand that? Or how was such a thing proved? And so begin the conference, and give occasion to other to prosecute it: which if he do in the fear of God, he shall find his blessing to be such, that though he confer with others, that have as little knowledge as himself, he shall not depart from them altogether unprofitable.

§28. The great benefit of mutual conference.

For that which every man severally cannot do, all of them together (as it were joining their strengths) shall be able to bring to pass; and as in a common gathering, though everyone give but a little, yet the sum amounteth to a great deal: so the knowledge of many being put together, shall increase that, which was in every man before. For the meetings of the godly is like a great many of firebrands laid together, in which though there be some heat, when they are apart by themselves, yet being laid together it is doubled, and otherwise everyone would die of itself: so though every man hath some grace of God's spirit in himself, yet it is greatly increased by conference (as it were by borrowing of the heat of others) without the which even those that they have, would by little and little decrease, and come to nothing. Nay it is most true, that the blessing of God is so great, and so certain upon his own ordinance (that all men might be moved to submit themselves unto it) as that men conferring about things, whereof they are altogether ignorant (keeping themselves within the compass of God's word) shall come to that knowledge in them, which not only none of them had before, but not any one of them could have by himself alone attained unto.

For even as, though there be no fire in the flint stones, yet one of them striking upon another do bring forth fire between them, which cometh not from any one of them, but from both, and both of them stricken together: so by the conference of many that is found out, (as a total sum in the end) which the several money (as it were) of every one of them, was in no wise able to reach unto. Whereunto agreeth that Proverb of Solomon: Even as iron sharpeneth iron, so doth the face of a man sharpen his friend: That is, even as the knife that is blunt, being rubbed upon the whetstone (though it be more blunt then it self) receiveth thereby a sharpness, which it had not before: so one man by the presence and conference of another receiveth

instruction, and getteth that which he had not before. Which if the children of this world do find true, by experience in all worldly matters, that by debating upon them, they see further into them then at the first: why should we think that our conference about heavenly things would be barren, which (besides the helps of all natural gifts common with other) the Lord hath promised to water with the especial blessing of his holy spirit, that it might not be unfruitful unto us: which that we might do to our greatest advantage, the Lord would have not only the people thus to confer amongst themselves, but all of them with the minister, and him with them.

§29. With whom we ought to confer.

And that this was the practice of the one and of the other, as it appeareth by sundry places of the old and New Testament, so by that which the Prophet Malachi speaketh of both, 2:7. The Priests lips should keep knowledge, and they should seek the law at his mouth: whereunto agreeth thar of the Prophet Haggai: Ask now of the Priests concerning the law, and say: 13. If one bear holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the pottage, or the wine, or oil, or any meat, shall it be holy? And the Priests answered and said No. In both which places it is manifest, that in those days it was the manner of the people and Priests to confer together about the law of God: unto which if all in our time were compelled (as the word of God bindeth them unto it) I know very well that the conferences of a great many would be as fruitless as might be: For whereas the people should seek the law at their mouths, you may seek and find anything at them, rather than that, and you may confer with them rather of the plough, and of the flail, then of the word of God, seeing their hands are more fit to hold either of them, then their lips to keep the other. Beside, others in a stately pride of themselves, and a contempt of their brethren will

admit no conference with their people at all: whereupon many of God's people are driven to omit this part of God's service, whether they will or no, to their own great hindrance.

But to make an end of this matter, we have seen that it is the duty of all men to confer one with another: and therefore no man can say I would fain do it, but I have none that will confer with me, for he may find our someone or other that will join with him in it, and if not in that manner that he desireth, yet let him begin, and it may be that he may provoke some that were unwilling before; and if not that; if yet he shall find that the very uttering of that (which was taught before) with his mouth unto others, shall be a singular help to confirm himself in it: neither let any be so untoward, as altogether to draw back, because they cannot speak so fruitfully of the word as they desire, and it may be they see some others before them do. For if they do but listen diligently unto that which is spoken, in a desire to learn, and will but give their consent unto it, and seem to like of it, saying, I, or no: they shall draw on the speaker, and so continue that conference which may be profitable to them both, which I know by experience the Lord hath so blessed in some, that he hath now rewarded their obedience in the kingdom of heaven. And we must remember that the Communion of Saints consisteth as well in receiving, as giving, even in receiving good from others, as well as in doing it unto them: And therefore as we must always carry about with us these minds, that our desire is to further ourselves, or others in godliness, so we may be assured we have spent the time well, when we have attained unto either of both. For as a Prophet must go in the name of a Prophet, to do the duty of a Prophet, so the people that receive him in the name of a Prophet: that is, to hear his doctrine, to be made partakers of his prayer and to profit by both, shall not lose their reward.

For this cause the Apostle writing to the Romans, saith, He was desirous to come among them for the common good of both, saying: For I long to see you, that I might bestow among you some spiritual gift to strengthen you: 11. That is, that I might be comforted together with you through our mutual faith, both yours and mine. Thus we have seen how we ought to meditate, and confer about the scriptures. But we must further know, that though our meditations and conferences must always be kept within the compass of the word, least they be wandering, and so not only frivolous and vain, but wicked and ungodly: yet they are not so tied unto that, but we both may and ought fruitfully to meditate upon, and soberly to confer about the works of God, that so we might be taught not only by the word, but also by experience: seeing that the invisible things of God are seen by the creation and government of the world, being considered in his works.

§30. We ought to meditate and confer also of God's works.

Which without the word (I confess) is so little, (because of our blindness) that it doth but leave us without excuse, as the Apostle saith in the same verse, yet being holpen by the benefit of the word, (as the dim sight of an old man is holpen by the benefit of a pair of spectacles) we are guided aright, and see more clearly into everything thereby, especially when we are governed by God's spirit herein. For then we shall perceive the infinite wisdom of God, his great mercy and power, his justice and truth, &c. which are so plentifully spoken of in the scripture, not only by his judgments upon the wicked, and his benefits bestowed upon his children in our own times, and in the days of our forefathers, but also in all other the dumb and insensible creatures, even in the day, and in the night, winter and summer, heat and cold, &c. whereby he doth exercise his judgments upon the one, or he brings his blessings upon the other. Even as the same Apostle testifieth

unto the men of Lystra, saying, That God which made heaven and earth, the sea, and all things that in them are, in times past suffered all the Gentiles to walk in their own ways, nevertheless he left not himself without witness in that he did good, and gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness. For by those things, they might have seen how he in great wisdom and mercy governeth the world for their good, so that thereby they should have been made more careful to serve him, which because they did not, they were left without excuse, and had nothing to say for themselves before God's judgment seat: for the things should witness against them, and by the testimony of their own conscience they should confess, that the Lord had by all his creatures sensibly allured and provoked them to good.

And if the heathen were justly condemned, because they did not so profit by the view of the world as they should: how much more shall we be without all show of excuse, that we do not labor to behold the invisible things of God, in his works, even his wisdom, goodness and truth, and so forth: which are so apparent in them, and (as it were written in great capital letters, to be read of the whole world) seeing unto them we have the light of his word adjoined to help the blindness of our eyes in this behalf. That Psalm which was specially made to be sung upon the Sabbath day, (as appeareth by the title of it) doth sufficiently declare, how we ought then to be occupied in meditating upon God's goodness, and praising him for it, yea how we ought to confer and talk of the same. And indeed this is the right use of the creatures, for which they were first made, namely, to set forth the glory of God, and to serve man, that he thereby might be made more fit to serve God: therefore then do we use them aright, when they lead us unto

God; then are they abused, when we stay in them, and so are thereby either turned away from God, or at least wise kept from coming unto him.

So then, let us account this one part of our duty and service to Jesus Christ upon his holy day, to consider advisedly of his works, who is now the heir of the whole world, and governeth everything in it, for the good of his people, that he hath redeemed: seeing all power is given unto him in heaven and in earth, that we thereby might be more confirmed in his favor, more assured of his promises, and made more fit to serve him: Even as in the scriptures, we may see many times how the spirit of God sendeth us to the creatures, to be confirmed by them in the things that are spoken of God in the word, and the servants of God have by them strengthened their faith in the promises, which they had learned out of God's word before.

The Prophet Isaiah, chap. 40. propounding unto the people most excellent promises, whereof they should be made partakers in the time of the Gospel (which he doth in the former part of the chapter from the 12th ver.) he beginneth to confirm them in the certain truth of the same, by the consideration of God's omnipotent power, whereby he made all things at the first in such a wonderful order, that thereby they might be assured, that nothing should be able to hinder him from bringing that to pass, which he had promised to his Church, but that they should look most certainly for it, saying: Who hath measured the waters in his fist? And counted heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in a weight, and the hills in a balance?

So likewise the Prophet Jeremiah in his 33rd chapter promising missing unto the church deliverance out of their trouble, doth persuade them of the infallible truth of God's word, herein by setting before their eyes the immutable course of nature, in the continual interchange of the day and

night: Thus saith the Lord, if you can break thy covenant of the day, and my covenant of the night, that there should not be day and night in their season, 21. then may my covenant be broken with David my servant that he should not have a son to reign upon his throne, and with the Levites and Priests my ministers. 22. As the army of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me.

The Psalms most of all are full of this matter, and as it is a book of practice especially, so it is plentiful in these meditations, and the treatise would be long, if I should but in order reckon up the principal places there, tending to this purpose: yet the weightiness of the matter will not suffer me to pass over them all. It is most apparent, how David in the 8th Psalm stirreth up himself, and all mankind to praise the Lord for his great liberality towards them, appearing in this, that as he made him at the first Lord and ruler over all his creatures in heaven and earth, so he hath restored him into the same dignity by Christ, when he had justly lost it before, because of his sin, when he thus beginneth and endeth the Psalm: O Lord our governor, how excellent is thy name in all the world? And in another Psalm the Prophet complaineth of the greatness of his affliction, and being almost discouraged, because the Lord deferred his help so long, that he might not utterly sink down, under the heavy weight of his grievous temptation, strengtheneth his faith by remembering God's former works, that he might have hope of his mercy towards himself: I remembered the years of the right hand of the most high. 11. I remembered the works of the Lord, certainly I remembered thy wonders of old. 12. I did also meditate of all thy works, and did devise of thine acts.

So likewise in the 22nd Psalm, the man of God being in such extremity, that he was almost past all hope, beginneth with this heavy complaint: My God, my God, why hast thou forsaken me, and art so far from my health, and from the voice of my roaring? But afterwards cometh to this, verse 4. Our fathers trusted in thee, they trusted, and thou didst deliver them. 5. They called upon thee and were delivered, they trusted in thee, and were not confounded. And then he saith, verse. 10. I was cast upon thee, even from the womb, thou art my God from my mothers belly. Where we see he getteth hope at the last, of being heard, and delivered, by the consideration of God's works, both generally done to his servants in times past, and particularly showed to himself heretofore. And there is great reason of this, for the Lord is always like himself, and Jesus Christ is yesterday, and today, and the same forever: and therefore will do as he hath done, for there is no respect, either of persons, or times with him: but all the ways of God are mercy and truth, not only mercy in the beginning, but truth in the midst and ending. For this cause the servant of God thus prayeth in the Psalm 119. Look upon me and be merciful unto me, as thou usest to do unto those that love thy name. And ver. 149. Hear my voice according to thy loving kindness, O Lord quicken me according to thy custom. In both which places, we see how he prayeth to God that he would show him that mercy, which he was wont to show to him himself and others in the like case heretofore, and so by the former works of God strengtheneth himself in prayer. Thus we may easily understand, what profit we might get by the earnest meditation and wise conference about the works of God, which are done in great wisdom, thereby to confirm us in the truth of those things, that are written in the word, and to draw us to those duties that are required of us in the same, and so generally to further us in all godliness: and therefore a

thing not to be neglected at any time, but most of all to be practiced upon the Lord's day, that we might leave nothing undone, which might make all God's worship most profitable unto us, and make us fitter unto all other duties, which is the end why the Sabbath was ordained.

In the 104th Psalm, the Prophet speaking of the wonderful works of God, and the marvelous governing and preserving of them, beginneth thus: My soul praise thou the Lord: and towards the midst breaketh forth into this speech: O Lord how manifold are thy works? In wisdom hast thou made them all. And in the end concludeth with, Glory be to the Lord forever. And 33. I will sing unto the Lord all my life, I will praise my God while I live. Hereby declaring what ought to be wrought in all men, by the reverent considering of God's works, and that we should not muse, or speak of them unprofitably, but with that glory unto God, and comfort to ourselves, which he requireth of us, and no doubt many of his children do.

