

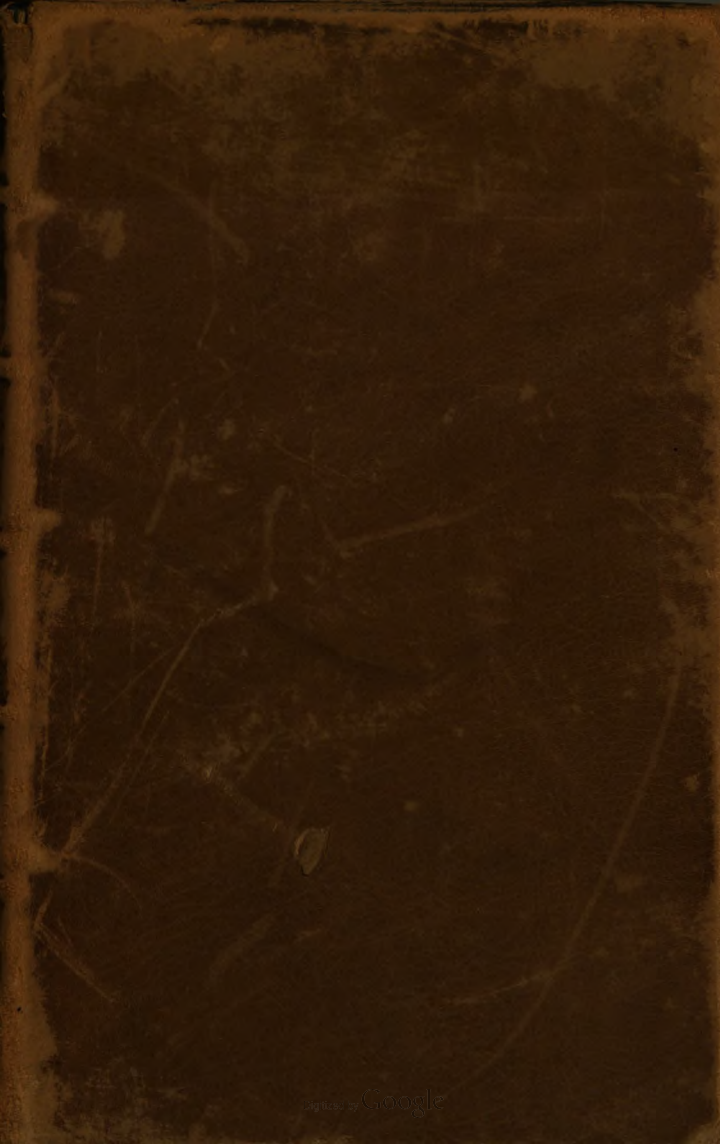
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mere nominal duty which he intended to apply to procuring statistical returns of the quantity imported. The then, for the House to consider was this—what is to be the state of the law? He proposed that there should be an enactment, to this effect,—that, till the 1st of February, 1849, the duties should be levied on all wheat imported into this country ports. Whenever the average price of wheat should be under 48s. a quarter, the duty should be 10s. a quarter; that above 48s. a quarter, it should be 9s. a quarter; that above 49s. and under 50s. a quarter, and so on till the price reached 54s. a quarter, it tended to impose an invariable duty of 4s. a quarter. The enactments which he proposed for all other descriptions would follow the scale of duties upon wheat; but he referred the details of them to certain papers, which he would have printed. There would, therefore, be levied on wheat at its present row of 4s. instead of the present duty of 16s. a quarter; and every taken out of bond for consumption in the home market would little more than a nominal duty.

Such was the arrangement for the adjustment of this great question Her Majesty's Government now offered to the House. He intended to pay that arrangement with other provisions, calculated, he would give compensation to, but to advance the interest of that portion of the community which would be called upon to relinquish protection, was himself more particularly connected, and in the welfare of prosperity of England was deeply involved.

He then reviewed some of the burdens which fell on the land, he thought capable of alleviation by useful reforms, and not by them to other parties. First among these burdens he placed the highway rates. The present administered by 16,000 local authorities distributed throughout the country. Nothing could be more defective than that a highway several distinct parishes should not be under the control of one should be under the control of every distinct parish through which each parish there was a different surveyor of the high roads. led of necessity to a lax expenditure, and to very bad repairs. He proposed to compel parishes to unite themselves into roads. Those districts would be generally the repair of the roads.

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# DIATRIBE TRIPLEX:

OR A

## Threefold Exercitation, Concerning

- { 1. *Superstition.*  
2. *Will-worship.*  
3. *Christmas Festivall.* }

With the Reverend and Learned  
D<sup>r</sup> HAMMOND.

---

K BY

*Daniel Cawdrey* Preacher of the Word, at  
*Billing-Magn.* in *Northampton-shire.*

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Col. 2. 4. 8.

4. *This I say, least any man should beguile you, with enticing words.*

8. *Beware least any man spoyle you, through Philosophie, and vaine decelt, after the Tradition of men, after the rudiments of the World, and not after Christ.*

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LONDON,

Printed for *John Wright* at the Kings-Head  
in the Old-Bayley. 1654.



## The Preface,



*That was said of old, "That in the accusation of Heresie, no man ought to be silent; may well be applyed, to a charge of Superstition, and Wil-wo ship, The one is a crime against the Truth of God, the other two against the worship of God; and the question is, which is the greater sinne," To corrupt the Doctrine, or the worship? That, Heresie is a great and a damnable sinne, all men confesse; That Superstition, and Will-worship, are as criminal, and abominable to God, (though some men account them rather their vertues, than their crimes) is as demonstrable; and hath been demonstrated else-where. The words (and things imported by them) have so long heard ill, in the Reformed Churches, that men must either deny themselves guilty of the things, or study to defend, and vindicate the words from the evill sense and savour put upon them. The Reverend Doctor (with whom Pref. to  
I deale) takes it very baineously, "that the crimes  
of Superstition and will-worship, should bee  
"charged upon the late Government and Discipline of the Church, and the ceremonies  
"and observances, either prescribed or customary  
"among us. Particularly, that any should charge  
"his Christmas Festivall (as it was of late Ob- Of Fest. f.  
served) with those two crimes, besides the 26.  
Riot attending on it. He will not (by his good will) grant, that *Superstition*, or *Idolatria*, that is, Superstition and wil-worship, in the Scriptures, are to be taken in an ill notion; much lesse to bee*



# The Preface.

accounted crimes; or if they be so, to be justly charged, upon his Christmas Festivity. And no marvel, if the matter be as he makes it. seem to be; For first, for Superstition he saies, "it is most clearly according to the use of the word, *Superstitum* "cultus, the worship of some departed from this World, alive in another, which though hee grants, "justly charged on Heathens and Papists, and properly called Superstition; Yet not on Protestants at all. Or if Protestants be guilty of any Superstition, it is onely of one kind, that is, "To affirm (as a false Teacher) God to command, when he doth not command, or to forbid when he doth not forbid. And secondly, as for VVil-worship, thats far from a crime, in his opinion; its nothing but voluntary worship, as innocent, as the Freewill-offerings, allowed by God in the time of the Law; "the more voluntary, the more acceptable. Which assertions, if they be true; it will be easie for him, to vindicate his Festivities, from those charges laid against them, as the grounds of laying them aside. But that I may, at once and together, both shew and remove the grounds of the Reverend Doctors mistakes, and facilitate the way to the reading of the following Discourses; I shall here very briefly recapitulate, what I suppose to be the causes of his Miscarriages, in this whole busin<sup>esse</sup>. And they are these four misprisions.

1. That a man cannot be too Religious. This he confidently asserts, Sect. 33. both of the intention or degree, and of the extension or number of rites and ceremonies, taken into the worship of God, Sect. 34. A distinction or two, will cleare the way. A man may be said to be too Religious, either because

Of Superst.  
Sect. 2.

Sect. 46,  
41, 48.

Sect. 9.

## The Preface.

cause he gives more to God than he deserves, but so he cannot be too Religious; or because he gives more than he requires, by the rule of worship; and so a man, may be too Religious. 2. In regard of worship commanded, especially naturall worship, a man cannot be too Religious, in reference to the intention of the Devotion; as in love, fear, trust in God: (though in instituted worship, a man may be too Religious: as if he pray, or Fast to the wasting of his health, or neglect of his calling, &c.) But in uncommanded worship, the least addition to the Rule of Worship, is too much, and such a man, maybe said to be too Religious. This I prove.

1. If a man, or Church, may adde to the Rule of Religion, then he, or they may be too Religious: But a man or Church may adde to the Rule of Religion, ergo. The consequence is clear. The assumption is proved by Deut. 4. 2. where all Additions to the word are prohibited.

2. Religion, (saies the great Schoolman) is a morall virtue (or very like it) and stands between 2. extremes; ergo. a man may as well be too much Religious, as too little.

3. The Doctor himselfe grants, there may be a Nimety or excesse of Religion; in "adding to the commands of Christ, the Gospell rule, those things which belong not to it, and so is not an exceder in the feare and service of God. Of Superst. Sect. 46. And this is the first ground of the Doctors mistake.

a. The second is, "That excesse in Religion, is not wel called Superstition; or that Superstition is on not an excesse of Religion. Sect. 27. &c. which is proved to be so.

# The Preface.

1. Because it is an Addition to the Rule of worship, and so an excess, as Super statutum. I bough the originall of the Word was Heathenish to signifie Superstitum cultus, yet its well applied by Divines, to those Additions made to the Rule of worship. That which the old Testament calls Addition to the word, the new calls Doctrines, traditions of men, VVil-worship and Superstition.

2. As the defect in Religion is called prophaness, so the excess is called Superstition, as standing in opposition to it.

3. By the Doctors own concessions. For first hee grants, Superstitious may denote such an excess Sect 31. 2. The worship of Angells is an excess or Addition to the object of worship, and by him stilled, that crime of Superstition. 3. Superstitum cultus, the worship of the worthies departed, by Heathens, or of Saints and Angells, by Papists, is called Superstition, Sect. 3. most properly, why? but that it addes to the Rule of worship. 4. Slavish fear of God, is granted to be Superstition, because Feare of God, being worship commanded in the first Commandement, Slavish fear is an excess of that Feare. sect. 24. 25. 4. To affirm God to command when he doth not, is granted to be Superstition, "under the "notion of Nimiety or excess, because that "man addes to the commands of Christ. Sect. 46. 5. To place more vertue in things, than God or nature hath put in them, is granted to be an excess, because it addes to the promises of Christ, and called Superstition. sect. 45. Thats the second ground of mistake.

3. The third is. "That idolatry, or will-  
"worship, is nothing but voluntary worship;  
"as innocent as the Freewil-offering, &c.  
Which

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Which seems a contradiction in adjecto; "that  
"voluntary worship and uncommanded,  
"should be innocent. For 1. Its expressly against  
the second Commandment; which forbids all wor-  
ship not commanded by God. 2. Voluntary Wor-  
ship is an Addition to the Rule of worship, and eo  
nomine, Superstition, and thats sinfull. 3. Why is  
the worship of Angells, of Saints, &c. criminall?  
but because it was worship invented and added by the  
will of man; but thats granted to be sinfull. Yet  
they do not urge it as a Commandment of God. 4. If  
Will-worship be innocent, I cannot see, how all that  
rabble of Superstitious worship at Rome, can be  
condemned; for they are not held out as Commande-  
ments of God, but as the Traditions of men.

4. The last ground of Mistake is, that the Doct-  
or takes for granted, "That a Church or particu-  
lar person, hath power to institute & observe,  
worship not commanded by God. Which re-  
maines, upon him to prove; before he can vindicate  
his Festivall, (as he and others maintain it) from  
the double crime, of Superstition, and Willwor-  
ship: which I prove by this one argument; If all Ad-  
ditions to the word in matter of worship, be crimi-  
nous and sinfull, as prohibited by God Deur. 4.2.  
and elsewhere; then no man or Church can with-  
out sinne adde any worship, to that commanded by  
God; But the first is true." ergo. These (I take it)  
are the principall grounds of the Doctors Misprisi-  
ons, and are more largely shewed in the Tracts  
themselves: To shut up this, If Superstition be an  
excesse of Religion, (as already it is proved to be,  
and more hereafter) if Willworship or uncom-  
manded worship, be an Addition to the Gospell Rule  
(as cannot well rationally be denied) I see not how  
the

## The Preface.

the Doctor can wash his hands, or his Holiday, from those two crimes. For he makes “the consecration & observation of the day, to be a part, “of ( uncommanded ) worship; the day to be “more holy than other daies; as holy as the “Lords day; places virtue in it by pleasing “God by it, and of more acceptance because voluntary, &c. (all which and more, appeare in the Tract it self) which if they be not Additions, and excesses against the second and fourth Commandement; I leave to the judgement of the indifferent Reader, when he hath seriously considered and weighed, what hath been, and shall be spoken hereafter.

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## OF SUPERSTITION.

### Section 1.



N a just and Methodicall *order* of Translation, the Discourse of *Superstition* should precede that of *Will-worship*; that being more generall, this last a *Special* under it. Which that we may discover, we shall (before we debate it with the Doctor) enquire, and (as well as we can) resolve, what *Superstition* is; And this cannot so well be found, by searching into the *Monuments* of Heathen Authors, *Latine* or *Greeke*, (which is the Doctors way) from the *Names* and senses by them given; (they being apt to *misleade* themselves and us, in this search,) as by the judgement of *Divines*, the matter belonging to *Religion*, the chiefe and last of all *Arts*: They that never knew what *true Religion* meant, are all judges of *Superstition*, which is the worke and worker thereof, in the excessive part.

§. 2. *Superstition*, in the generall notion of it, is not unfitly defined, by the learned Schooleman, "*A vice contrary to Religion*, Aquin. 22. "*in the excessse*, (as *profanesse* is the other 9.92.4.1.6 contrary,

Dr. Ames:  
in medul.  
on second  
Command-  
ment:  
Aquinas.  
ibid.

contrary, in the *Defect*.) Not that a man can be *too Religious* indeed, in the commanded worship of God, with respect, or in order to the *formall vertue* of Religion; but (as one explaines himsele) in order to the *Acts*, or externall *meanes* of worship, superadded by the wisdome, or *will* of man; "*when a man tends worship, either to whom it is not due, or not in that manner, which he ought.* Now, in Religion, or worship of God in generall (as distinct from *Justice*, or *Charity* in the second Table,) foure things are considerable, according to the foure Commandments of the Table. 1 A right *Object*, God alone; 2 a right *Matter*, commanded worship; 3 a right *manner*, with all due *Reverence*; 4 a right *Time*, his owne appointed Day: and answerably *Super-*

Superstition is that which adds humane indeavours to divine precepts.

*Vrsin.* in 2 precept. More then is appointed by the law of God. D. Fulk in Aët. 17. s. 4. Worship without Gods commandment. M. Perk. on the second Command.

*stition* may extend to the whole first Table, when there is a *Nimiety*, or *excesse* in any of these. For the *Discoverie* whereof, we must observe, that the Commandements of God, having every one of them, a *Negative*, and an *Affirmative* part, (expressed or understood) the Duties of Religion doe stand in the midst, as *vertues*, between two extremes:

As e. g. there is a double *error* against the first Commandement, one in the *Defect*, that's *Atheism*, having no God at all;

the other in *excesse*, that is *Polytheism*, having too many. 2 In the second Commandement, there is, first a *Defect*, not observing Gods *prescribed* worship, than an *excesse*, in adding and observing *devised* worship. 3 So also in the third Commandement, there is a *Defect*, in want of *Reverence* due to the *Divine* Majesty (which is sometimes partly called *profanesse*) and an *excesse* in additions of *Ridiculous rites* and ceremonies or gestures, and the like. 4. In the fourth Commandement, there is a *Defect*, in observing *no Time*, when Gods designed *Sabbath* is neglected, and an *excesse*, when men institute other *Holy Dayes* and Times, as *Jeroboam* did, 1 King. 12. 32. “*He ordained a Feast, - like unto the Feast that was in Judea.* Thence it is apparent, that in this generall *sense*, there may be *Superstition*, in, or against all the Commandements of the first Table, in the *excessive* part; and it were easie to observe, that many (Divines especially) doe call the *excesses* of any Commandement, by the name of *Superstition*.

§. 3. And hence it may appeare, that some are *too short*, in designing the *Species* or kinds of *Superstition*; As first the learned *Schooleman*; who makes but three kinds of it, “*Idolatry, Illegitimate worship, and Divination.* The first and last whereof, are referred by Divines to the first Commandement; and the o-

Ibid a. 2.  
in corp.



other, *illegitimate* or uncommanded worship, to the second: For *Idolatry*, properly so called, is either the worship of a *false God*, instead of the true; or of *many*, or other Gods with him: And *Divination*, being a consulting with the Devill, is a giving of that *honour* to him, which is due onely to God, and so the worst kind of Idolatry; So he limits

D. Ames.

Medul. on  
the second  
Commandment.

*Superstition*, only to two Commandements. But I find another Reverend Doctor, restraining it to one Commandement, viz. the *second*, when he designs it thus. "*Superstition*

"*is (a vice) whereby undue worship is tendered unto God.* Hee means that worship to be undue (which the *Schoolman* called *illegitimate*) which is not commanded by God, but instituted and appointed by men: But this limits it onely to the *second* Commandement, which is more properly called, *Willworship*, and is but one *Species* of Superstition: Whereas there may be *Superstition* against any of the four first Commandements.

ἐθελοθρησκία.

For instance: The worshiping of *many* Gods, by the *Athenians*, and other Nations; against what Commandement was it? Surely against the *first*; yet this by the Apostles is called *Superstition*, *Act. 17. 22.* I perceive you are *Σεισιδαίμονεσσι*, too Superstitious: "*He means*  
"*(saies our Doctor) they worshiped more*  
"*Gods than other people.* And the *Worshiping of Angells*, *Col. 2. 18.* with the true God, is

Sect. II.

an *Excesse* against the first Commandement, <sup>Willwor-</sup> yet by the Doctor himself, is called, *that* <sup>ship. sect.</sup> *crime of Superstition*. Again, when *Baals* <sup>20.</sup> Priests used those barbarous *Ceremonies* in their worship, *leaping* and *cutting* themselves; and when *Papists* use as many and more ridiculous *Rites* and gestures in their worship; this is an *Excesse* against the third Commandement, yet who would not call these *Superstition*? as taking Gods *Name in vain*. And lastly, when *Ieroboam* made a *Feast day* of his own head, and *Papists* dedicate *Holy daies* to Saints; yea when the *Jewes* were so scrupulous in observing their Sabbath, that they would not stand up to defend themselves, were not these *Excesses* of Religion, against the fourth Commandement? yet justly called their Superstition.

So called  
by *Plu-*  
*tarch. sect.*  
19.

§. 4. *Superstition* then, in this generall notion, as an *Excesse* of Religion, hath as many *species*, or kinds, as there are Commandements of the first Table; But it is no *easy* matter, to discover all the *kinds* and *waies*, whereby it is committed in particular; or when we have found them, punctually to determine to what Commandement they doe belong. And therefore the courteous *Reader* will easily pardon us, if we be not so *logically accurate*, as we would be in setting down the particular kinds. We shall labour to expresse some of them, as we find them held

out by *Divines* and others, upon severall occasions. There may be therefore 2. *Heads* of Superstition.

§. 5. 1. *Negative*, when men abstain from somethings, under a *notion* of Religion, or worship of God, which are not forbidden by God, but left free, and indifferent: either not forbidden, or, if once they were, now antiquated, or *outdated*, as our Doctor saies: And of this sort was that, Col. 2. 21. "*Touch not, tast not, handle not*; which was *Superstitious Negative willworship*.

Sect. 25.

§. 6. 2. *Positive*, when men of their owne hearts and *Heads*, set up *waies* of Religion, to worship God by, which he never commanded; And this, (as was said) may be committed, against any of the four first Commandements. This *distinction*, the Doctor ownes, (of *Negative*, and *Positive Superstition*,) and makes use of it against others hereafter, thus: "*In things indifferent, it is as criminous and superstitious, to place piety in the Negative, as in the affirmative; in not kneeling as in kneeling, in abstaining scrupulously from ceremonies, as in using them as scrupulously*. Thus farre then we have his consent, for *more waies* than one, for men, at lest Protestants to be *superstitious*; which hereafter he does almost deny: Sect. 47, 48. of which in its place. Now this *Positive Superstition*, may be exemplified, in many particulars.

