

## IN TRANSLATIÖNE

### Nicholas Bownd's *Sabbathvm veteris et Novi Testamenti*: Commendations by Andrew Willet & William Jones

IN THE 2005 inaugural issue of *The Confessional Presbyterian* journal we ran a translation of a Latin dedication by Andrew Willet commending book one of Nicholas Bownd's *True Doctrine of the Sabbath* (1606). Ten years later as we revisit Bownd's work in this tenth issue, we present Willet's piece in revised and improved form with the Latin, along with William Jones' commendation of book two. These translations will appear in the forthcoming Naphtali Press edition of Bownd's landmark work defending what would become the standard Puritan view of the Lord's day or Christian Sabbath. Andrew Willett (1562–1621), who was the rector of Barley from 1599–1621, was the son of

#### Andreas Willet S. Theologiæ Doctor Ad Pium Lectorem

In ætate hac degeneri & ad malum proclivi, cùm non pietatis solùm passim deferuet zelus, sed doctrinæ etiam sanitas labascit, nihil proferri potest, quod vel ad errores sanandos, vel ad virtutis puritatem conseruandam plus momenti afferat, quàm vt Deo, die suo Dominico cultus integer, & inuiolatus seruetur. Dixit enim Deus: *Sabbata mea obseruate, quoniam signum est inter me, & vos, ut sciatis quòd ego Dominus qui sanctifico vos.*<sup>1</sup> Si quempiam reddere voluerit Deus sanctiorem, isto die ad sanctitatem, & piam mentem vocat: si cuiquam seipsum reuelare dignetur, hoc sacrosancto tempore se insinuat, visionibus pascit animum, & spiritali lætitia perfundit: quod Ioannem fœliciter expertum legimus Apocal. 1.10. Non quòd diuinum opus tempore circumscribatur (liberè enim operatur spiritus) sed quia visitata illa media quibus animi negotium promouetur,

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1. Exodus 31:13. [All notes were marginal in the original. Willet either paraphrases or offers his own translation of Exodus 31:13. The Vulgate reads "loquere filiis Israel et dices ad eos videte ut sabbatum meum custodiatis quia signum est inter me et vos in generationibus vestris ut sciatis quia ego Dominus qui sanctifico vos." "Tell the sons of Israel and say to them: 'See to it that you are to keep my Sabbath, since it is a sign between me and you in your generations that you may know that I am the Lord who sanctifies you.'"]

Thomas Willet, sub-almoner to King Edward the Sixth. Thomas suffered under Mary's persecution, but received a prebend in the church of Ely under Queen Elizabeth. By an early age Andrew exhibited unusual genius and by the age of fourteen he was sent to Cambridge. He would go on to become a celebrated theologian, penning many commentaries, and the massive *Synopsis Papismi*, a refutation of Roman Catholicism which brought him wide celebrity. In this preface to Bownd's work, Willet provides personal testimony that he was introduced to Sabbatarian views while at Cambridge (1577–1581), where he would have heard the lectures of Lancelot Andrewes on the subject. William Jones, D.D. (1561–1636) ministered in Suffolk for some forty years and held a sterling reputation as man of moderate puritan beliefs. He attended Clare Hall, Cambridge, and was one of its foundation fellows in 1584. His *Commentary upon the Epistles of St. Paul to Philemon and the Hebrewes* (London: 1636) was published just before his death; but he disowned it because Sabbatarian sentiments were excised from the text, apparently at Archbishop Laud's direction. For more background about Bownd's work, see the entry in *Antiquary* following, as well as the article on Bownd and Thomas Rogers appearing earlier in this issue. The two prefaces were revised and/or translated by Steven Dilday.]

#### Andrew Willet, Doctor of Sacred Theology To the Pious Reader

In this age, degenerate and inclined to evil, when not only the zealous heat of piety everywhere cools off, but also the wholeness<sup>1</sup> of doctrine breaks up, nothing of greater moment can be brought forth that might assist, either for the correction of errors, or for the preservation of the purity of virtue, than that to God on His day, the Lord's day, worship be kept whole and inviolate. For God has said: "Observe ye my Sabbaths, since it is a sign between me and you, that ye may know that I am the Lord who sanctifieth you."<sup>2</sup> If God should wish to render anyone more holy, then on that day He also calls the pious mind to holiness. If He should think it fitting to reveal Himself to anyone, then in that sacrosanct time He insinuates Himself, opens the spirit to visions, and imbues it with spiritual joy: something which we read that John happily experienced in Revelation 1:10. It is not because the divine work is circumscribed by the time (for the Spirit works freely), but because the ordinary means by which the business of the

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1. [Or "soundness."]