But that I might draw to an end, one word of that, which as it is most plain, so it is most comfortable, Psal. 147. Sing unto the Lord with praise, sing upon the harp unto our God, which covereth the heaven with clouds, and prepareth rain for the earth, and maketh the grass to grow upon the mountains, which giveth to beasts their food, and to the young ravens that cry. The whole Psalm is a Psalm of praise unto God, for that he watcheth over his Church by his especial providence, to do it good, and declareth the same to if, and to none other by his word: And therefore saith, that the Lord will help it, by his infinite wisdom, when it is confounded in itself, and knows not what to do, and by his omnipotent power will deliver it, when it is most weak in itself: which he proveth in these verses that we have seen, by the wise and merciful providence of God over his creatures, as if he had said, God dealeth well with the creatures made for men, much more will be

do good to his Church, whereof he hath the greatest care: He doth good to the insensible creatures, for when the earth is dried up in the heat of Summer, and gapeth as it were for extreme thirst, and the tops of the mountains are parched, and everything seems withered by the roots, the Lord heareth as it were the cry of the earth, prepareth rain, and watereth the hills, and so changeth their hew, and maketh them green and fresh again: then much more will he renew the face of his Church, and make it beautiful, though it was deformed, and sullied with extreme misery and calamity before. Nay, the Lord feedeth the beasts, when they are pinched with hunger, and cry for meat, even the young ravens that cry in their nests, and must needs famish there, if the Lord did not move the heart of the old one to find out meat and bring it to them. If he do so much for them, how much more shall his ears be open to the prayers of men, calling upon him in the name of Christ Jesus, according to his promise, that whatsoever we ask of him in the name of his son, according to his will, he will grant it unto us.

And this is part of that heavenly sermon, which our Savior Christ maketh unto the people in the mountain, as it is recorded by the Evangelist S. Matthew, where he dehortheth them from too much careful seeking after the things of this life, by the serious meditation upon God's providence over them, which that he might persuade them of, he showeth it them by experience in those creatures of God, that were common before their eyes: Therefore I say unto you be not careful for your life, what ye shall eat, or what ye shall drink: nor for your body what you shall put on: Is not the life more worth then meat? And the body then raiment? 26. Behold the fowls of the heaven, for they sow not, neither reap, nor carry into the barns, yet your heavenly father feedeth them. Are you not much better than they? 28. And why care ye for raiment? Learn how the lilies of the field do grow: they

labor not, neither spin. 29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30. Wherefore if God so clothe the grass of the field, which is today, and tomorrow cast into the oven, shall he not do much more unto you, O ye of little faith? 31. Therefore take no thought, saying, what shall we eat? Or what shall we drink? Or wherewith shall we be clothed. 32. For your heavenly father knoweth that ye have need of all these things. 33. But seek ye first the kingdom of God and his righteousness, and all these things shall be ministered unto you. In all which words we see, how he draweth his exhortation from the creatures, to teach us, that we should not be idle, and unprofitable beholders of them, but as the Lord doth most clearly manifest himself unto us in them, so we (besides the present use of them) shall open our eyes to behold, that which the Lord doth offer unto us by them. For this cause the Lord himself, after he had made the whole world in six days, and rested the seventh, that by his own example he might stir up mankind, to meditate upon that wonderful great frame, and everything in it, that he might give the glory unto God, that was due to him for it, and serve him carefully, that had so wonderfully provided everything for him.

But I know not how it hath come to pass, through the great corruption and blindness that is within us, that in these things we do not seek after God, though by them we might have groped after him, and found him. Nay, a great many are like unto the ox and the ass, who have the use of God's creatures, and are filled with them, eating and drinking and taking their case, yet never lift up their minds unto him, that sends them to that end, that thereby they might inquire after him, who is the author of them: But contenting themselves with thar profit and pleasure they have in them, are so drowned and overwhelmed therewith, that whereas they should be guides

to direct them more surely to the Lord, and glasses to them to see him more clearly, they thereby are either turned out of the way, and go further from him, or make them veils before their eyes looking only unto them, and not unto the Lord that is in them. For we shall see men (that are musing upon their cattle, and upon their ground the whole day) to be so earthly minded, that they will altogether stick fast in them, and be as it were fettered unto them so, that they are not able to lift up their minds to any heavenly meditation from them, but like beasts are still groveling upon the earth, and have their minds either wicked and profane, or vain and foolish. And such shall be their communication of them, either finding fault at the works of the Lord, or scoffing at them, or fondly jangling about them, or after a mere worldly manner speaking of them, which plainly showeth how barren they are within of any profit they reap by them. And if it be not so, what is the meaning of these and such like speeches, that are so rife in the mouths of men? Here is a dear year, it is a hard winter, this is a sore frost, here is a great drought, this rain is like to make a flood, &c. (because I will not so much as name the irreligious speeches of the Atheists) which when they have unadvisedly cast forth, then they can say no more. Whereas they should in these things see the judgments of God against sin, that they might be drawn to repentance: even as in the rest of his dealings, they should behold his mercies, that they might be encouraged to serve him: and so speak of them, that they might make these things known unto others.

SECT. XXXI – XXXVI.

§ 31. The meditation on Gods works will teach us to profit by all things, and in all estates.

Therefore if men will needs overlook their grounds upon the Lord's Day (as sometimes they must) and be dealing with their cattle, and talking about them, let their cogitation and speeches tend to this end, and then in so doing they may sanctify a part of the day, otherwise they shall be as merely worldly upon that day, as in any other of the six. And in deed if we would thus bend our minds, and pray to God for his spirit, and use to do it, we should never want matter of profit to ourselves and others, in what estate and condition soever we were, about whatsoever we had to deal either in the day, or in the night; at home, or abroad; alone by ourselves, or with others: for thus in a mean, estate of life, whereas the wicked do complain, and are not satisfied, but envy them that are above them, we might behold the goodness of God towards us, providing so well for us, according to the desire of the wise man. Give me not poverty or riches, feed me with food convenient for me. 9. Least I be full and deny thee, and say who is the

Lord? Or least I be poor and steal, and take the name of my God in vain. If we be under the cross, either poverty, sickness or any other distress, whereas the men of this world do repine and grudge, let us understand the wise dealing of our father towards us, Who, by this means, maketh us like unto the image of his son, that we suffering with him, might also be glorified with him. If the Lord hath blessed us with the abundance of all things, though the greater sort be puffed up thereby, and by abusing of them do forget God, let us thereby be humbled, and using them well, not have our minds set too much upon them, and know whiles we are here in the body, we are absent from the Lord, and that this is but an earthly tabernacle which must be destroyed, looking for an house not made with hands, eternal in the heavens. If then there be so many good things here below, what is the happiness prepared above? If so great contentation upon earth: what is the fullness of joy in heaven?

And not only thus, but whither soever we do turn our eyes, we shall have matter not only to keep us from idleness, but to provoke us to all profitableness. For when the sun ariseth, how might it tell us of the comfort of the sun of righteousness arising in our hearts? How might the spring of the year, put us in mind of our regeneration, and new birth? What would the darkness of the night teach us, but the horror and fear of ignorance, where there is not God's word? Would not our meat lead us to the spiritual food of our souls? And our apparel to the righteousness of Christ Jesus, that being clothed therewith, we might be comely before God and men, and not ashamed. And to be short, if we were not beasts and no men, might not our sleep forewarn us of death, our bed of the grave, our rising again in the morning of the day of our resurrection? Thus all the creatures should lift us up to the creator, and thus to be occupied about them, are the very works of

the Sabbath indeed. Thus if we did see or hear any of the judgments of God upon ourselves or others, we should think and speak of them with humility and fear: of any of his benefits, with great joy and comfort, whereas now men for the most part do neither the one, nor the other.

And though I know very well that the proper place to speak of these things is in the third commandment, where the Lord willeth us in all our thoughts, words and deeds to seek and set forth his glory, and therefore so always to deal with his creatures, that his most glorious name might appear thereby; For he is the creator of all things, and this is his name: yet to do them upon the Sabbath is the very work of that day, in which we should use all the means that might make the public ministry most profitable unto us, and either draw us nearer unto God, or make us more fit to do duties to our brethren. Therefore let us set our hand to this truth, and confessing that it is our bounden duty to serve God in this right use of his creatures, and works, let us be sorrowful that we have over-slipped this duty so carelessly heretofore, and let us be assured that it hath bereaved us of much godliness, that otherwise might have been in us, and made us so much the less profitable unto others: and therefore in the fear of God, and in the care of our own Salvation let us purpose, and perform this duty most carefully hereafter, that the blessing of God might be more upon us, and we have the testimony of a good conscience, and of God's creatures witnessing for us, and not against us.

And let us be so much the more careful of it in good earnest, by how much we know too well that the common practice of most men is so far from it: In so much that even they of the university that make it their profession to search out the nature of God's works, and to see furthest into them, and therefore must needs have many and deep meditations, besides

often and long disputations about them, do not so much as propound this unto themselves, and therefore no marvel, if they never attain unto it, namely to behold in them the invisible things of God and God's wonderful work in them, thereby either to be confirmed in any part of his word, or stirred up to any duty unto God or men: but they have instead of these, many both vain and too curious, and also false and untrue discourses about these with themselves and others, even upon the Sabbath. And I am sure that in the countrymen are not free from this sin: for it falleth out in them, even of the better sort, either of ignorance or negligence, that when they have sanctified the Sabbath in some other part of God's worship, this hath not been so much as once thought of. Nay even then when they endeavored themselves to meditate and confer about God's word (which is the chief) they have not done the like about his works, and so have lost some further commodity of the word that they might have reaped, when thus they might have been taught (as it were) by a double schoolmaster: especially when the Lord punisheth us for neglecting some part of his service, and we do not use all the means that God hath appointed to serve his providence by.

Therefore let us remember among all other things, that we have heard of before, to make this one part of our private service of God upon his holy day, and so I shall grow to an end. For as it hath been declared before, that we must rest in our minds from the study and care of worldly things, so the end of it is, that they might be meditating, and occupied about God's service, as M. Calvin setteth it out at large. Let us know (saith he) that it is not sufficient, that we come to the Sermon on the Sunday to receive some good doctrine, and to call upon the name of God, but we must digest those things, and that by this means we be so formed and fashioned to the thing, that all the rest of the week cost us nothing to aspire to our good, and that

we need but call to our mind, that which we shall have learned before, at good leisure, when our minds were (as it were) unwrapped from all those things which hinder us to recount the word, and works of God. And a little before: Although God nourish us every day, yet notwithstanding we meditate not sufficiently on his goodness, to magnify him for it: True it is that this should be but a poor thing, if we should consider of the benefits of God, but on the Sunday; but on the other days, because we are occupied overmuch about our worldly affairs, we are not so given to God, as on that day, which is altogether dedicated unto this. The Sunday therefore ought to serve us, for a tower to mount on high to view the works of God from a far, when we are neither hindered nor occupied with anything, but that we may apply all our senses and our whole understanding to reknowlege the gracious gifts and benefits, which he hath bestowed on us: And when we shall have practiced this on the Sunday, namely shall have deeply considered of the works of God, it is certain that all the rest of our time should be given hereunto, and that this meditation shall so fashion and polish us, that all the rest of the week, we shall be led to thank our God, when so beforehand we shall have premeditated on his works to make our profit therein.

§32. There ought to be singing of Psalms in the Church, and in men's houses.

But I cannot forget, and pass over with silence that part of God's service, which though it be most excellent in it own nature, acceptable unto God, and comfortable to ourselves, yet it is finally regarded everywhere, and that is the singing of the Psalms. Of which I rather speak in this place than in the former, because though I know there ought to be singing in the Church, and that it is one piece of God's public worship, and the discipline of our Church

is such (through God's mercy) that the Psalms are sung in many places, after a plain, distinct, and profitable manner, and may be everywhere if men will, yet men content themselves with that, and are not mindful to sing at home by themselves alone, or with the rest of their household: but contenting themselves that this is received in the Church, have no care to bring it into their houses; but as though to sing Psalms were proper unto the Church, do neglect this duty everywhere else. Therefore we shall see howe this exercise is commended unto us in the scripture, as well as any other, that we have heard of before.

And if we look into the book of Psalms, we shall find not only a great many which do generally concern the estate of the whole Church, and therefore are most fit to be sung in the common assemblies: but also a great number which do most fitly agree with the private condition of the several members of the Church, and that in many things, so that there is no man which can be at any time in such a case, but he shall see it most lively set forth in someone Psalm or other, even as though it were made for him to sing at that very time, which it may be, agrees not so well with others, no nor with himself at any other time; which no doubt are left unto us by the spirit of God, that we might sing to him as well privately as publicly. For this cause also there is such great variety of Psalms, in such diverse arguments, that whether we will give thanks for some great deliverance, or for the forgiveness of our sins, or for the restoring of us to health, or for the graces of God's spirit received, for the hope of our resurrection unto immortal life, for the blessing of God upon our wives, children, goods, &c. We may find some song to sing: that so all excuse might justly be taken away from them, that have no care of this holy duty. And if men will grant that such Psalms as do touch the condition of the Church, generally are left

in writing, that they might be sung in the Church openly, howe can they deny, but the like reason bindeth men privately to sing those Psalms which do concern men's private estate at several times, unless they will say that they only are unprofitable or superfluous, and commended to the posterity without cause? Which once to imagine is so great a sin as it is, not only because of the contempt unto God's word, which it carrieth with it; but also because it is so contrary unto the judgment of the Church everywhere, which doth acknowledge the unspeakable mercy of God unto itself, as in all the other scripture which he hath left unto it, so especially in the book of the Psalms, and in every part of it: and it doth confess with all thankfulness, that there is not one Psalm, the instruction and comforts of which it could well want: nay it doth confess, that the Lord as he doth continually give them many causes to praise him privately, so he hath left them sundry forms to do it.