§. 7. 1. In that which is properly called *Συσιδαιμονία*, rendered by our Translators, by *Superstition*: *Act.* 25. 19. and elsewhere; And this may be, either when men worship many Gods, or onely one (with the true) and for this the *Athenians* are called too superstitious, *Act.* 17. 22. or else, when they have “*an excesse of fear, or being afraid of God, when they need not, as thinking themselves bound, as from God, when God neither commands, nor forbids; Of this kind, is the doing or abstaining Religiously (i. e. upon pretence of Divine precept, or prohibition) from those things, which the word doth neither command, nor interdict.* They are the Doctors own words, *Sect.* 46. below. Onely he is short, in short expressing, *Religiously*, by pretence of *Divine precept*, or prohibition, for it signifies also, a pretence of worshipping God thereby: When men have a *slavish fear*, or hard opinions of God, then they are justly called *Superstitious*.

The worshipping of these (as amongst Papists) is most properly called Superstition: *Sect.* 3.

§. 8. 2. That which is more strictly called *ἐβελθευσια*, *Willworship*, which is, the placing the *VVorship* of God, in those things which are the meer *inventions*, and institutions of men; never commanded by God: The *Papists* can give us instances enough; In the *Sacrifice* of the *Masse*, in *habits*, *Eremiticall* and *Monasticall* life, *Pennances*, *Pilgrimages*, &c. which they esteem, and practice,

as *speciall worships* of God, and are by the reformed Churches, stiled justly *Superstitious*.

Ridiculous ceremonies turn it into evil: will worship, *sect.* 25.

§. 9. 3. When men institute any *rites* or *ceremonies*, for the *service* of God, which are ridiculous ( as the *Baalites* did ) or unbecoming the *simplicity* of *Gospell-worship*; This is no better, than *Superstition*, and a taking of Gods *Name* in vain. The *Church of Rome* can afford us good store of these. These, though they be not *VVorships* invented by men, yet are *Additions* to the worship commanded by God, and so an *Excesse* in Religion, and justly branded as *Superstition*.

§. 10. 4. When men put *Holineſſe* upon things, which God hath not *sanctified* by their own consecration; as in *Daies*, *Churches*, *Vestments*, &c. *Jeroboam* was deeply guilty of this *Superstition*. First in consecrating *Chappells* and *Priests*, for his *Golden Calves*, in *Dan*, and *Bethel*, and then in consecrating an *Holy Day*, and *Annually* Feast, unto his Gods, " *like unto the Feast in Judah* " ( *of Gods appointment* ) *the month which* " *he had devised of his own heart:* 2 King. " 12.9.32,33. or as the word is, created, בָּרָא An ordinary *misdevotion*, in the Church of *Rome*, and in some of late amongst our selves: Though the Doctor *grudge* to grant it the name of *Superstition*, as we shall hear at *Sect.* 50.

§. 11. 5. The placing of *perfection* in an high degree, in some *states* and conditions of life which God never placed in them. As in that *store house of superstition*, the Church of *Rome*, in voluntary *Poverty*, *Virginity*, *Celibate* and *voluntary Martyrdome*, when God doth not command, or call unto them. And this last of *Martyrdome*, the Doctor seemes to make the *highest degree of perfection*, in his Tract of *Wiltworship*. Sect. 44. For either he must mean it of *voluntary Martyrdome*, when a man *ambitious* of it, shall rush into it, (as many in the primitive times did) without a call from God, and then it is so farre from an higher degree of *perfection*, that, in the judgements of the best *Divines*, it deserves not the name of *Martyrdome*: Or else he must intend it of *Martyrdome*, when God calls a man to suffer, and then it is a *duty*, (or at most, but a *priviledge*) rather than any *state* of perfection.

§. 12. 6. When men think by their owne, *uncommanded worship*, and services of God, either to *merit* pardon of their sinnes, against other Commandments; as shee *Pro. 7. 14. &c.* "I have peace offerings with me, this day have I paid my vows, which were free willing offerings, as not commanded; "Come let us take our fill of love, &c. q. d. though I have runne into debt, by my former whoredomes, I have now *satisfied* God with  
free-

*freewill-offerings*, and have quit the score. Or to *purchase* Glory, at least a greater *degree* of Glory for themselves, and to *super-erogate* for others, by doing *something not commanded*, as *Papists* plainly do. How near the Doctor comes to this kind of *Superstition*, we shall shew anon, *Willworship*, Sect. 50. &c.

§. 13. 7. When men place *more pleasing* of God, and expect more *Acceptation* from God, for *services* or *worship* uncommanded, than for those cōmanded by God. The *Apostle* intimates some such conceit in men, *1 Cor.* 8. 8. when he saies, "*meats commend us not to God; for neither if we eat, are we the better (in our selves, or better accepted with God) neither if we eat not, are we the worse (or are lesse, and lesse accepted with God)* yet such as abstained from some meats, had such thoughts of themselves. And this shall be manifested to be the *opinion* and *expectation* of the Doctor, for his *voluntary worship* (worship not commanded by God) to be better *pleasing*, and to find better *Acceptance* from God: Tract of *Willworship*. Sect. 16. 19. and here Sect. 52.

§. 14. 8. Lastly (to adde no more) the placing of more *virtue* and *efficacie*, in things, than either *Nature*, or the *Institution* of God hath placed in them: This is acknowledged to be an *Excesse*, and so *Superstition* by

the Doctor, *sect. 45.* “*The placing of more  
 “virtue in some things, than either Natu-  
 “rally, or by the rule of Gods word, or in the  
 “estimation of purer ages of the Church may  
 “be thought to belong to them, is guilty of a  
 “Nimiety.* His instances given, are very per-  
 tinent and considerable. “*1. Placing virtue  
 “or force in the signe of the Crosse, which is  
 done, not onely by Papists in crossing them-  
 selves to scare away the Divell, but also by  
 many ignorant, and ill-taught Protestants,  
 who require crossing of their Children in  
 Baptism, as thinking them not well baptized,  
 without.* “*2. The womens parvula evange-  
 “lia. 3. opus operatum,* the common Super-  
 stition of all naturall men, and Hypocrites.  
 Concerning which, his judgement is good.  
 “*The doing of which, is either groundlesse,  
 “and then it is folly: or else it fastens some  
 “promise on Christ, which he hath not made  
 “in the Gospell, &c.* But why he should add, *See infra.*  
 “*In the estimation of the purer ages of the* *sect. 34.*  
 “*Church,* I do not well understand, but shall  
 consider in its place.

§. 15. Having thus made way for our de-  
 bate with the Doctor, by shewing the Nature  
 of Superstition; we shall now enter the lists,  
 and consider what he saies about it. And to *sect. 1.*  
 his first Section, wee say: It may be true,  
 “*that some may unjustly be charged with the  
 “crime of Superstition, by ignorant or mali-*  
 cious



“ *cious defamers of others best actions.* But it is as true, that some that think themselves “ *assured in conscience that they are farre enough from the guilt of it,* may justly be charged with it. Commonly those that are most *Superstitious*, are most *confident* of their Innocency, and piety; Many of the *Romish Profelytes*, doe think they are farre enough from this *crime*, in their *highest will-worships*, and rather to deserve *Commendation* from men, and more *Acceptation* from God, than *blame* from any. And no marvaile, if they understand *Superstition*, in the same sense, that the Doctor does, in this *discourse*. That is,

§. 16. “ *Superstition in latine, is most*  
 Sect. 2. “ *clearly, superstitum cultus, the worship of*  
 “ *some, departed from this world, supposed*  
 “ *to have life in another.* Sect. 2. That the  
*Heathens* so defined it, is true, and that the  
 worshipping of such then, and by *Papists* now,  
 is one kind of *Superstition*, we have already  
 So the Dr. granted; as being the *Worshipping of Creatures*,  
 in sect. 3. with, and besides the *Creator*, which is *Idol-*  
*latry* against the first Commandement. But the  
 Doctor will not say, (I think) that this is  
 the *onely superstition* to be found in the  
 World, either then, or now. For he grants  
*δεισιμασία*, an *Excessive fear* of the Deity,  
 to have been another kind of *Superstition* a-  
 mongst the *Heathens*; and other kinds also  
 among

among *Christians*, as wee shall heare anon. Some there are ( and they no *mean* ones) that derive it from *super*, and *sto*, or *statuo*, as *supra statutum*, some *worship* instituted by men; above the statute law of God; But wee rather rest in the definition of the *Schoolman*; "*Superstition is a vice contrary to Religion, in the excesse*; which may extend to the other Commandements, whereas this *limits* it to the second.

§. 17. The *Greek* word for *Superstition*, *διδασκαλία*; though it seems to come nearer the Doctors sence, of *superstitum cultus*, yet the *Etymology* of the word, does not import so much; but rather a *slavish fear of a Deity*, by imagining it, *Cruell*, *Tyrannicall*, &c. as the Doctors words, "*dreading the Gods, as so many Tyrants*, sect. 13. *a cowardly trembling fear; a care & fear of evill spirits*, sect.

9. For though the latter part of the word signifies *demons*, or *Spirits departed*, yet the former part does not signifie *worship*, but *fear*: not that *fear*, which in Scripture, is often put for the *whole worship* of God, but a *slavish fear* of that God whom they worship; wheraupon they ( not knowing, or not contented with *prescribed worship* ) devise some way of worship of their owne heads, to please and propitiate their God; which may well be called *Superstition*, or *will worship*; the one against the first, the other against the second Commandement.

For fear of vengeance: as sect. 24.

§. 18.

§. 18. The Doctor from the 4. *Sect.* to the 10. having delivered the many *senses* of the word *δαιμόνιον*; he saies, “*δαιμόνια* referres  
 “to the three first, Poeticall Gods, Angels,  
 “or Dead-men, or indeed any thing, but the  
 “one Supreme God. This clears what I said  
 before, that this word and worship is rather  
*Idolatry* against the first Commandement,  
 which forbids the worship of any God but  
 the one true God, or any others with him,  
 which is *Polytheism*, than that kind of *Superstition*, which is the giving of false, that  
 is *uncommanded* worship, to the true God, a-  
 gainst the second Commandement.

§. 19. But he adds, *Sect.* 11. “*When*  
 “Paul tells the Athenians, *Act.* 17. 22. they  
 “were *διδασκόμενοι*, hee meanes they wor-  
 “shipped more Gods or Demons than the Ro-  
 “mans, &c. or were more devout, more pious,  
 “in their worships than any others. If (say I)  
 they were so called, because they worshiped  
 more Gods, then they were *Polytheists* against  
 the first Commandement; If, because they  
 were more devout or pious (*impious* rather)  
 in worshiping the true God ignorantly, in a  
 false manner, then their sinne was against the  
 second Commandement; and in both it was  
*Superstition*, in severall kinds.

§. 20. What *Festus* meant by *διδασκόμε-  
 νία*, *Act.* 25. 19. is not much materiall; its  
 like he spake it with scorn enough, not of  
 Pauls.

*Pauls* onely ( as the Doctor seems to limit it ) but of the whole Jewish Religion; ( for so the words may import, and are so translated by ours. ) But to make the latter part of the verse, to expound the former; “ of one *Iesus* that was dead, putting him under the vulgar notion of a *δαίμων*, or dead Heros, and so meaning the worship of him by *δουλοῦντα*, is, I doubt, a strain of the Doctors Criticism; compounding things, which are in the Text distinct. For *Festus* saies, “ they had many questions, both concerning their own Religion (Superstition) and also, concerning one *Iesus*, which was dead, whom *Paul* affirmed to be alive, but not a word there, of worship of him, as a *δαίμων*, or Heros: which may the better be beleaved, because hee was accused of questions of their Law. cap 23. 29. *τί τινα αἰτεῖς*, and chap. 24. where *Tertullus* laies in his charge against *Paul*, there is not one word of this, but other grievous crimes, *Sedition*, *Seducement*, profanation of the Temple, &c. v. 5. 6. But the Doctor having taken liberty (as oft he delights to doe) to vary from the common Translation of *τῆς ἰδίας*, their, rendring it by (his) and of *δουλοῦντας*, reading Religion; to qualifie, at least, Superstition; he goes on to make his Comment futable; that “ *Pauls* Religion was, in worshipping of *Iesus* as a *δαίμων*, or dead Heros: Whereas

“*Paul affirmed him to be alive, not in part, as those departed Demons were supposed; but in the whole man, as raised from the dead.*

Señ. 17,  
18, 19.

§. 21. What *Epicurus* Doctrine was, or what *Heathens* thought of the word *δεδαιμονία*, we are not much Sollicitous; The Doctor having shewed a great deale of *Reading* and *Learning*; for many sections together, from the 14. to the 27. to little purpose, except to *cloud* the businesse now in hand, to lead us away, in a *mist* of his owne making, from the true and proper *sense* of the word, amongst *Christians*. Yet it seemes the *Heathens* did often take the word in an *ill sense*, & branded *Religions* which they did not like, by that name. *Plutarch* taxes the *Jewes* for their *Superstition*, in two things remarkable: 1. “*That they were tyed by their Superstition, as with a net; that when they were invaded, they would not rise from their seates, on their Sabbath day, which was an Excesse against the fourth Commandement, and grosse Superstition. For necessity was priviledged to break the Sabbaths Rest.* 2. “*Their killing and sacrificing their Children to Moloch, which being a horrid superstition, was (as the former) intended as a worship of the true God, and yet was interpreted no better, than sacrificing to Divells, Psal. 106. 37. as all Idolatry was by the Apostle.*

§. 22. From that large *discourse* about the word, at last, *Sect.* 27. the Doctor comes to apply it to his purpose, and to discover three *inconsequences*, in our *customary* use of the word, *Superstition*. “*First Sect.* 27. “*that it is inconsequent, that Superstition* “*simply and abstractly taken, should be re-* “*solved in all Authors, to signify somewhat* “*which is evil, that since particularly,* “*which is false worship.* But, (with his fa-  
vour) this is not the question between us;  
but, whither in the *Scripture*, and *Ortho-*  
*dox Divines*, commenting upon that word,  
it does not alwaies signify something evil,  
and particularly, *excessive and false wor-*  
*ship*. What the *Etymologist* thought of it,  
as the common opinion of *Christians*, wee  
newly heard: And this is the more pro-  
bable

Vulg. superstitiones

Act. 17. 22.

See Quar.  
of divorce.  
sect. 58.  
Blaming  
this in a  
nother.

bable, because even most of the *Popish Commentators* doe take the word in an ill sense, and render *Secundum auctoritatem*, by *Superstition*; without any pretence of a good sense of it; which, no doubt, they would be glad to hear, to colour, and cover their own *Will-worship*, and *Superstition*. The Doctors reasons for his opinion, have been considered afore, but briefly now again; “ 1. *Those that use the word, to expresse their owne worship, conceive it to be a creditable word, or else would not call it by that name.* No doubt, but *Heathens* did think well of their own worship: But it being a *false worship*, it was never the better for that. And it is observable, that in all the Doctors former large discourse, hee brings onely *Heathens*, to shew the meaning of the word (bad enough sometimes) but not one *Divine*, Greek or Latine *Father*, or any *Moderne* writer, *Papist*, or other, who take it in a good sense; which was not, I believe for want of good will, but something else. 2. His next reason is “ *when Saint Pauls Religion was called by that name*, Act. 25. 19. *it appeares not that Festus did use that word as an accusation, or in an ill sense, but in generall to signifie Pauls Religion, &c.* Something hath been said to this above, Sect. 20. and now

We

we adde; It appears rather to signifie something ill, in his opinion; For *Festus* was not a man of so much Religion, or had any such esteem of the Jewish Religion, as to give it any credit; and therefore spake of it, as of a *Superstition*, as men use to call all, <sup>Superstition</sup> was made not of their own Religion, by way of <sup>de-</sup> <sup>matter and</sup> <sup>reproach</sup> <sup>to the Ro-</sup> <sup>mans. sect.</sup> <sup>22.</sup> *famation*, as the Doctor saies, *Sect. 24. 3.*

The third reason is, "*Saint Paul himself,* " *Act. 17. 23. saith of the Athenians, they* " *did worship the true God though ignorant-* " *ly taking him for a ~~stranger~~.* And is not *worshiping* of the true God, ignorantly, with their own devised worship, a *Superstition* justly to be condemned? was it not grosse *Idolatry*, and sinfull *Superstition* in the Israelites, to worship the true God, in the *Golden Calf*? 4. "*He calls them ~~Savages~~* " *Idolaters, more Religious than other men,* Than o- ther men, " *not in relation to any vicious rite, but to their* is the " *worshiping the unknown God, which wor-* Doctors " *shipped others not.* But this, as it begges the *gloss;* it " *question,* so is it against the text it selfe. may as well signi- " *I perceive that in all things you are too* fic, more " *Superstitious,* both in their worshiping than is " of so many false Gods, (*οὐκ οἶστέ αὐτά*) and meet, and " a God in their ignorant worship of the that too " true God, and in their vicious rites of wor- Religious " ship. And this sense, the Doctor himselfe in the ex- " gave, *Sect. 11. " I consider and behold you*



“in all things (or in all that I see in you)  
 “as men more *superstitious* than others,  
 though the word imports, too *Superstitious*,  
*too Religious*; which is a *Nimety* or  
*Excesse* in Religion, and so justly called  
*Superstition*, in an ill sense, unlesse the  
 Doctor thinke, that to worship *many false*  
*Gods*, and to worship the *true God* ignor-  
 rantly, be worthy the name of true *Religi-*  
*on*, which the Apostle there censures, by  
 the name of *Idolatry*, ver. 16. “*Hee saw*  
 “*the City full of Idols*, given to *Idolatry*, or  
 “*full of Idolls*. And the vulgar rendring  
 the word, ver. 22. by *Superstitiosiores*, *too*  
*Superstitious*, cannot intend it in a good  
 sense; yea the Doctor Sect. 31. grants that  
*Superstitiosus* in the Positive, signifies Ex-  
 cesse more then in the Comparative.

Sect. 28. §. 23. The second *Inconsequence* (hee  
 saies) is this: “*That the use of Ceremonies,*  
 “*or rites in the worship of God, if not*  
 “*distinctly prescribed, either by the exam-*  
 “*ple or precept of Christ, should be called*  
 “*Superstition, and for that condemned*. But  
 I beleeve, this is a mistake; None that I  
 know, make such a consequence; but rather  
 thus: That what *rite* or *ceremony* soever,  
 is made a *part of worship*, without such  
 example or precept of Scripture, is  
*Superstitious*, and therefore condem-  
 ned.

§. 24. The third inconsequence, is a worse mistake; *“That men on pretence, and in the name of Piety, should abstain from some observances (indifferent) as Superstitions, either because commanded by lawfull authority, or abused by Papists.* For the first charge, I beleeve hee cannot give an instance of any one understanding *Christian*, that ever did abstaine from observance *indifferent*, because commanded by lawfull authority? but rather because they were thought not indifferent, but obtrud. d on them as *parts of worship*. For the other, that they have been used by *Papists*, is not all, but that by them they have been abused, and accounted *parts of worship*, and may easily return to be so accounted by others.

§. 25. We acknowledge this assertion, that *“Superstition may, and doth in some authentic writers, sacred especially, signifie a Nimiety, or Excess in Religion.* What saies he to it? First he confesses *“Superstitiosus may denote such excess, but so also doth Religiosus, but then Superstition denotes it no more, than Religio.* Agreed, for Religion it selfe is sometimes taken for *Superstition*, when it is applyed to a false Religion: And all such *Excesse* in worship not prescribed, is a *Nimiety*, and culpable, what ever *A. Gellius* dreamed, as an ill Judge of *Superstition*.

Sect. 30.

31.

A. Gellins.

Sect. 32

Sect. 32.

¶ 26. If so used by some Authors, yet hee can say much against it, as 1. *“That some, not of the meanest antient Heathens did it, on the ground of Epicurean Divinity. Wee professe we regard not, what the best of Heathens say in matter of worship, who never knew, what true worship of God meant. 2. For Christian writers, the use of a word in that sense, is so slight and casuall, that not sufficient to fasten an ill character upon it, &c. It is no slight or casuall thing, as hee makes it; for all Divines that speake of this matter, do generally condemn it, as a thing of ill name and fame, even Papists themselves: and its proved by this Topick, by most of them, because it is an Excess in Religion, and illegitimate worship. 3. That those that come home to the point, are so few and modern, and of so small authority, that scarce worth producing, with slighting and skorne enough spoken; But why then doth not the Doctor in all this discourse give us the names of those many, Antient, Authentick Fathers, &c. that take it in a good sense? Hee uses not to be so sparing, where he hath such plenty of Authorities. 4. The last is something nearer the question; which supposing it to be taken in an ill sense, for excess, &c. saies, Then it must be reduced to these two sorts, as consisting either in the degree, or in the number of Actions, in quality or quantity*

city, wee consider what hee saies to both.