2. [Exodus 31:13. Willet either paraphrases or offers his own translation. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you."]

preces nempe publicæ, & verbi & sacramentorum dispensatio, in hunc diem conferuntur. Sicut ergo ad forum curritur vt familiæ in septimanam sequentem alimentum comparetur; ita Sabbatum Christianum veluti animæ forum est, quo cœlestē in proximos dies pabulum conquiritur. Bene *Isocrates*; homines tum fieri meliores, cum ad deum accedunt;<sup>2</sup> nec credibile est quidpiam illi inesse bonitatis, qui ad Ecclesiam accurrens, vt Deo se sistat, tum demum nihil sanctum cogitat, & sapiat: nam quemadmodū, (vt accommodatè quidā)<sup>3</sup> auiculas alarum motu in sublime sublatis veluti aereas fieri cernimus; ita homines die Dominico veluti precum vehiculo in cœlum rapiuntur. Sabbatum ergo Christianum, meritò cum *Chrysoſtomo* vocare liceat, δεμιουργὸν ἀρετῆς ἀπάσης, architectum omnis virtutis: cum *Nysseno*, σωφροσύνης φυλακτήριον, temperantiæ custodiam: cum *Basilio*, ἀναγκαῖον ὄφλημα, necessarium debitum, quod Deo persoluendum est. Iste dies totus sacer esto: diuinis exercitiis solis consecrandus est: verbum omnes attentè audiant, sacra mysteria devotè celebrent, preces humiliter offerant, hymnos alacriter resonent, sermones pios amicè conferant, opera die studiosè meditentur: pauperibus benignè prospiciant, ægrotantes humaniter inuiliant, mœrentes misericorditer consolentur:

soul is promoted, namely, public prayers, and the dispensation of the Word and sacraments, are conferred on that day. Therefore, just as one proceeds to the market, so that food might be provided for the family for the following week, so the Christian Sabbath is, as it were, the market of the soul,<sup>3</sup> on which heavenly nourishment is sought for the coming days. Rightly did *Isocrates* have it,<sup>4</sup> that men become better when they approach God, nor is it credible that there is anything of goodness in him, who, although hastening to church to present himself before God, finally thinks and feels it not at all holy: for, just as (as indeed suitably) we determine that birds,<sup>5</sup> lifted on high by the motion of their wings, become, as it were, heavenly;<sup>6</sup> so men on the Lord's day are carried off to heaven by the vehicle of their prayers, as it were. Therefore, with *Chrysoſtom* one might justifiably call the Christian Sabbath, δεμιουργὸν ἀρετῆς ἀπάσης, the architect of all virtue;<sup>7</sup> with *Nyssen*, σωφροσύνης φυλακτήριον, the preservative of temperance;<sup>8</sup> and with *Basil*,<sup>9</sup> ἀναγκαῖον ὄφλημα, the necessary debt, which is to be paid to God. Let that entire day be sacred; it is to be consecrated with divine exercises only. Let all hear the Word attentively; let them celebrate the divine mysteries devoutly; let them offer prayers humbly; let them sound forth hymns enthusiastically; let them engage in pious conversation amiably; let them meditate on the works of God studiously; let them help the poor benevolently; let them visit the sick humanely; let them console the grieving mercifully;

3. [An early and often used Puritan metaphor. "For beeing appointed to bee (as I may call it) the market day of the soul..." John Knewstubs, *Lectures upon the twentieth chapter of Exodus, and certaine other places of Scripture* (London: Lucas Harrison, 1577) 73. Cf. Greenham, *Works* (1599) 301. See Bownd, *True Doctrine of the Sabbath* (Naphtali Press, forthcoming, 2015), 346–347; hereafter NP text.

4. Marginal note: Οἱ ἄνθρωποι τότε γίνονται βελτίους, ὅταν θεῶ προσέρχονται [ὁμοίον δὲ ἔχουσι θεῶ τὸ εὐεργετεῖν καὶ ἀληθεύειν. Cf. *Isocrates*, *Fragments*, IV, *Apophthegmes*, 7. *Oeuvres complètes d'Isocrate* (Paris: Didot, 1862–1864) 3.564.]