And if the private singing of Psalms were not so necessary a duty of Christians as it is, to what end serveth that earnest exhortation of the Apostle to the Colossians? Let the word of Christ dwell in you plenteously in all wisdom, teaching and admonishing one another in Psalms, and hymns, and spiritual songs, singing with a grace in your hearts to the Lord. Where he teacheth the whole Church howe they should behave themselves in their private meetings, that they should not be profane after the manner of this world, but tending to the edifying one of another, in so much that their very mirth should be profitable to themselves and others. And whereas the wicked cannot be merry, unless they fall into beastliness, and all kind of wickedness, at least wise foolishness and jesting, he telleth them that they must rejoyce in the Lord, and be merry and glad in him: and therefore, whereas the ungodly have a number of vain, frivolous, and lewd songs, they

should sing spiritual songs, whereof there are so many kinds, as appeareth by the diverse words he useth in this place. Whereunto agreeth that which he writeth unto the Ephesians: Be not drunk with wine, wherein is excess, but be filled with the spirit: 19. Speaking unto yourselves, in Psalms, and hymns, and spiritual songs, singing and making melody to the Lord in your hearts: 20. Giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ. Where in like manner he showeth them howe they should behave themselves in the abundance of all God's blessings, that whereas the wicked are ready to abuse them, and by overcharging themselves with them, do fall into an immoderate profusion and laughter, they should in the midst of these things (being guided by God's spirit) burst forth into the praises of God through Jesus Christ, and testify their holy mirth, not of the flesh, but of the spirit, by singing Psalms, whereof there are so many sundry kinds, that for every time we shall be fitted with someone or other.

Let us not therefore deny so manifest a truth, but acknowledge as the word doth teach us, that the Lord requireth of us in our private meetings upon the Lord's Day, and when we are alone by ourselves, to sing Psalms, as well as in the Church. And though I do not bind men unto this, (for be it far from me that I should lay any heavier burden upon any, then the word of God itself doth) bind them I say unto this; that in all their mirth they should sing Psalms, as it might seem the places alleged do import. Yet this the Lord requireth of us, that in all our lawful pleasures we should look up unto him, and so rejoyce in them, that we especially rejoyce in him, and so from them to be led to him, and by them to be made fitter to serve him: And whereas it falleth out thus with the wicked, that all pleasures draw them away from God, take away from them the remembrance of him, and drive them into

sin, we contrariwise should by all of them, come nearer unto God, set him before our eyes, and make ourselves fitter to serve him and praise him. For as that is a godly sorrow that driveth us to prayer, a blessed heaviness, that maketh us seek unto the Lord, so that is a godly mirth that endeth with singing with Psalms, and an heavenly joy, that at least wise maketh us more fit to serve God. And otherwise as we may suspect our sorrow to be but worldly, so our joy to be but fleshly, and carnal.

And this is that whereunto the Apostle Saint James hath respect, saying, Is any among you afflicted? Let him pray: Is any merry? Let him sing. Where he telleth the dispersed Jews how they should behave themselves privately in all estates: namely, that though the ungodly in their affliction do murmur impatiently, and break out into blasphemous oaths, they should not only abstain from those things, but in all humility should go to prayer, that they might obtain mercy at God's hand, and then being delivered of him, that they should avoid the profane carelessness of the wicked, and stir up themselves to sing praises unto God, and so both commendeth this duty unto us, and showeth whereunto all our mirth should lead us. In which place though he doth not tie the singing of the Psalms to the time of prosperity, (for there are songs of mourning) no more than he doth prayer unto the time of affliction, yet he showeth which are the fittest times for both: and besides that, as no man can truly pray without the feeling of his wants, so no man can sing from his heart, unless he have some persuasion of God's favor, and so as affliction driveth him to pray, so mirth moveth him to sing. Therefore when the Lord dealeth so fatherly with his children, that he tempereth their afflictions with the joy of the spirit, then he giveth unto them just occasion both to pray and sing unto him. Thus we read that Paul and Silas being in prison joined them together, At midnight Paul and Silas prayed and sang a

Psalm unto God. Being first of all beaten very sore, and then cast into a dungeon with their feet in the stocks, it was then time to pray: but considering the goodness of their cause, for which they suffered all these things, and finding the Lord present with them, by his favor assuring them of his defense, there was just cause of joy, and in joy to sing as they did.

§33. The fruit of singing Psalms.

So then, seeing to sing Psalms is a part of God's service, (as we have seen it in so many places of the word commended unto us) it must needs be put in practice upon that day which is dedicated to his service: and especially when we consider that the fittest time for it, is the time of joy, and there is no joy comparable to that which we have in Christ Jesus: and we never enjoy that so fully, as by the means whereby he conveyeth it unto us, and we never have all the means so plentifully, and so continually, as upon the Sabbath. Therefore as the Lord then offereth himself wholly unto us, and his son Christ Jesus to be made ours, with all his merits in the word, the Sacraments and prayer, and so thereby doth fill our hearts with the joy of the holy Ghost, even that joy that is unspeakable and most glorious, so then especially we ought to sing for joy of the Lord, if ever we will do it: And not only in the Church, (which we ought to do especially, where the greatest joy is bestowed upon us) but also because by the forenamed private exercises, this joy is renewed, and sometimes increased; we must privately renew our thanksgiving, and sing unto God again, especially when we have seen that these places of scripture do commend unto us the private exercise of singing Psalms.

And that we might do it the more cheerfully, let us know for a surety, that though we cannot sing at all, where there is no whit of joy, so let this joy be never so little, by singing we shall increase it. For even as all knowledge is

increased especially by hearing, reading, and conferring about the scripture, so all affections are most of all stirred up, by meditation, prayer and singing of Psalms. And because upon the Lord's Day we must labor to build up ourselves in both, we must neglect no means whereby we might attain unto our full growth in either: Therefore even then are we justly punished with deadness and dullness upon the Sabbath, because we neglect all those means, or else do not join them together. So then we have great cause to be sorry, that we have so many times neglected this service of God upon the Sabbath day: and though we had not spent away the time in a profane mirth (as many times we have done) yet there is great cause of humiliation for not stirring up ourselves (by singing Psalms) unto that spiritual mirth, whereby we might have been more cheerfully occupied in God's service, and comfortably to our own souls. And let us not hereafter continue to provoke the Lord, and bereave ourselves of much comfort by neglecting to sing.

§34. Singing of Psalms is greatly decayed in all places, and amongst all sorts of men.

But when I so earnestly request this upon the Sabbath, my meaning is not to exclude it from other days, no more than private prayer, reading, &c. and the former places of scripture have proved the contrary, but my purpose is to show, that if at any other time it is to be practiced, then especially upon the Lord's Day. And truly I am so much the longer in this thing, and would fain be as importunate in it, as I might, because, as I know it to be a thing of great moment, so I have observed it to be greatly neglected in our time, above that which had wont to be at the first restoring of the Gospel, and is like to be less regarded in time to come. For besides that there be too many which are of great years, that never sung Psalm in their lives, neither can do, nor have any care to learn, though they can sing some other vain songs

very perfectly; and though they cannot read themselves, nor any of theirs, yet will have many Ballades set up in their houses, that so they might learn them, as they shall have occasion: but as for the book of Psalms, it cometh not once into their thought to make provision for it. Besides these men, I say, of whom it is a lamentable thing to think, we may find that the neglect of this duty, hath over spread it self far and near: for even amongst them, which are given most to sing, this is the least thing that they do: and indeed many of the common Singing men are so ungodly, that it were better for them to have their mouths stopped, then once to open them to pollute such holy and sacred songs. And as for others, though they have all variety of Music both upon Instruments and with the voice, and that every day, yet many of them very seldom, or scarcely once a year do hear a Psalm, saving in the Church.

I do not find fault with this kind of Music, but do esteem of it, as I ought, even of the most exquisite that may be. I confess it to be the especial gift of God in any. I know it very well to be commended in the scripture, and that it hath had wonderful effects in time past, as in Saul and Elisha, and that men might still have great commodity by it, if it were rightly used: only this I complain of with grief, that the best Music is not cared for, and that the singing of other things, hath clean shut out in a great many of places the singing of Psalms.

And that you might understand the complaint to be just, you must not only look into the houses of great personages, where this music hath jostled out the singing of Psalms, or rather kept it from ever entering in, but also in the shops of Artificers, and cottages of poor husbandmen, where you shall sooner see one of these new Ballades, which are made only to keep them occupied, than otherwise know not what to do, than any of the Psalms, and

may perceive them to be cunninger in singing the one, then the other. And indeed I know not how it cometh to pass, (but you may observe it) that the singing of ballades is very lately renewed, and cometh on a fresh again, so that in every Faire and Market almost you shall have one or two singing and selling of ballades, and they are brought up a pace, which though it may seem to be a small thing at the first, yet I am greatly afraid of it. For as when the light of the Gospel came first in, the singing of ballades (that was rife in Popery) began to cease, and in time was clean banished away in many places: so now the sudden renewing of them, and hasty receiving of them everywhere, maketh me to suspect, least they should drive away the singing of Psalms again, seeing they can so hardly stand together: of which I am so much the more jealous, because I see that in other places also where these be not received in, yet the singing of Psalms is greatly left, over that it had wont to be.

§35. What is the cause why the singing of Psalms is so decayed?

But if we would search out the cause of this evil disease in ourselves and others, that so it might be cured, we shall easily find it in those places of scripture, where this duty hath been commended unto us before. For the Apostle saith to the Ephesians: Be not drunk with wine, wherein is excess, but be filled with the spirit. 19. Speaking one unto another in Psalms and hymns, and spiritual songs, singing and making melody to the Lord in your hearts. And to the Colossians: Let the word of Christ dwell in you plenteously in all wisdom, teaching and admonishing one another in Psalms and hymns, and spiritual songs, singing with a grace unto the Lord in your hearts. In which places he first of all forewarneth us (under one kind) that we be not overfilled with the pleasures of this world, but use them as though we were ready to leave them: otherwise we being wholly given to

our bellies, and to our backs, shall have pleasure in nothing but such as will serve them, and all heavenly mirth shall be sorrow unto us, as to be called to the word and prayer it shall be a vexation unto us, and then shall we be most merry, when we are furthest off from God, and then (he saith) our mirth shall be excessive, and beastly. Secondly, he would have the word of Christ dwell in them plenteously, that being persuaded of God's favor, their hearts might not be vainly merry, but thereby moved to sing unto him.

Lastly, that they should be filled with the spirit, that should prepare them to spiritual songs, for in our flesh dwelleth no good: for as the flesh hath no taste of spiritual things, so the spirit hath no taste of carnal things: and therefore being filled with the spirit, it will stir us up to all spiritual exercises. Therefore it is no marvel that men are so barren in this thing, seeing that they are so drowned with the pleasures of this life, that they have no pleasure but in them, and being too full of them, there is no room in their hearts for the word of God, and for his spirit (of which they are empty) and therefore can take no delight in the exercises of the word, and of the spirit. So then howsoever the neglect of this duty may seem small in our eyes, yet it must needs be great, when it bewrayeth that we are void of God's word, and of his spirit, and that we are too much possessed with the delights of this world, and so lie in someone sin or other: whereas on the contrary, then may we be assured, that our desire is to please God, that willingly we do not continue in any sin, that we use the creatures and blessings of God aright, that the spirit is in us, and governeth us by the word, when we find our hearts in the midst of our mirth sweetly moved to sing spiritual songs spiritually.

§36. The praise and commendation of singing Psalms.

But to make an end of this matter, that we might take upon us this duty so cheerfully, as we should, let us in a word consider of that, which the Prophet speaks of it, Psal. 147, (that I might not stand upon every place that commendeth it unto us) Praise the Lord (saith he there) for it is a good thing to sing unto our God: for it is a pleasant thing, and praise is comely: where the Prophet exhorting men unto it, saith it is good, pleasant and comely. And first of all it is good, for it is commanded of God, and look how many times it is commended unto us by precept or practice, in the scripture; so many proofs are there of the goodness of it. Then it is not only good, but pleasant: for many things are good, but bitter, as affliction: and some things are pleasant, which are not good, as sin: and so though the beginning be sweet, the end is sour, and when the pleasure is ended, the pain abideth: but here is pleasure without pain, and of this the good fruit and pleasure abideth ever.

Last of all, it is comely, (as he saith in another Psalm also) it becometh the righteous to be thankful, and to sing praises. Unto which agreeth that of the Apostle: Let no filthy communication, nor foolish talking, nor jesting proceed out of your mouths, which things are not comely: but rather giving of thanks, as it becometh the Saints. For this commendeth us unto God, and unto men, and herein are we like unto the Angels in heaven, who sing unto the Lord a new song continually. So that even as the ungodly have a grace in their wickedness, and are the better liked of among the ungodly (though indeed they are then most deformed) so this maketh us comely before God, and lovely in the eyes of his Church, when we (having prepared our hearts thereunto) do sing with affection, with reverence, and with understanding. For otherwise even as a costly garment may be comely in itself, yet it shall not become us, unless we be fit for it, and it be well put upon us: so though

to sing be never so comely in its own nature, yet it becometh not us, except we be prepared for it, and do sing David's Psalms with David's spirit. Therefore the Apostle writing to the Ephesians, willeth them in singing to make melody in their hearts to the Lord, and not to sing with their tongue, and from the lips outward, as we say. And to the Colossians: To sing with a grace in their hearts to the Lord, that it might not only come from the inward feeling of their heart, but also bring grace and profit to the hearers, when as they do not utter an unprofitable sound, but their heart going before their tongue, and it moving their lips, they might themselves be first of all affected therewith, and so beget the like affections in others.

