SUNDAY NO SABBATH.

A SERMON
Preached before the Lord Bishop of Lincoln, at his Lordships visitation at Ampthill in the County of Bedford, Aug. 17. 1635.

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1 Tim. 6. 20.
O Timothee, depositum custodi, devitans prefanas vocum nostrorum, & oppositiones falsae nominis scientiae, quam quidam promitterentes circa fidem exciderunt.

LONDON,
Printed by Robert Young, 1636.
SUNDAY
NO
SABBATH.

Acts 20.7,8.
7 And upon the first day of the week, when the Disci-
ple came together to break bread, Paul preached
unto them, ready to depart on the morrow, and con-
tinued his speech until midnight.
8. And there were many lights in the upper chamber
where they were gathered together.

His text, I conceive, is not unfit for
this time. In the text is συνέλευσιν, a
meeting; and at this time there is
σύνελευσίν, a meeting.
In the text is a meeting of Disci-
ple; and such is the meeting at this
time. He that called the Disciples
together, and sat President in that meeting, was the
Apostle
Apostle Paul; and he that called us hither, and his President in this meeting, is our Diocesan; who can derive himselfe the successeur of an Apostle: otherwise we should have taken his call for the voice of a stranger, and not have here appeared. It is Simeon's resolution, Successe Episcoporum ab ista sede Petri, is that which, among other things, by him named, keeps us in yre Eccl. and subjects us to our Bishops jurisdiction. The meeting in the text is intended for two Actions, Breaking of bread, and Preaching. And the especial intent of this meeting is, to receive our Bishops directions for the administration of the Sacraments and Preaching, as his Articles informe us. Hereunto, if I can but hold me by my text, I hope not to fall into impertinencies. But in the next place the day of meeting in the text jumpeeth not with the day of meeting for this our Synod. For that is the first day of the week; yet this comes as near it as may be, for with Jacob is hold-his brother by the heele; this is the second. And had it beene appointed on a Sunday, the authority of the Council of Constantinople, Ephe- sius, and Chalcedon, would have justified it against all Sabbatarians. For by the Emperors edict they were precisely commanded to meet, and did meet, and fast, and gave sufficient, and dispatched letters on a Sunday.

But in the other circumstances the text and the time are nothing at all aliend the place of meeting then was an upper chamber, ours a Church dedicated & consecrated for those holy duties in the text, and used also for Synods. This meeting was in the night; ours in the day. They had the benefit of many lights, we of one great light that ruleth the day. In the text the Sermon continued till midnight; but herein if I have not my text, you will leave me. And if none of us all follow St. Paul in preaching in an upper chamber, in the night, and till midnight, neither he, nor his successeurs will taxe us. For Saint Luke is faine to make an Apology for him in these respects, He was to depart the next morrow. So that necessity put him upon that time and place; and the impertinents of his Disciples would not be satisfied with a shorter discourse. For ius omnem, (saith Saint Augustine) they knew they should never see his face any more, nor refresh their thirsty souls with those waters of life that flowed from the fountain of his blest lips; that he which could in his heart make the Viper from his hand, could not finde in his heart to call these Babes from his breads. Therefore, contrary to his owne rules given to the Corinthians, he did administer the Sacrament and preach, where men did both eat and drinke, and continued the time (out of order) till midnight. And if without any curious division, I come, after my plain manner, to handle the words in the text; and for your better memorie take them upp as they lie in order, and begin with the time of this meeting.

Upon the first day of the week.] Herein I conceive foure things considerable. 1. what is meant by the first day of the week. 2. & 3. next, when and by whom was that day appointed for holy assembyes to meet on. 4. when doth the holy obseruation of that day begin.

For the first. The words in the Original are one day the first day of the Sabbath, one being put for first (saith S. Basii) in the evening and the morning were one day; i.e. the
Sunday no Sabbath.

What mean ye by the Church? Take that clee-
ed out of St. Augustine, *Apologicals & Apologetics uni.*

sanctum, the Apostles and Apostolike men have or-
dained, that the first day of the week should be se-
apart for the religious and solemn service of God,
because our Redeemer arose on that day; and for-
ter it is called ever since *Dies Dominica*; the Lords
day, *ex illo capite, habere festivitatem,* and from the
very Apostles time and from their constitution, it be-
ganto be kept as a solemn day.

A solemn day! what mean ye by that? Why *Sanctus patriæs constitutionem & mandatam* (saies the same
father) it is a constitution and command received from
our holy Fathers, that men should have all worldly
business on Saints days, & *maxime diebus Dominicae,*
e specially on the Lords day, that they may betake
themselves wholly to the Lords service. The first day
of the week then is the Lords day, appointed to be kept
as a holy feast for the Lords service, by the Apostles
themselves in their owne time. And this day which
the Apostles call the Lords day, St. Justin Martyr an A-
postolike man calls *Sunday,* *Solis autem des com-
mitter upons consecratio de aeternae potestas & glorificatione,*
on Sunday we all meet together to prayers and supplicationes,
because it is *primum die,* the first day on which our Saviour arose. For he was crucified *primo de Satirum die,*
the day before Saturday, and the next day after Saturday, *qui de S. die, which is Sunday,*
*Apológia & Diffequasia fulle apparat,* he appeared to his
Apostles and Disciples. And hee upon his Apostles and Disciples thought fit to appoint and command that
day to be kept holy. The Lords day then is by the
B Apostles
Sunday no Sabbath.

Apollis so called, and by this Apololike man named Sunday, and may fitly be called, because (sakes Saint Ambrose) in corvum Sol stellae illumina, the son of righteou-sesse then arose, that enlighteth every one of us. The first day of the weeke then is the Lords day, and Sunday. And the Lords day was by the Apollis themselves in their owne time appoinnted for holy assemblies to meet on, as on a fast day dedicated to the Lords service. And so hath that day beene called, and used ever since in the true Catholike Church of God for 1554, yeares together without interruption, both in the Greeke and Latine Church.

What shall we thinke then of Knox and Whittingham, and their fellowes, that in their letter to Calvin depart from the constitution, ordinance, and practice of the Apollis and Apololike men, and call not this day the Lords day, or Sunday, but with the pietie of Jeroboam make such a day of it, as they have devised in their owne hearts, to serve their owne turns, and unchristianizing of it after the mind of some Jew hired to be a false father thereof, call it the Sabbath, and to dignify with that name become both the first that so called it, and the Tenth that have to be quarried to their Disciples and Preachers to be observed accordingly.

It was full thirtie years before their children could turne their tongues from Sunday to hit on Sabbath, and the Galatians that met with the Ephraimites before they could frame to pronounce Sabbath, had first these, but before they had got their Sabbath by the end, their counsel brought much place to the Church. For this name Sabbath is not a bare name, like a spot in their foreheads to know Labants as

Sunday no Sabbath.

Labants theepe from Jakob; but indeed it is a mystery of iniquity, intended against the Church. For allowing them to their Sabbath, and you must allow them the service that belongs to their Sabbath. Then must you have no Leans, for that is no service for their Sabbath, (containing all the devils) of Pope Gregory; but for Sundays, not for Wednesdays and Fridays, which must not be used, for fixed days than must labour; no, you must have no part of the Service in the Common book, for that is Service also for holy days, which are abandoned as idolatrie, being dedicated to Saints. Well then, the Sabbath must be yeelded them, other wise there will be no day left for God to be served on.

