

set upon him, and take all the rest, or a great part of it away from him. Were this not an intolerable thing?

**A CONCLUSION OF WORKS OF NECESSITY**

Therefore, I conclude this point with the words of Peter Martyr, who says:

That God might have assigned many days, or all for His worship; but seeing He knew that we were commanded to eat our bread in the sweat of our face, He gave us six days for that purpose, and required of us but one day in the week, wherein leaving off from other works, we should apply ourselves only unto Him.<sup>483</sup>

And the conclusion of all this, }<sup>484</sup> that seeing the Lord of his great liberal-  
ity, even upon that day wherein He requires our rest most precisely, has not  
cast us into that bondage that we should do nothing at all; but has left us  
that freedom that in needful things we may labor;<sup>485</sup> it stands us in hand  
so much the more carefully to look to ourselves, that we be sure that the  
things we go about could not have been done before, nor deferred any lon-  
ger; and therefore were necessary to be done at that time. Which when we  
are thoroughly persuaded of by God's Word, then may we in faith and a  
good conscience take them in hand; knowing that the Lord exempts us, as  
it were, at the present, from the general law of resting, and by some special  
occasion calls us to work; and therefore we do it, as unto him.

**WORKS OF NECESSITY UPON THE LORD'S DAY MUST NOT BE DONE FOR GAIN  
BUT FOR MERCY AND PITY**

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 drives us unto it.<sup>486</sup> For we do it not as a work

483. Martyr, Gen. 2:3. [*Common Places* (1583) 375; *In Primum Librum Mosis* (1569; 1579) 9r.]

484. ["Thus we may conclude this point..." 1595.]

485. ["Wee acknowledg 'that in needful thinges we maie labor' (book one, page 121, 1595 ed.): but 'wee must be sure that the thinges we go about could not have bine done before; 'deferred anie longer'" (ibid.). Rogers, MS letter to Bownd, 8v, and cited again, 9r.]

486. ["No man maie reape anie benefit for his worldlie consaile {counsel} or labor, necessarilie given or taken upon the Sabbath; neither is to 'make a gaine of his travaile upon' this 'daie, if necesitie drive' him thereunto (book one, page 122, 1595 ed.): that 'the physition or chirurgian, and such as attend upon the sick, or be anie waies employed about him; must 'take nothing for their paines taken upon the Sabbath' (page 123): that Th'apothecarie, though hee take monie for his sake, yet must his labor be free upon the Sab. daie (page 123). 'The like must be understood (in our iudgment) of al other works of necessitie'" (page 123). "If the Lawier, Counselor, or Sergeant wil needes travaile' upon the L. daie 'about his clients cause; yet must hee 'do it onlie for Gods sake; 'at least wise' hee must 'dedicate it unto the poore, and taking it with th'one hand; he is to 'give it' away 'with th'other'" (Rogers, MS letter to Bownd, 9v-10r (transcription, 159-160).]

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.

242 { {Daneau having shown that the works of mercy upon |242| the Sabbath are to be performed even to the beasts, and much more then unto men; he propounds this very question we have in hand, and asks, *Virum merces ex his operibus capi debeat*, “whether that a man may take a reward for the works that are done upon the Sabbath; as the apothecary and chirurgion [*surgeon*], if they give some medicine to one that is wounded; or whether the lawyer may take his fee for his counsel upon that day.”<sup>487</sup> Concerning which, I do not take these two examples to be of like necessity; for he that is sick or wounded must have present help, and it may be that the danger did befall him but even now, and so help could not be ministered any sooner; and if the patient were under their hands before, yet physic and help is to be applied every day. But it is not so with the client, for his cause is not to be handled upon the seventh day, and therefore the other six days may suffice, and men are not commonly so hastily called into the courts without sufficient warning, that they should be driven to seek counsel upon the Sabbath day. But let us hear his own answer:

*Posse, quatenus damnum accipit*: They may take something so far forth, as they sustain any damage themselves; but not for any labor or pains that they take. As for example, the apothecary may take the full price of his medicine, but not for his pains, as upon other days. And the advocate may take for his paper and ink, but not for his counsel and writing.