5. Marginal note: [Ἔσπερ τὰ στρουθία διὰ τῆς τῶν πτερῶν κινήσεως μετάρσια γίνεται.... [Versions are cited in *Maximus, Loci Communes*, PG 91, col. 809, who attributes it to Nili (al-Nilī of Nasḥur), and *John of Damascus, Sacra parallela*, PG 95, 1453. Nili wrote a commentary on the asphisms of Hippocrates.]

6. [Literally "aerial;" "heavenly" given the analogy.]

7. [δημιουργὸς ἀρετῆς ἀπάσης (creator/artificer of all virtue). "with Chrysoſtom;" "with Nyssa;" "with Basil;" i.e. as each said famously in another context (not speaking of the Sabbath day). Cf. *Chrysoſtom*, *Homily 33, Homilies on 1 Corinthians*, NPNF1, v. 12, 201. "Homilia XLIV in Epistolam primam ad Corinthios," *Homilia XXXIII on 1 Cor. 13:4*, PG 61, col. 286.]

8. [Προσευχὴ σωφροσύνης ἐστὶ φυλακτήριον.... Cf. *Gregory of Nyssa*, "De oratione dominica, Oratio 1," PG 44, 1124]

9. [ἀναγκαῖότατον ὄφλημα. "... maxime necessarium debitum Deo persolendum, ingenuam scilicet confessionem, quod nimirum ipse sit hoc ipsum quod est." Cf. *Basil, Apologeticus, Against Eunomius*, ¶8. *Eunomii Impii Apologia Quam Confutavit Basilus Magnus*, PG 30, 842.]

2. Οἱ ἄνθρωποι τότε γίνονται βελτίους, ὅταν θεῶ προσέρχονται.

3. στρουθία διὰ τῆς τῶν πτερῶν κινήσεως μετάρσια γίνεται.

operibus visitatis manum non admoueant, res ludicras non sectentur, voluptati non indulgeant, computationibus & Iudis non vacant: Quæ dei sunt, ex Christi regula deo reddenda sunt.<sup>4</sup> Deus consortem non admittit, nec ius suum in alium transferri patitur. Isti sabbaticæ doctrinæ Apostolorum præceptis,<sup>5</sup> & exemplo fundatæ tres præcipuè obganniūr, & refragantur Aduersarii: Iudaizant quidam, in ipsa externa requie hærentes, & diei ceremoniæ nimiū addiçti: alii, his contrarii, multum diei huius honori detrahunt, dum illius solennitatem ecclesiastica tantū traditione niti volunt, & alios festos dies illi pares faciunt: tertium hominum genus profanorum est, qui quiduis sibi die Dominico licere putant: primos in via Præcurrentes, secundos in via Deficientes, tertios extra viam Excurrentes dixeris. Istis omnibus erroribus, grauissimus, & doctissimus huius libri author antidotum parat, qui nunc iterum in lucem prodit, multo quàm ante melior, & omnibus numeris perfectior. Sub illo, vt olim me in Academia Cantabrigiens: initiatum istis studiis gestiō meminisse, ita nunc gaudeo ex iisdem riulis, ex quibus ego priuatim gustauī prior, tam diuitem omnis eruditionis, & pietatis venam, ad omnes dimanāsse. Hoc ego opus multiplici sua varietate iucundum, doctrinæ puritate sincerum, vsu admodum necessarium, notitia nostra dignissimum, omnibus studiosè commendo; & sic cum Ambrosiana illa sentential desino, ad Sabbatum accommodans, quod ille de ieiunio protulit: Medicamentum quæris, & Sabbatum fugis, quasi maius aliud remedium reperire possis. Vale humanissime lector, & quod hic piè docetur, tu fideliter exequere: si authoris institutum laudas, efficias vnà, vt vitæ tuæ institutum ad hanc normam laudabile sit;<sup>6</sup> vt rectè ille, πράττε λογικῶς, καὶ λέγε πρακτικῶς.