What Service then must you allow them for their Sabbath? Why nothing but preaching. How shall that be known? Why our out of their own mouths. Thus four after the Conventicle in London in 84, about the 31th yeare of the Sabbath nativity, where one of them in his letter to some Superintendent amognit them, to whom he gives an account of his Sabbath exercise: *Ego singultus Sabbathus, si non absum advenient locum suppleas, (cum prescripta lectione scripta formule nihil habens commissurum) in eum concorsom habeo, idque reverendos fratres confido;* I preach every Sabbath in the congregation, having nothing at all to doe with the order prescribed in the booke of Common Prayer; and this he does, not of his owne head, but by the counsell of the reverend brethren, delivered doubtlesse in that late Synode.

Now you see the Common Prayer booke, which the Kings Majesties authority in causes Ecclesiasticall, with
with the Convocation house, have appointed, and the Parliament therunto attented, is clean cast out of their Sabbath, and no service allowed or used but preaching. Marvail not then at the calling out of lawfull sports; their zeal could and did dispose with them well enough for a long time together, as they do of Geneva and the Low-countries (even fitting the Synode of Dort) did, and still do. But the plot with us will not bear them, for they must gain elbow room for their Sabbath exercise, or preaching, falsely so called, being for the most part (as their hackers will justify) but violent discourses, and personal invectives against the present State, and settled laws of the Land, with the Governours, thereby to get themselves magnified for the great power of God with Simon, that having cried downe all Lures, Ecclesiasticall and Temporall too in time that fuit not with their Sabbath doctrine, they may be able (making their reliance on their inviolate thousands whereof they bragge) to put their hands to their mouths, and to lay with him in the Rory, Behold the fountain from whence all laws for government of Church and Common wealth must shortly spring.

You see then what the plot was that bred, and still keeps the name of Sabbath on foot: that if St. John or the Apostles, that first called and appointed the Lords day, should come amongst them, and happen to call it the Lordsday, they would quickly finde him to be none of their Tribe, nor for their name, being excluded without his watchword of the Sabbath. But if Justin that blessed Martyr should be so profane as to call it Sunday, he would be in danger under their discipline to be martyr'd the second time for not adoring their idol Sabbath, as he was under Antioch for worshipping Jupiter.

Ob. Secondly, if the Lords day was appointed and kept by the Apostles, what shall we say to those turbulent spirits (as saith Calvin) qui nonnullis antiquissimis, of the old and Christian libertie, and made to observe days and feast, and particularly the Lords day? Whereupon it was fully demand'd upon, even in Geneva, to have that day alter'd to Thursday and himselfe holds it alterable. What shall we think also of the Centurists, that only say there is no place of Scripture to command the observance of the Lords day? but that the conceptions called by Antecus and Victor, Popes of Rome, touching the observance of Easter on the Lords day, doe sufficiently declare, that for two hundred years after Christ some kept the Sabbath holy, some the Easter day: and that they were false Apostles that attempted at first to bind the Church to the observance of Feast, as of the Lords day: and for this cause they flieke the mystery of iniquitie on the foreheads of those two blessed Martyrs.

Sal. To that part of the objection which is framed out of the Centurists, some perhaps would answer, that the name of the Centurists is rude the Catholicke Fathers and holy Martyr's as Balzam used his Alle. For if they will not go so far as that they would have them, though God's Angel suffer them not so to doe, but the Spirit of truth lead them quite otherwise, they fall upon them, and use them as needes as he did the Alle. A B 3 wrong
wrong which cannot but be highly displeasing to that good God, who was so moved upon the sight of the injury done the poor beast, that he was upon the point to have taken a sharpe revenge upon the false hypocrite, in habit of a Prophet, for the same.

But with cruel Balaam I will not compare them, because he writ for a word to be avenged of the poore Asir; whereas these, like diligent Schoolmasters, examine the exercises of the ancient Fathers, shew them their errors, tell them of the many spots and blots they finde in them, and lether see how they are put to the trouble to correct them at every turne, whereupon their patience is so moved that they rebuke them sometim with very sharpe language; and when all is done, they are so ashamed of divers things they heare from them, that they set them to schoole againe to learn their lessons backward.

This their diligence and pains in correcting and wiiping the Fathers, as one wipeth a dish that turneth it upside downe, is not well accepted on all hands: for some pulpitone men thinke they whip the Fathers without cause, and for not running the way of their errors, which these Auditors account to be so many, and so softly too, that the Merchant pays more for them than for all the truths, moral, natural, supernatural, that are in Aristotel, Platon, or the blest Bible: though you give the Apocrypha leave to be bound up with it, I would be loath to lay as Saint Paul doth of the testimonie of Epimenides, That mansesse is true. But be it true, or some counterfeite, like Jeboasams wife, their credit is eclipsed, and their testimonie abated by their things. So I have them till anon.

Secondly,
Sunday no Sabbath.

observed of all Christians, that then was the common meeting, of all, quoet mihi sub velut subtura tegunt, both Citizens and Country men. All sorts of Christians met on Sunday, and none on the Sabbath day but Jews only.

With what face then dare the Centurions vent such untruths, that the keeping of the Lords day was a thing indifferent for two hundred yeares? And with what confidence dare they forge those to be false Apostles, that were the bringers in of the observation of Festis, and particularly of the Lords day? Or with what confidence dare they use the Martyrs of God, members of Christ's body, so unworthily, as to make the blessed Saints in heaven, fellow heires with Christ Jesus, meet vessels for the mysticke of iniquity to begin to work in, who did no more than either was appointed by the Apostles and Apostolike men before themselves, or was afterward confirmed by the Counsell of Nice, the Edicts of Constantinople and his successors, the Decrees of the Council of Constantinople, and other Synods, as well in the Greeke as Latine Church, in all succeeding ages?

Ob. But they say there is no place of Scripture to command the observation of the Lords day, but only the Tradition from the Apostles thereon the day may be altered.

Sed. Be it so: yet (as Choniatus excellently fayes) though we be not bound by any necessity of law in Nos to Testament, in the New Testament to observe the Lords day for solemn assemblies, barbarica tamen praelatini, yet were it barbarous scantiness to refuse to observe the custome of the Apostles and Primitive Church.

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Church. For (as Saint Augustine fayes) wherein the Scripture hath determined nothing, nos populi Dei, so in istius majorum praelegentis, the custome of God's people, and the ordinance of our Elders, are to be observed as laws. And in this case for any man to doubt whether he should relinquish and abandon his owne new devices, & usa justandum, and that it becomes him to doe as he sees the whole Church of God to doe, infelix est ego, &c. is an insolence with madness to boast (saith Saint Augustine.) And to calle s. Augt. 119, with such, unprovata oritur lultatio, were to uphold in a wrangling world without end.

3 If the first day of the weeke be the Lords day, we must looke to doe the Lords worke on it, and not trench upon him by doing our owne worke thereon. For no excuse of businesse ought to keep us from the service of God on that day. No necessity is a greater tyrant than poverty, yet is that no good excuse for thy absence from Church (fayes Saint Chryzostome) to deus. fay thou art poor, and must follow thy businesse. For God hath not taken to himselfe the greatest part of the days of the weeke, but hath given thee seven, quam seris sine religione, and left himselfe but one, yet wile thou finde out the thee poverty to flate that away from him too, as sacrilegious persons doe consecrate things. But what doe I speake de integro die, of a whole day? Doe but that in keeping the Lords day which the widow did in her almes, that gave two mites, sic in duas horas, so give the Lord two hours. This if you doe not, beware you lose not integrorum annorum laboris, the labours of many whole yeares.