Seeing then that goodness, pleasure and comeliness do all of them meet together in this one thing, let us the rather be in love with it, and set our hearts upon it; and whereas these are the things most of all regarded, and especially sought for of all men (and yet seldome found) now that they do all of them meet with us, as it were, and jointly offer themselves unto us in this one thing; let us be ravished with the love of it, unless we be men void of all affections, or such as have set our hearts upon other things before: and let us entertain this service of God into our houses, and give credit unto it, that we might be bettered with the goodness that it bringeth, and be more comfortable with the true pleasure that it affordeth, and more comely with the excellent beauty that it will put upon us. And so I conclude with the confession of Augustine, who by his own experience greatly commendeth the singing of Psalms, when he saith, that oftentimes for joy he wept in the Church of God, being moved with sweet melody that was made there. And for this cause David is called the sweet singer of Israel, because of the excellent and heavenly Psalms, which he as a Prophet made for the Church

of God, whereby they were raised up to all spiritual mirth in singing of them.

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§ 37. The works of mercy ought to be practiced especially on this day.

The last thing of all is, that we remember especially to put all things in practice, which we have learned out of the word, and that we begin upon that very day to do all duties of love unto men, and that we show mercy unto them then especially. Whereunto that we might be made the more fit, the whole worship of God, and the Sabbath itself is ordained, in so much that the Lord would have every whit of it to cease even upon the Sabbath, rather than mercy should not be showed to the full, or any duty of it neglected to our brethren, when both of them cannot be done together, as we have seen it before more at large. And seeing it is the Lord's Day, and therefore we must be occupied about all his work wholly, and he hath in his word commended to our care, the widow, the fatherless, the poor and the stranger, as those whom he especially regardeth, we ought upon this day most of all to feed the hungry, to clothe the naked, to lodge the harborless, to visit the sick and the prisoners, when (besides that we have rested from

all our own works, that we might be occupied about the works of the Lord) we have so much mercy of the Lord God showed unto us, that we might show it unto others, and he doth after an extraordinary manner open unto us all the treasures of his goodness, that thereby we might be moved to take pity upon others.

So that he which is then hard hearted to his brother, there is no great pity to be looked for at his hands, and he which then neglecteth to testify his love abundantly to men, when he should of purpose give over himself to all duties of godliness, what hope can there be that he will do them upon other days in the week, when he shall have fewer means to further him thereunto, and more to withdraw him there from? And that this is an especial thing to be regarded upon the Lord's Day, appeareth by that, which Moses speaketh of it: The seventh day is the Sabbath of the Lord thy God, thou shalt not do any work therein, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, neither any of thy cattle, nor the stranger that is within thy gates: that thy manservant, and thy maidservant may rest as well as thou. Where he maketh this a reason, why rest is upon the Sabbath day especially to be given unto all, that are employed unto any bodily labor, even unto the dumb beast, that they might be eased thereby, without the which their estate were too intolerable: And therefore it appeareth that the Lord would have men exercised unto pity upon this day most of all, when by his Prophet he persuadeth them to ease their servants and cattle of their labor upon this day, least otherwise by continuance they should be most cruelly oppressed.

Whereunto agreeth that which is most plain to conceive and forcible to move: Six days shalt thou labor to do thy work, and in the seventh day shalt thou rest, that thine ox and thine ass may rest, and the son of thy maid, and

the stranger may be refreshed. Where (besides that it is to be observed, that in the former part of the chapter, he speaketh of showing mercy and compassion, as to the poor man in his cause, to the enemies ox going astray, to his ass lying under his burden, to him that is wrongfully oppressed, to the stranger that is far from his own country and friends, and to the fields and vineyards, that they might rest upon the seventh year, for the benefit of the poor and the cattle, (as may most evidently appear unto him that will but read the text) and then adjoineth this unto it, as that which is of the like nature and kind) the words themselves that he useth in setting of it down, do sufficiently declare, that mercy must be especially regarded upon this day, when he reckoneth so many by name, that most of all stand in need of it, and would have them to rest, because otherwise they cannot sufficiently be refreshed, and draw their breath with ease (as it were) even as the word doth import, as hath been declared before.

Hereupon the Prophet Jeremiah speaking of sanctifying the Sabbath, requireth of them that they should set their servants free from their burdens, and their work. By all which it may be most certainly gathered, that all loving kindness and pity is to be showed unto our brethren, as at all other times, so most of all upon the Sabbath, and more then after an usual manner, when it is one of the ends why it was ordained by God, and therefore the thing whereunto we ought to have an especial regard: most of all, if we consider the practice of it, in the whole New Testament: For it is written of our Savior Christ by the Evangelists in the Gospel, that usually he upon the Sabbath days visited the sick, healed the cripples, restored the blind to their sight, and doth not only defend his doings herein by the law against the cavils of his adversaries, but also leaveth his own example in this to be our president and pattern to follow: whereof that is a proof that

Saint John testifieth in many words. There was a feast of the Jews, and Jesus went up to Jerusalem: 2. And there is by the sheep market a pool called in Hebrew, Bethesda, having five ports. 3. In the which lay a great multitude of people, of sick folk, of blind, halt, and withered, waiting for the moving of the water. 4. For an Angel went down at a certain time into the pool and troubled the water, whosoever then first after the stirring of the water stepped in was healed, of whatsoever disease he had. 5. And a certain man was there, which had been diseased eight and thirty years: 6. When Jesus saw him lie, and knew that he now long time had been diseased, he said unto him, wilt thou be made whole? 7. The sick man answered him, Sir, I have no man to put me into the pool, when the water is troubled, but while I am coming another steppeth down before me. 8. Jesus said unto him, Rise, take up thy bed and walk: and the same day was the Sabbath. Where we see that our Savior Christ cometh of purpose to the place, where a great many of impotent and diseased people used to lie upon the Sabbath, and healed one of them. And in the seventh chapter, he defendeth this fact of his, saying, If a man upon the Sabbath receive circumcision, that the law of Moses should not be broken; be ye angry with me, because I have made a man every whit whole on the Sabbath day? If the law of circumcision do bind men to minister and receive it upon the Sabbath, then much more doth the law of love bind men to show mercy upon the Sabbath, seeing that it is appointed of God, not to hinder us from, but to further us in all his works, among which the relieving of them that be in necessity, is one of the chief and principal. And as the Lord Jesus Christ came not to destroy the law, but to fulfill it, so he observed it very carefully in this point, and being most full of compassion, did declare it abundantly, by taking all opportunity to succor them that were in misery, even upon the Sabbath, as the fittest time for it.

For this is that also, which Saint Luke reporteth of him in his gospel: That he taught in one of the Synagogues on the Sabbath day: 11. And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could not lift up herself in any wise: 12. When Jesus saw her, he called her to him, and said to her, Woman, thou art loosed from thy disease: 13. And he laid his hands on her, and immediately she was made straight again, and glorified God. 14. And the ruler of the Synagogue was moved with indignation because that Jesus had healed on the Sabbath day, and said unto the people, there are six days, in which men ought to work, in them therefore come and be healed, and not on the Sabbath day. 15. Then answered him the Lord and said, Hypocrite, doth not each one of you on the Sabbath day loose his ox, or his ass from the stall, and lead him away to the water? 16. And ought not this daughter of Abraham, whom Satan hath bound, loe, eighteen years, be loosed from this bond on the Sabbath day? Where we do evidently see that Jesus Christ not only in wonderful great pity unto this long diseased creature, bestoweth the benefit of health upon her, but also when as the rulers of the Synagogue, either through a gross ignorance, or palpable hypocrisy, did find fault with it, as a work altogether impertinent to that day, he doth justify it, and showeth that it is most proper unto it, because it is the day of showing mercy: and therefore if men do, nay ought to loose the ox to the water, much more might he loose the daughter of God from her infirmity of soul and body. And he doth not so much dispute, what he might do, as show what everyone ought to do: For if it were a breach of the Sabbath to neglect any duty to the other creatures, then much more to withdraw our hand from our brethren, when they do stand in need of our help.

And in the Chapter immediately following when he had healed a man of the dropsy upon the Sabbath day, he proveth the lawfulness of the fact, by the like reason. It came to pass that when Jesus was entered into the house of one of the chief Pharisees upon the Sabbath day to eat bread, they watched him: 2. And behold there was a certain man before him, which had the dropsy. 3. Then Jesus answering spake unto the expounders of the law and Pharisees, saying, is it lawful to heal upon the Sabbath day? 4. And they held their peace. Then he took him and healed him, and let him go. 5. And answered them saying, which of you shall have an ox or an ass fallen into a pit, and will not straight way pull him out on the Sabbath day? 6. And they could not answer him again to these things. But the time would not serve to stand upon all the places, which show that this is a peculiar work of the Sabbath, to help the helpless, to strengthen the weak, and succor them that are in necessity, thereby to show that we are well persuaded of the love of our heavenly father, when we are so ready to show our love to the rest of his children our brethren.

I will therefore conclude with that which is set down by Matthew. That Jesus went into a synagogue. 10. And behold there was a man, which had his hand dried up, and they asked him saying: Is it lawful to heal upon the Sabbath day? That they might accuse him. 11. And he answered them and said, what man shall there be among you, that shall have a sheep, and if it fall on the Sabbath day into a pit, will not he take it, and lift it out? 12. How much more then is a man better than a sheep? Therefore it is lawful to do well on the Sabbath day. 13. Then said he to the man: stretch forth thy hand: and he stretched it forth, and it was made whole as the other. In all which places we may note that it is always precisely noted, that Christ Jesus did all these merciful deeds upon the Sabbath, thereby to declare how part of

sanctifying the day, consisteth in them, and also how the men of this world did find fault with them, which showeth how far they are from doing any such things themselves: and that the Lord Christ doth reply upon them with such reasons, as generally concern all men, to the end that they might know, that they were not things properly belonging to himself, but generally to be followed of all men.

Unto this may be referred the making of peace between man and man; especially that we should seek peace ourselves, and take it when it is offered. Whereunto it seemeth the laws of the Emperors had respect, when they command not only that the courts should be shut up, but also, *Respirent à controversies litigants*. Let the parties leave of all controversies, and have a time of peace: *Ad sese simul veniant*. Let them come one to another, let them be sorry and repent one to another; let them make peace and agreement, and speak of compounding the matter among themselves. And in thus doing, they should show great pity to others, and to themselves, whereas otherwise by endless suites they many times most cruelly beggar one another. Therefore in few words this is the thing that we have to remember in this place, that we ought to be ready to help all that be in need, according to our ability, and their necessity, and by our presence and other helps, to be as comfortable to them as may be, enlarging the bowels of compassion towards them, and putting the same affection upon us, which is in them, even for the Lord's sake, who hath showed mercy unto us, and whose creatures they be, and so make it the Lord his work.

§38. We ought then to visit them that be in misery.

Which that we might do so much the rather, it is profitable for us to go unto them, which cannot come to us, to look upon them, which cannot see us, and to hear them speak, that many times cry and have none to hear

them, that the lamentable spectacle of their misery might move our hard hearts to pity them, and in pity to help them so much the more willingly, for though the things that we hear may touch us greatly, yet nothing in comparison of that which we see, (that is the sense of moving especially:) in so much that though we may partly guess of ourselves, what is the great extremity of others, and partly understand it, by the true report of them that have seen it, and so be moved to help: yet nothing so much as when we have been at them ourselves, and seen the ruins of their houses, and the nakedness of their bodies, the hardness of their lodging, the thinness of their diet, and hard fare, when we have beheld these with our eyes, and touched the cold irons of the prisoners, and marked the uneasy stocks that they are locked unto, and the loathsome dungeons that they lie in, and have been eyewitnesses of their extreme torments and grievous diseases: then if our hearts be not as hard as flint, and if we have not put off all brotherly kindness, and forgotten that we be men, our bowels may begin to yearn upon them: and that which was in us but a sparkle of love before, shall break out into a great flame, the heat whereof shall comfort them, and that one drop of compassion which was before in us, shall multiply itself into a great river, the stream whereof shall refresh the heavy heart and dried soul of our brother.

M. Bucer speaking of the works of this day, amongst other saith, *Visitare infirmos*, to visit the sick. For as beggars when they would have men to pity them, lay open their sores, because that though things be never so great in themselves, yet till they be seen we will hardly believe them (& therefore we do the poor wrong many times in judging their estate to be better than it is) so thereby is showed what is the nature of all, that if we will show mercy to others so cheerfully as we should, we must visit them in their necessity,

and not turn our eyes away from beholding their need. And again, that if the beholding of our brethren, their need doth not move us to pity them; then are we too hard hearted in deed, and there is no hope that ever we should pity then sufficiently. This is that which our Savior Jesus Christ noteth in the gospel after S. Luke, of a certain man that went down from Jerusalem to Jericho, and fell among thieves, who robbed him of his raiment, and wounded him and departed leaving him half dead: and by chance there came down a certain priest that same way, and when he saw him, he passed by on the other side, and likewise a Levite, when he was come near to the place, went and looked on him, and passed by on the other side. In which they are both condemned of the want of all humanity, that coming near to him, and seeing him in this misery, yet hardened their hearts against so woeful a sight, and were not moved with so doleful a cry. But of the third, it is said (which was a Samaritan) that as he journeyed, he came near unto him, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in wine and oil, and put him on his own beast, and brought him to an Inn, and made provision for him, &c.

