

tain observations or rites devised by men. What shall we think then of the Lord's day, and the like rites of the temples? To this our learned men respond, that it is lawful for bishops or pastors to make ordinances, that things be done orderly in the Church; not that we should purchase by them remission of sins, or that we can satisfy for sins, or that consciences are bound to judge them necessary, or to think that they sin, who, without offending others, break them. So Paul ordains that in the congregation women should cover their heads, and that interpreters and teachers be heard in order in the Church. It is convenient that the churches should keep such ordinances for the sake of charity and tranquility, so that one should not offend another, that all things may be done in the churches in order, and without tumult, but yet so that the conscience be not charged, as to think they are necessary to salvation, or to judge that they sin, who without hurting others, break them. As that no one should say that a woman sins, who goeth abroad bareheaded, offending none. Even such is the observation of the Lord's day, of Easter, of Pentecost, and the like holy days and rites. For they that judge that by the authority of the Church, the observing of Sunday, instead of the Sabbath-day, was ordained as a thing necessary, do greatly err. The Scripture permits and grants that the keeping of the Sabbath-day is now free, for it teaches that the ceremonies of Moses's law, since the revelation of the Gospel, are not necessary. And yet because it was needful to ordain a certain day, that the people might know when they ought to come together, it appears that the Church did appoint Sunday, which day, as it appears, pleased them rather than the Sabbath-day, even for this cause, that men might have an example of Christian liberty, and might know that the keeping and observance of either Saturday or of any other day is not necessary. There are wonderful disputations concerning the changing of the law—the ceremonies of the new law—the changing of the Sabbath-day, which all have sprung from a false persuasion and belief of men, who thought that there must needs be in the Church an honouring of God; like the Levitical law, and that Christ committed to the