Qu. May then no worke of our owne be done on the
Sunday no Sabbath.

observed of all Christians, that then was the common meeting of all, qui etiam apud vos velutem congregat, both citizens and countrymen. All sorts of Christians met on Sundays, and none on the Sabbath day but Jews only.

With what face then dare the Gentiles vent such untruths, that the keeping of the Lord's day was a thing indifferent for two hundred years? And with what confidence dare they forge those to be false Apologists, that were the bringers in of the observance of Festivals, and particularly of the Lord's day? Or with what confidence dare they use the Martyrs of God, members of Christ's body, so unworthily, as to make the blessed Saints in heaven, fellow heirs with Christ Jesus, meet vessels for the mystery of iniquity to begin to work in, who did no more than either was appointed by the Apologists and Apologists men before themselves, or was afterward confirmed by the Council of Nice, the Edicts of Constan ton and his successors, the Decrees of the Council of Constantinople, and other Synods, as well in the Greek as Latin Church, in all succeeding ages?

Ob. But they say there is no place of Scripture to command the observance of the Lord's day, but only the tradition from the Apologists, therefore the day may be altered.

Sol. Be it so; yet (as Chrysostom excellently says) though we be not bound by any necessity of law in Nos Testament, in the New Testament to observe the Lord's day for solemn assemblies, barbaria sacrosa atque sanctae, yet were it barbarous faulchneke to refuse to observe the custom of the Apologists and Primitive Church.

Church. For (as Saint Augustine fales) wherein the Scripture hath determined nothing, non populus丁, et sic superius, the custom of God's people, and the ordinance of our Elders, are to be observed as lawes. And in this case for any man to doubt whether he should relinquish and abandon his own new devices, &c. as saeculorum, and that it becomes him to do as he fees the whole Church of God to do, inveniuntur in saeculo, is an infelicie with madneffe to boot (fales Saint Augustine.) And to talk with such, i.e. the oriental lasiatis, were to uphold the wrangling world without end.

3. If the first day of the week be the Lord's day, we must look to do the Lord's work, and not trench upon him by doing our own work thereon. For no excuse of businesse ought to keep us from the service of God on that day. No necessity is a greater tyrant than poverty, yet is that no good excuse for thy absence from Church (fales Saint Chrysostome) nisi Locum, sayst thou art poor, and must follow thy businesse. For God hath not taken to him selfe the greatest part of the days of the week, but hath given thee fixe, utam vero sibi reliquit, and left him selfe but one, yet wiste thou finde out the thiefe poverty toesse that away from him too, as sacrilegious perfons doe confecrate things. But what doest thou speak of integro die, of a whole day? Doe but that in keeping the Lord's day which the widow did in her almes, that gave two mites, sic tua dies habeas, to give the Lord two hours. This if thou doest, beware you lofe not integrae labores, the labours of many whole yeares.

Qu. May then no worke of our owne be done on the
the Lords day, not so much as out of the times of the Lords service.

Esi. Out of doubt there may; yes, though we should suppose that Christians are bound to keep the Lords day as strictly as our Saviour kept the Sabbath. For our Saviour (I. S. Epiphania.) non assem fuisse in determinatum, non terrae, did not follow the trade of a Carpenter or Smith on the Sabbath day, though he was so poor that he used Joseph's trade, and made both Cars and Ploughs, yet confesses & doctrin, by his doctrine and course of life he showed that none works of his own might be done on the Sabbath out of the times of divine service; for himself made clay, et autem opus tum subugeret, to make clay is a kind of works: a work neither of necessity nor charity; for had it so pleased him, the works of charity had taken place before the clay could have been tempered. He commanded also the Cripples, grabbat, tum volvere, to carry away his bed, which then needed not, for the arrantest Pharisae Tho. in Jerusalem would not have meddled with it on that day. The Disciples also by his doctrine and example (Acts the same father) fsecus silent, torrens, & elatus, do plucks and patcheth them on the Sabbath day. And there was no law (Acts. St. Iren. that forbade them to do the same: cover and cover in horrum locum, but the law forbade repairs and carrying into the bane on the Sabbath day. His reason is this, conscere sem frivola dat lux ubi omne opere servis, (i.e.) ubi omni euravit, que per reciua, et religio terrena alta exacerbat. The law forbiddeth all servile workers, wherein covetousness flicketh as a needle between two stones.

Some small cares then of our own may be done on the Lords day, out of the times of the Lords service.

Secondly, meat may be drank, and Feasts may be kept on the Lords day by Christ's example, who was at a feast on the Sabbath day; and none ought to blame us for doing the like. For reple Ecclesia fesia colunt qui Augustini. Ecclesia filius in E. e. e. e. er. recognitionem, they do well to keep the Feasts of the Church, that remember themselves to be the Fomes of the Church. This doctrine Saint Augustine taught his people, Nos autem vestra s. fraternitas, my brethren, your holy, knowest very well that today consecrationem altaris celebramus. We celebrate the Feast for the consecration of the Altar, in quo sanctum vel hæc est eligens, in quo divina sacrificia consecrat, ac merita gaudens celebratur, and wee doe well to keep this feast with joy, not with wanton, lewd, or unchaste joy. (Saint Auffine is no Proctor to plead for Baal, nor any that follow him.) For nee est qua frons (fair he) I cannot tell with what contentience he can shew a cheerful countenance in altare consecrationis, that is not specie in cordis, for altare munditiam cullodnet, to preferre pueriti in the altar of his heart.

The Lords day then is and ought to be kept as a feast, as the Sabbath was. For magnum scandalam (fies Saint Auffine) non majoris fretus (fies Tert. S. Augusti). thin it is a great scandal, and a fruitless to fast on the Lords day. Therefore we condemn the Manci (fies Saint Ambrose) that fast on Sundays. We are bound to fast on Fridays, and on East on Sundays, to have we a day & amans unum & laetitias in the
Sunday no Sabbath.

they were given the people for a signe. This Theodoret largely sheweth out of the plaine words of the Prophet Ezekiel, cap.20. ver.11. The Sabbath was none of those Commandments that could give life to the observers, but was given them only to be a signe, in signum voluptatis, (as Tertullian speaks) et virgil. and not in salutis praesagivium, to bring them salvation, but to make them knowne from other Nations.

Other Nations that-descended of Abraham used circumcision as well as the Jews, but no Nation kept the Sabbath but Jews only. Therefore it is said that they were knowne by that signe to be Gods people: but the keeping of the Sabbath made neither them nor the Pharisees to be Gods people. This is evident. For Abraham (faith Saint Irenæus) was justified and called Salutis hab: the friend of God, sine obseruatione Sabbatiores, without keeping any Sabbaths.

Nay, there was not any of the Patriarchs (faith Tertullian) that kept the Sabbath, neither Adam, Noah, Abraham, nor Melchisedek, for 2455 years, yet did they do any thing. Were they but men, and obtained salvation. This is to declare a truth, that the Jews could not die it: and Trypho doth confess it, being presiced therunto by Saint Justin. And for this 1635. years it is certain that the Jews have been kept in the Christian world. Manifestum est signum (faith Tertullian) it is manifest therefore, that that cannot be moral, nor perpetuall, that begin but with Moses, (as Saint Justin Martyr sayes) and ended with Christ, when hee made all the ceremonia law to his Croffe, with those words, Confirmatum est, it is finished. Therefore the third Commandement: (as Saint Augustine) or the fourth (as C.3) Josephus:
Sunday no Sabbath.