Hæc scripsi in veteris amicitia & observantiæ testimonium.

let them not ply the hand in their everyday employments; let them not follow frivolities; let them not indulge in vain pleasure-seeking; let them not be idle in drinking parties or games. Whatever things are of God, by the rule of Christ must be returned to God (Matt. 22:21). God does not permit an equal partner, nor does He allow His right to be transferred to another. Against that Sabbath doctrine, founded upon the precepts and example of the Apostles (Acts 20:7, 1 Cor. 16:2), three Adversaries especially mutter and oppose: Some Judaize, clinging to the external rest itself, and being addicted too much to the ceremony of the day: others, contrary to the former, detract greatly from the honor of the day, inasmuch as they wish to rest the solemnity of it solely on ecclesiastical tradition, and make other feast days equal to it: the third class is of profane men, who think that whatever they wish is permitted to them on the Lord's day. You might say that the first run ahead in the way, the second run behind in the way, and the third run outside the way.<sup>10</sup> To all these errors, the most grave and learned author of this book has provided an antidote, who now for a second time brings it into the light, much better than before, and more complete in every respect. Hereupon, as I happily remember my initiation into these studies formerly at Cambridge Academy, so now I rejoice that from those same streams, of which first I sipped privately, so rich a vein of all erudition and piety has flowed abroad to all. This work, pleasing in its manifold variety, sound in purity of doctrine, quite necessary for use, and most worthy of our contemplation, I earnestly commend to all; I thus conclude with the sentiment of Ambrose, accommodating it to the Sabbath, though he offered it concerning fasting: "You seek remedy, and yet flee the Sabbath, as though you were able to find some other, greater remedy."<sup>11</sup> Farewell, most gentle reader, and that which here is most piously taught, faithfully pursue: if you approve the design of the author, then at the same time apply it, that the design of your life might be worthy of approval according to this rule:<sup>12</sup> as he rightly says, πράττε λογικῶς, καὶ λέγε πρακτικῶς, act eloquently and speak practically.

I have written of these things as a testimony to longstanding friendship and esteem.

4. Matthew 22:21. ["They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."]

5. Acts 20:7; 1 Corinthians 16:2. ["And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."]

6. Isidor. Pel. [Isadore Pelusium.]

10. [Possibly an allusion to Psalm 1.]

11. ["Medicamentum quæris et jejuniū fugis, quasi maius aliud remedium reperire possis." Ambrose, *Hexaemeri*, book 6, chapter 4, ¶28. Cf. PL 14 (1845), 252D]

12. Isadore Pel[usium] [*Epistolarum* Lib. 1, XLVI. Menæ Scholastico, De actionibus. PG 78, 212. "Act logically/eloquently/speakingly, and speak practically." The Latin renders the phrase *ad actionem, et actionem ad sermonem adjungas*; meaning one should join speech to action, and action to speech.]

**Guilielmus Iones S. Theologiæ Doctor  
Ad Authorem**

Sabbathum, quod ipsum nomen præ se fert, quies est sive cessation. Tu verò (ornatissime Bounde) in hac requie ornanda atque polienda tantos labores exantlâsti, ut nihil minus quàm quieuisse videare. Facilem autem apud omnes obtinebis veniam, vel quia summi Dei, si non summus, saltem non contemnendus Minister es. Sacerdotes in templo Sabbathum violant, καὶ ἀναίτιοί εἶσι [marg. Matth 12.5], ait Scriptura: Nec inscitè Hieronymus [marg. In Psal. 91]: Non licet in Sabbatho cuicumque ligna cædere, non licet cuicumque ignem succendere: at hæc omnia, quæ in mundo alicui facere non licet, in Sabbatho solis Sacerdotibus licet. Tibi idcirco etiam in Sabbatho desudanti non modò lubentissimò ignoscimus, sed te etiam tanquam hominem de nobis optimè meritum agnoscimus, tuosque labores gratâ memoriâ usque prosequemur. Non es ex eorum ἀχρεῖων seruorum numero, qui thesaurum sibi commissum recondunt: δημοσιεύουσι τὸν τησαυρὸν, quod Nazianzenus [marg. *Orat. in præfatia 150. episc.*] ab omnibus ministris fieri cupit. Sunt qui scire volunt, inquit Bernardus [marg. *Serm. 40 in Cantic.*], ut sciantur ipsi, et turpis vanitas est; sunt qui scire volunt, tantùm ut sciant, et turpis curiositas est: sunt qui scire volunt, ut scientiam suam vendant, et turpis quæstus est: sunt qui scire volunt, ut ædiscent, et charitas est. Horum in numerum (Doctissime vir) adscribendus es. Charitas te in hanc arenam deduxit: meritò idcirco nobis omnibus charus esse debes, eoque magis, quod eiusmodi virorum caritas quædam ubique est. Egregia profecò controversia, quam in te suscepisti, digna in quam omni laude cumulatus Theologus omnes ingenii atque industriæ suæ neruos intendat. Reliquæ ferè omnes quæstiones ad religionem nostrum pertinentes quamplurimos antehac inuenere Patronos, et sunt iamdiu à grauissimis viris summa cum laude exagitatæ: ita ut suam quandam senectutem ac maturitatem assequuta videantur. Unica propemodum restabat Sabbathi explicatio, quam perique adhuc scriptores