By which practice of his, as it is most manifest, how truly it is said of him, that he had compassion on him in deed, so the occasion of it is noted, that he came near to him, and saw him in this misery, which no doubt did a great deal more affect him, then if it had been most lively described unto him by others. Hereupon the liberality of men many times is so cold as it is, for that they beholding nothing but plenty in themselves, and abundance in their friends, know not the hungry meals that their brethren make with bread and water, and not enough of that, and hear not the pitiful cries of the poor children pinched with cold and hunger, upon whom their fathers and mothers cannot look many times with dry cheeks; which if they would

endeavor to find out by going from house to house, and so acquaint themselves with their estate, upon the Lord's day, and do it as one of his works: then their own eyes might move them to bestow some of that, which hath not seen light many years before the just and cancer of which shall witness against them; or to bring out that corn; which they have kept till it be past man's meat; or to spare but the overplus of that which might be, from their hawks and dogs, for the relieving of the distressed members of Christ Jesus, who would account that whatsoever they did to one of the least of his brethren, they did it to himself.

For this is that which I have heard some men say, when they have come from such houses, that they would not have thought that they had been in half that poverty, unless they had seen it with their eyes. Therefore even as it is said of the wisdom of Solomon, which was so great, as it was, and the fame was justly spread far and near, So that the Queen of Saba came among others, to make trial of it, which when she had done, and had seen, and heard all things, she was greatly astonished, and said unto the King, it was a true word; which I heard in mine own land, of thy sayings, and of thy wisdom, howbeit I believed not this report, till I came, and had seen it with my eyes, but loe the one half was not told, for thou hast more wisdom, and prosperity, then I have heard by report, &c. Even so may it be said of the condition of our brethren, that though we hear much, yet we shall not know the tenth part of their poverty, except we will go and see it, and therefore cannot be so moved to pity them, as the Lord would have us.

Therefore whereas we use to make many idle walks and unnecessary wanderings, we cannot tell whither, upon the Lord's day, let us hereafter go, and see the thing which might move us to do that which otherwise we should forget: to see (I mean) the wants of such as we may and ought to

supply according to our ability. And let us do it so much the rather, because otherwise though we do help them, yet we cannot do it so cheerfully from our hearts, and with that feeling of their misery, which the Lord will accept. For even as Abraham (when he would provoke himself to so great an humiliation, as such a chastisement did require) he wept in the sight of the dead corpse, that the beholding of it might move him the rather: so if we would look into the necessity of our brethren, and set it before our eyes, we should be more plentiful in well doing, then we are, and be more ready to weep with them that weep, and to be like minded one towards another.

§39. The spiritual works of mercy are then especially to be done to men's souls.

And if the Lord's Day be a day of receiving mercy from God, and showing it again to all his creatures, even to the ox and to the ass, much more then unto man, who is most like unto God, and nearest to ourselves; and if in all outward things we ought to minister unto him, then much more in spiritual and heavenly: wherein is showed so much the more mercy, by howe much the soul is more excellent then the body: the wants of the one more general then the other, and more dangerous, yet less felt, and less sought to be supplied. For many that have great abundance of outward things, yet their souls are in great misery; and their bodies are well fed, but their souls are almost famished, wanting both knowledge and comfort, and yet they do not pity themselves. Now then if it be pity (as it is) to raise up the ass that is fallen under his burden, to lift out the ox that is fallen into the ditch, then much more to raise up men that are fallen into sin, and to pull them out of the mire of despair (in which they stick) by the sweet promises of the Gospel, as it were reaching out unto them our hands: if to pull a man out of the fire; then much more to pull him out of hell fire: if to feed the

hungry, to cloth the naked; then most of all, to feed their souls with the lively knowledge of God's word, and to cover their nakedness, with the righteousness of Christ Jesus by faith: If to make peace between men and men; then much more to reconcile them unto God. Then we must needs confess that it is the Lord's work, which he requireth of everyone upon his holy day, namely, that (besides the helping of them in their outward estate) they minister unto them that want of their heavenly riches, as God hath blessed them above others: even to teach the ignorant, to admonish the unruly, to bring home them that go astray, to bind up the broken hearted, to strengthen the feeble, to encourage them that be occupied in well doing, and in one word so to help them in the less, that the chief and principal be not neglected, wherein true love especially doth consist, and wherein the Lord is served of us most of all.

And this is that which is spoken of our Savior Christ in the place above mentioned, that he not only healed the woman upon the Sabbath of her bodily disease, but delivered her from the chains of the devil, with which she had been long held. For it is evident in the Gospel, that (besides the infirmity of her body) there was an extraordinary work of Satan, whereby as she was strangely possessed, so it wrought in her many strong passions, from all which she being delivered by Christ Jesus, received even in that especially, the most mercy at his hands. Therefore among all the works of God, we must be persuaded that this is none of the least, to show mercy unto the distressed souls of our brethren, for this is the mercy of the most merciful, even Christ Jesus himself, from whom as we have received many great mercies, so none to this, that he hath redeemed our souls from eternal destruction, and when we were sunk down into the bottomless pit of all

misery, he came thither in unspeakable love to fetch us out, and reconciled us to his Father, and hath made us heirs of everlasting life.

And let us be so much more mindful of this duty, by how much the fewest in the world do think of it, no not they that otherwise are mindful to show mercy in all outward things. And thus we see that none can be exempted from these duties, for though everyone cannot go into the houses of the poor, neither is it meet that some should, because of their personages and calling, yet they may make inquiry of them, and send unto them, and exhort others to do the like, and pray for them: and may with their equals have such profitable conferences, that they may show great mercy to their souls, by drawing them nearer to the kingdom of heaven, and drawing them further off from the pit of hell. And they that be poor, (and therefore it may be imagined they can show no mercy at all, for they have not wherewith) must first of all consider: the poor widow that gave but two mites, how it was accepted, and that the Lord accepteth of everyone, not according to his deeds, but according to his good will: and secondarily, that if they will instruct, admonish, comfort their brethren, and pray for them, they shall show the greatest mercy unto them that may be, and do that work which is most acceptable unto God, and therefore most peculiar to the Sabbath.

So then that we might be persuaded of the excellency of this duty above all others, let us consider of that, which the spirit of God speaketh of it: Brethren, if any of you have erred from the truth, and some man hath converted him, let him know that he which hath converted the sinner from going out of his way, shall save a soul from death, and shall hide a multitude of sins. And indeed all our profession is nothing, and the show of religion that we make is vain, except it bring forth these fruits in us, as the same Apostle witnesseth: Pure religion and undefiled before God, even the

Father is this, to visit the fatherless, and widow in their adversity, and to keep himself unspotted of the world. Not that there is no religion but this, but that by these fruits it shall appear, whether our religion be good or no, and whether we be profitably occupied therein or no, even when all the public and private exercises of the same, do prepare us to show mercy unto our brethren, and make us more fit thereunto. Therefore whereas we have seen in the former part of this treatise, that notwithstanding the precise commandment of resting, such duties were permitted, as the present necessity of any creature did require: now we do further understand that they be by the commandment of God, necessarily laid upon us and that they are in the number of those works of God, which that we might wholly do, we are commanded to rest from our own.

§40. All superiors ought to be careful, that their inferiors do keep holy the day, as well as themselves.

Now the Lord would not only have us to keep holy the Sabbath ourselves, in all the partes of his worship public and private, (which we have seen heretofore) but also that everyone should in his several place and room, carefully take order, that so many as be committed to his charge, should sanctify the day as well as himself: which though it be true in all other commandments, (namely that whatsoever we are bound to do ourselves, we must be means to further other in doing the same, because the love of God, and of our neighbors spreadeth itself over all the commandments, and therefore though it be not expressed, it is necessarily understood) yet in this commandment it is so much the more required, because, besides the analogy and proportion between it and the other commandments, doth enforce it, the very words themselves do bind us thereunto. For when it is said, Thou, and thy son, and thy daughter, thy manservant, and thy maid,

though he speaketh by name only of resting upon the Sabbath, yet because the end of that is, that the day might be sanctified; look howe many reasons we have seen before, binding the inferiors to rest, and the superiors to provide that they do so indeed, so many are there compelling them to sanctify the day in their own persons, and in so many as belong unto them. Therefore when first of all it is generally said in the commandment, Remember the Sabbath day to keep it holy, and afterwards, The seventh day is the Sabbath of the Lord thy God, that is, which must be dedicated unto his service, and in the end, you must therefore rest, that you might serve him in it as he requireth; and then nameth the several parties that should rest: his meaning is to declare unto them the right end of their resting, and so speaking by name to the governors, saying, (Thou, and thy son, and thy daughter, thy manservant and thy maid, the stranger that is within thy gates) to show unto them that it is not sufficient for them to look that they under their government should rest, unless they sanctify the day of rest also, which they must be so much careful of, by how much the sanctification of the day is greater than the ceasing to work upon it, as the end whereunto this is but referred: and therefore if it be a sin in them at any time, not to have a sufficient regard unto them that they do not work, then it must needs be a greater sin, if that through their negligence they do not sanctify and keep holy the day of rest.

So that here the Lord God doth require, that in all places there should be such good laws and orders publicly in the Common-wealth, and privately in men's houses established, and diligently executed, as whereby not only the rulers, but also all in subjection should be compelled to sanctify the Lord's Day, and that they should be sure that they do it indeed. And as he must not leave it indifferent to them, to choose whether they will work or rest, and so

think it sufficient that they do not lay any work upon them, so it is not enough that they hinder them not from serving God upon that day, unless they procure all the means unto them, whereby God might be worshipped of them, and see that they worship God in them as well as themselves. Therefore the Masters of families must provide as much as lieth in them, that the word be publicly preached where they dwell, not for themselves alone, but for their children and servants sake, that they might keep holy the day together with them; and they must not only come themselves to the place of common prayer and divine service, but bring these also with them, and so spend the rest of the day in all private godly exercises themselves, and cause others to do so also.

And here least this might seem too heavy unto us, and that it might not be grievous to take so great a charge upon us, we must remember, that as we have great help by our inferiors in many things, so the Lord would have us to help them in the chief and principal, and as he hath made them our servants, so we should make them his servants, and when they have served us six days, we might cause them to serve him upon the seventh: and as the Lord hath preferred us above them with their service, so he would humble us with this charge and care over them, or rather exalt us, in that he would have us to be as it were, the overseers of his work, and not only serve him ourselves, but also see his service done by others committed to our charge: which if we do not, wherein shall the Christian governors of households differ from the Infidels and Heathen, and what greater thing shall we do for our servants then they? Nay, what shall we do more for them then for the brute beasts and cattle that work under us, to whom we give rest and ease from labor upon the Sabbath, if we cause them not to sanctify the day of rest, in which they shall differ from all other, not only beasts but men?

And this is the meaning of that law which Moses gave to the Israelites, commanding them to write the word of God upon the posts of their houses, and upon their gates, whereby all under government were taught what should be required of them so long as they lived in those houses, namely, to serve God: and all governors were taught what especially to look after in all them that went in and out of their gates, and lived under the roof of their houses, even to serve the Lord in all parts of his worship, for which end he hath given them such authority over them. According to which Commandment the worthy Captain of God's people Joshua, made this protestation before all the Elders of Israel a little before his death, exhorting them to do the like: I and mine house will serve the Lord. Promising not only for himself, but for all his, which though it was hard to do, yet because he knew how many means the Lord had given him to bring it to pass, which also God would bless (as all godly exhortations, admonitions, and chastisements, whereby if they did not profit, he had authority to thrust them out of his house, and to rid himself of them) all which he was purposed to put in practice: therefore he was bold thus to speak of himself, thereby showing what all men should propound to themselves, and may attain unto. The like whereof David speaketh of himself in that worthy Psalm 101, which is left as a pattern for all Christian governors to rule by, wherein he showeth how he would rule not only himself, but his household, nay the whole kingdom, by having an eye to them that were good, to reward them, and to them that were bad, to punish them, that so not only himself, but all his might serve the Lord. After the same manner in the time of the captivity, when the noble Queen Hester willed all the dispersed Jews to keep holy three days together in fasting and prayer, that so they might entreat the Lord, for that final destruction, and utter razing of them out,

which Haman the cursed Amalekite and sworn enemy of God's people had determined to bring upon them speedily, that it (I say) might be prevented in time, she said, that she and her maids would do the like, Est. 4:16. Whereby no doubt she insinuated unto them, that in every household, her meaning was, that it should be thoroughly kept on all sides, not only the rulers and some few, but all others even unto the maidservants.