§. 27. *First, in the first kind, hee denies* Sect. 33.  
*there is any such excess; There is no possi-*  
*bility of being Religious in too high a de-*  
*gree, praying too fervently, too often, &c.*  
 But what saies hee to the arguments of the Aquin. 22.  
 great Schoolman, who proves *Superstition* to 9. 92. d. 1.  
 be an *excess* in Religion? and withall shewes  
 how he meanes it. *Not because Superstiti-*  
*on does yeeld more to diuine worship, than*  
*true Religion, but because it exhibites Di-*  
*uine worship, either to whom it ought not,*  
*or in that manner it ought not.* We say ( as  
 afore ) in *prescribed* worship, there can be no  
*Excess* of degree: The want of the *highest*  
*degree* there is a *Defect*; A man cannot pray  
*too earnestly* ( what ever he may doe *too of-*  
*ten* ) for that is *naturall* and *prescribed* wor-  
 ship: But if a man shall tender to God, *deui-*  
*sed worship*, the least degree here is too much :  
 As for *too often* praying, the *Euchitæ* were  
 unjuſtly condemned, if this was not a *fault*:  
 Yes ( saies he ) *their fault was not their*  
*excessive practice, but the laying that obli-*  
*gation upon themselves and others.* And why  
 not both these? For God having prescribed  
 all men *Callings* to be waited on; hee that  
 shall pray continually to the *Interruption*  
 thereof, finnes as well, as he that prayes  
 not at all. But ( saies hee ) *the fault is the*

"neglect of the duties of our calling; not the  
 "excesse of devotion. We say the neglect of  
 their Duties, is caused by the *Excess* of this  
 constant, *uncommanded* Devotion: and so  
 one sin is the cause of another. As for their  
 laying it on themselves or others as an *obligation*,  
 its true, thats a fault; but suppose they  
 had layd no such *obligation*, but onely  
 thought it a matter of *greater perfection*,  
 more *pleasing*, and *acceptable* to God; had  
 not this been *Superstition* also? His supposition  
 of "separating that *Excess*, from these  
 "neglects or omissions, and then it would not  
 "be criminous, to pray continually, is not  
*feasible* in this life; unlesse hee could find a  
 man, that had no *Calling* to labour in. If any  
 man might have been allowed to pray or  
 serve God *continually*, *Adam* in innocencie  
 might have been the man; and yet he was set  
 to a calling, to dress the Garden. "That the  
 "frequency of prayer could not be *Superstiti-*  
 "ous, unless the worship and institution it self  
 "were *Superstitious*, which he collects from  
*Sa nt Austin*, shall give us a double inference;  
 First that an institution of worship (by men)  
 may be *Superstitious*: 2. That hee seemes to  
 contradict himself; For in worship *com-*  
*manded*, as prayer is, a man may be *Super-*  
*stitious*, if he pray constantly, and neglect his  
 calling; which latter he cannot but doe, if he  
 doe the former.

§. 28. If the *Excess* be in the *extension*, as taking in too many *rites* and *ceremonies*, into the service of God; when he saies, 1. *By* Sect. 34.  
*this it is granted, the rites and ceremonies*  
*themselves are not superstitious, but onely*  
*the multitude.* But first, we shall say, that multitudes of *rites* and *ceremonies*, are prejudiciall to the *simplicity* of Gospell worship, and therefore either are, or will be quickly *Superstitious*. 2. Wee say further, that *rites* and *ceremonies*, be they never so few, if introduced as *parts of worship*, are *Superstitious*, and will worship; as certainly in the *old Law*, the least *rite* and *ceremony* prescribed by God, was a *part of worship*, whither they were *significant* or not: and so they would be now, if any such be found *prescribed*: but if made *parts of worship* by men, they were *Superstitious*; as will not be denied of many *rites* in the *Church of Rome*. 3. Though some *rites* and *ceremonies* must necessarily be in *Religion*, yet they are such as pertain to *Order* and *Decencie*, 1 Cor. 14. 40. which yet are not left to the *wit* and *will* of man, to appoint what, and as many as shall seeme *decent* or *orderly* to them; but are determined *partly* by the generall *precepts* of God; partly by the nature of the things themselves, & partly by *circumstances* which occasionally offer themselves; and are rather called *circumstances* of *worship*, as *time*, *place*, *gesture*, which are

mon. adjuncts of Religious and civill affaires, ( instanced by himselſe ) than properly Religious, in ecclesiasticall rites and ceremonies; much lesse to be accounted parts of worship,

Sect. 35. §. 29. Our Divines, though they doe allow some rites or ceremonies, ( or rather circumstances ) in worship, such as before; yet they do condemn significant Ceremonies, in the Church of Rome; unlesse they be such, as either Christ hath appointed, as in the Sacraments, or such as naturally signifie such a thing; or such as the Scripture gives instances of; as lifting up the hand in taking an Oath; or the Eyes to Heaven in prayer, &c.

Sect. 36. §. 30. Of this kind, are those three sorts of significant ceremoniss specified by him;  
 " 1. When it naturally signifies the thing, or  
 " floweth from it, as lifting up the eyes to  
 " Heaven, signifies zeale. 2. When custome  
 " hath made it significative, as kneeling sig-  
 " nifies humility. 3. When it is set to signi-  
 " fie something else, either matter of doctrine,  
 " as standing between Easter and Whitfun-  
 " tide to signifie the Resurrection, or matter  
 " of fact, &c. These and such like, as they  
 have degenerated into Superstition, so in  
 themselves, they are not any parts of wor-  
 ship; which they would be, if taught or  
 practised as necessary, or making the obser-  
 vers more Religious than others, or more ac-

ceptable to God, &c. But their significant ceremonies are Superstitious, when neither in their nature, nor by any instituted of God, they are instituted by men to signifie some grace to be procured from God, in the use of such ceremonies: of which sort the Church of Rome hath many.

§. 31. But herein the Doctor is again mistaken, that he saies, "*The sole reason why the old Jewish ceremonies are interdicted us* Sect. 36:

*Christians, is, because the observing of those who foreshewed Christ, and teaching the necessity of them, would be the denying of Christ to be come.* This indeed, was our

reason, but not the sole one; just such an answer Bellarmine gives to an argument from Christian liberty against imposition of new Ceremonies by men: "*Christ (saies he)*

*would have us free from old ceremonies of Moses, because they were figures of the new Testament, and so to cease when the thing is come: But it followes not, we must* Cham. Tom. 3. l. 15. c. 16. sect. 8, 9.

*have no ecclesiasticall Ceremonies or lawes, because we have not those.* To which the

learned Chamier replies: "*There was ano-*

*ther cause of abrogation of those ceremonies*

*( though Bellarmine conceald it ) viz. be-*

*cause they did load the Conscience, with a*

*yoake of multitude of Ceremonies: and this*

*is common to those, and to the Traditions of*

*men.* But we say further, 1. The false A-



*apostles* did acknowledge Christ *come* in the flesh, joyning *Circumcision*, &c. with him; and yet are blamed for observing of them: 2. Or was it the teaching of them onely as necessary, that procured their blame? Nor that onely, but for putting the *yoke* of them, upon the Disciples necks, when Christ had taken it off, *Act. 15. Gal. 5. 1 &c. 3.* Unlesse observing of them, and teaching them as necessary, be one and the same thing, here are two causes of their interdiction to *Christians*: And if so, then I ask, whether, if he had observed some Jewish *Ceremonie* which did not foreshew Christ to come, (some such there were) but significant onely of some things past, (though they had not taught it necessary) the *Apostle* would not have blamed them for that, as *Superstitious*? or had they devised any new rites and ceremonies, &c. would not the *Apostle* have blamed them for that also, as too *Superstitious*?

§. 32. But the Doctor gives his vote, to the old Rule; "*Ceremonies must be few and wholesome*." Few, for many reasons, which we approve as good, But then at last, in a manner grants, they may be many, "*if they be wholesome, not onely negatively, as harmless, but positively as tending to edification, and then little reason to accuse them of excess: for then more probably help devotion, then enumber it.*" But this is to unvote the

Self. 38.  
39.

the old Rule in part : For if they be *Salubrious*, wholesome, no matter how many they be: yea, "*if but negatively as harmelesse*," which is a dore wide enough to let in most of the *Romish* Superstitions; what harme is there in many of them? good *innocent Ceremonies*, as some have called them: But if positively for *edification* ( as all *willworshippers* thinke of their own inventions ) is that a plea to beare men out, in the multitude of *Ceremonies*, added to the worship of God? And suppose them *few* and *wholsome*, in the judgement of men; if they be imposed as *parts of worship*, or *efficacious* to procure grace, or *Acceptance* from God; are they not too many, be they never so *few*, and thought never so *wholsome*? Lastly, who shall be the *Physitian* to judge of their number and salubrity? not *every private man*, to be sure, *Sect. 55, 56.* "*he is not allowed to be a competent judge, of indecency in them, much less: of the number, or wholsomenesse of them.* Who then? the *higher powers*, *Sect. 55.* whether *Ecclesiasticall* or *Civil*, he expresses not; But if men, or any *number* of men, may be competent *Judges* in the *worship* of God, will not the *Wisdom* and wit of man *expatiate* here, and grow wanton? One *man* or *Church*, thinks, this is very *wholsome*, for *edification* and devotion; another as *wise* as he, will adde another; till the Church have a *yoake* put upon her neck, as

heavie , or heavier than the *Iewes*. Who knowes not the multitude of *wholsome Ceremonies* of *Rome*, came in at this door.

Sett. 42.

§.33. This question of *a competent Iudge* in such matters, is the matter to be resolved , because the Doctor makes so many *distinctions* about these *wholsome Ceremonies* , that vulgar wits are not capable of them : “ *You distinguish of such Acts, wherein that excess is supposed to be : that they are either* “ *ordinable, fit, or proper to that end, the* “ *service of God, or inordinable, unfit, &c.* What ordinary man ( who yet hath a Conscience to be satisfied in the worship of God ) is capable of these distinctions ? Hee confesses “ *there are great store inordinable, unfit, un-* “ *proper, of these in the Church of Rome?* Yet they are not of the Doctors opinion ; but think them all , both fit and necessary. But yet he hath a *salve* for such. “ *In this case ,* “ *though any one may be a Nemiety, and that* “ *a fault, yet still this not the fault of Super-* “ *stition; but rather of folly and vanity, &c.* And I pray what is *Superstition*, but *folly* and *vanity*, in the worship of God? Are not *Idols* and all false worship called *vanities*, and *folly* ? “ *many such like things ye doe; Mar. 7, 8,* “ *9. full well ye reject the Commandement of* “ *God that ye may keep your own Tradition :* “ *In vain do they worship me.* Let the Doctor shew h's dislike of such, as he will, yet if men may

may be *Judges*, what are fit for number and *wholesomness*, every after-comer will thinke himselfe *as wise*, as he that went before, till they have loaded the *Christian* above the Jew. Besides, as the learned *Chamier* well observes; there may be many mischiefes in a few, if the *Authority* to institute them be in the *Church*, or any man, or men: “*For suppose they be but few now, yet we must consider, how many they may be hereafter; seeing the Authority is given to every succeeding Church or Pope, to constitute ceremonies or ecclesiasticall lawes, as they shall think fit; and so the yoke never certain, but alwaies growing; as experience tells us:* To passe this: if *Superstition* be so named, because it is *Super statutum*, above the *Statute Law* of worship; or because it is an *Excess* of services added to the worship of God; certainly these *unfit, improper Ceremonies* may well be deemed such, and the Doctor need not *grudge* the child the name of *Superstition*. As for those that charge such *trifles*, (they are to the Doctor, belike, but *trifles*) “*with the title of Superstition, and then extend it to those things which have no such fault, and so run the circle.* Let them for me, see how to get out. I onely still say, what ever deserves the name of *Superstition*, is a *Nimiety* and *Excess* in Religion; and what ever is an *Excess* in Religion, is *Superstition*: Let’s hear wherein the Doctor is pleased to place it. §. 34.

Sect. 43.

Sect. 45.

§. 34. "The placing of more virtue in some  
 "things, than either naturally, or by the rule  
 "of the word, or in the estimation of purer a-  
 "ges of the Church, may be thought to be-  
 "long to them: as in the crosse, &c. We spake

Sect. 14.

something in generall to this, but now wee  
 shall assume, of all those Ceremonies of the  
 Church of Rome, unfit, improper, &c. and of  
 all superadded parts of worship what ever;  
 They do place more virtue in them, than ei-  
 ther naturally, or by the rule of the word be-  
 longs to them; ergo they are Superstitious.  
 The Assumption I prove thus: They place in  
 them virtue to please God by them, to pro-  
 cure more acceptance from God, and his  
 blessing upon them; which neither naturally,  
 nor by the rule of the word, the institution of  
 God, they have in them: ergo. more might be  
 added, but I forbear.

But what meanes the Doctor to adde, to  
 his disjunction, "or in the estimation of pu-  
 "rer ages of the Church? Had the purer a-  
 ges of the Church (after the Apostles) any  
 power to put virtue into things, which they  
 had not, either naturally, or by the Rule of  
 Gods word? If he denies this, the addition  
 was superfluous: If he affirm it, hee begges  
 the question; For we say, the purest Church  
 hath no Authority in matters of Religion,  
 to put virtue or efficacie into them, but God  
 onely, in Nature, or by his institution, in the  
 word:

word: Or if any, the *Purest Church*, shall take upon her to doe it, I shall make bold to adde the Doctors words, in part. "The doing  
 "of such, is either groundlesse, and then it is  
 "folly; or else it fastens some promise on  
 "Christ, which he hath not made in the Gos-  
 "pell. And what is that but a lye, and an Ad-  
 "dition to the word: a *Nimiety*, or excesse of  
 Religion, as he calls it, that is, *sinfull Su-  
 perstition*, and that would impure the purest  
 Church.

§. 35. The *Nimiety* must be "an excesse  
 "of fear, or being afraid of God, when wee  
 "need not; as thinking our selves bound, when  
 "God neither commands, nor forbids; ab-  
 "steining religiously, &c. Wee take what hee  
 grants, this is one kind of *Superstition*, (as  
 we noted above in stating of the question, at  
 Sect. 7.) but not the onely; there are many  
 more. And I like the Doctors reason well,  
 here; "because such a man addes to the Com-  
 "mands of Christ (as the former to the pre-  
 "mises) annexed to the Christian Religion,  
 "those things which belong not to it, and so  
 "is an exceder in the fear and service of  
 "God, &c. And this is *Superstition*. Sect 47.  
 And this he confesses "is a culpable and cri-  
 "minous excesse, not in doing what God com-  
 "mands not (for that may be innocent e-  
 "nough.) but in affirming God to command  
 "or forbid, what he doth not, &c. True, in

things left indifferent and free by God, he is not guilty of this kind of Superstition, if he doe them, or abstain. But yet he may, of another kind: that is, if he place more virtue in them, ( in doing or abstaining ) than either naturally or by the rule of the word, is due to them, ( as he said before. ) But in matter of worship it is not so; For there, it is a *Nimiety* and *excesse*, to doe what God hath not commanded, as wee have often said.

Sect. 47:  
48.

§. 36. When as he concludes, "*That this way of dogmatizing; or imposing as necessary such things as the Law of Christ hath not made necessary, is the speciall and onely kind of Superstition, which beleeves, any kind of Protestants to be guilty of; it is a great mistake. For 1. he granted another kind. Sect. 45. "In placing more virtue in things, than naturally, or by the rule of the word, belongs to them. 2. All Willworship devised by men, and added as parts of Gods worship, hath been proved to be an Excess in Religion, and so Superstition; besides the rest, which we have noted above. As for his addition, "of observing ominous, inauspicious events, unluckie daies, &c. they fall under his first kind of Superstition, Sect. 45. Placing and putting more Virtue in them than God in Nature, or by his Institution hath put into them. Which though they be not properly Excesses of the*

Christi-

Christian Religion, (being common to *Heathens*, and not properly *worship*) yet are they *Excesses* in Christians, that use them, and a kind of *Superstition*, call it *Religions*, or *Civill*, as he pleases.

§. 37. And now wee are come to another consideration, of the last way; that he supposes, may be called *Superstition*; and that is, "*Because men place holinesse in some ob-*  
 "*servances, amongst us, which (what ever* Sect. 49  
 "*may be said of it in thesi)* in hypothesis or  
 "*application to the particular cases, is gene-*  
 "*rally very false, or impertinent.* Wee shall consider what he saies for it.

§. 38. 1. He askes, "*what is meant by ho-*  
 "*linesse? reall inherent holiness, or onely sepe-*  
 "*ration from common uses?* The latter onely, we would answer: *Separation to holy*, from common uses: that is, such a *separation to holy uses*, that the things may no more be *alienated to common uses*: this is *proper holiness*.

§. 39. But then the onely inquiry will be,  
 "*By whom, and how farre any thing, is thus*  
 "*separated; either by <sup>1</sup> Christ, or <sup>2</sup> the A-* Sect. 51.  
 "*postles, or the <sup>3</sup> universall Church, in pu-*  
 "*rest ages, or the <sup>4</sup> particular Church*  
 "*(and rulers thereof) wherein we live, or*  
 "*5 if free, by our own Act.* He tells us here, by *whom* the *seperation* is made, but not a word, *how far*, or in what difference, a thing *seperated*, by the severall *Authors*, is



made holy, or whither it be *equall* in all. That a thing made *holy*, by a *private* person, is equally holy with that, done by a particular *Church*; and so upwards, that of the *generall Church*, equally with that of the *Apostles*, and that of the *Apostles* equall with that of *Christ* himself: this would first have been resolved. Hee seemes to make the difference of the *Holiness*, from their severall *Seperations*, to be onely *gradual*; but wee suppose it to be *specificall*, at least, betweene the *Seperation* of God or *Christ*, and that of the *Church* ( to say nothing yet of the *Apostles*. ) And withall, wee say, we desire a prooffe, that any but *God*, or *Christ*, or his *Apostles* guided by his *Spirit*, can make any thing *properly Holy*: Now to make a thing *properly holy*, is not, to seporate it onely to *holy uses* from common, ( as the Doctor defines it. *Sect.* 50. ) but to make it, 1. a *part* of worship, 2. to be *efficacious* to work and convey *holiness*, to him that rightly uses it : 3. to make the service & person, *more accepted*. 4. To give a ground of *expectation* of a *Blessing*, upon some *promise* thereof. in the word, &c. In this sense none but God alone, can *Sanctifie* and Seperate any thing, to *Holy*, from common *uses*. All which the Doctor either takes no notice of, or takes as granted, *others* may doe. For he saies, “*The way to discern, whither we exceed* (that

" ( *that is, be Superstitions* ) in any of those  
 " *afore, and place more holiness than is due to*  
 " *them, is to account them holy, in a degree*  
 " *proportioned to the authority of him that se-*  
 " *perated them.* Wee shall speake something  
 considerable to this. For 1. The difference  
 between *Christ* and his *Apostles*, and the rest  
 is not well, or not distinctly laid out: For the  
*Apostles* authority was also *Divine*, by  
*Christs* commission. 2. Then it followes, that  
 the Authority of the *Apostles*, in their *Sepe-*  
*ration*, differed much from that of the *Uni-*  
*versall Church*, & the rest, as much as *Divine*  
 & humane. 3. The precept or example of the  
*Universal Church* (as it cannot be demonstra-  
 ted ever to have concurred, in making any  
 thing *holy*, there never having been an *Oecum-*  
*enicall Council*, truly so called, so) cannot  
 make any thing *properly holy*, with the re-  
 spects afore said; but onely *improperly*, with  
 respect to *holy things* or *duties*, so made by  
 God: e. g. In *times* or *places* separated, by  
 God or men; there is this difference ( besides  
 those above ) that *Time* or *Place*, sanctified  
 by God, require *holy duties*, to till them up.  
 But separated by men, they are to wait upon  
*Holy duties*. In the first, the duties are ap-  
 pointed for the *Time*, or *Places* sake: In the  
 other, the time or place, are appointed for  
 the *Duties* sake: but this is to make *any*  
*Time*, or any *Place*, when and where  
 those

those *duties* are performed, as *holy* as all other times or places, that is, the one no more *Holy* than another. We therefore deny, that either the *Universall Church*, or any *particular Church*, or any *private man*, can make any thing *properly Holy*: which the Doctor doth not at all undertake to prove. Onely thus he goes on; "*If that which is thus separated, be by Christ himself, I shall count it holy in that degree, and my selfe obliged by virtue of Divine precept, and so of the crosse; and then I offend not.*" But 1. I suppose the Doctor will account himselfe obliged to an *Apostolicall institution*, by *Divine precept* also: I had thought *Apostolicall* \* and *Divine*, had been both one with the Doctor; but I perceive he makes them differ, and yet differences *Apostolicall* from *Ecclesiasticall*; as if the *Apostles* were neither *Divine*, nor *Humane*; but something between both. 2. By this distinction of his, the *Papists* may excuse their *grossest Superstition*, in placing *Holinesse*, in things, times, places, &c. by borrowing the Doctors answer; "*They may say, they account them holy, but either by the authority of the generall, or particular Church of Rome, and that is no Superstition,*" saies he, say they.