Jeseph and other Fathers call it, touching the Sabbath, must be understood only figuratively, and not after the letter, as the other nine commandements are. This is the doctrine of antiquity, which hath gotten a place from Gomarus, whose followers may perhaps embrace the same.

Ob. Diverti auem Judaei, quod primordio. &c. But a Jew will object and say (faies Tertullian) that God from the beginning did sanctifie the Sabbath, and therefore the Sabbath ought to be kept holy, and no maner of workes must be done thereon.

Sel. This is the very argument which Marcion learned of the Pharisies, and blasphemously useth to prove Christ not to be the Sonne of God, because he carried him selfe for Christ to his Fathers actions and Lawes. For the Sabbath which his Father sanctified and rested on, he profaned and overthrew by working on it: so did his Disciples, for cOLUM OPERAS (make how pure this blasphemous Hereticke was) they drifte their meate on the Sabbath. My answer therefor is this, that the Law-giver best knew how to obviate his owne lawes; and if his Fathers rest did not bide him from doing some workes, no more doth it us. Besides, we see the Patriarches, even Melchizedek himselfe, a Priest of the most high God, did not take themselves bound to rest on the Sabbath at all. For though they saw Gods example, yet they heard no comander to enjoyne them to rest on that day as he did; therefore they never observed the Sabbath.

Thirdly, though a Jew will little regard what the Patriarches did, or what all good Christians resolve and practice, but will force the Law-giver to keepe his owne law, not after his owne meaning but after theirs, as the Pharisies did our Saviour, saying, This man is not of God, because he keepeth not the Sabbath day, &c. as they continued and explained the Commandement for the observance thereof: yet that nothing concerns us that keepe the Lords day by virtue of Apostolical constitution and tradition of holy Church, and not the Sabbath by force of the fourth Commandement, which the Apostiles by Christs doctrine and example understood solium, to be dissolved. And, cajm vis solus nec nomen hæc habet, (faies Saint Ambrose) when the Sabbath loft his force it forfeited the name, therefore ought not so to be called and so having loft both force and name, is become nothing at all but a mere Idol. An Idol hath the shape of something, but because it hath eyes and feet not, &c. it is nothing in the world. So though their Sabbath hath the name of one of the Jews holy days, yet keepeth it not neither the day they keep, nor the service belonging to it, and so it is become nothing in the world.

True it is, that some that with great zeal and little judgement exclaim against recreations, and dressing of meate, and the like, on Sundays, must make a Sabbath of Sundays, and keep up that name, other with their many citations of Scripture, mentioning only the Sabbath, being applied to Sundays, will appeare ridiculously distorted and unwise, that they will be a forme and defension to the simple of their owne deduced Apostles, who are defaced with the name of a Christian Sabbath out of Origen, which is not kept on Sunday only, but every day. Christ is our Christian Sabbath (faith}
Origen) and he that lives in Christ, semper in Sabbatho vivit, requiescendo ad operibus malis, operatur autem opera injustae incessanter.

Others also for the plot fake must uphold the name of Sabbath, that looking behind it they may shoot against the Service appointed for the Lords day. Hence it is that none for want of wit, none for too much, adore the Sabbath as an Image dropped down from Jupiter, and cry before it, as they did before the golden Calf. This is an holy day unto the Lord: whereas indeed it is the great Diana of the Ephesians as they use it, whereby the minds of their Prophets are so perplexed and bewitched, that they cannot resolve whether the image be greater to bowle, shoot, or dance on their Sabbath, than to commit murder, or the father to cut the throat of his own child. All which doubts would soon be resolved by plucking the vizard of the Sabbath from the face of the Lords day, which doth as well and truly become it as the Crown of thrones did the Lord himself. This was plotted to expose him to damnable derision, and that was plotted to impose on it detestable superstition.

Yet to die for it they will call it a Sabbath, pretending in their zealous ignorance, or guileful zeal, to be taught to speak the Scripture phrase, when indeed the dregs of Ahab’s flow from their mouthes. For that day which they nickname the Sabbath, is either no day at all, or not the day that they meane. It were well therefore that they would forbear to speake strange languages in the Church for Saint Pauls sake, and use them then when they all meet together in new England amongst them that understand the language.
Sundeno Sabbath.

dere auctoritatem sibi praesumit, ex numero habens hoc impudentiae, ut quod erat, intelligentiam esse veritatis affirmat, dum minima errores esse causam in multis.

There are so many that fear so little benefit will be sunk out of the constitutions of the Apostles, practice and tradition of holy Church, doctrine of godly and learned Fathers, that they have got themselves heaps of teachers, that to serve their own turns will call and keep the Lords day as a Sabbath, and so proclaim it with such low and outcry, that the voice of truth will become silence, and her felle made error, and so made to believe of her felle, or to forgive her own modelly, and to believe none but her felle.

But with Moses, liberavi animam meam, being called hisher very unwillingly, I have set before you good and evil, light and darkness, life and death, the doctrine and practice of the Church of God, and the leaven of Pharisees, and fashion of Schismaticks and Novellists; chuse which you will, and the Lord be your guide. Only of this be you well assured, that if you will have Manna rained downe unto you, you must forget your Sabbath, and stike only to the Lords day: for in noster Dominicis die semper Dominus plus Magna, & in Sabbato non Plus.

The last point touching the day of meeting is,

When doth the Lords day begin?

Reps. I answer, out of Saint Ambrose, that first day of the weke began when the Sabbath ended. The Sabbath ended when Christ arose. Christ the true

true light arse with the light and spring of the morning; for vesperi Sabbathi quae lux est in praeamb Sabbathi, are Saint Matthew's words. Nihil pulchrum, nihil expressum (faith he) this place is as fit and pat for our purpose as may be. The Sabbaths evening is in the light of the first day of the weke.

So Saint Leo refolvyeth Dodiourus Patriarch of Alexandria, vespera Sabbae iniurium diei Dominici, the beginning of the Lords day is in the end of the Sabbath. The end of the Sabbath is in the light of the first day of the weke. Look then for Jacob hand on Elias's heele, or the beginning of the Lords day in the end of the Sabbath. But Saint Nyffens is more punctual and clere: the Lords day (faith he) sa. Missmdrs;& begins at Cock-crowing, aquein hoc est arteculum temporis, and at the very knot and joint of time: For then end we our Sabbath, or Suardaies fast, and then begin we nos violinare et laetari, to kepe out Sundaye's leafe, and that by an ancient custome, which all are bound to obseve. For the eveseprem (faith he) doth not signify the evening, or that part of the night which is post occasum Solis, after Sun set; but the rise of the morning, with which the Sabbahended.

Yet for all this the Church by way of preparation for the better sanctification of the Lords day, hath prudently and piously appointed holy offices to be ube on the Eve before. And in obedience to this positive constitution of holy Church Saint Augustinus would have his hearers to obseve the Lords day, & vespera ad vesperam, from Even to Even, sic quis præcipient est de Sabbae, as it was also com-

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manded the Jews concerning the Sabbath. And therefore (for he) look that from Saturday at even, as quo ad reveram diei Dominicae, till the Lords day at even, we set aside all worldly businesse, as solo diebus usque cæsarn, that we may attend one day on the Lords service, and begin to prepare to the Church to evening prayer on Saturday nights; and he that cannot do so, let him be sure to pray at home.

Remember then that you which will needs have the Lords day a Sabbath, do set aside all business, and flocke to the Church to say or hear Service on Saturday Evenings; which in these you have not done, notwithstanding the order of the Church, which prescribeth that part of that day to prepare us for the more devout observation of the Lords day. Thus much of the day of meeting. The first day of the week.