Now this is that which we have seen heretofore, that the Sabbath and the day of fast are both of one nature, and it is that which the word doth sufficiently bear witness unto: therefore if this hath been the practice of the Church upon that day to fast, not only of the chief alone, but with their families: then must we needs be persuaded, that upon the Lord's day, we ought ourselves and our households to serve the Lord, and to say with Joshua, I and mine house will serve the Lord: and with Hester, I and my servants will do the like. And how could that have been verified of the religious Captain Cornelius, which is written of him, that he was a devout man, and one that feared God with all his household? Unless he had not only frequented the common assemblies upon the Sabbath days, but had also acquainted his servants therewith. Therefore as the Lord himself speaketh of Abraham, who is the father of all believers, I know that he will command his sons, and his household after him, that they keep the way of the Lord to do righteousness and judgment, that the Lord may bring upon Abraham that he hath spoken unto him. So it must be practiced of all them that will be children of this faithful Abraham, and enjoy the same promises that he and his posterity did, even that they cause their children and their servants to keep holy the Sabbath, wherein consisteth the true worship of the Lord, that so they might walk in that way which hath the promises of this life and the life to come. So then by all this it may most evidently

appear, both by the words of the commandment, and by the practice of the best men in the Old and New Testament, that this duty is laid upon all householders, diligently to oversee the ways of their family, that they serve God, as in all other duties, so especially in sanctifying the Sabbath, as they will answer to the contrary at their peril to him that hath put them in authority, and as they will give an account for their souls, which otherwise might perish through their default.

§41. In our time it is for the most part wholly neglected.

Which though it be so severely enjoined in all men, and under so great a pain laid upon them, yet it is so generally neglected of the greatest part, that we may rather complain of it justly with grief, then have any hope of the speedy reforming of it. For besides that a great many have no care to sanctify the day themselves, and therefore cannot with any conscience require it of their servants and children, but either set them to work or to play, and to do anything upon that day, saving that which they should, and do encourage them thereunto by their own ill example and words: there be others also, who though they seem to have some care to keep holy the day themselves (and have indeed) yet either through ignorance or negligence, do not once look to their household, whether they come to Church or no, and sit there attentively, and continue there with profit to the ending, nor how they spend the rest of the day: but being demanded where their servants were, how chance they came not to Church, &c. they answer securely (and as they think sufficiently) as though it were a thing merely impertinent unto them, that they cannot tell, they do not hinder them from the Church, they may come if they will, and they are of age to look to themselves, and they are past boys now, and I cannot tell what.

But they must consider besides that which hath been already spoken concerning this matter, that they do too foolishly and grossly imagine to stop (as it were) the mouth of the Lord with that simple answer in his business, which they will not receive at their servants hands in their own. For in the six days, when their servants are in their own business, they will not let them come and go at their own pleasure, and content themselves with a bare imagination, that they be at their works, but will be sure of it, and therefore set them to it, look upon them in the doing of it, and call them to an account for it, which if it be well done in themselves, because they know otherwise they will be negligent, how must it not needs then be a great unthankfulness in them unto God, that upon his day (which is but one among seven) his service should be so slenderly looked unto, that there is no such diligence used towards their servants, that they might perform it? And how must it not needs be a great injury to their servants (who are naturally, and for the most part more negligent and careless in God's service, by reason of their corruption, then they can be in the service of men) to be deprived of that benefit of their governors (which is the chiefest, and for which cause especially they are committed to their government) namely, to be furthered by them in the service of God? But use them more like beasts then men, even that they might be serviceable unto them, and then care not whether they serve God or the devil. We know that servants look to be preferred by their masters (and so there is good reason when they have served them faithfully) but what kind of reward is this, that when they have bestowed some earthly benefit upon them (by having no care to make them serve the Lord and sanctify his Sabbaths) do in the end not only make them lose the everlasting reward, but preserve them to eternal destruction?

Moreover, there are a company of idle serving men, who being brought up idly all the six days, and in then having nothing at all to do, and are never almost looked after upon the seventh day, are as idle, and as little regarded, as upon the other: and as they never almost do any good days work to their masters, (for they have nothing to do) so much less do they spend any Sabbath in the Lord's service, but they especially are left to go and come at their will. Others that have any office of great charge and attendance (as the Cooks and Butlers, and such like in great houses) seldom or never come to the Church, and that but by pieces, either when half is done, or else they are ready to depart before half be ended, and so both hinder the Lord from that service, which he should have by them, and them from that blessing which they should inherit this way, and both cause the name of God to be ill spoken of, and pull upon themselves and them that curse which belongeth to the continual polluting of the Sabbath. And how can they look that that service, and that meat and drink should do them good, which is thus prepared, and bought (as it were) with the continual danger of the souls of their servants, besides the dishonor of the name of God?

When David had inconsiderately desired to drink of the water of Bethlehem, three mighty men brake into the host of the Philistines and drew water, and brought it to him, but he would not drink thereof, but poured it for an offering to the Lord, and said: O Lord be it far from me that I should do thus: is not this the blood of the men that went in jeopardy of their lives? How much less then ought men to eat and drink that, for which their servants do venture the lives of their souls? And besides, if we do justly find fault with them, who do never or seldom preach to the people committed to their charge, and so cause their souls to starve and die eternally: how can they be blameless, who seldom or never bring their servants to the

preaching of the word? And must they not needs be culpable of the same judgment before God, seeing it is all one with the servants, whether they live in the places where the word of God is not preached at all, or if it be, yet they come not unto it?

[*Obj.*] But whereas men are ready to object, that in a great family many must needs be absent: [*Ans.*] I grant it to be true in some part, that is, at some time, and upon some occasion; but so ordinarily and so continually (as they themselves in their own consciences are privy of, who make this objection) I know no necessity that can excuse that. Nay, I am sure that the Lord hath laid no such calling upon any man, that should keep him in a continual breach of the Sabbath: and therefore both master and servant may suspect that he is in such a calling, as is not agreeable to God's word, or that he useth it not aright, when it maketh him, if not wholly, yet for the most part, to neglect the service of God upon the Sabbath day. And I know (where there is a great care to serve and please God by prayer) the Lord will give to them such wisdom, that they shall be able to redeem if not the whole, yet at least a great part of the day; which otherwise will be misspent, namely, by letting pass many needless things, preparing so much before as conveniently may be, rising so much the more early in the morning, and by the interchangeable help of other servants: especially when they will for these causes be contented with so much the less, though not in quantity (for the relief of others) yet less exquisite and curious dressing, which especially taketh up the time: and so I am sure, and they that will try it in the fear of God, and in a care to serve him, and in a love to the souls of their brethren, shall find it to be true by experience, that many might keep holy the Sabbath, which do not now at all: others might keep it more than they do. Which if yet it be thought impossible, (because we go not about to practice

it) let us but observe that which we shall see done in the house, when the servant is very desirous to go to a fair, and the master is as willing to let him go, you would wonder to see how things shall be dispatched up suddenly, and in good order, they shall be absent many hours, and yet not greatly missed, if anything be otherwise than is usual, it is borne with, because it is a day of making *provisios* for themselves, and that day is not every day. So then if the masters were persuaded of the Lord's day, as they ought to be, even that it is the time of making provision for the soul, and were as careful for the souls of their servants, as they are for their bodies, and did esteem it more for their worship and credit, that their servants were religious, then that they were costly and well set out in apparel, they would be better contented to spare them during the time of that market, where they may buy without money all the graces of God's spirit, and the riches of the kingdom of heaven: whereby they should not only save their own souls, but be made more fit to do duties to their masters of conscience.

Therefore (to make an end of this matter) it is the duty of all household governors, to cause the whole family to be in a readiness to attend upon them to and fro the Church, and that it be not left at every man's discretion to come when he will, but that they should go together. And indeed this hath been the orderly coming of God's people in times past to the place of his worship, that they have not come scattered and alone, but many together and by companies, whereof the Prophet speaketh: When I remembered these things, I poured out my very heart, because I had gone with the multitude, and led them into the house of God with the voice of singing, and praise, as a multitude that keepeth a feast. In which place the man of God complaining, that he was banished from the holy assemblies, saith, that his grief was increased by remembering his former estate, when he used to

go with a great many to the Temple, even as to a feast: whereby he declareth what was the manner of their going; even as men go to a market, or to a feast, not only with joy, but also by companies, and so many of one house as go, will go together: so they did not only go to the house of God cheerfully, but many of them together, even as to the market and feast of their souls. By which practice of theirs, as the doings of many are condemned, so it appeareth that the men of our time are led by another spirit then they were, and are otherwise persuaded of the worship and place they go unto: For all the people, nay the several households come not together, but scattered, and one dropping after another in a confused manner: First comes the man, then a quarter of an hour after his wife, and after her, I cannot tell how long, especially the maidservants, who must needs be as long after her, as the menservants are after him: Whereby it cometh to pass that either half the service of God is done before all be met, or else if the minister tarry till there be a sufficient congregation, the first comers may be weary, and sometimes cold with tarrying, before the other shall be warm in their seats.

Now if it be demanded of the masters, why they alone make such haste, and leave all the rest behind them, and they answer, truly because the time is come wherein usually public prayer beginneth: can they be persuaded that it is time for themselves to come (as it is indeed) and yet no time for the rest to come with him? Hath he no longer time to tarry, and have they time to tarry so long after him? As though there were one law for him, and another for them: or rather that the same law of the Sabbath, which moveth him of conscience to do that which he doth, did not as forcibly bind them all as himself, nay did not bind him to look to them, that they should keep holy the day as well as himself: which if he grant to be true, and yet is not

able to bring it to pass (where the Lord hath given him so great authority for his own sake) partly through the frowardness of his wife, and partly through the of obstinacy of the rest in the family, his case is to be pitied, and he is rather to be governed, then to govern, and he might do well to set up one of them in his stead, seeing he doth suffer himself willfully so be abused, and is contented to be over ruled by them in the chiefest thing.

Therefore that he might bring this matter happily to pass, as he must go before them by his own example, and be ready betimes, even first of all, so he must earnestly call upon them for this duty, and exhort them unto it, and the slower that they are, and the more they draw back, the more forward must he be, and by his practice and words draw them forwards also. For this is that readiness which David observed in the people of his time: I rejoiced when they said unto me, we will go into the house of the Lord: or let us go into the house of the Lord: (for they are words of exhorting and encouraging one another thereunto.) Even as the Prophet Isaiah also foretelleth, that this shall be the zeal of God's people in the time of the Gospel, that they shall go together to serve God, and therefore call upon one another for the same purpose, saying, It shall be in the last days, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many people shall go and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob.

And truly this want of zeal in us to God's worship, and love to the salvation of our brethren, (bewraying itself in the neglect of this duty to call upon one another) is the cause of this slowness. For the man he going first out of the doors, saith to his wife, make hast, and come as soon as you can: she coming at her leisure gives the same charge to her servants, dispatch,

and tarry not long behind; but here is no saying, Come let us go, let us go together, and if it be once said it is not pursued, that it might be performed. In going to a market, and to a feast, what earnest calling upon will there be of one another, and it would seem strange to behold the household go divided, and it were a thing that would much be marked, and everyone that knew us, and whither we were going, it should be the first question they would ask us: How chanceth this that you come alone? Where is your husband, your wife, or your children? Why come you not together? So no doubt the dispersed and broken coming of households to the Church, is a thing greatly observed of the Lord God, and of his Angels which are present at their assemblies, and it is that which grieveth the rest of the Church, and as soon as they see one come in alone, they are ready with grief, to ask where are the rest? What meaneth this party to come alone?

Therefore let all governors be persuaded that it is their bounden duty thus to look to their families, and to be sure that they sanctify the day as well as themselves, and therefore that they not only thus bring them to the public ministry, but also look unto them, that they spend the rest of the day in all holy exercises, so much as may be: examining them in that which they have heard, and causing them to confer about it themselves, and to appoint some to read the scripture unto them, and all of them to sing Psalms, and generally whatsoever you have seen before, you ought to do yourselves, to call upon them for the same, and to take such order, that you be sure they do it. And let them be sorry that they have neglected this duty so long heretofore, and thereby have charged so many sins of their household upon themselves: and now at the last in God's holy fear let them begin to put this in practice, least they do further provoke the most patient Lord to their endless destruction. And though it be a thing so rare in the world as it is,

and men altogether so unacquainted with it as they be, nay so loathsome and tedious to flesh and blood, that they are afraid once to begin with it: yet let the bare commandment of God prevail more with us to take in hand, and to continue in it, then that all that can be said or thought against it, should way with us, either to keep us from it at the first, or afterwards cause us to give it over.

And that all men might do it so much the rather, let them be assured that the want of this especially is the cause of so many wicked and rebellious children, untrusty and disobedient servants, nay unfaithful and unkind wives everywhere, even for that their husbands, their fathers, and their masters do not call upon them to serve God, and see them sanctify the Sabbath. It is a common and just complaint in all places, in the mouth of every man, that servants and children will not be ruled, that they cannot tell where to find a good servant, they know not whom to trust, but they see not the greatest cause of it to be in themselves, and so go not about to remedy it: for whiles they labor not to make their children the sons and daughters of God by adoption, and to bring their servants within the household of God, that they might be his servants by grace, and to make their wives the chaste spouses of Jesus Christ, and so all of them to serve him, the Lord justly punisheth them, that they are disobedient unto them. For how can they do duties unto men, if they have not learned to do duties unto God, and so of conscience for God's sake to do duties unto men? Nay must not the Lord needs punish them with disobedience against themselves, that by their own experience they might know how grievous the neglect of his service is unto himself, when he justly measureth out unto them with the same measure, that they have met unto him before?