\* Hee thought and said so, in his first Question, sect. 22. The Apostles Doctrines and institutions, are so owned by Christ himselfe, that what is truly *Apostolicall*, is immediately and by necessary consequence, divine and infallible *Señ. 52.*

§. 40. But he goes on, "If my voluntary oblation, I perform as a voluntary oblation, and onely expect that God that hath promised to accept such, will accept it; all this while I am not blameworthy. But 1. what meanes he by his voluntary oblation? If his willingness in tendering commanded worship, he cannot doe that worship aright, without respect to the command: If voluntary worship of his own, without a command, he hath no promise of acceptance, and so can expect none. Yea, he may rather expect, or fear punishment, threatned in the 2<sup>d</sup>. Commandement, to such worship. 2. The Dr. may remember, that Sect. 45. he blained that for Superstition, "when virtue is placed in some things, which naturally, or by the rule of the word, does not belong to them, and gives the reason Sect. 46. "because that addes to the promises of the Gospell, and fastens a promise on Christ which he hath not made. Now how will hee free himselfe from Superstition, in his voluntary oblation, that is, his uncommanded worship, unlesse hee can shew a promise in the Gospell, for such acceptance. For naturally there is no such Virtue in a Willworship; and Institution hee cannot plead; for that were a Contradiction; *viderit ipse*. But hee saies still; "In case of resolution, and vow, addes that respect in my performance, which is due to such, and I am not blameworthy.

If hee meane, that his *resolution* and *vow*, makes his *voluntary oblation* more *accepted*; he addes to his *Superstition*, to second *Will-worship* with a *vow*, and so *profanes* his *vow*, as well as the worship of God. If he meane, that his *vow* is a further *degree* of worship; what will hee answer to the *Papists*, who make *vowes* of *single life*, and *povertie*, &c. to be a *speciall worship* of God; which he rejects. If he say, their *Vowes* are of things unlawfull, but mine of things lawfull: I grant this difference, but then say, that in making those *vowes*, or *things vowed* to be *parts* of the worship of God, they both agree; and both are *Superstitutions*.

Seet. 53.

§. 41. It is not then "the *straining* of these  
 "any *degree* above their *ranke*, as *elevating*  
 "an *ecclesiasticall constitution* into a *Divine*  
 "precept, &c. That onely makes him *faulty*,  
 and that *perhaps* (saies he) *capable* of the  
*title* of *Superstition*. For if either the  
*Church* or he, place *divine worship*, *accep-*  
*tance* (more acceptance because not com-  
 manded) or *more perfection*, &c. in such  
 performances, it is; and will be *Superstition*  
 still what ever they think. Besides, in *devised*  
 worship, it is not enough to free from guilt  
 of *Superstition*, to say or think, I account  
 this or that *holy*, onely by the *Authority*  
 of the *Church*, and not of *Christ*; For who-  
 soever is the *Author* of such *Holinesse*, he  
 places

places more in it, than God allowes, and so must needs be *Superstitious*.


§. 42. *Obj. Papists* and other *Superstitious* persons have don so, and so the thing is *Superstitious*, and must be forborn, *Sol.* 1. "*The ill use of a thing will not corrupt a thing commanded or an innocent thing.*" *True*, but we suppose your *voluntary oblation*, not to be a thing *commanded*, but to be a thing *forbidden*, as all *Willworship* is: and therefore to be forborn. 2. He saies, "*there is nothing to oblige me to abstain, from that, which they have Superstitiously used, unlesse danger of being thought Superstitious as they, or making others be so; which is not Superstition, but scandall.*" To be thought *Superstitious*, when I may avoid it, is a wrong to my *credit*; to cause others to be so, is a wrong to their *Soules*: But these are not *consequent* of that we speake of, that is, of *Willworship*, which is one of the worst kinds of *Superstition*; tendering that to God, as *worship*, which he commanded not.

§. 43. And now the Doctor may be pleased to *review*, and if he will *recall*, his bitter, false, uncharitable conclusion, *Seet.* 57, 58. unbeseeming both his piety and gravity; For now it will appear (and shall doe more hereafter) that the charge of *Superstition* upon some men, is no *Mormo*, nor yet unjust; but what is *avowed* by himself and party, to be their

*Of Superstition.*

their *epinion* and *practice*; and what is proved to be really *Superstitions*, according to the true Notion of the word *Superstition*, amongst Reformed Orthodox Divines : which if it be not sufficiently yet manifested, shall more fully be made good, in the following Exercitation of Willworship.

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EXERCITATION  
THE SECOND,  
OF  
WILL-WORSHIP.  
WITH  
DOCTOR HAMOND,  
BY  
D. C.

---

Math. 15. 8, 9.

*This people draweth nigh unto me, with  
their mouth, and honoreth me with their lips,  
but their heart is far from me.*

*But in vain do they worship me, teaching  
for Doctrines, the commandments of men,*

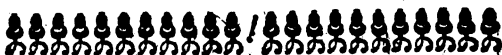
*August. de consens. Evang.  
lib. 1. c. 18.*

*Deum sic colere oportet, quomodo ipse se  
colendum præcepit.*

---

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## OF WILL-WORSHIP.

### Section I.



AD the Reverend and learned Doctor ( as it became him ) distinguished the words ; either *θελοδουσκεία* in Greek, or *Will-worship* in English, before he began his *Defence* of them ; wee should better have been able, to *judge* of his Discourse about them. For the words, in both languages, may be taken in a *double* sense. 1. For *Voluntary, Spontaneous*, or willing worship, that is *willingnesse* and *freenesse*, in *worship* commanded by God ; and then they were too *blame*, that put an *ill* notion upon them. Or 2. For *worship* devised by the *wit*, and appointed by the *will* of man, as contradistinguished, to the *wisdome*, and *will* of God ; and then it was not so much the *ill-Fortune* ( as he calls it ) as the just *punishment* of them, “ *to*  
“ *pass under an ill notion, and to be taken*  
“ *for somewhat reproveable, as well in*  
“ *a Christian, as in an Heathen.* For the summe and scope of the second Commandement, in the *Affirmative* part, being this. “ *God must be worshiped with his owne*  
“ *prescribed worship,* and in the *Negative* part.

August. de  
 consens.  
 Evang. l. I.  
 c. 18.

part, "to forbid all devised worship of God, This is  
 "by the wit, or will of man. The very name <sup>acknow-</sup>  
 of will (of man) put to worship of God, as <sup>ledged by</sup>  
 opposed to the will of God, the onely Rule <sup>the Doct-</sup>  
 of worship, is as a brand in the forehead of it, <sup>or: God</sup>  
 to characterize it, as condemnable in worship <sup>is to be</sup>  
 all. <sup>in a man-</sup>  
<sup>ner pecu-</sup>  
 liar to him, & appointed by him. Apend. on 2d. Commandment.

§. 2. How oft, or seldome the Greek word  
 is used in other *Authors*, or the *Translators*  
 of the old Testament, wee shall not trouble  
 our selves to enquire; when the thing signi-  
 fied by it, (in the second sense above, in  
 which sense the *Reverend Doctor* doth and  
 must take it, or he hath *no Adversarie*,) that  
 is, "devised and imposed worship, by the will  
 "of man, is so much decryed, and declaimed  
 against, in *Scripture*, as an high *Indignity*  
 and affront, to the *Divine Majesty*. This is  
 something, little to the credit of it; That the  
 simple word *θενωσκία*, and the verb *θενωσκίω*,  
 are but twice a peece, used in the booke of  
*wisdom*, and alwaies in an *ill* notion: 2.  
 That *ἐθελοθενωσκία* it self, being but once used  
 in the New Testament: it is, (by the judge-  
 ment of most *Interpreters*, Protestant and Po-  
 pish) taken in an *ill* notion, as shall appeare  
 hereafter.

§. 3. What the word *ἐθελοθενωσκία*, in the  
 place, *Col. 2. 23.* signifieth, may indeed be  
 gathered from the *Contents*: But the *Reve-*  
*rend*

rend Doctor, seemes too short, in laying of it out: "The Apostles discourse in that place, is (saies he) of *ῥηματικαὶς*, Doctrines of men, teaching some things to be forbidden by God, that he forbiddeth not. This is in part true; some false teachers might impose some Doctrines upon their brethren, as Gods Commands, when they were not, as being now outdated by Christ; but the scop of the Apostle is, to dispute, in this Chapter, against the *corruptions* that were creeping in, in their *Christian worship*; which was the use and end of those Doctrines; and to stablish the *Colossians* against them: Which that it may appear, let us review the context, from the 4. verse downwards. Thus he begins: "This I say, that no man should beguile you, with enticing words. In the Greek, they are more significant; *μη τις υμᾶς παραλογίζηται, ἐν περιβολογία*. Put upon you Sophisticall Paralogismes; *probabilitate sermonis*, by probable arguments, as Beza; by *Rhetoricall insinuations*, or *sophisticall subtleties*, as D. Davenant, explaines it, to lead you away from Christ. Now the Apostle goes on, to discover some of those *toiles*, and waies, whereby *Seducers* did beguile their followers. 1. *Philosophicall speculations*, having a shew of much wisdom; ver. 8. "Beware least any man spoil you through Philosophie; an instance whereof is given in the 18. ver. "in voluma-

Bez. in loc.  
cus.

In locum.  
The word  
Philoso-  
phy seems  
to me to  
be all one,  
with wor-  
shipping of  
Angels, v.  
18. saies  
the Doct-  
or; Super-  
stition.  
Sect. 7.

" *ry biamilitie, and worshipping of Angells.* 2.  
*Traditions and Inventions of men, superad-*  
*ded, or continued in the worship of God; an*  
*instance wherof is in the 20.22.ver. "Why are*  
*" yee subject to Ordinances, after the Comman-*  
*" dements, & Doctrines of men?* Mosaical Ce-  
 remonies, revived, after they were abrogated  
 by Christ: of which he speakes, *ver. 16. 17,*  
 His scope in all, is to dispute " *against all*  
 " *rites and Ceremonies, obtruded upon the*  
 " *Church, as parts of Divine worship, as ne-* D. Daven  
 " *cessary duties of holiness, and righteousness* in locum.  
 " *and as binding Conscience.* As that learn-  
 ed and judicious Professor, expresses it. And  
 the Apostle opposes this onely against them,  
*ver. 8. "They are not after Christ, but in-*  
*vented and imposed by men; Not after*  
*Christ, i. e. not after the Doctrine, or Com-*  
*mandement of Christ, in the Gospell; which*  
*he expresses in another phrase, ver. 19. "Not*  
 " *holding the head, but "after the Comman-*  
 " *dements, and Doctrines of men, ver. 22.*  
 Whence it appears, that the Reverend  
 Doctor seemes mistaken, when hee saies;  
 " *Where yet you must observe, he doth not*  
 " *speake of Commands, but Doctrines, i. e.*  
 " *not of the prohibition of the Magistrate,*  
 " *&c. but of false teachers, imposing them as*  
 " *the commands of God.* For the Apostle  
 speakes expressly, these impositions, *Touch*  
*not, tast not, &c. "were after the Commande-*  
 " *ments,*

*ments, and Doctrines of men, ver. 22. and ver. 8. "after the Traditions of men, to worship God, by the observation of them: The worship of God, did once consist in these observations, and Abstinencies; and the false Teachers put them upon their followers, as still usefull to this end: Having done this, hee sets an ill Character upon those Doctrines of worship; "which things have indeed a shew "of wisdom, in Willworship, &c. But are "after the Commandements and Doctrines "of men, not any Doctrines or Commands of Christ: and so no better, than Willworship; &c. The Doctor seemes to place the illnesse of this practice in this; "That they riging "some abolisht ceremonies as still in force by "divine precept, should thereby deny Christ "to be come in the flesh. Which though it bee true in part, yet is not all that the Apostle here intended: but this he also addes, that they, placing the worship of God, in those observances, not after Christ, but after the Commandements and traditions of men, did fall into Willworship; which had a shew of wisdom, but no more. For it is not onely (finfull) Willworship, to teach and observe the Old Ceremonies as parts of Gods worship, when they are abolished; but also to invent a new way of worship (as that of worshipping Angells was for certain ver. 18.) and to put it upon God, as an acceptable worship.*

§. 4. That wee have not mistaken the Doctors meaning, will appear by that which he addes, about “*the difference betwixt making of positive humane Lawes, in indifferent things, and urging or teaching things for Divine commands, which either never were commanded by God, or else are now outdated by Christ: The Apostles discourse proceeds of the latter, &c.* This is true, the Apostle hath here no reflection on the Magistrates making lawes, in indifferent things: but yet, if the *Magistrate*, or *Church* should invent and impose any *new way* of worshiping God (as the *Church of Rome*, hath done many) would not the *Apostles* arguing conclude them to be *Will-worship*, as well as if they had urged and taught some *antiquated* ceremonies to be observed, as a *part* of the worship of God The Doctor grants and asserts, “*That if the Magistrate* Self. 3. “*should teach or impose Doctrines of men, upon others, as the Commands of God when they are not, he should thereby incur the censure of a false teacher also; And if he should teach or impose some antiquated worship, upon his people, though not as the command of God, would he not be a Teacher of false worship also? As for his instance of David, who appointed the Levites to serve from the age of 20. years, whereas God by Moses had appointed it, but from 25.*

years old &c. It is first *Impertinent*, for hee brings it as an instance of a *Magistrates* power in a thing indifferent; whereas this was in a *matter of Religion*, and more then so, in a matter formerly *Commanded* by God; wherein, what he did, is not imitable by any *Magistrate* now: who hath no power to *order* any thing in *Religion*, against a former *Order* of God, as in the case in hand, there was. What then may be said, for *Dauids* altering the appointment of God (as in some other things besides? *Divines* do answer, that *David* was a *Prophet*, inspired by God, or directed by some other *Prophet*; how to *Order* the affaires of the Temple, and *worship* of God. And this to mee is evident, by texts of Scripture. 1 *Chron.* 28. 19. "All this (said "David) the Lord made me to understand "in writing, by his good hand upon me, even "all the works of this pattern, which hee ascribes to the Spirit of God, ver. 12, 13. & cap. 23. 27. "by the last words of David, the "Levites were numbred from 20 years old, of "which he saies, "the spirit of the Lord spake "by me, 2 *Sam.* 23. 2, 3. But this by the way.

§. 5. The full importance of the words, ver. 22. (hee saies) is this; "That when "those abstinencies are imposed and taught, "as divine obliging precepts, this is an abuse "of them (which were otherwise innocent "things) and that abuse of them dangerous

“*or destructive*. But 1. why doth he refuse our Translation of those word, “*which all are to perish with the using*? For the verb, from whence *amixent*, is derived, signifies sometimes, simply, to use. And the Civill Lawyers take *Abusus*, for the consuming use, ordinarily: 2. Whither the *Apostle* speaks of the *meats*, or of those ordinances of *abstaining*, both may be said to *perish* in the using: The meates apparently, and the *Ordinances* themselves, in this sense, that whereas whilst they were under Gods command, they were *profitable* to the observers; now being *outdated*, they perish with the using, without any *spirituall* advantage. 3. There is little or nothing in the text, to import, that they were *imposed* and taught by the *False Treachers*, as Divine obliging *precepts* (though if so, that had beene an *abuse* of them) but rather that they were the *Commandements* and *Doctrines* of *men*; as the next words following are: and herein the Doctor places the *danger*, *Sect. 6.* as we shall see. Just as that *Doctrine*, *ver. 18.* concerning *worshiping of Angels*, in a *voluntary humility*, &c. was the *Doctrine*, or command of a man “*vainly puffed up in his fleshly mind*, but could not be *pretended*, much lesse *imposed* as a *Divine* command. So the *Doctrines* and *Traditions* of the *Pharisees*, were not pleaded to be the *Commandements* of God, but

*Estius in locum.*



## Of Will-worship.

expresly called the *Commandements of men*, Math. 15. 9. and opposed to the *Commandements of God*, ver. 3. 6. And in this Chapter, ver. 8. Those *Doctrines* are called the *Traditions of men*, and *rudiments of the World*. 4. I would ask the Doctor, whither the placing of the *worship of God*, in *observation of those Ordinances of Abstinence*, though not *taught* nor imposed as Gods Commands, upon a mans selfe, or others, were not an *abuse* of them, and being a *self-devised Willworship*, were not *εὐσεβείαν* as *destructive*, as the urging them still as Gods Commands? His great mistake is, that this was the *onely abuse* of them, and that “*otherwise they were innocent things*, for so he sayes: which now he may see, they were not. And lastly the following words ver. 23. seem to imply, the abuse to have beene, not that they *imposed* them, as *Divine Commands*, but as *parts of Divine worship* ( which the word *εὐσεβειαν* imports ) in a pretended *humility*, and not *sparing of the body*, &c. For he saies, they have a shew of wisdom, not as the *Commands of God*, but in *Will-worship*, &c.

§. 6. Yet let us hear, wherein the Doctor, places the *danger* and *destructivenesse* of them. “*That they were after the Commandements, and Doctrines of men; which words point out that, wherein the danger doth consist*

“*first, to wit, imposing on men humane Ordinances or Doctrines.* Stay there a while: Then (say I) they did not impose them as *Commands of God*; nor did the danger lye in that; But I desire to know, *what* it was that they *imposed*, by those *Ordinances and Doctrines*? was it not, a *way of worshiping* God by those *Abstinencies*, *touch not*; &c. I think the *Doctor* will not deny it: For it is not to be meant of imposing of *Humane Ordinances*, about *indifferent* things, by the *Magistrate*; *He* hath cautioned against that, *Sect. 3. & 4.* but of *Teachers*, imposing them as *Ordinances of worship*, in Religion: and therein the *danger* did consist; because they imposed on men, *humane Ordinances and Doctrines*, to *worship* God by. The *Doctors* glosse of his own former words will now prove his *own*, that is, *singular*, when he addes “*i. e. those things which though they were not commanded by God, are yet by men affirmed, pretended and taught, (though without proof) to be so commanded.* The *danger* and destructiveness rather consisted in this, that they were but the *Commandements and Doctrines of men*, placing the *worship of God*, in those *observances*, which either he *never Commanded*; or were now *outdated*.

§.7. And now we are come to the 23. Verse; which the *Doctor* makes to be, “*A descrip-*

The abstinencies they teach  
Sect. 7:

"tion of the doctrines themselves, or the ab-  
 "stinences they teach, abstracted from all such  
 "accidental abuse. But this may prove a mis-  
 take; for the words rather contain a *descripti-*  
*on* of the reason of that danger and de-  
 structiveness, in them: *viz.* because they  
 were no other, no better than *Willworship*,  
 with a fair pretence of *Wisdom*, because the  
*Worship* of God, was lately placed in them:  
 and they carry a great pretension of *Humili-*  
*ty*, and *Selddeniall*, in abstaining from things  
*pleasing* to the body, which they thought no  
 doubt, would be *pleasing* unto God, and an  
*acceptable* service. The words indeed may be  
 variously rendered by *Interpreters*, but  
 without any great *difficulty* or difference.  
 For the most part, they agree in the *sense*,  
 though they differ in words. And I beleeve  
 the Doctors *Interpretation* of it, is *singular*,  
 without any precedent, either *Antient*, or  
*Modern*, *Protestant*, or *Papist*. Thus he pa-  
 raphraseth the words. "*Which things have*  
 "*some true, at least appearing notion of wis-*  
 "*dom in them* (*wisdom in Scripture signifying*  
 "*piety*) i. e. have either some real matter  
 "*of piety in them* (for so *λογος* signifies) and  
 "*this would be more clear, if we should read,*  
 "*a true in two words, thus, which things*  
 "*have somewhat of piety in them, or being*  
 "*considered in some respect, have piety in*  
 "*them, or as the Fathers rather understood it,*  
 "*some*

"some colour, some appearance of piety, to  
 "wit, in voluntary worship and humility, &c.  
 But this is a strange Liberty, in Interpreting  
 Scripture, not onely that it waves the Inter-  
 pretation of all our own Translators, of all  
 the Antients, and even of Papiſts themselves  
 for the most part (whom this glosse would  
 much please) but also that he doth not bring  
 his mind to the Scripture, but straines the  
 Scripture to speak his sence and meaning. To  
 examine it a little. 1. That *αἰγος* here signi-  
 fies, some reall matter (what ever it doth  
 elsewhere) is *gratis dictum*; and against the  
 stream of Interpreters: Some render it *Ima-*  
*ginem*, as Jerome; some *speciem*, some *pretex-*  
*tum*: And the Greek Fathers, oppose against  
 it, truth and power: what is it then, but a  
 shew or appearance? 2. That hee renders  
*αἰγος*, by piety, is as strange, in this place,  
 (however in these Proverbs, and elsewhere,  
 it may signifie so) when most interpret it 1.  
 by *Wisdom*: that is, "a shew of some excel-  
 "lent doctrine, rather brought from Heaven,  
 "than found out by men. Which to be the  
 sence here, is most probable upon these  
 grounds. First from the context, ver. 8. the  
 Apostle calls it *Philosophy*, and ver. 18. hee  
 saies) the Worshiper of Angels, "was puffed  
 "up in his fleshly mind, that is, in a carnall  
 "conceit of his own wisdom, in finding out  
 that way of worship: For Superstition and

D. Davens  
in locum.

Vid. Irenaeum lib. 3. c. 2.