Of which judgment, if others were with him, the lawyers should not greatly be troubled upon this day; their fee would be so small for paper and ink; and other men that upon this day, under the color of helping others do take great pains, and sometimes more than they should, could not so greatly enrich themselves thereby, as they do. As Master Zanchius also well observes. For in treating upon these words of the commandment, *In it thou shalt do no manner of work*, he asks this question: “From what works must we rest?” And he makes this answer:

243 It appears not only by the opposition of the works of the six days, but by the Hebrew word הצבד, which being translated, “Thou shalt not work;” |243| signifies properly, “Thou shalt not serve;” that is, labor as a servant does. For He speaks of those outward works, which pertain to

487. Daneau, *Ethic. Christian.*, lib. 2. cap. 10. [“... *virum merces ex his operibus capi percipique debeat*...” (1577) 168v; (1582) 162v.]

the sustentation of this present life, when He says, “Six days shalt thou labor.” And it is more clearly set down by Moses; where He does not simply say, “Thou shalt do no work,” but no servile work. Moreover, the other word מלאכה, translated “work,” which Moses here uses in this commandment, does not simply signify work, but that kind of work which is taken in hand to get riches; for man servants and maid servants do not work but for reward and gain; and not for the profit and credit of their masters, as children do for their parents whom they serve.<sup>488</sup>

So that by this judgment, he that does anything upon the Sabbath, either to men or to his cattle, must not therein respect his own profit, but the good of the creatures; else it is no work of mercy, but his own work; and generally nothing upon that day is to be done for gain.

**OBJECTION 1. ANSWERED**

But here then it may be demanded what we should think of the continual labors of the painful preachers and faithful ministers of the Word of God, who may seem not only to take reward for that they do upon the Sabbath, but altogether to live upon the labors of that day. For answer unto which, first of all, I say that it is not altogether true, for they study and take great pains at their book, by reading, meditation, and prayer, all the week long before; and do thus continually such as be as they ought. Secondly, I say with the apostle, that *the Lord has ordained, that they which preach the gospel, should live of the gospel* (1 Cor. 9:14); as he proves at large, in his first Epistle to the Corinthians and ninth chapter. And so it is lawful for them even for their preaching to receive so much, as shall *sufficiently maintain themselves, their wives, and children, as well as the apostles, and as the brethren of the Lord, and Cephas* (v. 5.). But yet if any should go up and down the country preaching for gain, they should break the Sabbath; or if tarrying at home, they should look to their own profit, and not to the good of the people, and think that if they had no 244 great a living they would take less pains. 244

Besides, their labor upon the Sabbath tending directly to the worship of God, and the salvation of men’s souls, it is altogether divine, and most proper unto that day. So are not the works of other men’s callings, for these are the Lord’s servants after a special manner: as *Moses and David in respect of their offices are so called* (Deut. 34:5; Ps. 28:1 [*sic?* Ps. 36:1?]). Moreover, consider what Zanchius says further touching this matter, in the above named place; where he gives another observation tending to this end out of this word, *Thy: Six days shalt thou labor, and do all thy work*. He says,

God calls that our work, which we do for our own sakes, that is, for our own gain and profit; and this does properly belong to servants. So

<sup>488</sup>. Zanchius, [fourth commandment, col. 661.]

He forbids all servile works, that is, which are done for gain, and pertain to this world, and therefore truly ours. These are permitted to be done upon the six days, but He forbids that they should be done upon the seventh.<sup>489</sup>

Thus we see how God forbids things to be done for gain, or for any worldly respect upon the Sabbath; but not for His worship; for a little after he adds:

Whatsoever labor is taken in hand for the service of God is not to be accounted servile, but honest, liberal, and holy. For a servile work is not so called of the labor and pains which they take like servants; but of the mind and end that they propound unto themselves therein like unto servants. For the priests in the temple took great pains in killing the sacrifices, in flaying, washing, seething, and offering of them up, and in distributing the parts of them.<sup>490</sup>

Whosoever then will labor upon this day under any pretence, as if the carriers will needs travel, let them do it for nothing; and so let the market men, and the drovers and others that travel to fairs, let them sell all things so much the cheaper. And they will soon give over their Sabbath days' labor. Otherwise, it is *thy work, and a servile work*, and so not to be done; which also makes all labor in harvest to be servile, because it is for gain.

For as Oecolampadius says: *Opus qualicunque, specio sanctitatis*. "All labor, whatsoever it carries of holiness, if a man therein respects his own profit, it is a servile work, and [245] he therein breaks the Sabbath."<sup>491</sup> } And therefore though that constitution of Gregory IX be not in all points sound, when he says, "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;"<sup>492</sup> because the free doing of a thing will not excuse it,

489. Zanchius, *ibid.* [66r. "Opus nostrum vocat, quod facimus nostri causa, hoc est, propter nostrum lucrum, & mercedem, & commodum: hoc autem proprium est servorum. Servilia ergo hæc opera, quæ scilicet lucri nostri causa sicut, & ad seculum hoc pertinent, eoque; verè nostra, concedit fieri intra sex dies: cauet verò, ne fiant die septimo, id est, die festo.]"