[*Obj.*] And whereas men are ready to imagine, and I know it is that which many do object against this, that to deal so straitly with their household, were the next way to rid themselves of all good servants, and that then they might soon be master and man themselves. They must again on the contrary understand, [*Ans.*] that it is a great wickedness in them, once to think that the Lord should require that of them, which would necessarily drive them to such inconveniences: nay rather they must be assuredly persuaded, that godliness hath the promises of this life, as well as of the life to come, and if we first seek the kingdom of God and his righteousness in ourselves and others, that all needful things should be cast unto us: Even as it is said of Abraham, I know that he will command his sons and his household after him, that they keep the way of the Lord to do righteousness and judgment, that the Lord may bring upon Abraham, that he hath spoken unto him. So that thus to do is the very high way not to keep us from, but to bring us unto the performance of all the promises, if we give credit unto him; who, as he only maketh them in the beginning of mere mercy, so must only accomplish them in the end, by his constant verity and truth. I confess in deed, if he be an ill servant, this is the readiest way to be rid of him, whose room is better than his company: For he thinketh himself to be in a prison, nay in hell all the while, but in the end he shall perceive, that he is gone from the way to heaven unto hell, if the Lord be not more merciful unto him: and why should we be loath to depart from the service of them, that have no care to serve God? Or can we look that they should do any faithful service unto us, that are so unfaithful in the service of God?

But as concerning the rest, if any be religious, this is the best mean to retain them, if they be but indifferent, this may win them, if they be falling away, this may recover them: for what shall we think of all the godly fathers

in times past? That when they vowed diligently to look to their households, that they should serve God with them, and did constantly perform it, that then they had no servants at all? Was so great a man as Joshua without servants, when he promised before so many witnesses, that he and his house would serve the Lord? Was David left alone and constrained to do all himself, when as being a mighty King, he bound himself unto it by that song which he made for the same purpose, wherein he saith: Mine eyes shall be unto the faithful of the land, that they may dwell with me, he that walketh in a perfect way, he shall serve me: there shall no deceitful person dwell in mine house, he that telleth lies shall not remain in my sight? Had not Abraham a great household, when he was able of the sudden to carry forth with him of them that were borne and brought up in his house three hundred and eighteen men in armor, to rescue his brother Lot? Of whom notwithstanding it is said, that he would teach his household the way of the Lord: as it appeareth he did indeed, when by his only persuasion at the word of God, all the males were contented to be circumcised, and to receive that sacrament unknown before, and painful, and also ignominious to the flesh, if they had looked only to the outward sign. And must not that worthy Captain of an hundred Italian soldiers needs have a greater family, then many of these that cavil at this doctrine, of whom the spirit of truth reporteth, that he feared God and all his household?

[*Obj.*] What shall we think of all these men? Shall we ignorantly presume to the further deceiving of ourselves, and hardening of us in this sin, that the times were then better, good servants were more plentiful? [*Ans.*] Or must we not needs confess, as the truth is indeed, that these men used more means to make their servants the servants of God, then men do nowadays, and that so the blessing of God was greater upon them? And is it not set

down in writing for our learning, to show us what is that which we might look for at God's hands, if we would walk in the same way that they did, seeing there is no respect of persons, times or places with him? But this much concerning this matter may be sufficient, in which I have been unwillingly carried further then I was purposed at the first (though now I do not repent me of it) because the weightiness of the matter is such, that I do not what might have been well spared and with silence passed over.

§42. Laws should be made for the sanctifying of the Sabbath, and well executed.

Now that all households might be thus prepared unto, and furthered in the true sanctifying of the Sabbath, it behooveth all Kings, Princes and Rulers, that profess the true religion, to enact such laws, and to see them diligently executed, whereby the honor of God in hallowing these days might be maintained. And look how straightly every householder is bound to keep all his family in the obedience of this Commandment, so severely will it be required at their hands, if all their people and subjects throughout the whole land, or any of them do fail in it, through any default of theirs. And the Lord will require it of them so much the more severely, by how much they have more power to bring everything to pass within their dominion, then a private man hath in his household, and the offense that is public is greater, then that which is private. And that this is their very duty indeed, appeareth first by the words of the Commandment, where he speaketh generally of them that be within the gates, namely, either of the house or of the city, which because it is the furthest part of those places, therefore by them (as under one kind) he comprehendeth all the parts of any their jurisdiction, even the furthest: and though it be spoken by name but of one part of this commandment, and that of the least, (which is to rest from labor) yet it must

needs be understood of the other part, which is the greatest, and whereunto the other is but referred, as it hath been oftentimes already said in this treatise. For if to abstain from work be a thing of such moment before the Lord upon his Sabbath and day of rest, that he will have governors restrain their subjects from it, then to sanctify his holy day, and to bestow it upon his service, must needs much more be a thing of that importance with him, that he would have all rulers compel their subjects unto it. Therefore look how many reasons and examples have been before alleged, to prove that they ought to stay men from working upon that day, so many are there to induce them, to enjoin all to keep holy the day, for which end especially they command the rest, and without which, it is merely civil and not religious.

§43. The great good that redounds to the commonwealth thereby.

And for this cause did the Lord command his people Israel, to write his law upon the pillars in the borders of their land, both that the people might be kept in the knowledge and obedience of it, and that the Magistrates might everywhere see the execution of it, and know that it is their duty to see it practiced in all parts of their dominion, even to the very borders of them. And if the Magistrate be truly called (as he is indeed) the keeper of the tables of God's law, that is, one set up in his room, furnished with his authority and power, to that end, that he might see the whole law of God, even the first and second table, and every Commandment in them, put in execution; then it must needs appertain unto him to provide, that the Sabbath be hallowed, wherein consisteth the observation of all the other Commandments in the first table. A practice whereof we have in the days of Joash King of Judah, in the very first entrance of his reign, whom when Jehoiadah the high Priest, had by the consent of the Rulers anointed King,

he made a covenant between the Lord and the King and the people, that they should be the Lord's people, likewise between the King and the people. Where we see there was a plain law established by the consent of the chief Rulers, in the Church and Common-wealth, both for the abolishing of all idolatry, and planting of true religion, that so the King and the people might be God's people (the execution whereof is set down in the sequent of that chapter, and the next immediately following) and also for the loyal subjection of the people unto their new King, and of his defense over them, that so they might be his liege people, and he their sovereign Lord and King.

And indeed this is the chiefest end of all government, that men might not profess what religion they list, and serve God after what manner it pleaseth them best, but that the parts of God's true worship might be set up everywhere, and all men compelled to stoop unto it, and make profession of it at leastwise in the outward discipline of the Church, that so thereby we might live more peaceably ourselves, and do more duties unto men. Even as the Apostle writeth unto Timothy in his former Epistle, willing him, and so in him all Ministers, to make supplications, prayers, intercessions, and giving of thanks, for Kings, and for all that are in authority, that we by them might lead a quiet and peaceable life in all godliness and honesty. In which words, as he showeth the people what they may look for at the hands of their rulers, thereby to move them the rather to pray for them; so he showeth the rulers what they should procure unto the people, namely, that they might live in the profession of God's true religion, and honest dealing one with another, maintaining the common peace for these ends both at home and abroad.

And this is that good report which Eusebius giveth of Constantine the Emperor, that he made laws compelling all men to the public service of God upon the Lord's Day, exempting no man there from, no not the soldiers in war (so far forth as they might) who prescribed to them for that purpose forms of prayer, and commanded them to be occupied in other parts of God's worship. Therefore it ought to be provided, that the preaching of the word be everywhere established: for in that especially the sanctifying of the Sabbath consisteth, as being the greatest part of God's work, and which must direct the people in all other parts of his holy service, and without the which the day cannot be hallowed in the least measure of that which the Lord requireth of us, and all other parts of true religion, ought so in all places to be ordained, that none might have just cause to complain, that for want of means, though they rest upon the Sabbath from their worldly business, yet they cannot sanctify it, as they are commanded. Which if it be true, then much less ought there to be any toleration for the Mass in a Christian Common-wealth, or any bearing with such kind of Idolatry: For beside the plain Commandment of God concerning this matter, so many times repeated in the word, to destroy all remnants of them, and clean to put out the monument of them as abominable (which ought to be a light and a direction unto us) we have the examples also of many godly kings in the most flourishing Common-wealth of Judah, going before us, and as it were leading us by the hand thereunto. Hezekiah took away the high places, and brake the Images, and cut down the groves, and brake in pieces the brazen Serpent that Moses had made, because the people did burn incense to it. But that is most worthy of remembrance, which the Holy ghost speaketh concerning King Asa, that he took away the Sodomites out of the land, and put away all the Idols that his father had made, and he put down Maachah

his mother from her estate, because she had made an Idol in a grove, and he destroyed her Idols, and burnt then by the brook Kidron: for which he is highly commended, even for that he would not give liberty to any, no not to his mother, to dishonor the name of God by a false worship, and to draw others thereunto by her example.

Last of all, we have a most excellent pattern to follow both in abolishing all superstition, and planting the true religion in that rare and thrice renowned king Josiah of happy memory, as it is at large described in the second book of the Kings. Whereunto I may adjoin the judgment of P. Martyr concerning this matter, who saith: *Magistratus non potest non damnari, &c.* The Magistrate must needs be condemned, who maintaineth Idolatry, seeing he hath the sword to punish sin. And a little after he allegeth S. Augustine upon these words of the Psalm (Be wise now ye Kings, &c.) They are admonished (saith he) in that they are Kings, to use the sword committed unto them of God, for the defense of the Christian faith, and for the repressing of the wicked: *Igitur principibus minime licet, ut impuros cultus concedant, &c.* Therefore it is not lawful for Princes to grant immunity unto any false worship, yea it doth especially concern them severely to compel all unto the true doctrine, and such rites of the Church as are agreeable unto the word. In which zeal her most excellent Majesty hath not been behind these worthy patterns of goodness before named, when as besides the utter abolishing of all idolatry in one day (to the great peril of her estate and life) by cutting off the head and tail of it at once: she hath since of the like princely goodness sundry times provided by statute against all such, as should in secret corners presume to sing Mass, or to be present at it.

But the above named examples are so much the more diligently of us to be considered; because in them we have not only laws made for the sanctifying of the Sabbath, but the execution of them, for that which was done then, was done by law: and though it be a great mercy of God, to live where good laws be, yet it is greater, where they be well practiced: in so much that though there be never so many good laws made for the enlarging of the Gospel in any kingdom, it is to no great purpose, except they be well looked unto. Therefore as we have seen that true religion by law ought to be established, so that it might by all men be publicly observed, all magistrates must have an especial care of that. Of the want of which I am persuaded there is more cause to complain, then of the former: For though there be many things wanting to the perfection of the Church, because of our sins, yet all things are not practiced which the law requireth for the helping of it forward thither, neither are all things done which might be by law, for the true sanctifying of the Sabbath everywhere: whether we respect those things that might procure a learned ministry in time, or compel them to preach oftener that can do it, or make the people come to it more diligently, and profit by it more effectually then they do, which whiles it be more carefully labored after, what hope can there be that they should be any more committed unto us, when we are so unfaithful in this that we have? For as they preposterously labor to reform the Church, that have no care to reform themselves, and indiscreetly complaining of some disorders there, do not practice better orders in their houses upon themselves and theirs, do hinder it and keep them back: so they that labor for more means to sanctify the Sabbath, and are careless in practicing those that they have, do stay such good blessings as God might otherwise bestow upon his Church this way.

Therefore we may conclude that all governors in the common wealth must in their several places endeavor by all means that God hath given them, that all the subjects of the land do ordinarily sanctify the Sabbath as well as themselves: and that it be not unhallowed of them, either for want of good laws in that behalf, or the due executing of them, which that they might the rather do, besides the precise commandment of God, binding them thereunto, and the examples of godly rulers in times past, persuading them likewise that they may in their godly wisdoms consider, that then are they most like to be true subjects unto them, when they do first give themselves in true subjection unto the Lord, and then are they most ready to withdraw their obedience from their superiors, when they have withdrawn their hearts from God before by a false religion: He that will honor the king, must fear God: And as our Savior Christ teacheth, The second commandment is like the first: that is, the obedience of the second table floweth out of the obedience to the first, in so much that they are most like of conscience to serve their prince, that of conscience do serve God, and none so ready to rebel against them (if opportunity do serve) as those that have rebelled, and hardened their hearts against God's word before. For proof of which if we will but take a short view of all the treacheries and treasons intended against her majesties most royal person, since the beginning of her most happy reign, (whom God of his goodness preserve unto the full course of nature, or rather beyond it) we shall find that they have been in those, who were either of a false religion (and therefore being enemies to God, must needs be enemies to his anointed) or else of no religion at all, and so made no difference of persons, but only sought themselves. And besides that, all tumults and commotions for the most part have been first broached in those quarters of the land, where for want of the preaching of the word, they were

ignorant of their duties both to God and their Prince: and on the contrary, that in those places of her dominion, her highness hath always found the people most truly and true hearted, where the word hath been most sincerely preached, and in a godly life most purely received.