*Willworship* ever pretends to *Wisdom*, to be *wiser* than God, in prescribing his *worship*: and this makes it so *dangerous* and *destructive*, that men set *their wisdom* against, and above Gods; Secondly it may very well be *parallell*, to that place, 1 Cor. 2. 4, 5, 6. where the *Wisdom* of God, and men are so flatly opposed, in *preaching* of the Gospell. "Not with *enising words* of mans *wisdom*; "but in the *demonstration* of the *spirit* and "power: the *wisdom* of God, &c. And this pretext of *wisdom* in *Willworship* arises from a double ground, 1. From the *fraud* of *Impostors*, who alwaies boast, that their *Traditions* proceed from the *Spirit* of *wisdom*; as the *Pharisees*, and *Montanus* did: 2. From the *carnall minds* of *Superstitious men*, who are much *pleased* to seek for *righteousnesse* and *salvation*, and to put *holinesse* in *externall rites* and *exercises*; as that learned *professor*, on the place, hath well observed. 3. To assert that those things (those *Abstinences*, as a *worship* of God) have somewhat of *true* and *reall* *wisdom* or *piety* in them, is a plain *begging* of the question, now between us. For we say, (as almost all *Interpreters* doe) they have onely a *shew* of *wisdom*, but no *truth*, nor *reality*, and that the *Apostle* condemnes them as *Willworship*, which yet the Doctor onely denies, by *asserting* the contrary, but proves not. 4. what

presumption is this, to read the words asunder, *αὐτὰ*, for *αἷνα*, contrary to all Greeke copies, and Latine Interpreters, onely to make out his own glosse? And yet let him take his choice, and read as he please; it will not advantage him at all; for still it comes but to this, "*which things have τινὰ λόγον*, "*some shew of wisdom, or piety, not somewhat of wisdom, much lesse some true real matter of wisdom in them. The Apostles scope being (as we think, and hee must not begge the contrary) not to hold out somewhat of wisdom or piety in them, but rather of folly and impiety, as we shall shew hereafter. Lastly, (as to this Section) he leaves out the particle μὲν, quidem, which is an extenuating particle: "They have indeed a shew* *Estius in-*  
*locum.*  
*"of wisdom, but not the truth: Or they have indeed a shew of wisdom, but in Will-worship and Willhumility, &c. It's true, Interpreters differ about the placing of the Adversative δὲ. Some understand it to be understood before Willworship, as afore; some at those words ἐν ἡμῖν: they have a shew of wisdom, but are yet of no price or worth. Beza.*  
*Herome* thinks the particle αὐτὰ is redundant, others think something is wanting; thus (after the manner of the *Hebrewes*) which things have a shew of wisdom, but not the truth. Much like [that place 2 Tim. 3. 5. "*Having a form of Godliness, but deny-*  
*nying*

“*nying the power of it.* However, the Doctor did not well to conceal this *particle*, and to render *abstinence* by *voluntary worship*, having not yet told us, what he means by it: of which anon.

§. 8. That the last part of the verse, “*not sparing of the bodie, not in any honour, to the satisfying of the flesh,* is added to shew, “*that there is somewhat of true or pretended piety, in those former Doctrines, by the contrariety, to that tending and filling of the flesh, which is so unlike piety,* is another gloss like the former, an assertion without proof. For the *neglecting, or punishing* of the body (as the Doctor phrases it) by *Abstinence* from things allowed by God, they placing the *worship* of God in it, hath indeed a *shew* of pretended wisdom or piety, as preferring the *worship* of God, before the *belly, or body*; but no *truth*, and is equally condemned, as a *Will worship*, by the Apostle; At least, this is the *question*, and must not be begged.

§. 9. Yet this the Doctor doth: For hee takes it as granted, with not a little confidence; “*That this interpretation which he hath given, is the most prompt, proper, and genuine rendering of the verse, that will be met with,* and thereupon inferres, and resolves, “*that there is no ill character set upon abstinence or Will worship, by the*

“ the Apostle in this place, which wee shall  
 examine, when we have heard, what in his  
 judgement is noted by it, which is this;  
 “ That voluntary Worship, or acts of Religi-  
 “ on, which the Hebrewes call נדבה *Ne-*  
 “ dabah, the Freewill-offering, which was  
 “ not required of them, by any obligation of  
 “ particular law, and yet was not wont to be  
 “ condemned, or suspected, but accounted as ac-  
 “ ceptable to God: under which head, the  
 “ Abstinenes here spoken of, may not unfitly  
 “ be comprehended. But there is a great  
 mistake, in comprehending these *Abstinen-*  
*ces* under the *Freewill* offerings. For both,  
 the *Freewill* offerings were something *Posi-*  
*tive*, and these *Abstinenes* were *Negative*,  
 rather *not-offering*, than offering, *Touch not,*  
*tast not*, &c. and also these *Abstinenes*  
 were commanded by speciall Lawes, but *Free-*  
*will-offerings* ( he saies ) were not required  
 of them, by obligation of particular Law:  
 This difference is enough at present,  
 wee shall say more hereafter. And now  
 wee attend his discourse, consisting in three  
 things.

§. 10. First ( he saies ) he will give his  
 reasons, for his first Assertion, “ That  
 “ *εὐλαβία* is here used in a good credita-  
 “ ble sense, which he endeavours by 6. Ar-  
 guments, Sect. 11. “ Because Willworship,  
 “ is here joyned with two, not onely lawfull,  
 “ but



“but laudable Christian virtues. Before I come to the particulars, I cannot but note in generall, that taking the word here, in a good sense, the Doctor complies too much with Papists (most of them taking it in an ill sense) who use to take off the force of the Objection by protestants, from this place, (against their *Willworship*, in their many Traditions of worship) by answering that it is taken here in a good sense, and that (as the Doctor does) for *voluntary Religion*, or worship. Which good sense, the very learned and acute *Chamier* professes, he never saw, in any *Interpreter* of the place. Onely he saies, he found *Justinian* the Jesuite, distinguishing the word, to signifie (as the simple word, *Opuscula* does) sometimes *Superstition* and *Impiety*, and sometimes pious and religious worship, voluntarily undertaken; but yet, in this text, asserting it to signifie *Superstition*, or as *Ambrose* saith, *counterfeit Religion*. But hee shakes this distinction as groundlesse, as we shall hear anon. And now to the Doctors Arguments, to prove it taken in a good sense. First, “because it is joyned  
 “with *Humility*, which being by Calvin  
 “(a man not much regarded by the Doctor  
 “in other things) interpreted in this place  
 “the *Reverence* both of God and men, is  
 “doubt a Christian virtue, and cannot de  
 “same the *Willworship*, to which it is associ  
 “ate

Panserat.  
 l. 1. c. 6.  
 sect. 5.

ated, &c. But by his favour, *Humility* here, is not that true and laudable *Christian virtue*, but a meer counterfeit, a pretended *Humility*, fit for a pretended *Willworship*: For the first words, signifying onely a *shew*, not any reality of wisdom, exemplifies it, first by *Willworship* (which is *affected Religion*, having a *shew* of piety, but not the substance) and then in an affected and counterfeit *Humility*. And the Doctor may remember, the same word is used in the 18. ver. of which he saies hereafter, "*it was an impious kind of Mistaken Humility*, and why may not this be so too? being both alike pretended, in a *Will-worship*, not commanded by God, but *invented* and imposed by men; And sure such *impious* mistaken *Humility*, is no *Christian*, or laudable *virtue*: But of that place more anon.

2. The next Pretence for his good sense, is, "*Because it is joyned with punishing or not sparing, or (as Calvin) mortifying the body; which as an act of selfdenyall, cannot be acceptable to Christ, and as a species of of Revenge, 2 Cor. 11. 7. Will deserve to be numbred among the effects of godly sorrow*. But to this we say again, there may be such a *punishing*, not sparing, or *mortifying* of the body, and selfdenyall, which hath a *shew* of wisdom or piety, but is not onely a counterfeit, but an *impious* mistaken mortification

In affectu-  
taque bu-  
militate,  
qua affectu-  
ta Religi-  
oni con-  
juncta est.  
Estius in  
locum.

Self. 23.

In propo-  
stera & in  
solita qua-  
dam ob-  
stinencia  
& afflictio-  
ne corporis.  
ibid.

mortification, or selfdenyall, viz. when this punishing of the body, is made a part of the worship of God. What thinks the Doctor of the *Baalites* launcing and cutting themselves? What of all the *Romish* ridiculous penances, pilgrimages, fastings, &c. Does he not justify them, in all their *Willworships*, and that from this text? have they not a great shew of *Wisdom, Piety, Devotion*? of *selfdenyall*, and mortification of the body? are these acceptable to Christ: Are their *selfpunishments*, worthy to be numbred with that *Revenge*, or accounted among the effects of godly sorrow? If he say, not, I ask, what is it that makes them *impious mistaken* mortification, &c. Hee cannot say, because they held those for as *Commands* of God, for that they deny: then it must be, because they make them *worships* of God; *Voluntary worship*, yet that the Doctor, endeavours to justify, by this text. I shut up this thus; These two *virtues* (as hee calls them) are there so far from justifying *Willworship*, to which they are associated, that they fare the worse for it, and are made *unchristian*, and *impious* by its company. For though *Humility* and *selfdenyall*, in the *commanded* worship of God, be excellent *virtues*; yet when they *precede*, or accompany the constitution of false, that is *devised* Willworship, nothing is more *impious* and abominable to God.

§. 12. The second reason of his good sense, is this, "Because these Doctrines are here said, in respect of the *V Villworship*, to have *λογος σοφίας*, somewhat of wisdom or piety in them: which somewhat, if reall, then it is parallel to that of 1 Tim. 4. 8. *bodily exercise is a little profitable still, or profitable for a little*. Before I adde the rest, I say to this: 1. This somewhat reall matter of wisdom, in willworship, in the judgement of most *Interpreters*, is nothing but a meere *show* and appearance, and indeed reall folly and impiety, as was manifested on Sect. 7. And for the parallel place, the gloss *corrupts* the text; when he thus expounds it, "Bodily exercise profiteth a little, or for a little. For the Apostle opposing *bodily exercise*, to Godliness, which is profitable to all things, he means, that such bodily exercise, (abstinence from marriage, and meats) made a *service* or *worship* of God, is profitable for nothing, or rather (by a *mutatio*) is *hurtfull* and *abominable*; and so is the *V Villworship* in this place. The Doctor seemes to place the *illness* of those bodily exercises, in this; "when they are taught as necessary, to the defaming of marriage and meats, he means, I suppose, necessary, as commanded by God: But (say I) if they taught them (as they did, some of them) onely as *Commands* of men, not necessary, no defaming marriage,

&c. but as an *acceptable* worship of God ;  
 would the Doctor say , they were not *hurt-  
 full*, and abominable, but *profitable* a little?  
 I think not; or if he doe, he justifies some *Pa-  
 pists* , who make them a *speciall worship* of  
 God, not necessary, &c. But we said afore ,  
 the words here signifie onely a *shew* of wis-  
 dome or piety. Then saies hee, the argument  
 will be still of validity , “ *For can any thing*  
 “ *be said to have so much as a shew of Wisdom,*  
 “ *in respect of Willworship in it, if that Wil-*  
 “ *worship passe confessedly , either for foolish, or*  
 “ *impious?* Let him aske all *Interpreters* ,  
 who render the words, “ *a shew of Wisdome*  
 “ *in Superstition or affected Religion*, how  
 this can be : But I cannot but wonder at the  
 Doctors question: For cannot a thing have  
 a *shew* of wisdom or piety , which is con-  
 fessedly *foolish* or *impious*? and if so, may it  
 not be so in respect of the *Willworship* in it?  
 The *Baalites* launcing and cuttiug them-  
 selves in their *devotions* , had it not ( to  
 them at least ) a *shew* of piety, and yet that  
 worship was confessedly *impious*? say the  
 like of the *Papists* *whipping themselves*, and  
 other ridiculous and heathenish pennances ;  
 have they not to them and others of their su-  
 perstition, a great *shew* of wisdom , and pi-  
 ety, and yet to us, are confessedly *foolish* and  
*impious* ? Cannot , doth not the doctrine of  
*False teachers* hold out a *shew* of wis-  
 dome

dome and piety, in their worship, and yet to all orthodox known to be *foolish* and impious. Does not on the one side, the *Wisdom* of God in the Gospel, hold out a shew of foolishnesse to naturall wise men; and yet is the *wisdom* and power of God, to salvation? on the other, does not, is not the *wisdom* and piety of Hypocrites and Idolaters, folly and impiety to God. But (saies the Dr.)

“Can any thing be represented to me, as having so much as a shew of piety, in respect of rage or lust discernible in it? This comparison is ill laid; For rage and lust are for kind confessedly wicked things. But worship may be true or false; and so as *true* worship may have a shew of folly to naturall men; so may false (and the refore *impious*) worship have a shew of wisdom and piety in it, to the same men: And the one, though it have a shew of folly, yet may have none in it, but is the *very wisdom* of God: So the other, though it have a shew of wisdom or piety in it, yet hath none; but is both *folly* and impiety. Let me put it a little more home to him: May there not be *zeale* (which may be nothing but *rage*, *μῆδος* *ἐκλος* in Saint James) which may have a shew of *true* zeale, and yet be nothing but *rage* and madness? must I needs “suppose somewhat really of wisdom or piety, in that passion, or else “it cannot have so much as a shew of wisdom

Vid. Ap-  
pend.

"dome, or piety? To conclude may not the Diuell himselfe transferre himself into ( and so have a *shew* of ) an Angell of light? and must I suppose necessarily, that there is *sense-what really* of light or piety in him, or else cannot hee have so much, as a *shew* of them?

To conclude this argument, let the Doctor note it once for all, that the words are not; "*which things have a shew of wisdom and of willworship, and of Humility and of not sparing the body.* For then, as *wisdome* was good, and taken in a good sense, so might the rest be taken; and the fault be, that they had onely an *appearance*, not the *truth* or power; but the words are, "*They have a shew of wisdom, in Willworship, and in Humility, &c.* And if they were faulty, because they had onely a *shew* of *wisdome*, they wil bee more faulty, that they had but a *shew* of piety, or worship, or Humility. So that, the words, *in Willworship, &c.* doe no more enforce us to take it in a good sense, than, when we say, "*Judas made a shew of love to his Master, in his traiterous kisse; and the Papists devotion, in bowing to stocks and Images.* In both which sayings, love in the one, and devotion in the others, are taken in a good sense; but the ones traiterous kisse, and others bowing to Images, are not at all taken in any better sense for that *shew*, or appearance

rance of *love* and *devotion*; but are rather so much the *worse*. And this shall suffice for his second reason.

§. 13. "A third reason is, because the  
 "Greek fathers, though they interpret *ἀγνο*  
 "only of appearance, as contrary to power  
 "and truth, yet they paraphrase *Willworship*,  
 " &c. by words, of Good Saviour: *εὐλαβίας καὶ*  
*τῆς*, &c. First this is well that the Greeke  
 Fathers agree with us (or we with them )  
 in exposition of the first words. a *show* ( not  
 as he, somewhat reall ) of wisdom, or pie-  
 ty: Nay they expressly oppose against it, *pow-*  
*er* and *truth*: and can that which hath nei-  
 ther *power* nor *truth*, in the worship of God,  
 be taken in a good sense? And do not the  
 Fathers imply as much: *Chrysost.* *ὁμοίως εὐ-*  
*λαβίᾳ τῆς εἰκῆς*, &c. *ὡς ἐστὶ δὲ*: Hee seemes to be  
 Religious, but is not so: Oecumenious;  
*ὕποκριτον εὐλαβίαν*, pretending ( as *Hyp-*  
*ocrites* ) Religion in worship, and is there  
 any goodnesse in Hypocrisie? "But the in-  
 "terpreter of Clemens Alex. renders the  
 "word, in Religion: Why? is not Religion  
 it self of various senses? The simple word  
*Ἐπνοχία*, often signifies false Religion, and  
 superstition, as well as true. But the compo-  
 sition, makes it worse, and alters the sense,  
 because it addes the worke of mans *Will* to  
*Worship*, which is abominable to God: Doe  
 not all Idolaters pretend *wisdom*, in their In-



Pf. 106.39  
Went a  
whoring  
with their  
own in-  
ventions.

ventions, Piety in their Devotions? and does not this pretence make it more odious to God, as taking upon them to be wiser than he, and more Devout than he requires? But why did not the Doctor tell us, how the *Latine Fathers*, and other later *Interpreters* render the word? *Ambr. Simulatam Religionem, Hierom, Superstitionem, Theodor.*, (a Greek Father) *ἰδωλογενεῖαν*, pro eo quod est proprium decretum introducunt, non legis scopum & institutum sequuntur. *Vulgar latine* (and all Popish Commentators take it thence) *Superstitionem, Salmeron, & Estius, omnem affectatam & voluntariam Religionem significat, cum quis fingit sibi cultum ex cerebro suo, volens videri Religiosus.* It signifies all affected and voluntary Religion, which a man forges out of his own braine, willing to seem Religious. I spare our owne Divines. In a word, *Estius* gives this interpretation of the words, out of *Augustine* and *Thomas*: “Which have a shew of wisdom, not true, but such as is placed in Superstition and humility, which is false wisdom. I leave all to the Doctors consideration.

In locum.

§. 14. The fourth reason, because by this way that very obscure place, may be conveniently understood, which hath posed so many: viz. That such Doctrines are destructive of Christian Religion in obtruding

“ing humane outdaded judaicall constitutions,  
 “for Divine precepts; as still obliging, and  
 “yet in some respects have piety in them, at  
 “least a shew of it, to wit, in Willworship,  
 &c. To which Interpretation of his, enough  
 hath been spoken before, on Sect. 7. but we  
 adde. First, for my part, I have not observed  
 amongst Interpreters, any such difficulty or  
 obscurity of this text: I dare say, the Doctors  
 exposition makes the greatest obscurity that  
 ever I met with: They generally agree in  
 the sense of the words, taking them in an ill  
 sense; Onely *himselfe* and some *Papists*, *Bel-*  
*larmin*, and and some others, take them in a  
 good sense.

2. That such Doctrines as he speakes of,  
 are destructive to Christian Religion; is true,  
 but not such onely; nor are such onely meant  
 in his text, viz. *outdated Indaicall* constitu-  
 tions obtruded for *Divine precepts*, still ob-  
 liging; but all *Humane Institutions* of  
 worship though never known before, are e-  
 qually destructive to Religion; though they  
 pretend not to be *Divine precepts* or pre-  
 scriptions: The Apostle therefore brands  
 them as *destructive*, because they are but  
*Willworship*, not because they are *outdated*,  
 or *Indaicall*: And those as well as these,  
 however they may have a shew of wisdom  
 and piety, to carnall hearts, yet to under-  
 standing Christians, have not in any respect,

piety in them, but are vaine and fruitless *Inventions* of men, that is, *Willwor-*  
*ship*.

Vide Ap-  
pend. ad  
sect 15.