**William Jones, Doctor of Sacred Theology  
To the Author**

The Sabbath, which the very name makes manifest, is rest or cessation. But you (O most distinguished Bownd) in adorning and polishing this rest, pass through such labors that you appear to do nothing less than at rest. Now, among all you will obtain an easy pardon, because at least you are the Most High God's Minister not to be despised, even if we are not. The Priests in the temple violate the Sabbath, καὶ ἀναίτιοί εἶσι, and they are blameless, says the Scripture (Matt. 12:5): Jerome,<sup>1</sup> not ignorantly: It is not lawful on the Sabbath for anyone to hew wood; it is not lawful for anyone to kindle a fire: but all these things, which it is not lawful for anyone in the world to do on the Sabbath, it is lawful for the Priests alone to do. Therefore, we also, not only most willingly pardon you, exerting yourself on the Sabbath, but also we acknowledge you as a most deserving man amongst us, and we shall always follow your labors with grateful memory. You are not of the number of those ἀχρεῖων (useless servants), who hide the treasure committed to them: δημοσιεύουσι τὸν τησαυρὸν, which Nazianzenus wishes to be done by all ministers.<sup>2</sup> There are those that wish to know, says Bernard,<sup>3</sup> that they themselves are known, and this is reprehensible vanity; there are those that wish to know only so that they might know, and this is reprehensible curiosity: there are those that wish to know so that they might sell their knowledge, and this is reprehensible profit: there are those that wish to know so that they might edify, and this is charity. Into the number of these (O most learned man) you are enrolled. Charity has led you into this arena: therefore, deservedly you ought to be dear to all of us, and much more because there is a certain love of men of this sort everywhere. Surely this singular controversy, which you have undertaken, is worthy, unto which such a Theologian, abounding in all praise, exerts all the strength of his genius and industry. Nearly all the remaining questions pertaining to our religion have before now found a great number of Patrons, and have long been discussed by the gravest men with the greatest renown: in such a way that they appear to have reached a certain old age and maturity. Virtually only one explication

1. In Psal. 91 [alias 92]. [All the original notes were marginal. Cf. Jerome, Psalm XCI, Migne, *PL* 26, col. 1100. Sancti Hieronymi Presbyteri, qui *deperditi hæcenus putabantur*, *Commentarioli in Psalmos*, ed. Germain Morin (Maredsoli: 1895) 119.]

2. *Orat. in præfatia, 150. episc.* [Gregory Nazianzen, *Oration 42, Supremum vale, coram centum quinquaginta episcopis* (The Last Farewell in the Presence of the One Hundred and Fifty Bishops), Migne, *PL* 36, 473, §14; *NPNF2*, v. 7, 390.]

3. *Serm. 40. in Cantic.* [Cf. Sermon 36, "On the Order to be Observed in the Acquisition of Knowledge," *St. Bernard's Sermons on the Canticle of Canticles* (Dublin: Browne & Nolan, 1920), vol. 1, p. 430. Cf. Migne, *PL* 183, col. 968.]