And it must needs be so: for besides that all duties to our superiors done of conscience, spring of this, that we are persuaded by God's word, that they are set over us by God in his room, and therefore for his sake and conscience to him, we do give tribute, to whom tribute belongeth; custom, to whom custom; fear, to whom fear; honor, to whom honor: And where is this wanting (which must needs be where the word is seldom or never taught) there every misliking will move to withdraw duty: besides this I say which is much, the Lord promiseth to honor them, that honor him, and threateneth to dishonor them, that dishonor him: and therefore when they honor him in their subjects, by causing them to serve him, and keep his Sabbath, he will honor them with their obedience: so when they dishonor him in their people, by suffering them to neglect his service, and pollute his Sabbaths, then he dishonoreth them by their stubbornness and rebellion.

§44. A conclusion with an application of all to ourselves, and others.

Thus we have hitherto seen, that it is the duty of all rulers, high and low, in the common wealth, and in private houses, to cause them that are under their government, not only to rest upon the Sabbath, but also and especially to bestow the day of rest in God's service; and that they must not be indifferent in this, and leave it to men's choice, but be sure that it be done of them indeed, seeing God hath given them such authority over them to that end, and therefore will require it at their hands. And this is the second and last part of this commandment, teaching us the true manner of keeping holy the day, in all the public means of God's worship, and private exercises of

religion, which everyone of us ought so to walk in, that thereby we might be the fitter to do all other duties, especially to show mercy unto our brethren, as at all other times, so most of all upon this very day.

But if we consider how ourselves and others have practiced all these parts of God's service, publicly and privately, and what fruit hath come thereon, we shall find that either we have for the most part neglected them, or used them to no purpose, and so have not attained unto the principal end of the Sabbath, which is that whereby we might be fashioned unto the image of God, and begin that Sabbath here, that shall be forever continued in heaven. And here when I look to the common course of men on this day, I may justly complain with the learned man master Musculus, *Non Christo, sed nostris delitijs feriamur*: Men rest not to serve the Lord Jesus Christ, but their own delights, in so much that there is no time more profanely, and corruptly spent then the Lord's day, which in name and show is dedicated to religion: but men by their deeds openly show without all controlment, that they do consecrate them to the pleasures of the flesh, even to Bacchus and Venus. So that as Augustine said, Howe much better were it for men to plow upon the Sabbath day, then to dance? So we may say of these men, Howe much better were it for them (I mean less evil) to be occupied about some worldly business, then about these things, wherein they serve not Christ but Satan? And yet I am afraid that herein many are fallen into that superstition of the Jews, which that grave father, and singularly well deserving of all the Church of God, Master Beza speaketh of, When it is counted such a great sin to open a shop window, *Non item si lusum, si potatum, si scortatum fuerit*, But not so great if a man upon this day give himself to gaming, to swilling, and to playing the harlot. Yea as another learned divine saith, *Hodie eo res devenit*: In our time things are so come to

pass, that amongst Christians they may be accounted very good men, who break the Sabbath by their handy labor, when they most do profane it with horrible wickedness, neither at any time do they more offend in pride, and disdain, in drunkenness, riot, and lust, then upon that day which should be wholly consecrated unto God, and to the meditation of his works, and of our eternal rest. And seeing these things are done openly and commonly (saith he) do we yet marvel what is the cause of the calamities of our time?

And Master Bucer complaineth yet a great deal more, *I am nihil fere scelerum est*: Now there is almost no wickedness, which is not especially committed upon the Lord's holy day, there is open playing, drinking, filthy dancing, harlotting, fighting, and quarrelling, and I would to God greater things then these were not committed. I will not say as he saith: *Et nusquam fere licentiùs, quam in ipsis principum, & Episcoporum aulis*. For I hope better things of them, and such as accompany salvation, but in too many places of town and country. So that I may say of them as father Chrysostom doth, Thou hast received the Sabbath day of God to cleanse thy soul from sin, and thou upon that day dost most of all commit sin. Whereupon it comes to pass that all the week following, they are so much the more wicked, by how much that which was appointed for their good, they have turned into sin unto themselves; so that as the Gospel, which in itself is the savor of life unto life, by men's abuse is turned into the savor of death: and the bread of the Lord's table, which is the food of life, is turned into poison, when men do not rightly therein discern of the Lord's body, and so by eating it, and drinking the Lord's cup, they procure his judgment against themselves: so this day of the Lord's resurrection, which is therefore the day of life unto us, is by their wickedness made unto them the day of everlasting death: Even as Master Calvin saith, When the Sunday is spent, not only in

games and pastimes full of vanity, but in things which are altogether contrary unto God, that men think they have not celebrated the Sunday, except God therein be by many and sundry ways offended, when men I say unhallow in such sort this holy day, which God hath instituted to lead us unto himself, is it any marvel if we become brutish, and beastly in our doings all the rest of the week? But to reserve all such profane beasts unto the judgment of God, whose holy day of rest, as they do despise, so unless they repent and amend, God hath sworn long ago, that they shall never enter into his heavenly rest. There are others of whom in the same place he speaketh, Who glut themselves by rioting, and are shut up in their houses, because they dare not show a manifest contempt of their duty in the open streets, so that the Sunday is to them a retreat, to withdraw themselves from the congregation of God, whereby one may see what affection they have to all Christianity and the service of God, when by this, which was given us for an aide and help to draw nearer unto God, they take occasion to withdraw themselves the further from him. For (as he saith a little before) if we employ the Sunday to make good cheer, to sport ourselves, to go to games and pastimes, shall God in this be honored? Is not this a mockery? Is not this an unhallowing of his name?

But let us that be Christians be of another mind, and let us (as Saint Augustine saith) show ourselves Christians by keeping holy the Lord's day: unto whom (so many as fear God) let me say, as they did at the Council of Paris: *Salubriter admonemus*, We do admonish all the faithful for the salvation and good of their souls, that they would give due honor and reverence unto the Lord's day, because the dishonor of it is both contrary unto Christian religion, and doth without all doubt bring destruction to the souls of all that continue it. And there is great reason of it: For seeing that

day is appointed for all the partes of God's worship, He that despiseth the Sabbath, makes no great account of the true religion, as master Bullinger very wisely noteth: and therefore the Sabbath is many times put for the practice of all religion, and the Prophets when they complain of the decay of all religion, say that the Sabbaths are polluted, as he also observeth in the same place: according to which rule if we will judge of the religion of men, we shall find that amongst a great many it is very little, or none at all, because they have not that due care of the Sabbath that they should.

And thus saith Master Calvin, that the Prophet Jeremiah in many places, rebuking the Jews for breaking of the Sabbath, speaks unto them as if they had in general broken the whole law, and not without cause: for he which setteth at naught the Sabbath day, hath cast under foot all God's service, as much as is in him, and if the Sabbath day be not observed, all the rest shall be worth nothing. Now besides, seeing the end of all is, that the fruit of God's worship might appear in our godly conversation to the glory of his name, and our eternal salvation, even as it was ordained of God, at the first to keep Adam in his integrity, if we by the grace of God escape all these horrible profanations of this day, and have attained unto some tolerable care of keeping holy the day, then let us see what we are bettered thereby, and what is the fruit of our profession thereon. For then may we have comfort, that we use it aright, when there proceeds that good of it thereby, for which God ordained it, and which we see it bringeth forth in many others.

And therefore I may say with Master Bucer, if we do truly and religiously serve God upon the Lord's Day above all others: *Declarent hoc mores*: Let our manners show it; let the holiness of our life testify it, let our works prove it, for who will believe that he hath been present at the assemblies of the Church, and hath heard the word of God, with a sincere heart, and a true

faith, who bestows the rest not only of that day, (as he saith) but of his life, not only more vainly, but more wickedly? Let us therefore in the fear of God; and as we have a care of our own souls, repent us earnestly of that, that is past, and pray unto him, that in all time to come, we might make more conscience of observing the Lord's Day in all the parts of his worship publicly and privately, and that we may bring forth the fruit of them all more plentifully, all the days both of the week following, and of our whole life, to the glory and praise of his holy name, the unspeakable comfort and endless salvation of our own souls, the good example of his Church, the stopping of the mouths of the wicked, and the leaving of them without excuse, and that in and by our only Lord, redeemer, and mediator Jesus Christ, through the operation of his holy spirit, to which blessed Trinity in unity, for his grace upon me in finishing this work, and for all other his mercies be ascribed as most due, all honor, glory, and praise, both now and for evermore. Amen.

FINIS.

APPENDIX II. – BOOK II. SCRIPTURE REFERENCES.

B^{OOK II.}

In the original facsimile edition of this book, there were a considerable amount of scripture references in the margins. They have been listed here in the order they appeared.

Deut. 5:12; Joh. 10:36; Rom. 14:5; Exod. 29:44; Lev. 27:30; Exod. 40:13; Exod. 20:12; Deut. 5:12; Matth. 12:11; Exod. 20:8; Exod. 16:23,25; Exod. 31:14,15; Exod. 35:2; Lev. 19:30; Lev. 23:3; Lev. 23:4; Isa. 58:13; Num. 28:9,10; Jer. 17:22,25,27; Acts. 15:21; Acts. 20:7; Rev. 1:10; Matth. 12:11; 1 Cor. 11:20,27; Luk. 22:19; 1 Tim. 3:15; Matth. 21:13; Num. 28:9; Ezek. 46:1,2,3; Acts. 20:7; Acts. 13:14; Acts. 15:21; Matth. 12:11; 2 Chron. 20:33; 2 Kings. 4:23; Psalm. 95:7,8; 2 Thes. 2:10,11; Ezek. 46:10; Psalm. 84:10; Matth. 6:6; Psalm. 107:31,32; Matth. 15:14; Isa. 2:2; Luk. 17:37; Isa. 2:3; Rom. 1:16; Rom. 10:14; 1 Pet. 1:23; Acts. 8:31; Neh. 8:8; Eph. 4:8-17; Mal. 2:7; 1 Cor. 11:20; Luk. 4:16; Joh. 4:24; 1 Cor. 14:26; 1 Cor. 11:17; Exod. 20:8; Isa. 58:13; Psalm. 40:6; 1 Sam. 15:22; Isa. 56:2; Ezek. 20:11,12; 2 Tim. 2:5; Matth. 24:45; Zech. 11:15; 1 Cor. 16:2; Matth. 10:42; Prov. 19:17;

Matth. 25:40; 2 Cor. 9:6; 1 Joh. 5:14; 1 Sam. 30:26; Joh. 12:8; Neh. 8:10; Matth. 12:11; 1 Cor. 16:2; 2 Cor. 9:7; 1 Cor. 14:33,40; Matth. 12:11; 2 Cor. 2:15; 1 Cor. 11:24; 1 Pet. 1:23; Matth. 11:19; Matth. 28:20; 1 Cor. 14:22; Heb. 4:12,13; Eph. 5:8; 2 Cor. 3:5; Luk. 21:37; Mar. 14:23; Mar. 1:21; Matth. 21:13; Luk. 20:42; Acts. 1:23; Matth. 15:7; Acts. 17:11; Joh. 5:39; 2 Cor. 7:9,10; Josh. 1:8; Psalm. 1:2,3; Psalm. 119:15; Deut. 6:6; Psalm. 119:2; Mal. 3:16; Col. 30:16; Matth. 12:34; Eph. 4:29; Col. 4:6; Jam. 1:19; Job. 32:4,5; Prov. 27:17; Mal. 2:7; Hag. 2:12; Matth. 10:41; Rom. 1:11; Rom. 1:20; Acts. 14:15; Jer. 33:20; Psalm. 8:19; Psalm. 77:10; Psalm. 25:10; Joh. 14:13; Matth. 6:25; Acts. 17:27; Prov. 30:8; Rom. 8:29; Col. 3:16; Eph. 5:18; Jam. 5:13; 2 Chron. 35:25; Acts. 15:25; 1 Sam. 16:23; 2 Kings. 3:15; Eph. 5:18; Col. 3:16; Psalm. 147:1; Psalm. 33:1; Eph. 5:4; Rev. 14:3; Eph. 5:19; Col. 3:16; 2 Chron. 29:30; Deut. 5:14; Exod. 23:12; Jer. 17:21,22; Joh. 5:1; Matth. 5:17; Luk. 13:10; Luk. 14:1; Matth. 12:10; Matth. 12:11; Luk. 10:30; Matth. 25:40; 2 Chron. 10:5; Gen. 23:2,3; Rom. 12:15,16; Luk. 13:16; Mar. 12:43; Jam. 5:19; Deut. 11:20; Josh. 24:15; Acts. 10:2; Gen. 18:19; 2 Sam. 23:15,16; Psalm. 42:4; 1 Cor. 6:4; Psalm. 122:1; Isa. 2:2,3; 1 Cor. 11:10; 1 Tim. 4:8; Matth. 6:33; Gen. 18:19; Psalm. 101:6,7; Gen. 14:14; Acts. 10:2; Deut. 27:3; 2 Kings. 11:17; 1 Tim. 2:1,2; 2 Kings. 18:4; 1 Kings. 15:12; Psalm. 2:10; Prov. 24:21; Matth. 22:39; Rom. 13:7; Psalm. 91; Psalm. 92; 1 Cor. 11:29; Heb. 3:18; Matth. 12:11.