§. 15. "A first reason, because Hesichius  
renders the word by ἐθελούσῃσιν voluntary  
worship, the very notion of תָּרַן the  
ἐκύσια, voluntary gifts or offerings; as  
ἐθελουσαν, is ἐθελούσας καὶ ποιῶν, &c. That  
he renders the word so, is no advantage to  
his cause, for the words may both signify  
the same thing, viz. *Will-devised worship*,  
in an ill sense. And though it be true, that in  
humane Authors, the derivatives, and com-  
pounds of this word, do expresse the Free-  
willingnesse of the person; as ἐθελουσαν  
ἐθελούσας, &c. yet that will not help the  
Doctor, who doth not understand ἐθελουσαν  
with respect to the willingnesse of the per-  
son, in a commanded worship of God; but  
voluntary worship, that is, worship not  
commanded by God, but offered to him by  
the Freewill of man, as wee shall see anon.  
And it is as true; that though the word bee  
taken in other Authors for voluntary wor-  
ship, and be but once used in the Scripture:  
yet the spirit of God, the Master of all lan-  
guages, does use words, (whither once or  
oftner) in a sense clearly different from o-  
ther Authors, (and I think the Doctor  
makes use somewhere of such a Cri-  
ticism) As for instance, the Greeke  
word

Any thing  
else beside  
what God  
hath com-  
manded.  
Sect. 16.

word *εὐδοκία* in Scripture is taken for a vice, Eph. 5. 4. which in *Aristotle* is used for a virtue. And the word *ἑλεθερονομία*, is so taken in the *best* judgements. Nor is this, the notion of the *εὐδοκία*, used by the 72. for *Freewill-offerings*, voluntary gifts, &c. as shall appear in a place more convenient.

§. 16. 6. "Reason it self assures us, that  
 "things done in the service of God, are not  
 "therefore ill, because they are spontaneous,  
 "but on the other side, when a man shall out  
 "of a pious affection doe any thing else beside  
 "what God hath commanded by any particular  
 "precept, this action of his, is to be ac-  
 "counted so much more commendable and  
 "acceptable to God, &c. Before wee go any  
 further, we must remember the distinction of  
*voluntary* worship, which the Doctor con-  
 founds; *voluntary* may be applyed to worship  
 in a double sense; First as it is a *modus*, or  
*manner* of worship; that is, it is *willingly*  
 performed, and so it is *necessary*, not arbi-  
 trary, attendant upon worship: or secondly,  
 as *voluntary* implyes the *efficient* cause con-  
 stituting the worship, *viz.* the *Will* of man,  
 as contradistinguished to the *Will* of God.  
 In short, there is a vast difference, betweene

*Voluntari-  
um cultum,  
non man-  
datum a  
deo, sed illi  
oblarum*

*humana voluntate, &c.* D. Davent. in loc. Deus amat cultorem  
*voluntarium, sed odit cultum voluntarium. Ide. vide plura:*

*voluntary worship*, and *Willworship*; the one presupposes the *Worship* commanded by God, the other *constitutes* the worship, out of his own brain. Now its true, *Worship* of God commanded, is not ill, because it is *spontaneous*, that is willingly performed, but ill, if it be not *spontaneous* or *voluntary*; because in all service, God requires the *Will* or *Heart*: But in worship *devised* by man, the *Will* beares all the blame, and the more *voluntary*, in that sense, the more abominable: and herein, (contrary to what the Dr. here asserts) “the voluntariness of it, *de-  
fames the worship, it being the aivola, the  
“irregularity of it, and imputable to the  
“action it selfe; Math. 15. 9. In vain do they  
“worship me, &c.* Again, when a man out of *pious affection*, shall doe any thing *beside what God hath commanded* (in such worship as is invented by himselfe or other men) this action is to be accounted, so much more (not *commandable* or *acceptable*, as the Doctor, but) *odious* and *abominable* to God. But the Doctor addes; “there being  
“no universall negative in Scripture, *prohi-  
“biting all things and degrees of things, be-  
“sides what are in particular commanded.* Yes, we say, there is an *universall negative prohibition* in the Scripture (beside speciall ones) in the second Commandement, for-  
bidding all things, that is, *all worship*, and  
all

all degrees of that worship, besides what are particularly commanded. Hence it followes, that there is no *generall command* or *doctrine* of the Gospell ( which is another *cantion* of the Doctors ) to which such *Willworship* can hold conformity. Nor will it salve the matter, which he brings from an Heathen, or the *Apocrypha*, “ *that piety is one of those*  
 “ *virtues, which have such a compass, that the*  
 “ *larger they be, they are so much more com-*  
 “ *mendable, and the more spontaneous, the*  
 “ *more acceptable.* For this must be meant onely of *commanded worship*, and the degrees or intention, of the *Will* in those services: therein, you cannot exceed the *generall command*, to *love the Lord* ( and so to serve him ) *with all thy heart and strength*; But in *Willworship*, that is, of mens *owne* devising, the first step in it, and least degree of it, is far from commendation, or acceptation: because you are so farre from being *obliged* to to doe it, that you are strictly obliged not to do it.

§. 17. We have done with the first undertaking; wee are coming to his next, to point at the cause of the mistake of the sense of the word; which hee supposes to be.

§. 18. 1. “ *That the vulgar Latin renders*  
 “ *it Superstition; and Calvin and Jerome*  
 “ *follow them; whereas the truth is, Sun-*

Of Super-  
stition.  
Sect. 22.

“*Συμνομία*, is the word for Superstition: and  
“*ἰθαλοθymονία* signifies it no more than  
“*Θymονία*, which is used in a good sense. But  
might not a man say as much for *Συμνομία*  
it self, as the Doctor saies for *ἰθαλοθymονία*,  
and bring the Doctor himself for his vouch-  
er? Does not hee tell us, in his other Tract,  
that *Συμνομία* sometimes is taken in a  
good sense. “*For Religion or worship of God*  
“*without any warke set upon it of true or*  
“*false, and rendred by Superstition, Religi-*  
“*on, &c.* It seemes then, *Συμνομία*, and  
*Superstition* are both taken in a good sense,  
sometimes for Religion, and in a bad sense o-  
ther times, and so *ἰθαλοθymονία*, and they a-  
gree in an ill sense sometimes, and this helps  
not at all; to vindicate the word.

Secondly, *Θymονία* it selfe is taken some-  
times in an ill sense, (as the Doctor knowes)  
as well as a good; why then may they not  
both equally signifie *Superstition*? especially  
when applyed to false or mendevised  
worship.

The wor- 3. *Superstition* or *Will-worship*, is more  
shippers of generall than *Συμνομία*, thats but one  
Angells species of *Superstition*, if taken (as the word  
cannot be imports) for *Demonum cultus*; But all false  
freed from worship is *Superstition*: and the rather, be-  
the crime cause it is *Spontaneous, voluntary*, that is,  
of Super- *Will-devised* Worship. Lets try the  
stition saies he. next.

6. 19. "Another reason is, that among  
 "the Jewes, all was to be done according to  
 "the pattern in the Mount: so some have  
 "resolved, that no rite or circumstance, no  
 "degree of worship may be used in the  
 "Christian Church, but what hath Christ's  
 "example or particular precept to authorize  
 "it, &c. But the Doctor much mistakes the  
 question himselfe, while hee is labouring to  
 shew others mistakes.

For 1. it is not about a rite or circum-  
 stance or degree of worship commanded, (as  
 Time, Place, Gesture, not prescribed) but  
 of the *Worship* it self; and herein we say we  
 are equal with the Jewes, and all the people of  
 the world; we may not vary from the pre-  
 scription on the mount, in the second Com-  
 mandment, to constitute any part of wor-  
 ship; but what wee have the authority of  
 Christ for, in the new Testament. And we  
 do say, and that truly, "that what ever wor-  
 "ship is not commanded by Christ, or justi-  
 "fied by his example, is censurable under the  
 "title of *Willworship*, though otherwise in  
 "respect of the matter of it, it would not  
 "be censurable. And we have for our  
 ground, both the second Commandment in  
 the old, and this text (beside others) in the  
 New Testament to justify our assertion.

2. That saying of the Doctor, "We may  
 "justly conclude those actions justifiable,  
 "be-



“because not prohibited, and not onely so, but  
 “also acceptable and the more acceptable for the voluntarinesse, &c.  
 is most unsound; For in worship, it will  
 not justifie a man, that it is not prohibited (in  
 particular) but rather, it is condemned, because  
 it is not commanded; though all *VVilt-worship* (in our  
 sense) is prohibited, as wee often said. As for his  
*gloss* upon the words of *Photius*, I say little; I  
 onely note, that he seemes to make it a fault, to  
 sit at the reading of the Gospell, which the *Ecclesiastical*  
*Canons* did not command; and yet makes it no  
 fault, to adde a *VViltworship* of a mans own,  
 which being beside, the Divine law doth forbid.

§. 20. “*A third ground of the abuse of the*  
 “*word, is the affinity of the 18 verse of this*  
 “*Chapter; and so the VViltworship here, is*  
 “*guilty of all the same charges, &c.* The  
 distance pretended between them, is so little,  
 that they may easily be reconciled; That re-  
 specting a new devised worship onely, and this  
 the reviving of an old & outdated worship, as  
 we shall see. I onely observe what *Maimonides*  
 observed, “*That the error that brought*  
 “*the greatest part of Idolatry into the world,*  
 “*was, that men conceived and taught, that*  
 “*vain worships and superstitions, were the*  
 “*will and pleasure of God; that is, pleasing*  
 and acceptable unto God. This is exemplified  
 abundantly in the Church of Rome,  
 that

whose *Superstitions* are grounded upon this, that they are very *pleasing* to God; let the Dr. take heed, he do not justify, or imitate them.

21. But he goes about to make good this *distance* between the verses; onely he forbears not, to weaken his following proofes by the *Interpretation* of *Clem. Alex.* who compounding these verses, reads thus. “*Let no*  
“*man beguile you of your reward in Vill-*  
“*worship of Humility, and in neglecting of*  
“*the body, &c.* and makes it very *certaine*, that he understood them both as one, and very suspicious, that they are at no such *distance*, as the Doctor pretends.

§. 22. You must (saies he) observe these two things. 1. “*That the words are not in*  
“*the Originall* ἐθελοαπειροθεσούν, ἢ ἐθελο-  
“*θρησκεία*, but θέλων ἐταπεινοθεσούν, &c. Now  
“*the word θέλων* hath with the 70. a sense,  
“*which antient writers have not taken no-*  
“*tice of.* viz. *pleasing himselfe in worshipping*  
“*of Angells, or proud of a feigned humili-*  
“*ty* as Hierome, &c. But this comes to nothing; for 1. the *sense* is the same, whither the words be joyned, or parted: a *voluntary humility*, as the ground of that worship of Angells: They (good men) were so modest and *humble*, they would not *rush* upon God immediately (though he *Command* it, and so it was *grosse pride*, masked with *humility*) but they would go by *Angells*, as

Media tours: Is not this the very plea of *Papists* at this day, for their, *Invocation* of Angels and Saints?

2. Take *below* asunder, and for *pleasing* ordelighting, or proud of a feigned Humility: Did not these *false teachers* do the same? were they not much *pleased*, delighted, proud of this *new-old-revived* worship, as applauding their own wisdom in the *Invention* of this worship, and their *Humility*, and devotion, in their *abstinence* from such meats; &c. Did not *Jeroboam* (think you) much *please* himself, and *pride* himself, in his *politick* Religion of the *Golden Calves*? Are not all *Superstitious* and *Idolatrous worshippers*, delighted with their *Willworship*, especially the *first Devils* of it? insulting not over others only, as more *Religious* than they. "Lo, I thank thee, I am not as other men, &c. I fast twice a weeke, &c. But also over God himself, as making him beholden to them, by going *beyond* what he commands?

3. Why may not *ἰθλοθυσία* in *Composition*, signifie the same with *βελών ἐν θυσία*, asunder? *self-pleasing worship* or Religion; His *Clemens*, joynes them together, *ἰθλοθυσία ταπεινοφροσύνης*; willworship of Humility. That is observable, which *Estimatus* notes, on the place, the 18. verse; that *βελών* is referred to *θυσία* also; *volens in humilitate*, i. *affectans humilitatem*, & *volens in Religione*

In iis que non vidit  
ἐμβάλευον  
festuosus  
incedens.  
Eras. in v.  
18.

Qui iussa  
tantum facit  
nihil agit non  
vulgare  
qui transcendit  
præcepta, hic  
Angelus est  
&c. hic  
Deum sibi  
obseratum  
facit D.  
Davent in  
loc.  
Vid. Append. f. 23.

*ligione Angelorum*, i. affectans, &c. a voluntary humility, that is, affecting humility and a voluntary worshiping of Angells, that is, affecting that worship: For this the Apostle signifies, in the 23. ver. by composition of the words, in *ἐβελοθησεν*: And it is as if hee had said, let no man beguile you, *ἐν ἐβελοταπιστοφροσύνῃ καὶ ἐβελοθησεν καὶ πᾶσι* λαόν: In Will-humility and willworship of Angells; which the Doctor allowes us to call, "*Willworship and an unlawfull thing, a mistaken impious Humility*, Sect. 23. and Sect. 20. *That crime of Superstition*. And so in this ver. 23. wee may apply *ἐβελ*, to all the 3. Willworship, Wil-Humility and Wil-  
Estius in loc.  
punishing of the body: And tis very reasonable to conceive, that though it was *præter usum Greci sermonis*, so to place the word *ἐβελ*, yet the Spirit of God so directed Saint Paul; to seporate the words in the 18. verse, and to joyne them in the 23. on purpose, that hee might teach us, not onely (what *Estius* observes) that *ἐβελ* in the 18. ver. was to be referred to *θυσία* also; but to teach us also, how to understand *ἐβελοθησεν* in the 23. ver. *viz.* for Worship affected, and sinfull; and humility affected, &c. as well as in the 18. verse: that is, in the Doctors own words, "*unlawfull, Superstitions, impious, worship and Humility*.  
§. 23. But he addes the second observati-  
on,

on, "The will or delight in the 18. ver. is  
 "fastned on unlawfull things, viz. worshipping  
 "of Angels, &c. including an impious mis-  
 "taken kind of Humility, ( call this wil-  
 "worship, or what you please ) yet is it true  
 "still, that voluntary worship, where the  
 "matter is perfectly lawfull, not forbidden,  
 "nay, approved by a generall command, is far  
 enough from having any tincture of ill in it,  
 But its true, the matter of these two worships  
 differ, considered in themselves, but they  
 differ not at all, in the unlawfulness, one being  
 more expressly forbidden in the first Com-  
 mandement, the other by consequence, or more  
 generally in the second. It is no more lawful,  
 to revive a Worship, which God hath laid  
 aside, than it is to begin a worship, which  
 God never Commanded or forbad: 2. The  
 matter of this worship in the 23. verse, was  
 about meats which God had given precepts  
 of before, but now voided: the matter was  
 in it selfe lawfull: they did but worship God  
 in a lawfull matter, why doth the Apostle  
 blame them for this? ( as he doth ) if the  
 Doctors assertion be true, "That voluntary  
 "worship, where the matter is lawfull, is  
 "far enough from any tincture of ill? It will  
 not help him to say, "if not forbidden, nay  
 "approved by a generall precept, for let the  
 matter be never so lawfull, yet in Willworship  
 it cannot have any generall precept to ap-  
 prove

prove it; but rather hath generall and particular precepts to forbid and condemn it. The Doctor still *deceives* us, by the sense of *voluntary worship*; which if he take for *willingness* in commanded worship, we shall not contend with him; but if for worship *invented* and constituted by the will of man, (as he does) not only we, but God himself *observes it!*

Being the willing of that, which God forbids: his own words in this sect.

§. 24. "The 4. occasion of the mistake, he saies, is the use the word *ἑτεροπρεσβεία*, *ἑτεροπρεσβεία*, in Epiphanius, attributed to the Pharises. This is generally taken in an ill notion, yet finds a patron of the Doctor, to defend, or palliate it: I shall not much labour about it; but truly, if *ἑτεροπρεσβεία* heare so ill, the addition of *πλεονεξία* superfluous, to it, will make it here worse. Lets hear what he saies for it.

§. 25. 1. "If it were a denotation of some ill, it would not prejudice *ἑτεροπρεσβεία*, for the addition in the middle, noting Superfluity, (perhaps, some unlawfull, or luxurious matter, taken into that worship either prohibited object, or noxious, at least *superfluous ceremonies in number or quality*) might turn that into evill, which the voluntariness, or uncommandednesse of them, were not able to do. To this I say; The superfluity of them consisted not onely, in the number, burthen, quality, of them; but even

Supervacaneam religionem sponte assumptam, sine affectu, Estius in ver. 18

in the *voluntary constitution* of them, as *worship* of God; For so our Saviour charges them, "*In vain do they worship me, &c.* and thats *Superfluous* worship: And the *uncommandednesse* (if there were nothing else) in a matter of worship, turnes them into ill, and abominable. For this is the summe of the second Commandement, "*God must be worshiped, with his own prescribed worship;* and consequently, all *uncommanded* worship is *superfluous, vain* and *sinfull*; as hath oft been said.

§ 26. "But secondly he saies, "*I cannot acknowledge that word is taken by Epiphani: in an ill sense: though that was the Interpretation of their name; they might be ill men, yet the name might not signifie any ill thing.* &c. who would think the *Pharisees* should find an advocate, being such *notorious Hypocrites*? The very *name* of their Religion, argues them *proud, vain, superfluous* worshipers, both for *number*, and *burthen* of their *ridiculous* ceremonies, and all of their *own devising*, as parts of worship; and yet the word cannot be yeelded to be taken in an ill notion: *Epiphani* is describing the *Heretic* of the *Pharisees* (awing others) and calls it *εὐσεβειοφρονησία*, as *offending*, both in *Willworship* of their *owne devising*, and also in the *abundance* and *superfluity* of them; and yet the word hath no

ill

ill notion: let him enjoy his own sense of it: Sure, our *Saviour* would not have condemned them so oft, so sharply, for both these, if the words might have had a good sense or notion.

§. 27. "*The truth is, the main crime of the Pharisees, was their censorious proud despising of other men, whom they thought not so godly as themselves.* This is another of the Doctors mistakes. Their main crime was that, which was the occasion of that despising of other men, which was their *Hypocrisy*, which was cloaked with their mantle of *Devotion*, in the *Superfluity* and *Supererogation* of their Traditions, and *Willworship*, which making them proud (as all *Willworshippers* are, with a shew of wisdom) they despised others, whom they thought lesse godly than themselves: "*Luke 18. 1. trusted in themselves, that they were righteous, and despised others.* Their strictnesse in some particulars, neglected by others, was not so much in *moralls*, as in *ceremonialls* of their own devising, in washings and Fastings, and placing the worship of God in them: as *Papists* do, and therefore the Doctor mistakes, when he applies that Scripture to these, "*these things ought you to have done*, for there it meant of things commanded by God; but then their fault was, that they were exact in the least commands, and loose

*Math. 23.*



in far greater matters: Or if they ought to have done their own *Traditions*, why does our Saviour so bewee them, so often, for doing of them? And yet the Doctor saies, "*Their strictnesse in Religion, is far from being it self any ill character or blemish upon their voluntary religious performances, wherein their superlative strictnesse did consist: Their Superlative strictnesse consisted chiefly in the observation of their own Traditions, even to the avoiding of the Commandements of God by them, and does this leave no blemish upon them? I say no more, let him consider it.*"

Mat. 15, 6.