tanquam à limine salutârunt, et veluti per transennam nobis conspiciendam tradiderunt: Integram autem eius suppellectilem tu nobis primus (doctissime Bownd) aperuisti. Atque quo excellentior seges est, in quam falcem tuam propter commune nostrum emolumentum demisiisti, eo excellentiorem gloriam, nemine, uti spero, reclamante reportabis. Quid? Sabbathum enodandum suscepiisti? Totum divinum cultum suo ambitu comprehendit Sabbathum. Sicut in vitis qui ingratum dicit, omnia dicit: ita in divinis officiis qui de Sabbatho dicit, omnia dicit. Tu igitur non scintillulam aliquam divinæ lucis nobis porrexisti (quod reliqui scriptores faciunt) sed ipsum solem radios suos longè latèque disseminantem nobis quaso ob oculos statuisti. Quomodo Maria virgo, inquit Hieronymus [marg. *De resurrect. Domini.*], inter omnes mulieres principatum tenet, ita inter ceteros dies hæc dies omnium dierum mater est. Nec immeritò sanè, quippe quæ non à creatura, ut reliqui dies, sed à creatore Dom. Jesu nomen suum mutuata est, et dies *Dominicus* appellatur. Hic est ille dies, qui tuis scriptis celebratur. Neque (quod conquestus est Menedemus de quibusdam oratoribus, refertos esse eorum libros proæmiis, epilogis, et eiusmodi nugis, graviora autem ab iis penitè prætermisissis) eandem poterit quispiam hoc tuo de libro querelam usurpare. Nam quæ difficiliores habent explicatas, quæ ipsius causæ viscera veluti penetrare videantur, nempè quid sit formale, quid material Sabbathi (ut scholastici loquuntur) quibus operibus abstinentum, quibus vacandum sit: qua auctoritate fulciatur septimi diei in ipso Decalogo sacrosancta dei voce sanciti in nostrum actionum permutatio, et quæcumque sunt huius farinae, maioris scilicet ponderis ac momenti, ea omnia sunt à te in hoc tuo tractatus purè, dilucidè, copiosè, accuratè explicata. Atque ita aspersa et distincta est multarum rerum iucunda quadam varietate oratio tua, ut fieri non possit, quin lectorem, si non nimis moroso et delicato sit stomacho, mirifica quadam deuinciat voluptate. Δεῖ πᾶν ῥῆμα πιστοῦσθαι

of the Sabbath was remaining, which the majority of writers have been hitherto saluting as from the threshold, and have transmitted through a screen, as it were, to be viewed by us: But the complete furnishings of it you first (O most learned Bownde) opened to us. And the more excellent is the grain-field, into which you have thrust your sickle for the sake of our common advantage, the more excellent the glory, with no one protesting, I hope, you shall carry off. What? Have you undertaken the clearing of the Sabbath? The Sabbath comprehends in its circuit the whole of divine worship. Just as in vices, he who speaks of ingratitude says everything: so also in divine offices he who speaks of the Sabbath says everything. Therefore, you extended to us, not some little spark of divine light (as the other writers do), but you have set the very sun, disseminating its rays far and wide, before our very eyes, as it were. Just as the virgin Mary, says Jerome,<sup>4</sup> among all women holds the first place, so also among the rest of the days this day is the mother of all. Certainly not undeservedly, since it borrowed its name, not from the creature, as the rest of the days do, but from the creator, the Lord Jesus, and is called the Lord's day. This is that day, which is celebrated in your writings. Neither (what Menedemus bewailed concerning certain orators, that their books were stuffed with prefaces, epilogues, and trifles of this sort, but weightier matters were altogether passed over by them)<sup>5</sup> will anyone be able to seize upon the same complaint concerning your book. For, those things which are more difficult to prove, which may appear to penetrate, as it were, to the heart of the matter, namely, what is the form, what is the matter of the Sabbath (as the scholastics say), from which works one is to abstain, from which one is to be free: by what authority is supported the change of actions of the seventh day, sanctified unto us in the Decalogue itself by the sacrosanct voice of God, and whatsoever things are of this character, that is, of greater weight and moment, all these are by you in this tractate explained purely, plainly, copiously, and accurately. Your eloquence is sprinkled with and distinguished by a certain agreeable variety of many matters, in such a way that it cannot be but that it grips the reader, if he be not of a stomach too morose and delicate, with a certain wonderful delight. Δεῖ πᾶν ῥῆμα πιστοῦσθαι τῆ

4. *De resurrect. Domini.* [Cf. Jerome, *The Fathers of the Church, The Homilies of St. Jerome*, volume 2 (Catholic University of America Press, 1966) Homily 93, 247.]

5. [Cf. Cicero, *On Oratory*, chap. 19.]