3 In the next place, we have in the next words to consider of the persons that then met. These were not Jews, for then the Sabbath had been the day of their meeting; but Gentiles, Asians, Macedonians, Thessalonians, Paul, with his companions and Disciples. Now Paul had ordered before this time in Galatia, and in Corinth, that his Disciples were to have their meetings on the first day of the week, whereas unto they submitted themselves. For on the first day of the week they now met; and so did the whole Church of God by their example for ever after. Wherefore they obedience and humility would better beforme us, than the pride and opposition of Disciples against St. John, and St. Paul, and the whole Church

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Church of God, about the day of meeting, or the Service thenon used, only for preeminence sake.

3 Now I come in the next place to the holy duties wherein the Apostle and his Disciples spent the Lords day. The first of these is breaking of bread. How is that done? St. Augustine tells us, Iliou translat. in Sacrament corpus Christi, not as bread is broken in a Tavera, but as it is broken in the Sacrament of the Lords body. Therefore the Syrian plainly calleth this breaking of bread, receiving the Eucharist. So doth Justin Martyr. And none is so fit as he to expound St. Augustine, to tell us how bread was broken in the holy Eucharist in those primitive times. This he doth in his information given thereof unto Antoninus Pius.

Sunday (saith he) is the day of our meeting, for a sufficiemt taking that nourishment which with us is called the Eucharist. Then the brethren come together ad communem preee et supplicationes, to common prayers and supplications: then are read the writings of the Prophets and Apostles, audite Lectore quiescentes, when the Reader hath finished all divine Service; Prefationem, he that hath the chief place maketh an Oration or Sermon, and instructs the people, and exhorteth them to imitate those excellent things which they have heard read.

Here is reading of prayers and lections, both out of the Old and New Testament, and after them a Sermon; and the Sermon doth not jutle out any part of divine Service, though the Preacher or Bishop himselfe made it. Thus the first Service endeth with a Sermon.
And now begins the second Service. Sub hac confessione omnes, &c. prayers being finished, and the Sermon done, we all stand up and pour out our prayers. Stand up and pray! Marvaile nor at this. For in the Primitive Church prayers on the Lord's day were performed standing, in memory of Christ's resurrection. And it was not lawful de geniculis adorare, to pray kneeling, as appears out of Tertullian, and the Nicene Council, and the Fathers that succeeded.

Then precord finitum, prayers being ended, ei qui sanctnum praefest, offeritur pans, &c. Bread, wine, and water are offered to the Priest, who taketh the fame, and with all his might courageously preces & graecrum altariens profundi, poures our prayers and benedictions over them; and then all the people give a cheerful acquimation, and cry Amen. Then is distribution made quodque presentis, to every one present, doublest to lay men as well as to Priests and Deacons. Then also the richer sort contribute what they think fit, which is laid up for the use of the poor.

Here are reading of prayers and lessons, expounding of Scripture, supplications, benedictions, oblataions to the Priest, collections for the poor, distribution of the Sacrament, all according to breaking of bread, from frangitur in sacramento corpus Christi, as it is broken in Eucharist. And fo we see bow the use of our first and second Service is founded on, and agree with the practive of the Primitive Church, by the testimoni of this holy Martyr. Yet this may more clearly be delineated out of the Fathers.

Fathers that succeeded him. Christian Churches in the Primitive times had these distinct places in them: there was Sacramentum, Presbyterium, and Auditorium: the Sacramentum or holy place, was distinguished from the Presbytery by certaine lifts and railes; the Presbytery also was divided from the Auditorium, Nave, and body of the Church per cancellos, by a certaine partition that gave it the name of a Chancell. In the holy place stood the Altar, or Lords board, and not in the body of the Church. In the Presbytery was placed Cathedra Episcopi; & extrude Presbyterium, the Bishops Chair or Throne, and stalls for Priests. For anciently none else, but no man as Deacons, were permitted to sit in the Church. In the Auditorium stood the Pulpit, or Reader's Tribunall (as Saint Cyprian calls it.) Now the Service that was performed in Sacramentum, was much different from that which was done in Auditorium. None were allowed to come and stand within the liffs of the holy place, where the Altar was fixed, but the Priests, &c. whose office it was, non nisi alari defendiri, to stand and serve at the altar, and none but they. And the Canons in the first generall Council, excludeth all lay men from thence, unlese it were to come in to offer. And the passages in Theodoret between S. Ambrose, S. Theod. & S. Theodosius make it manifest: and they are much mistaken that produce the Council of Constantinople, to prove that communion Tables stood in the midst of the Church.

But the Service in the Auditorium might, and was much of it performed by such as had no other toleration to read from the Bishop, without imposition of
of hands by the Presbyterie as Celerines had from Saint Cyprian. And such had authority to goe into the Pulpit, and read the Service appointed and when the Reader had finished the Ecclesiasticall office, then the Expounders or Preacher went up into the Pulpit, and did expound some place of Scripture formerly read. At this Service were present Catechumenes, Companions, Neophytes, and all sorts of Auditors, believers or unbelievers. But at the second Service which by a greater Sacrament, when this first Service ending with a Sermon was done in Auditoriu, none were admitted to be present but only the faithfull. And these kneeled behind the Deacons in the midst of the Presbyterie, or Chancell, and with them such Priests as after penance done ad limina ecclesie, were admitted only in communione laiton. For Penitents were permitted to kneel together with the faithfull, but that was profane custom, as Tertullian thinkes fit to call it: after confission and penance, which was so distrest and rare in those primitive times performed in fackcloth and alms, and the Penitents casting themselves downe at the thresholds of the Church doors, and after admission into the Church, with much ado granted, then casting themselves downe upon their knees before the Altar, or Lords board, to receive the Priests absolution, that our fallen states will be in danger to be called with the hearing of so rough a discipline. Yet all of us confess in the Communion, 4 That in the Primitive Church there was such a godly discipline, whereby notorious sinners were put to open penance, and that it is a thing much to be wished for, that
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second service are all included in this action of breaking of bread, *sine frangustu in sacramentum corporis Christi*. And so I come to the second holy action.

2. This is Preaching. The Preacher is Saint Paul. What kind of Sermon then did Saint Paul make? for it is that his action be our direction.

Saint Paul's preaching is of three kinds: 1. *Lection*; he readeth with them, or taught them by way of dialogue. 2. *Homily*, he continued his speech. 3. *Discourse*, ver. 11. he used a long homily, which held from midnight till morning.

For the first: Saint Paul's preaching did not stand only in making a long discourse; which some usefully perilling in a dearth of matter, and in an inundation of light and froathie words, trumpet up for the oneely preaching: But he gave others leave to speak as well as himselfe; for that must needs be to hold up the dialogue in the text, yet he preached for all that. Wherefore if the Curate catechised in the afternoone, as he is commanded, by question and answer, which makes the dialogue in the text, this man preacheth. There is therefore no cause at all why some should take the matter to grievously, that charge should be given by the King (whom they never mean to obey therein) that afternoon Sermons should be turned into catechising, that is, that one kind of preaching should be exchanged for another; the lefe profitable for the more useful. Certaine also it is, that whether they travell all the Scriptures over, and then passe on to the ancient Fathers.