490. Zanchius, *ibid.* [Col. 665, last full paragraph. "Et sunt opera non nostra, sed Dei; quia ad cultum Dei destinata, etiamsi sint laboriosa & molesta. Quid enim magis servile videbatur, quam quod in veteri lege sacerdotes & Levitæ in die Sabbati occidebant victimas, lavabant, coquebant, offerebant, sternebant mensam, distribuebant, aliaque servilia & laboriosa opera in templo, inque die Sabbati præstabant? Inter servilia tamen non numerabantur; quia ad cultum Dei, non ad profanos usus pertinebant. Quicquid igitur laboris subitur die festo propter cultum Die, illud minime servile esse dicendum est, sed liberale & sanctum: neque enim servile opus à labore servorum denominatur: sed à sine & animo, quo servi laborant.]"

491. Oecolampadius, *Isa. 58:13*. [*In Isaiam prophetam commentariorum lib VI* (Basileæ: Andream Crakander, 1525.) 281r. "opus, autem qualemcunque sanctitatis speciem præ se tulerit, si proprium in illo commodum spectes, servile est, & sabbatum domini violat.]"

492. *Cen. 13. c. 6. [Ecclesiasticæ Historiæ (1569), 632. "vel nisi pauperibus vel ecclesiæ gratis fiat.]"*

when there is no necessity, or when it is not a work proper unto this day; yet it seems 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 travailings; 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, they were moved unto it, by not only not receiving, *but not looking for any reward of men* (Luke 6:35); no more than you do for the alms which you give, and for visiting the sick and imprisoned; that so it may be counted as a 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* (2 Cor. 9:5); 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.<sup>493</sup> And therefore if the lawyer, counselor, or sergeant will needs travail then about his client's 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 which God would have them *in the sweat of their face to eat their bread* (Gen. 3:19). |246|

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## 2. OBJECTION

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, than we them a penny—ANSWER. Then yet at leastwise dedicate it to the poor, and taking it with the one hand, give it with the other;<sup>494</sup> that you may have *{the testimony of a good conscience, the Spirit of God bearing you witness}*<sup>495</sup> {Rom. 9:1}, 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 has given you the six days to make provision for yourself. For otherwise we shall make no difference between 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.

493. [See previous note 486. Rogers, MS letter to Bownd, 9v–10r (transcription, 159–160).]

494. [See note 486. MS letter to Bownd, 9v–10r (159–160).]

495. [No italics (a common fault in the 1595). Not every instance of these kinds of variances in the two editions is noted.]

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.* 1 Tim. 6:6; Prov. 19:17), we are bound most straitly [*strictly*] in this commandment to rest. And that the Lord looks for a rare and singular kind of rest,<sup>496</sup> even such a one as we have heard of out of His Word; and that He will not dispense with us in any wise (but as it has been shown), and therefore that we ought to have a principal respect and regard unto it, as to the thing that most nearly concerns 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 controverted, 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* (James 1:19); they would indifferently, and (as it were) in an even balance, weigh such things as have  
 247 been |247| already alleged for the proof or it, before they begin to give out their censures against it.

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### 13. CHRISTIANS AS STRICTLY BOUND BY THIS LAW AS WERE JEWS

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{ WE IN THIS AND IN ALL OTHER OF THE MORAL COMMANDMENTS ARE AS STRAITLY BOUND AS THE JEWS WERE }

{ And methinks there is great reason why we Christians should take ourselves as straitly bound to rest upon the Lord's Day, as the Jews were upon their Sabbath.

1. For seeing it is one of the moral commandments, it binds us as well as them; for they are all of equal authority, and bind all men alike. Therefore when as in the other nine commandments we do truly judge ourselves to be as much restrained from anything in them forbidden, and as precisely bound to do anything in them commanded, as ever the Jews were, and in all those we put no difference between ourselves and them—as in keeping ourselves from images, from blasphemy, from murder, theft, adultery, and such like—why should we then imagine that in this one the Lord has

496. [“§3. The Sabbath daies rest, al precise” (marginal heading). “Furthermore it is necessarie t'everlasting Salvation that everie man do knowe rightlie the manner howe to sanctifie or keepp holie the Sab. daie. Nowe wee beleeve that the rest upon this daie must be 'a rare and singular kinde of rest...'” (book one, page 124, 1595 ed.). See page 9, note 7. Rogers, MS letter to Bownd, 8r (tran., 156–157). “9. The Queen bindeth us by her days but she bindeth us not, our dominicans do bind and fetter us.” Also #10, 1599 MS sermon, See Introduction, lxii; and *Holy Time*, 87.]