§. 28. His third answer for the *Pharisees* is; "*That the Originall of them, was from the Hasidæi, so called for their excess of charity, and voluntary performances above what the Law required of them, and so differed from the Karraim, who did that onely which was commanded by the Law, &c.*" Its likely to be so: But when he saies, these were called ἐκταζόμενοι, τῷ νόμῳ, which he renders, "*such as in their obedience performed voluntarily some things, which the Law required not, and so differed from the Karæi.*" I know not what he means: for the word signifies onely, such as were devoted voluntarily, or (as our English Translation reads it) *wellminded to the Law that is the Law of God*: But I think his intention is, to

חסידים

fetch hence a colour for the *Pharisees* and his own *voluntary* worship: whereas the word *ἐκκρίσις* signifies onely the *freeneſſe* or *will-ingneſſe* of the Soul, in the *preſcribed* worship of God: For all was to be *voluntary*, and willing ſervice; and Gods people, a *willing people*. Pf. 110, Now in this ſenſe the *Karaj*, were alſo *ἐκκρίσις* *wellminded*, or *Populus voluntarius* voluntarily devoted to the Law: But this word, differs much from *ἐθελουθρονος*, a *will-worshiper*, which ſignifies rather (as wee have proved) a *Deviſer* of worship, than one *voluntary* in gods preſcribed worship: Or if he take *ἐκκρίσις*, for thoſe Freewill offerings allowed in the Law, as the 70. render the word: yet in this ſenſe, the *Karaj*, I doubt not; were as *well devoted*, and as *wellminded* to the Law, as the *Haſidaej*: The difference then between them, was rather in this, that the one, in *their worship*, kept cloſe to the *Rules* of the Law; the others would *Supererogate* and deviſe *worship*, above or beſide the Law: and ſo the Doctor, I think, intends it; Now I beleeve, our Saviour would not have blamed the *Pharisees* for their *Freewill offerings*, or voluntary performances in that ſenſe, becauſe the Law allowed and approved them: but he blames them, for their *Traditions*, their *voluntary worship* deviſed by themſelves; which the Doctor calls, their *voluntary performances* above the Law. And there-

therefore, however *Scaliger* may justify the *Karai* for doing onely what was commanded of them. He can never justify the *Hasidai* for doing more ( in the worship of God ) than was commanded them, unlesse he will condemn our Saviour for condemning them: For the rest of the discourse in this Section, I shall onely note the progresse of *Willworship*. At first the *Hasidai*, ( afterwards *Pharisees* ) were onely men devoted, or well minded to the Law, it seemes, in words of *Charity*; Afterwards, they ( finding applause from men ) they began to perform some *voluntary worship*, which the Law required not. Then at last, their *ὑποπόθεσις* ( as *Scaliger* saies ) came to be *ἀνάγκη*, their *voluntary worship* came to be *necessary*, and formed into precepts; Then from pious men ( The *sidim* ) they became *Dogmatizers*, laying obligations upon all to do as they did; and not being obeyed, discriminated themselves from all others, as the onely obedient servants of God; and so called themselves *Pharisees*, &c. The application is very easie, and very observable in the new *Pharisees* of Rome, and all *Superstitious Willworshippers*, as shall be exemplified in *Hypothesis*, in another place. Yet the Doctor thinks by this meanes to vindicate the word *ὑποπόθεσις*, from any ill sense; as they that offended not in the *Willworship*, but in *Dogmatizing*; which yet is

Festivalls  
of the  
Church,  
sect. 16.  
ad fin.

not imported in the word; and he does indeed condemn it; "*we may justify the* *εὐλασμοποιία, but not the εὐλαμενωσμοποιία*: But I desire to know whether *Will-worship*, I mean, *devised worship*, in any one man, be not sinfull, though he never come to *Dogmatize*, or lay *obligations* upon others, to do as he does? But the mischief is, that *Willworship*, if not ever, yet *commonly*, ends in *Dogmatizing*: especially in *men*, of *place*, and *piety*, and *learning*, as is evident in the *Histories* of the Church, in all ages and places.

§. 29, And now wee are come to the third part of his undertaking, "*concerning those* *εὐλασμοποιία* *voluntary oblations under the Law*, to which he hath often paralleled his *voluntary Worship*, by him understood in this text, *sect. 9. &c.* wherein he propounds three observations.

But before we deale with those *observations* in particular, we shall lay down the Nature of a *Freewill-offering*, and shew wherein the *Formality* of it did consist, which the Doctor hath neglected to doe. A *Freewill-offering* may be so called, two waies.

1. In regard of the *Freewillingnesse* of the mind of the offerer; *Exod. 35. 29.* "*every* *εὐλασμοποιία* *man and woman brought a willing offering,* *εὐλασμοποιία* *whom their heart made willing to bring it,* &c.

&c. But this *Willingnesse* of the person, was required, in the most *necessary* commanded worship, yea every act of *obedience* to God; in both Tables, is to be done *most willingly*, by that generall Law, "*Thou shalt love the Lord with all thy Heart*, &c. And in this sense, the *Offering* or worship is presupposed to be commanded by God: This not here meant.

De Repub.  
Habr. l. 4.  
c. 17:

See Ainsw.  
in Levit. 7. 16.

2. With respect to some *Liberty* or free choice, left to the *Will* of the offerer, as standing in contradiction to such *offerings* or worship, as they were bound to, either by *Law*, or *vow*, as *Sigonius* well observes. (Though there was not so great a difference between a *vow*, and a *Freewilloffering*, but that, an *offering* by *vow*, might be called a *Freewilloffering*, in this sense, that it was *free* to *vow*, or not to *vow*; though it was *not free* to *pay*, or not to *pay* it; And the same may be said of a *Freewilloffering* that it was not free to offer it or not, when once it was *promised*, though it was free to *promise* or not to *promise* it: The difference seemes onely *gradually*, a *vow* being a more *solemn* promise, and a *Freewilloffering*, voluntarily promised, (as the *Hebrewes* expresse it) being a *lesse solemn* *vow*. But this by the way) The *Libertie* left to the offerer, was of 2, sorts.

1. *Libertas specificationis* (as they call it) when it was left to his *choice*, what he would offer of *severall* things allowed by the Law: Not an *unlimited* liberty, to offer what *kind* of things he would, a *Bear*, or a *Lyon*, of beasts, or a *Vulture* or *Eagle* of Fowles; But onely some one or other of those three kinds of beasts. *Beeves*, *Goates*, *Sheep*, or of those two kinde of *fowles* prescribed by the Law, <sup>2.</sup> *Pigeons*, or *Turtles*: (which *choice*, was allowed in other sorts of offerings, as well as in those that were properly called *Freewillofferings*, which is observable.) And this *Liberty* was not (I say) unbounded, but much *limited*, as in these particulars.

*Ainſw. on  
Levit. 1.*

1. It was not left free to any man, in the least kind, to appoint the *kind* of his own offering, not appointed by God; but to chuse amongst things instituted by God, that which did best agree, with his own *condition*, and ability: So that God, it seemes, had respect to the severall *abilities* of men; some were *rich*, and able to offer a greater sacrifice; a *Sheep*, or a *Goat*, or a *Bullock*: others were *poor*, and had not any of those, and then allowed to offer a pair of *Pidgeons*, &c. which is the expresse reason, of that Law, *Levit. 12. 6. 8.* A *lamb* was required for an offering for a womans *Purification*, with one *Pigeon*, or a *Turtle dove*: But if not able to bring a *Lamb*, then two *Turtles*,

or two *Pigeons*: To teach us, that if there be a *willing mind*, it is accepted according to *what he hath*, not what he hath not. The widowes two mites accepted, &c.

2. There was a generall Law, that the *Freest offerings*, were to be, according to the *measure* of Gods  *blessing*, *Dent*, 16. 10. whence it had been a *sinne* for any *Israelite*, whom God had *plentifully* blessed, to offer a *pair* of *Pigeons* instead of a *Bullock*, upon his own meer pleasure. And this law, is renewed in the *Gospel*, 1 *Cor.* 16. 2. " *Let every*  
*man lay by him in store, as God hath prof-*  
*pered him*, viz. for the poor.

3. Where the *choice* was allowed, and taken, as of a *Goat*, or a *Shæep*, &c. that choice was no *formall worship*; but a *circum-*  
*stance* in a commanded worship.

4. It had not been *lawfull* in that choice, for the *Priests* to *require*, or them to offer *necessarily* one of them, as a more *speciall worship*, than the other: e. g. when *liberty* was left, to offer a *Sheep* or a *Goat*; a *Pigeon* or a *Turtle dove*, &c. to make it *necessary* to offer a *Sheep*, and *unlawfull* to offer a *Goat*, &c. had been plain *willworship*; So that here is little *liberty* left to man, to appoint a *worship* of God, which he commanded not; and the *Formality* of a *Freewill* offering, did not consist in that.

5. In that *liberty of choice*, yet God gave *rules*

Act. 11.  
 19. See  
 scil. 32.

rules and directions, how they should be ordered, *Levit. 22. 20. not maimed or blemished, &c.* And that of the first kind of liberty; there is another.

2. *Libertas exercitij*; when it was left free, in some cases, for a man to offer, or not to offer; beyond what was positively required by the Law: If thou wilt offer a *Nedabah*, a Freewilloffering, &c. And herein onely, or chiefly stands the *Formality* of a Freewilloffering, as contradistinguished to those offerings which were commanded by the Law: and the *Leviticallnesse* or *Ceremoniality* of them, seems to lie here, whereby they are now abolished: God did than by *speciall allowance*, give liberty for Freewillofferings, not onely in regard of the *Specification* of the offering, of this or that kind, but also the *Liberty of exercise*, to offer or not to offer, excepting in cases commanded: If they offered not, they did not sin, and if they offered, it was the more accepted. And of this kind of Freewillofferings the Doctor intends his discourse; when he paralels his *voluntary oblations* with those of the Law, and calls them *voluntary worship*, not commanded by God, and yet accepted by him; as shall appear in considering his three observations, beginning at *sect. 29.*

1. "That they were a part of the worship  
"and service of God, when they were per-  
formed



## Of Will-worship.

“formed, and therefore avowed by those generall precepts, which respect that worship of his. To which we say, 1. That they were parts of the worship of God, in those times, is true, not ( or not onely ) because they were avowed by the generall precepts, which respected that worship; but rather, because they were allowed by speciall Proviso's of God himself. For, I aske; If God had not declared his allowance ( besides his directions and regulations ) of them, whither it had beene lawfull for the Jewes, to have offered them or no? I believe not, as shall be shewed anon: 2. I desire it may be observed, that those voluntary oblations, were a part of Gods worship: so, by proportion, must his voluntary oblations in the Gospell, be accounted a part of worship, not rites, or degrees, or circumstances of worship: Let it be remembered against anon.

2. “That they were not particularly commanded, by any particular command of Gods Law, but were left to every mans liberty ( except in case of a vow, which yet it was free for him not to make ) and so were spontaneous, not necessary. This is also true in part, they had no particular command, but they had a speciall allowance of God, which was as good, and equivalent to a command, though not to necessitate the doing, yet to authorize them being done: otherwise-

therwise men were at libertie; But why doth, he except a *vow*? I conceive, because if a man had *vowed*, it was now *necessary* for him to perform it; but so, if he had *devoted* a freewill offering, it was not free for him, to withhold it: There is a Law, *Levit. 27. 13.* that if hee would offer to change his oblation, hee must adde a fift part more to it.

3. "*There is a Law, Levit. 22. 20. not  
s<sup>c</sup> to offer them maimed, or blemished, whence  
appeares they were voluntary, and yet allow-  
ed and accepted.* They were to be offered, because *allowed*, and because *allowed*, therefore *accepted*, not because they were *voluntary* onely. Bur what will the Doctor inferre from all this? "*That he cannot see, why  
there may not be somewhat in Christianity,  
of the same constitution also, voluntary, and  
not particularly imposed, and yet allowed  
by, and acceptable to God.* This inference, I fear, hath too much of the *λογος οφίας* spoken of in the text, a *shew of Wisdom*, but neither *substance*, *power*, nor *truth*, in it: For this *plausible* argument hath deceived *Papists*, into an *ἐβελονειωσθησάντα*, an *abundant superfluity* of willworship, it was so in the *old Testt*: therefore it may be so in the *New*: There was an *High Priest* over all, *ergo* there must be an *universal B.* now: They had their *sacrifices* then, so must the *Church* now; In a word, thus *Bellarmin.* argues, in a case near ours, if

not the same; *"vowes and freewill offerings were part of the worship of God then, therefore they are so now*: And this seemes reasonable to the Doctor in the present case:

*"He cannot see, but there may be somewhat of the same constitution now, &c.* When as

Chamier

T.3.l.20.

7.c.5.f.

25.754.

Chemint.

Exod. A.

3.p. 50.

*Divines resolve against them, "that the worship of God then, was far different from the worship of the Gospell; 1. And conclude the*

*contrary, it rather followes, they are not parts of worship now; because that Levitical worship is abolished, therefore we must have*

*a certain and special word in the new Testament, to make any thing a part of worship; whence his second inference is like the former;*

*"He cannot see, why be that doth any such thing, may not be called εὐλοῦντες,*

*"and the oblation or action it selfe, εὐλοῦσθαι. He may, we grant, be so called,*

*a Will-worshiper, not a God-worshiper; and the oblation, Willworship (in an ill sense) not*

*a worship of God; as wanting Truth, command, or allowance of the New Testament,*

*which those had in the Old: Yet. wee shall not stick to grant, "that whatsoever may,*

*"by the Doctrine of the Gospell, appeare to be acceptable to Christ, and yet is not com-*

*manded, by any particular command; or which is commanded for the act, but not*

*for the specification of it, to time, or place, or degree. For this first is certain, that no wor-*

ship

ship (marke that, wee speake of *Worship*) is acceptable to Christ, which he hath not commanded; either in particular, or by general allowance. 2. Our question is, not about circumstances, of time, place, or degree, of worship commanded; but about *voluntary worship* (as he calls it *Will-worship*, (as wee) devised by men themselves. Now his *Instances* will be easily answered.

6. 30. "God commanded not David to build him a Temple, nor to make tender of that service, 2 Sam. 7. 5. Yet Davids intention in that design, though exceeding Gods Command, is very acceptable to God; 1 King. 8. 18. This is one of *Bellarmines* arguments, for their *Religious vows*; and its fully answered by learned *Chamier* thus: 1. This *Vbi super.* was in the time of the *Law* or before Christ; but the times of the *Gospell* give no such allowance; *Freewill-offerings* were then allowed, it appeares not, they are so now: 2. God doth not absolutely deny, that he had Commanded, but sayes, he had not Commanded it to David, or any before him, not because he would not have it done, but because not yet, and therefore foretels that *Solomon* should build it. 3. The house that David would build, was not to be a part of worship properly, but by accident, as it serves for the *Commodity* and *convenience* of the worshipers: no more than the *House of Obededom*,

or the *place* where *David* settled the Arke and Tabernacle before, was a *part of worship*, or our *Churches* now; God had said by *Moses*, that hee would chuse a *place* for himselfe to dwell in; and then, when he had *chosen* and *sanctified* it, it was a part of that *legall* worship: *David* had read this, and thought, that *time* was now at hand, he therefore prepares *materialls* for the *House*; but could not make it a *part* of worship, without Gods command: and then it is nothing to our present question. It was onely a *circumstance* of worship, not any part of worship.

2. The instance of Saint *Paul*, “not taking hire of the *Corinthians*, when hee might, and calling it matter of boasting, &c. is as little to the purpose, if not lesse; for it is not in a *matter of Worship*, “but an action of common life (as himselfe speaks) yet it is also a mistake, to call it a *נתינה* a free will offering, when it was a *due debt*: For so *Chamier* answers *Bellarmin*. objecting this place for works of counsailes, as they call them: And he proves it by a *distinction*, that he did that which was above or beside the *generall* command, or allowance, “That they that preacht the *Gospel* should live of the *Gospel*; but not above what he was bound to doe, by a *speciall call*, from the circumstance of time and place: for he was bound, not onely to *Preach* the *Gospel*; but also

also to take heed that he did nothing to *hinder* the successe: which he confirms from the words of the Apostle there, 1 Cor. 9. 18. *“ That I make the Gospell of Christ without charge, that I abuse not my power in the Gospell. But to abuse his power, is to sin: which he had done, if he had received his hire to the hindring of the Gospell. His glorying and boasting therefore, was, in respect to the generall command, not to the speciall occasion: It was therefore no Free-will offering.*

§. 31. The like may be answered for the other instance: *“ He might (saies he) have abstained from going up to Jerusalem, Act. 21. a Prophet told him, that bonds expected him there, ver. 11. and in that case to flye was justifiable, by Math 10. 23. yet Paul would needs go up, ver. 13. that was his נתיי again. Some answer, this was an Instinct or Heroicall motion of the Spirit, (which the Doctor discourses against, Sect. 35. &c.) but we need not that help, It is enough to answer as before; By the generall allowance, Paul might have fled, (for there is no command, whereby Preachers are bound, to be bound, beaten, stoned) but yet, if he should have refused to suffer with the *retarding* of the Gospell, he had surely sinned, and so, this was no *Freemil offering*, neither.*

§. 32. The next of works of mercy, "that  
 "though they be commanded in generall, yet  
 "the quantum, how much every rich man  
 "should set apart, is not defined, &c. May be  
 answered by what is said afore in part, viz.  
 that it is not the question, which is, of wor-  
 ship, not of actions of civill life: But wee  
 adde;

1. It may be said, that the question is not  
 of the degree of an Act of obedience, com-  
 manded, as *Almsgiving* is, but of the Act  
 it self, if not commanded now allowed in spe-  
 ciall, or in generall.

2. The Doctor himselfe confesses "its possi-  
 "ble for a man to offend ( in charity ) either  
 "in too prodigall a giving, against prudence,  
 "or in too parsimonious sparing, against pie-  
 "tie. But then, may it not be said, there is  
 some middle rule, that binds men, from both  
 the excess and the defect? which if it be re-  
 solved on, there is a debt, and no *התרומה* no  
*Freewill offering*: Besides, in his section, the  
 Doctor saies, "that there was a proportion,  
 "among the Jewes, which they were obliged  
 "to, which was called their Righteousnesse,  
 "which performed, satisfied the obligation of  
 "the Law, and that which exceeded, was a  
 "bandance or excellency of goodness, or mer-  
 "cy. True, there was a proportion set, by a  
 speciall Law, ( least men should give no-  
 thing ) but there was also a generall Law, to  
 give

Seet. 42.  
 see pract.  
 catech. p.  
 141.  
 2. Edit.

give according to Gods prospering of them, and their ability; as 1 Cor. 16. 2. cited by the Doctor, as an *apointment* of Saint Paul, and so obliging, to which, if we adde, the *circumstance* of time and place, and persons, in regard of *Necessities* of the poore; there will be little cause to think or boast of a **תורת**, a *Freewilloffering*, but it may prove a *due debt*, and, and sin, if it be not done.

See *practice*.  
Catech. 2.  
Edit.  
Deut. 16.  
19. 17.

§. 33, 34. As for his Instance of *prayer*, for the *manner*, Orall, or mentall, *publick* or private; the *frequency*, &c. we answer very briefly; *Prayer* is no doubt a *part* of worship, commanded by God, and therefore is so far, to the question; but as for the *manner*, Orall, or Mentall, with such and such *gestures* of body; for *time when*, *how oft*, &c. (except any of these be by God himself commanded in speciall;) they are not to be accounted *properly worship*, but *circumstances*, *Rites*, &c. and *Worship*, left to the *liberty* of every person; and so againe, though they be *Free*, yet are not *parts* of worship: For these being *helps* unto worship, or *testifications* of inward or outward worship, if a man should make any *one way* necessary, or any one of them, more *help* and *Religious*, in themselves, or more *efficacious*, to himself, or more *acceptable* to God; no doubt it would be in him, *Willworship*; because God hath left them *free* and



indifferent; and nothing makes them worship but Gods *Command*: Now the Doctor must again be remembred, that he defends *voluntary worship*; not *voluntariness* in prescribed worship (which is *necessary* as we have again said) but worship *devised* by the *wit*, or constituted by the *Wil* of man; and *not commanded* by God. Which if we will maintain to be *lawfull*, and place the *worship* of God in them, or *pleasing* of God by them; I know not, how he will avoide *compliance* with *Papists*; who have made many *worships* of God, which he never commanded, as *calibate* or *single life*; *pennances*, *pilgrimages*, set houres of prayer, and innumerable such things, and are condemned by our *Divines*, as the greatest *Willworshippers*, and *Idolaters*, in the world.

And whereas the Doctor saies, *Sect. 34.* concerning *frequent prayer* (as 7. times a day, &c.) “*The matter of it is commanded, to wit, prayer, but not the frequent reiterating of it daily.* If he meah it, of the *particular number*, of seaven times a day, its true: but if in generall, of *frequent prayer*; and that *every day*, it is against the very scope of the text, *pray continually*: and so will prove a debt, and not a נדר *Freewilloffering*. Himselfe seemes to expound it, by *twice* a day, morning and evening, at least, and saies that “*a Christian now may do well to*

“*im-*

“improve it in publick and private to six or  
 “seven times a day. But I think, the sense  
 of the precept, pray continually, hath respect  
 to the frequent necessities and occasions of  
 men, every day, and binds men to pray so  
 oft as need shall be, with ejaculatory pray-  
 er at least; and then again, it is a debt,  
 and no נדבה, Nedabah, no voluntary obla-  
 tion.