τῆ μαρτυρία θεοπνεύστου γραφῆς, inquit Basilius [margin. *Regulis brevior*]. Quod quidem (ut Theologum decuit) summa cum fide ac diligentia praestitisti. Quandoquidem verò ne illustrium virorum consensus, qui et pietate et eruditione floruerunt, contemnendus sit (opprimere potest illorum auctoritas, ut pulchrè Augustinus [marg. Lib. 2. *contra Cresc. grammat.* cap. 32], si docere non potest) lectorem quoque in hunc honorandum partum consessum introduxisti. Maçte igitur virtute (Doctissime vir) prodeant in lucem et conspectum omnium eruditæ hæ lucubrationes tuæ. Incurrent fortasse non modò in oculos, sed etiam in vuculas maleuolorum. Viuere est militare, dixit Seneca. Et nos quidem verè affirmare possumus, scribere est militare. Quicunque scribunt, in militiam descendunt: multorum linguas tanquam pugnas expectent necesse est. Tu verò (veterane miles) antagonistas istos ne pertimescas. Intelliges ex Bernardo [marg. *Apol. ad Abbat. Cluniacem*] quinam sint, sub vestimentis ouium non lupi rapaces, sed pulices mordaces: ut tineæ bonorum doctrinam in occulto corrodunt, quia palam non audent. Tu idcirco tantis eruditionis ac pietatis armis instructus ne, quæso, pulices aut tineas reformides. Vale plurimum (amicissime Bownd) nosque ita doce Deo nostro Sabbathum in hoc sæculo dicare atque consecrare, ut æterno illo omnium miseriarum expert Sabbathismo perfruamur [marg. Hebr. 4.9], quem Dominus in futuro seculo populo suo reservauit.

μαρτυρία θεοπνεύστου γραφῆς, says Basil.<sup>6</sup> Which indeed (as becomes a Theologian) you have furnished with the greatest conscientiousness and diligence. But seeing that a consensus of illustrious men, who have abounded in both piety and erudition, is not to be despised (their authority is able to overwhelm, as Augustine beautifully expresses,<sup>7</sup> if it is not able to convince), you introduced the reader to this honor-worthy assembly of fathers. Well done, therefore (most learned sir); let these, your erudite lucubrations come forth into the light and under the sight of all. They shall perhaps rush not only upon the eyes, but also upon the petty speeches of foes. To live is to make war, said Seneca.<sup>8</sup> But indeed we are able to affirm that to write is to make war. Whoever writes marches off to military service: it is necessary that they anticipate the tongues of many as battles. But you (O veteran soldier), fear not those antagonists. You will understand from Bernard just who they are,<sup>9</sup> under sheep's clothing they are, not rapacious wolves, but biting flees: as moths gnaw away at the doctrine of the good in secret, because they dare not to do it openly. You, therefore, trained in the arms of such erudition and piety, do not, I beg, shrink from fleas and moths. Be strong (most amiable Bownd), and teach us in this age to dedicate and to consecrate the Sabbath to our God, in such a way that we might enjoy that eternity free from all miseries, which the Lord has reserved for His people in the future age (Heb. 4:9).■

6. *Regulis brevior*. [This appears to refer to Basil, *Capita Regularum brevis tractatarum*, PG 31. This is a possible error as the text appears to be citing Basil's *Moralia*, Regula XXVI, PG 31, 744. "Ὅτι δεῖ πᾶν ῥῆμα ἢ πρᾶγμα πιστοῦσθαι τῆ μαρτυρία τῆς θεοπνεύστου. "That every word and deed should be ratified by the testimony of the Holy Scripture to confirm the good and cause shame to the wicked." Cf. *The Fathers of the Church A New Translation. Saint Basil Ascetical Works* (Washington DC: The Catholic University of America Press, 1962) 106.]

7. Lib. 2. *contra Cresc. grammat.* cap. 32. [Augustine, *Contra Cresconium Grammaticum*, PL 43, 489–490.]

8. [Cf. Seneca, Epistle 96, On Facing Hardships.]

9. *Apol. ad Abbat. Cluniacem*. ["Itane sub vestimentis ovium, non quidem lupi rapaces, sed pulices mordaces, imo tineæ demolientes..."] Bernard of Clairvaux, *Apologia ad Guillelmum Abbatem*, PL 182, col. 899a.]