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Fathers, they shall finde no ground at all for the fruitlesse and disobedient exercise of their afternoone talent, till they come home to their owne willfullselves conceit. Our Saviour came not to breake the law, but to fulfill it, who being at Capharnaum on a Sabbath day preached but once. For *placet sancta* Synagogue, from the Synagogue he went immediately to Simon's house to dinner, where Simon's wife ministered unto them, *Mark 1:31*.

and there stayed healing diseases till sune set, and went no more to the Synagogue to preach in the afternoon. The law that enjoined afternoon Sermons for keeping their Sabbath, was not then knowne to the Pharisees themselves, who else were apt enough to have laid it in his diath supper; no not to the mens progenitors for 1565 years after, as by their confesseion may appeare.

True it is Saint Peter preached once at the ninth hour, or at three a clocke in the afternoon, *Acts 2:11,* but the occasion, place, and other circumstances being so extraordinary, his example binds us no more to doe the like, than Saint Paul here doth to preach in an upper chamber all night long.

The holy Fathers also in the best times had their Sermons in the forenoon, and it will be hard for the best or stubbornest of them all to draw a Sermon preached by any of the Fathers in the afternoon, Saint Basil onely excepted, who had his second and ninth homily in the afternoon: because as Socrates and Nicephorus affirme, the cultume in Capharnaum was not to preach in the forenoon, but *Episcopi & Sacerdotum post Iucundiam ascensiones sacram Scripturae*.
so be enabled to stop the mouths of all false Apostles, who objected that against him, and thereby he fully established in the faith, which was the only end of his coming; which could not have been wrought nor obtained, if the Decrees had not been read at all, or read by any other. Wherefore I take it for a clear truth, that St. Paul read the Decrees, and sure I am by the word used in the text, that when he read them, and did not move but read them, without adding or diminishing, that he preached by way of Homilies:  

The Reading of Homilies then is preaching, and so, by the learned Bishops in the Council of Thessalonica. The Canon concerneth Bishops themselves, not Epistles or Homilies, but that the people preach, preach sermons, preach the Divine law, so long as they preach by authority, and not by their own will. For the Church and the Bishop are the only persons that can preach, and that only by the authority of God. So likewise when the Diphyts contain the Decrees of the four first general Councils, and of the Council of Constantinople, and Saint Leo was read, it was the same as the preaching of the Church. This reading of Decrees is called preaching in the Council of Constantinople. If then reading of decrees of the Apostles, and by that president reading of Diphyts and Homilies be preaching,
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preaching, and used for the profit and peace of the Church, and for the establishing of them in the faith, then surely is reading of leffons, Epistle and Gospel, much more preaching, and the Reader is a Preacher.

The Council of Aquileia layeth downe the office of a Reader, and to prevent all exceptions canonicæ autoritatis, and faith thus, Lectores sunt qui verbum Dei prædicant; Readers are Preachers. This they might learn of Saint Ambo, and he of Saint Cyprian. Saint Cyprian gives only a toleration to read unto Celestius nobly defended, yet says it will make more for his honour in casis prædicatione fieri generatione, to be made a Gentleman for his heavenly preaching; yet this preaching was but reading. And further faith, that there is nothing wherein a Confection magis profetë, can more profit his brethren, than by reading the Gospel, unde Martyres sunt, whereby Confections are made Martyrs. This was the doctrine of Origen before him. Reading then in preaching, may heavenly preaching; and there is nothing more profitable for the Church, nor more powerful to make the most perfect men of God of all other, even to make Martyrs.

What shall we think then of T. C. and such as he hath seduced, that traduce Readers for dumb dogs, blind guides, empty feeders, and say that reading is to fare from making the man of God perfect, that rather the quite contrary may be confirmed? Whether do ye not think that this blessed Archbishop and Martyr, and these holy and learned Bishops would not sharply have cenfured the brethren of such doctrine within their Diocesses? or will you condemn them, their doctrine and Canons, to detest T. C.?

For my part, qui Baciam non habet, amat tua Carmina Mors, he that detesteth not the Father of such Schismatics, with their Brood, I wish him no worse but that he may fall to farre in love with the pure zeal of thefe wandering Deniers, their refined brethren led by such guides, that they may believe their preachers, and follow them per mare, per terras, into new Laish, to dwell in a Land of their owne, and to goe no more out, but make themselves happy without covetousness, under an Ephod and Priest of Micha's owne making. And surely if they did believe their owne doctrines, and would be honest and true to their owne petitions, I cannot see how they should stay here longer than for a good wind. The government of our Church (they say) is Babylonish; while they stay here they are in the midst of Babylon, therefore the rites of Babylon they will not use; and there is no reason that they should. Why then doth not that loud cry awaken their consciences that calls them out hence, Come out of her, my people, that ye be not partaker in her plagues? How do they think that any man should trust them, that are so false to their owne friends, their owne followers, their owne faith and doctrine, and will forake them all, and with Denies embrace this present world in the midst of Babylon, with so great hazard of the plagues of Babylon?

Doubtless thefe Church Schismatics are the most gross, nay the most transparent Hypocrites, and
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and most void of doctrine and discipline of the Church. These are whorish and Babylonish: But thy milke is not whorish, it be not mingled with water; nor art thou Babylonish, till it be as big as great Babylon itself. Is not this ridiculous hypocrisy? If their homilies be so quarely to rise against these things, because their pure Moffatt refereth the dip of the Pope's foot in them, let them begin to abandon the Pope in that which he hath by Canons and Bulls allowed, sc. in tithes and offerings and not in that which he never allowed in our Book of Common Prayer, wherein is set downe the only direction we have for keeping the Lords day in such godly duties as the text specified. If their condemnation be want of the Pope's confirmation of that holy booke, were of power to hang a millstone about it, and to cast it into the bottome of the sea of their abominations, we might lie downe in sorrow, and cry our self Isba- koth, the glorie is departed from Israel: And they might with the voice of melody fing and say, With great wretcheings have I wrestled with my father, and have prevailed to make her a very Babylon, and to cause her to lie in the duff, and never to rise any more. But praised be the Lord, whose day we will ever keep, and not their Sabbath, that hath delivered us as a prey out of their teeth.

I will now conclude this point. We see that breaking of bread, and preaching in such sort as hath beene explained, are the holy exercises used by Sr. Paul and his Disciples, and by the holy Martyrs and godly Fathers in the Primitive Church; for the observation of the Lords day.

From hence then we may conclude, who are profane of that most holy day; not those that use harmless recreations, or do some small useful chere, or perhaps take a nap on the Lords day: But those that do those with Eustochius when Paul is preaching, or (as St. Austin saith) estet ad Ecclesiæm pæcum, when others goe to Church, or in such fort that publicum impedium ministèrium (as Chemistus Chorale Fug. speaks) they hinder them from the publicke service of God. Those also are profane of the Lords day, (as Origen saith) qui facies lectionum ser. Origeni, in ga vertunt, that make base account of Scripture to read; and such (as Saint Cyril saith) that will not Ecclesiastico officio integre, come to Church till Ser. be ended, and the Sermon to begin; and such (as St. Austin saith) that eum Sacerdorium suum abcessit, thePriest one vefre and the people another, which factious disposition Sr. Bafti reproves in some Clergie men of Neocæs. & Basil. 419, that being against the practice of the univerfall Church continued from Ignatius, who was directed thereunto by an Angell, as Socrates affirmeth. Those yet are worse profaners of the Lords day, that will not read the Letanie on it, for externum Diabolum (faies St. Chrysofoome in plain terms.) the Divine himselfe, and no body else, hath stirred up those that make brabbles about the Letanie. Then the Letanie to bring it into contempt, which was the means of the Fift
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First conversion of our English Nation.

Trypho the Jew alledged 1Sa. 58.13 to prove Julius Martyr a breaker of the Sabbath, who told him that the Prophet Haggai requireth no more than was before commanded by Moses in the law, whereunto he had given his answer.

This very place of Scripture our zealous Sabbatharians his issue, borrow of that Jews, and use as a sword to cut off all sports and recreations on their Sabbath, with all other actions of our own, because we are forbidden to do our own will, or to speak our own words, or vaine words on the Sabbath. But let them beware that with Saul they fall not upon their own swords. For I pray you deal clearly, and say, whether tho' that will neither preach, pray, catechize, administer the Sacraments, nor perform any part of divine Service, as Gods Magistrate appoints, doth not their own wills? His I am sure they do not. And when they make new glosses and explications of Scripture, never received in the Church of God, nor delivered by any ancient Father, whom by Canon they are bound to follow, and call the Lords day a Sabbath, whether they do not speak their own words?

And when they use vaine repetitions, and babbling in their prayers and preaching, laying, Lord, Lord, oftener in one prayer, than there are words in all the Lords prayers, doth not use vain words, and take the Lords name in vain; and be not punctually those whom our Saviour reproves by Saint Mark, cap.7. ver.7. In vanum me colores, they honour me with vaine words, vaine glosses and explications, vaine babling.

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Babbling and repetitions, crying, Lord, Lord, and all in vaine, for they do not the thing that I say. For I say, when you pray say Our Father, &c. and thus you will not do, but will pray an hour together before a Sermon: yet though Christ and his Church command them to say it, they will not do it.

He that can say Corban, and cry up the Sabbath, the Sabbath, it is a sufficient Superfetate, it is duty and piety enough, though he neither honour Father nor Mother, Christ, nor the King his Viceregent, nor the Church his Spouse. Let tho' then that are so violent against such as recreate themselves civilly and modestly, in such wise, as Gods Magistrate doth allow, to prove them Sabbath breakers, which is no sin at all, if they be not found such as with an high and stiff neck profane the Lords day in despite of Authority, and to add drunkenness and theft, namely, to their open profanation, rebellion or disobedience, which is as the name of witchcraft. From which he profligating seven times in Jordan will not cleanse them, unless they can prove Gods Magistrate Noncholantur, and themselves the three children.

Sure I am their disobedient and scornfull contempt of our Church Liturgie is to many godly and learned men, force their Superiors in these respects, very scandalous, and may drive many that reverence antiquity with us, and for that cause hand well affected to our Church, to withdraw themselves from us. That it is not to be wondered at if Rebellions should increase, but rather it is a wonder that there are no more. For how can any man of judgement
of teeth, that this generation had eaten out her bowels long since, like Vipers, and become her destruction, but that by God's providence they have as sufficiently discovered their malicious projects to be bent alike for the cutting downe of Crownes and Scepters, and lawes of the Land, and the Professours thereof, as for the trampling under their feet of Masters and common Caps, Bishops and such as exercise jurisdiction under them, together with our Bookes of Common Prayer, and Canons Ecclesiasticall. Therefore the Church hath little cause to honour them as her children, with her defence, before they will be brought to honour her and her orders, nay to honour the Lord and his day, in breaking of bread, and preaching in such sort as she hath learned of St. Paul, and delivered in the Bookes of Common Prayer. And now I have done with them.

The last point, with which I will conclude, is the place where Saint Paul preached: In an upper chamber.

Let no man think from hence, that he hath got a warrant to doe so in these days. This is the third time Paul came to Troas. At the first time, being 41 years of age (as some account) he was called away by a vision into Macedonia, and made no stay at all. About three years after he came thither again to looke for Titus, but not finding him, he openly deserted the brethren, and went away in great heaviness. Now in the 47th year of his age he comes hither againe, and stayes but seven days; so that he had no time to take order for building of a Church to preach, and to celebrate the Eucharist in.

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Follow him therefore to Corinth, where he stayed a yeare and five moneths, where we shall not take him preaching in an upper chamber. For so soon as the Jews had driven him out of the Synagogue, and beaten Sophonises the Ruler of the Synagogue for suffering him to preach on the Sabbath day, and also blasphemed his doctrine in all probability touching the observation of the Lords day, saying, as it was maliciously reported amongst the Jews, that the Lord was not risen, but that his Disciples stole him away, therefore the day of his resurrection ought not to be kept, nor preached on their Sabbath, tending so much to the overthrow thereof. Upon this the like blasphemy St. Paul tooke just occasion to remonstrance them and their Synagogue, saying, From henceforth goe unto the Gentiles, and immediately he took order for a publike place to meet in, a large house, that men and women, learned and unlearned, believers and unbelievers might all meet together. And this place was a Church.

If the whole Church be come together into one place, they may speake languages, provided that they do interpret, 1 Cor. 14:33. Yea, but how doth it appeare that this one place is a Church? Why because himselfe calls it a Church, in the Church I had rather speake five words &c. ver. 19. So their coming together to eat the Lords body was into one place, 1 Cor. 11:20, and this one place was a Church, ver. 18. When ye come together in the Church, I hear &c. this is not to eat the Lords body.

This Church, or publike place of meeting is many wasys distinguished from private houses. The Church was free for all to come into, Jewes or Gentiles, believers or unbelievers, 1 Cor. 14:24. Ifo were not private houses. In private houses women might speake: not so in the Church. In private houses men might be covered, and women uncovered: not so in the Church. In the Church reverence was to be given to the Angels which attend the Lord our Saviour at his table in remembrance of his sacrifice (as St. Chrysostome speakes) where he is truly and really present: not so in private houses. In private houses they might eat and drinke: not so in the Church. These Churches had Bishops set over them, which had power of excommunication, penance, and absolution; which was not used in private houses, but only in the Church, 1 Cor. 5:1-2 Cor. 2:7. To these Churches belonged flocks of money, whereby Widows and others were maintainned at the discretion of the Bishop, 1 Tim. 5:9. Which authority they had not in private houses: but were at the curtesy of the owners to be received or not. In these Churches Matt. 20:19. the Lords board, which was not placed in any private house, 1 Cor. 10:27. This table of the Lords was also an Altar, 1 Cor. 11:13. They that were of the Altar are partakers of the Altar, which is not to be understood of flesh after the flesh. For hæronas Altar, we understand the Altar, Heb. 13:15. And so is the word Altar, and Lords table indifferently and alike anciently used in the writings of the Fathers, who best knew how to expound Scripture. These were some Tables or Altars of stone, qui Christum el lapo angulari: some were of wood, the better to express his death on the tree.
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for a long time after there continued.

S. Mark also about the same time caused divers Churches to be built about Alexandria, wherein it was unlawful to eat and drink; but they were used only for reading, preaching, and meditating on God's word, praying, singing of Psalmes, and the like. In the year 57, St. Paul caused a Church to be built in Corinth, and divers other places. Anno 63. Joseph of Arimathie caused a Church to be built in Galfonbury. Anno 65. St. Peter at Ephesus,描写了Henry the second in his Letters. Pat. For being burnt in his time, he takes a Prince's care for the building of it again, as the Kings Majesties now doth for the repairing of that goodly edifice of St. Paul's Church, now fallen to decay. Anno 71. Crete set into Galatia by St. Paul, would not consent himself to preach in private houses, but by S. Paul's example caused a Church to be built at Vienna. Anno 79. St. John caused a goodly Church to be built about Ephesus, where himself, with an Archibishop & divers Bishops of several Churches in Asia, met at a Synod. This Church stood over against the hill where he robb'd whom St. John converted, Gaius Bishop of Rome affirmed, that till his time for 232 years together Churches had continued near unto the Vatican, built by the Apostles, which had Church-yards belonging to them, and where were to be seen the Tombs and Monuments of the Apostles. Anno 116. Ignatius reproved Trajan in a Church. Anno 117. Adrian caused Churches to be built for Chriftians, wherein he forbade any of the Roman gods to be placed. Anno 160. Polycarpus received the Sacrament publicly in the Church of Rome. Anno 197. Lucius King of Great Britain desired of Eleutherius,

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for a long time after there continued.

S. Mark also about the same time caused divers Churches to be built about Alexandria, wherein it was unlawful to eat and drink; but they were used only for reading, preaching, and meditating on God's word, praying, singing of Psalmes, and the like. In the year 57, St. Paul caused a Church to be built in Corinth, and divers other places. Anno 63. Joseph of Arimathie caused a Church to be built in Galfonbury. Anno 65. St. Peter at Ephesus, description of Henry the second in his Letters. Pat. For being burnt in his time, he takes a Prince's care for the building of it again, as the Kings Majesties now doth for the repairing of that goodly edifice of St. Paul's Church, now fallen to decay. Anno 71. Crete set into Galatia by St. Paul, would not consent himself to preach in private houses, but by S. Paul's example caused a Church to be built at Vienna. Anno 79. St. John caused a goodly Church to be built about Ephesus, where himself, with an Archibishop & divers Bishops of several Churches in Asia, met at a Synod. This Church stood over against the hill where he robb'd whom St. John converted, Gaius Bishop of Rome affirmed, that till his time for 232 years together Churches had continued near unto the Vatican, built by the Apostles, which had Church-yards belonging to them, and where were to be seen the Tombs and Monuments of the Apostles. Anno 116. Ignatius reproved Trajan in a Church. Anno 117. Adrian caused Churches to be built for Chriftians, wherein he forbade any of the Roman gods to be placed. Anno 160. Polycarpus received the Sacrament publicly in the Church of Rome. Anno 197. Lucius King of Great Britain desired of Eleutherius,
Catholiques and good Christians were known from Heretics. For, nullus Hereticorum basilicam solum subdes offendere, Heretics had no Churches to shew, nor chaire whereunto they succeeded the Apostles.

Thus Irenæus confounded Valentinus, Cerdon, and Marcion; they could not shew how they succeeded the Apostles: but he could prove his own succession, and reckon up all those that succeeded the Apostles in their several Churches, and to the wheth who succeeded Peter and Paul in the Church of Rome. Whereby their vanity may in part appeare, that against all Antiquity, upon idle glibbets, make fools believe that St. Peter was never at Rome, making the successions of Bishops and truth of the Latin Churches as questionabill as the Cenurilis orders.

Thus Tertullian putteth Valentinus and Apelles to it Territ. dieper, to shew their descent. If they will not be accounted Heretics, edam ordinem Ecclesiarum suarum, etc. in primam salutem ex Apostolo, let them shew when their Church began, so that the first founder be an Apostle; as Polycarpus was placed by St. John in Smyrna, and Clements by St. Peter in the Church of Rome. Confessant tale gud & Hasses, let Heretics lay their heads together, and produce such a pedigree of their faith. Which he was now sure they could not do: for sine mater, sine fede eexors vaganam, & Ecclesia nos habens. They were not Christians that had no Churches for 200 years after Christ: but it plainly appears by St. Irenæus and Tertullian, that they were Heretics that were so long without Churches. They had no Church for their Mother, no Sea for their Bishops, nor succession of them from the
the Apostles, but were mere stragglers. And for this cause (saith St. Cyprian) "Heretics soberlike not poteas, quia nec Ecclesias nec Altare habebant:" an Hereticke cannot confectate the Sacrament, because he hath neither Church nor Altar; for "Eucharistia in Altar fit sanctificatur." Without Churches no Sacrament could be confectate, nor received.

In this sort St. Augustine confoundeth the Donatists and Scectaries of his time; "Nunc <!-- באתר--> Sacrodoce, vel saepe fide Petri, et in illo ordine, quae cum successis variata;" Reckon up your Priests, who succeeded one another after St. Peter in his chair, if you will be esteemed members of the Church. Hereby we may by God's mercy make good the truth of our Church. For we are able, rationally to set down the succession of our Bishops from St. Peter to S. Gregory; and from him to our first Archbishop, St. Augustine. Our English Apostles, Bishop Godwin calls him, downward to his Grace that now sits in his chair, Primate of all England, and Metropolitane.

This succession of Bishops to the Apostles, and exercise of Ecclesiastical discipline, preaching of the word of God, and confectateing of the Eucharist, on the Lords Board, or holy Altar, was judged a thing so necessary by the Apostles and their successors, that (as Eusebius reports) Christians never ceased building, repairing, and enlarging of Churches, even in the hottest times of persecution. And though the Pagans were many times driven out of them, and wandered up and down in Mountains, and Deserts, and Caves of the earth, yet they found such favour with the Emperours, that the Churches still continued. And their altars were never empty, nor the succession of their Bishops interrupted, no not in Diocletian's time, when so many Churches were demolished.

True it is Cæcilius in "Minutus Fœlix," and Celcius in "Origen," and other Gentiles reviled Christians, and called them Atheists, "quæ nec templum nec deshabinere;" because they had neither temples nor Gods. And indeed they had no such temples, nor worshipped such gods as they did. Yet Christians were never without Churches to serve the true God in. Howbeit, they were not called Temples, or "Basilica," before the Emperor Constantius' time, who built them in that stately and magnificent manner, that they might equalize or surmount the famous Temples erected by the Heathen to Diana, Venus, Jupiter, or other heathen gods.

Thus necessity of God's service, and exercise of Ecclesiastical discipline, caused and continued the use of Churches from time to time, and their zeal inflamed them to beautify and adorn them in the most sumptuous manner that might be, that with David and Solomon they might shine (to farre as their poverty would suffer them) in such glorious and magnificent buildings, and by the sumptuous cornuæ and festival in adorning of them with gold, silver, and precious stones, the incomparable glory, and infinite greatness of the Majestic of their God, to whom that poor house was dedicated, and before whom they presented themselves to perform such a service as himselfe and his Vicereges have appointed: which doubtlesse (as by the practice of S. Paul and the Apostles, and the best Saints of God, may appear) is much more acceptable unto him, being performed in an house of his own, than if it had been continued in one of ours, in some upper chamber, as now upon necessity it was.
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Wherefore since by God's mercy we do in part enjoy the piety and bounties of our Predecessors, and have the houses of God left us to serve God in; let us abandon the irregular fashion of straggling Schismatiques, in making Conventicles, praying, preaching, and breaking bread in corners, private houses, and dining rooms. And on the other side, let us conform our selves in frequenting the Lord's house, to the practice of the Lord's Church, especially on the Lord's day, and say with David, 'O come let us go into the house of the Lord, and fall flat on our faces before the footstool.

And if we do not only bend or bow our body to his blessed Board, or holy Altar, but fall flat on our faces before his footstool so foone as ever we approach in sight thereof, what Patriarch, Apostle, blessed Martyr, holy or learned Father, would condemn us for it, or rather would not be delighted to see their Lord so honoured, and their devotion so reverently imitated, and so good hope given to have it in such fort continued in the Lord's house, on the Lord's day, by the Lord's servants, unto the Lord's coming again, who doubtlesse will then ratifie what he hath already pronounced, 'Blessed are those servants whom the Lord when he cometh shall finde so doing.' Amen.

FINIS.