§. 39. We have the 4. following Sections,  
 after the 34. because wee have that answer,  
 which in them, the Doctor disputes against,  
 But we cannot let passe, what he addes about  
 the difference, between a Precept, and grace,  
 which he makes to be very great.

I. “In that the precept belongs to all, the  
 “grace to none but him that hath it (and  
 “not obliging him neither, unless the matter  
 “of it, be sub præcepto all ready, and he ob-  
 “liged to it, by some other command.) The  
 difference between a Precept, and a Grace,  
 is granted; but that a Grace should not ob-  
 lige, unlesse the matter be commanded him,  
 by some other command, is not true. For  
 Grace given, being a Talent, is given on  
 purpose to improve, as well as a precept; This  
 is clear as in 1 Cor. 12. 7. “The manifesta-  
 “tion of the Spirit, is given to every one, to  
 “profit withall, and in 1 Pet. 5. 10. So in  
 the Parable of the Talents, the scope whereof  
 is, “That whatever Talent any man is be-  
 H 3 “trust-

“*trusted with, the intention of the Doner*  
 “*is, that he should improve it, to his advan-*  
 “*tage, though he lay no command particu-*  
 “*larly upon him: And the not using of it, is*  
 “*punished severely: Take him, and cast him,*  
 “*&c. for hee acknowledgeth his Lord did ex-*  
 “*pect the improvement; I knew, &c. whats*  
 “*the second difference?*

2. “*Because it is the design of a precept, to*  
 “*lay an obligation, and that sub periculo a-*  
 “*nime, if not obeyed; but of grace not so,*  
 “*but onely to strengthen and incline, which he*  
 “*that makes use of, as he should, is promised*  
 “*a reward, &c. This is strange Divinity:*  
 “*Does God give Grace onely to strengthen and*  
 “*incline, and leave men free to use it, or not*  
 “*use it? so grace might be given in vaine: But*  
 “*does not Saint Math. say, “Take him and*  
 “*cast him into utter darknesse, for not using*  
 “*his Talent? and is he not threatned with loss*  
 “*of his Talent, for not using it? and is not that*  
 “*a punishment for some sin? yes, “but it is*  
 “*clear by Saint Luke, 19. 13. that there*  
 “*was a precept of occupying; to which the*  
 “*punishment was apporioned, True, but had*  
 “*here been no such particular precept, yet the*  
 “*Gift it self implyed that duty of imployment,*  
 “*and therefore Mathew leaves that out; And*  
 “*there he acknowledges presently, “I ac-*  
 “*knowledge, that the bringing God no re-*  
 “*turn of all his grace, is a great and a*  
 “*dam-*

“*damning sin.* Thats true, say I, when he gives any *grace*, ( though he say nothing ) even by the *Law of Creation*, whereby the *rationall Creature* is bound to be *subservient* to the glory of his Creator : But this last *grant*, hee in a manner, takes away againe in the next words; “*But then, that comes not home, to* “*to prove it a sinne, to omit the doing of any* “*one particular, in that degree, which Gods* “*grace enables me to doe; there being no ob-* “*ligation ad semper, or ad gradum; so doe it* “*alwaies, or in such a degree.* But surely, as *grace* it self, so any *measure* or *degree* of *grace* ( being a *Talent* also ) requires a proportionable *return*, to that degree.

The Lord, in the parable expected an increase of of *one Talent*, for his *one Talent*, as well as *two*, for *two*, and five for five; and he was punished as well for not improving his one, to *two*, as for bringing in no increase; And if he that had received five Talents, had brought in the increase but of two, I believe he had heard of it from his Lord, and beene Chidden, if not punished for it. Though it be true also, that there is no *Obligation ad semper*, yet *semper*, as *opportunity* is offered; Gal. 6. 10. As, as long, as much, while wee have opportunity, lets do good, &c. and so the *degree* of the *grace*, binds to a *graduall* improvement: “*To whom more is given,* of “*him more is required,* is expresse Scripture;

And this expression of the Doctor, "*that there is onely an obligation ad speciem, not ad gradum, that is, that the thing be done, for kind, not to the degree of Grace received*" Savours too much of the Romish gloss, to say no more.

§. 40. 41. *Object.* Prudence will require us to do that which is *fittest* to be done, and for nothing is free, &c. He answers, "*That every man is not bound under pain of sin, to be prudent, or pious, or mercifull, in such a degree, &c.*" Truly every man is bound to be *prudent*, to that degree of prudence; which he *lost* by sin; and every man is bound to be *pious*, in the *highest degree*; the Law requires *perfection of holinesse*, (say we) and the Gospell requires yet *Greater perfection*, (saies he; *pract. catech. 2<sup>d</sup>. Edit. p. 94, 95.*) and every man is bound to be mercifull to his ability, as our *Heavenly Father* is mercifull, (which sure is the *highest degree*) though every man be not bound to the same *degree*, of mercy, with other men; because every man hath not, either the same *measure*, of abilities, or the same *opportunities*. But these supposed, as a man in extream need, and my abilities considered, I am bound to give so much as will supply his neede; and to give *lesse*, were neither, *prudent*, nor *pious*, what ever it were to give more

6. 42. And here he confesses, “ *Its possible*  
 “ *to offend against prudence in too prodigall a*  
 “ *giving, and in too parsimonious, against*  
 “ *piety; but yet would evade the decilion of*  
 the just proportion, two wayes.

1. “ *The possibilitie and danger of such*  
 “ *faults in the extreames, proves not the un-*  
 “ *lawfulness or necessitie of any other degree*  
 “ *within those extreames, but allows a lati-*  
 “ *tude, within which a man may be more or*  
 “ *lesse mercifull still, and yet prudent too. To*  
 which I say, Virtue (and Charity is such a  
 virtue) consists in a middle point between two  
 extreames; therefore, if it swerve from that  
 point to either extreame, it is more or lesse a  
 fault, though not observed, perhaps not ob-  
 servable by men, yet justly punishable, by a  
 righteous God. And in strict and rigorous  
 Justice, in such deviations, a man will bee  
 found neither mercifull, nor prudent, but he  
 sayes,

2. “ *Though prudential considerations doe*  
 “ *direct, yet do they not alwayes command, or*  
 “ *lay obligations upon us, and therefore still*  
 “ *compatible with voluntary oblations. Yes,*  
 Prudence it self being a virtue, in our created  
 nature; then certainly it commanded, and ob-  
 liged to do what was fittest; and so it doth  
 still; that what is short of the Rule, by our  
 imprudence, is a fault, though pardonable by  
 Grace.

SECT. 43. 44. Another objection he starts, from hence. *“That prudence, knowing the  
 “greatest perfection, to be most gloriously re-  
 “warded, would advise and bind a man to a-  
 “spire to perfection, and not to content him-  
 “self with any thing but the best.* This seems at first sight, to touch upon the mercenarie, or meritorious way of Romanists; and we should not have framed such an objection: For there being a two-fold perfection, the one of Grace, or holinesse, the other of Glory; true Prudence looks first at the perfection of Holinesse, and by the by, or secondarily at the perfection of Glory: leaving that to God; though God is pleased to give us this help to provoke us to perfection of holiness. Now when prudence looks first and primarily at perfection of Glory, it seems misplaced. For true Prudence should first look at the command of God, and the beauty of Holinesse, and should advise us, to seek that first, and for it selfe: Not to look at Glory, to make us Holy, but at Holiness to make us glorious: And this is true prudence indeed, which advises a man to doe the best to arrive at the perfection of Grace, upon the command of God, &c. But let us consider his answers.

1. *“Though prudence do advise one to this,  
 “yet doth it not lay any command, which hath  
 “power of obliging, so as not to obey it, will  
 “be presently sinfull, &c.* What Prudence doth

doth he meane? If it be a *carnal* Prudence (for it is no better) advising *only*, or *first*, to look at the *perfection* of Glory, that indeed does not lay any *obligation* upon us. But if it be true *divine* Prudence, looking at the perfection of *Virtue*, required by the *commands* of God, it doth lay strong obligations upon us; so as if wee obey it not it is sinfull. Nor does it thereby cease to bee *prudentiall*, because of that command, which makes it *necessary*, but is *prudentially necessary*.

2. He saies, "Though it is prudent to use  
 "those means which may advance us highest  
 "in glory, and perfection will doe that, yet  
 "it will not alwaies be prudence to undertake  
 "the way of perfection, because that being  
 "an high steep, may be also a dangerous way;  
 "every man cannot receive it, &c. What  
 perfection does he mean will be dangerous to  
 undertake as a steep way, &c.? The per-  
 fection of *Virtue*, or *Holiness*, required in the  
 Commandments of Law, and Gospel? Sure  
 that, though it be steep and high, yet it is no  
 dangerous way at all; but the most safe,  
 peaceable, and easiest way, if the Word may  
 be believed. But I guesse by that phrase, "E-  
 "very man cannot receive it, that he meanes  
 it of the *Ramish* celibate, \* or *Virginity*, or  
*Martyrdome*, the rather because he adds,  
 "For him that cannot overcome the difficul-  
 "ties



Which is not commanded, any but looked on as the greatest degree of perfection.

Quer. of Divorſe ſect 36.

It may be a duty ſometimes not to aſpire to ſome perfection.

Sect. 45.

“ *ties to reſolve upon the courſe, may perhaps be precipitious, &c.* That is, every man hath not that *gift*, and for him to undertake that way (of *perfection*) may be dangerous, and *precipitious* indeed. Now to undertake the way of *perfection* in Holineſſe, cannot be dangerous to any, but is the duty of all, and every man may receive it, that in *sincerity* looks after it, at leaſt to acceptation. And then that which he adds is as ſtrange: “ *That in the undertaking of the way of perfection, even the precept of God may interpoſe ſometimes; and traſe us, and make it unlawfull for us to aſpire to the moſt perfect ſtate.* I pray does the precept of God interpoſe at any time, or (as he ſpeaks) *traſe* us in the way of *perfection* in Holineſſe? Doe Gods precepts *croſs* one another in that way of perfection? Or rather is not *perfect obedience* to the precepts of God holineſſe and perfection it ſelf? Does Gods precept make it, *unlawfull* for us to *aſpire* to the moſt perfect ſtate, which calls us to it? What ſtrange *Divinitie* is this! But hear him ſpeak, and explain himſelf. “ *As if the diſcharge of a duty of our calling ſhould await us on one ſide, and an opportunity of martyrdom, on t’other ſide, then in that caſe obedience is better then that richeſt Sacrifice, as in Cyprians caſe, &c.* By this its evident, he means not the *perfection* of Holineſſe according to the Comman-

dements

dements of God, but a conceited *perfection* of *martyrdome* as *Papists* do: But does God call all men, at all times to *martyrdome*? Is there any command for *all men* to be *Martyrs*? Yet there is a command for *all men* to obey God, to be perfectly holy; and no command of God *interposes*, or *trases* us in this: Yea if a man, *ambitions* of *Martyrdome* (his *highest perfection*) should with *neglect* of obedience to a command of God, in discharge, but of a *duty* of his calling, *aspire* to *Martyrdome*, he would scarce deserve the name of a *Martyr*, but of something else which I will not name. The *Providence* of God indeed may *interpose* and *trase* us, (by denying us *abilities* to do more good, or leaving *corruptions* to buffet us; that we cannot do the good we would (as *Paul complains*) for reasons best known to himselfe. But then, who knows not, “*That if there be a willing*  
*“mind, it is accepted, according to what a*  
*“man hath, not according to what he hath*  
*“not.* And his reward (for ought we know) may be accordingly; *equall* with those that have more abilities and opportunities of *doing* good, or *suffering* ill for Christ. Any man, all men, are alwayes bound to *aspire* to the *perfection* of Holinesse, not to the *perfection* of *Martyrdome*. And now wee goe on.

See pract.  
 Cat. 2. E-  
 dit. pag. 98.

§. 46. “*But then thirdly, the perfection*  
*“we*

“ we are commanded by Christ to aspire to, is  
 “ capable of degrees ; as in charitie or mer-  
 “ cifulnesse, Mat. 5.48. for so expounded Luke  
 “ 6. 36. Wee shall grant him this, and yet  
 deny his *voluntary oblations* still : For wee  
 say, there are degrees of, or rather to perfecti-  
 on here ; upon *condition*, that he will grant,  
 that *every degree*, even the *highest*, is required  
 by the Law of God, and what is *short* of the  
*highest degree*, is so farre *culpable* ; and then  
 it will follow, that there can be no *הנה*, no  
*voluntary oblation*. Let him hear St. Hierome  
 speak our sense in this, “ Charitas quæ non  
 “ potest augeri, &c. *Charitie which cannot be*  
 “ *increased as long as man lives here, is in no*  
 “ *man ; but as long as it may be increased ;*  
 “ *truly what is less then it ought to be, \* is*  
 In vitio est. “ *faulty ; by which faultiness there is no just*  
 “ *man on earth, who doth good ; and sinneth*  
 “ *not*. It is spoken in generall of the Love of  
 God and man, but easily applyed to *Charity*  
 strictly so called. But the Doctor goes on.  
 “ *If there be any perfection attainable in this*  
 “ *life, ’twill be capable of degrees, and growth*  
 “ *also*. Whether he be of their mind who  
 hold *perfection possible* in this life, I cannot  
 say ; but this I can say, he speaks *contradicti-*  
*ons* ; for *perfection* admits of no *degrees* or  
 growth ; but rather *degrees* and growth in  
 Grace ( which are oft commanded ) argue  
 there is no *perfection* in this life. The Doctor  
 goes

goes on still. "If it be not acquirable in this  
 "life, 'tis certainly not under Evangelicall  
 "precept now; that light and supportable  
 "burthen, that rod of not grievous, i.e. pos-  
 "sible commands, which Christ, & his grace  
 "brought into the world. This is strong and  
 strange confidence. For first, doth not the  
 Law it self (still in force under the Gospel)  
 require perfect obedience of Christians? Did  
 it not ever do so, as the eternall Rule of righ-  
 teousnesse, and ever will? All Orthodox Di-  
 vines have ever thought so, and maintained it  
 against the Church of Rome. Onely, the Do-  
 ctor, I finde, is of the same judgement with  
 them of Rome, and sticks not to charge the  
 Law, before Christ, with Imperfection. Hear  
 his words, *Pract. Catech.* pag. 94. 2 Edit.  
 "The Law & Commandements of God had  
 "before some mixture of Imperfection, but  
 "now have none; had before some vacuities  
 "in them, which now are filled up by Christ.  
 Viderit ipse.

But secondly, doth not the Gospel also  
 call for the perfection of the Law? *Be ye per-  
 fect as your heavenly Father is perfect*, are  
 the words of Christ himselve. But least hee  
 should say, as here *sect. 46.* by perfection  
 there, is meant *mercifulnesse* (though that  
 will little advantage him) what sayes he to  
 that place of the Gospel, *Be ye holy, as he is  
 holy?* 1 Pet. 1. 15, 16. Which is taken out of  
 the

the Law, *Levi. 11. 44.* &c. Did God then or the Gospell now, call men to an *Imperfekt Holinesse* and set God for their *patterne*? But doth not the Doctor himself say, "*Christ came to perfect the Law*? in his *Catech. supra pag. 93.* and to set it *higher*, than before? And yet is he *certain* and confident, "*perfection is not under evangelicall precept now*? And is not that *perfection*, the *perfection* of the *Law* still, though it be required by the Gospell? Doth not the Gospell call for the *perfection* of the *Law*, upon new *motives*, of the *Covenant* of *Grace*, of the *merits* and *death* of *Christ*? upon indeed *better termes*; as *mediating*, that if we doe ( as we do ) *fall short* of that *perfection*, yet we shall be *pardoned* all our failings.

And thirdly, I aske, what it is, that makes the *burthen* of *Christ*, ( requiring the same, ( the Doctor saies, greater ) *perfection* of the *Law* ) "*so light and supportable, the rod of command, so not grievous, i. e. possible*? let the Doctor answer the question himselfe, in his *Catech. p. 95.* "*It is made lighter by Christ, 1. in taking off that unprofitable burthen of ceremonies, that had nothing good in them (durius dictum.) 2. in respect of the damning power of every least sin or breach under the first covenant, to the beleever taken away in the second. 3. in regard of greater strength given. &c.* It was  
not

was not then the lightnesse of the burthen; that hee required not *perfect Holinesse* under the Gospell (for that he does 2 Cor. 7.1.) but that, if by *repentance*, faith and *love*, we *sincerely* endeavour after *perfection*, first our *failings* shall be pardoned, 2. and our *weake works* accepted, through *Christ* our mediator. But still *perfection*, ( though not acquirable here ) is under *Evangelicall* precept.

§. 47. Whence it is apparent, that that so plausible assertion ( as the Doctor calls it )  
 “ *that every one is bound to doe that which is*  
 “ *best*, is not ( as he ) *disernibly* false; but  
*visibly* true; For if the Law ( and Gospell  
 also ) require *perfection of obedience*, in every Commandement, then it *bends* every man to doe that which is *best*: And his arguments against it, are little worth: 1. For the Testimonie of the Apostle, 1. Cor. 7. 28:  
 “ *He that giveth in marriage doth well, and*  
 “ *he that giveth not, doth better*. For 1. *well*  
 and *better* there, do not referre to *morall*  
*goodnesse* but *Worldly good*, in regard of the  
*prevention* of troubles; in those *afflicted*, and  
 persecuting times: *Marriage* is, in it selfe,  
 a thing *indifferent*, and so it may be *good*  
 for some to marry, and *better* for others not to  
 marry.

2. The matter is, how the *parties* are disposed; If a man have not the *gift* of conti-

hence, it is not onely good, but necessary for him to marry, rather than to burn : and here it cannot be said, *“ he that giveth not in marriage doth better, but doth very ill.* If a man had the gift of continency, is was better, ( in those times, for the present distresse, ver. 26. ) not to marry, but still with respect to *Worldly, not morall good.* 2. His other argument is as weak; *“ That the best, being a superlative, supposes the positive to be good; & whereas if all were bound to do that which is best, that which were onely good, were evil; for so is whatever comes short of what we are bound to do.* I hope the Doctor will not deny, but *works done by faith are Good;* and yet, that they are not perfect in this life, that is; *come short of what wee are bound to doe, if not by the Law, yet by the Gospell;* will he now say, they are *evil?* They are called *good,* by the *indulgence, and acceptance* of God, in Christ; but not *strictly or perfectly good:* He knowes who said it. *Omnis humana justitia injustitia esse convincitur, & districtè judicetur.*

Greg. moral. lib. 9. c. 1.

§. 48. The next *Objection* raised by him, helps to confirme the former answer; The Law is, *“ Thou shalt love the Lord thy God, with all thy heart, soul, strength, &c.* which implies the utmost *endeavour,* to perfection, in all our obedience, He answers, *“ that that phrase denoteth onely two things. 1. sincerity*

§. 49.

“ of his love of God, as opposed to partiall  
 “ divided love or service: 2. the loving him  
 “ above all other things, not admitting any  
 “ thing in competition with him, or in such a  
 “ degree of love. But we say, 1. That both  
 these are noted & required, we grant but deny  
 that *onely* these are required, for the Law re-  
 quired perfect love. ( *John 4. 18. perfect love,*  
*casteth out fear* ) such as was in *Adam* in in-  
 nocency; but that is not *acquirable* in this  
 life: 2. If he will but grant, that whatever  
*comes short* of that perfection, needs ( and by  
 grace shall find ) a *pardon*, and be accepted;  
 we contend no farther. For let it be *supposed*,  
 yea granted, that *sincere love, is capable of*  
*degrees*, whither in the *same man*, at seve-  
 rall times, or *two men* at the same time, and so  
 both *obey* the precept; yet those *degrees*, and  
*growth* of love, do argue love not to be perfect  
 ( and so not strictly answerable to the Law ) &  
 so farre *faulty, in vitio*, as *Hierome* said, above.

But what shall wee say to that *Instance* of  
 Christ himselfe; “ *Who, we know, did never*  
 “ *fail, in performing what was mans dutie in*  
 “ *prayer, or any thing else; yet at that time,*  
 “ *Luk. 22. 24. prayed more earnestly; which*  
 “ *is a demonstrative evidence, that the low-*  
 “ *er degree, is not necessarily sinfull, when*  
 “ *the higher is acceptable to God, which when*  
 “ *it is granted, there will be no doubt but*  
 “ *these freewill-offerings, will be reconcile-*  
 I 2 by Google *ble*



“ble with that command; and so room left for a voluntary oblation. But wee say to this, This example of Christ, will not be *appla-*ble to men. For Christ was *above* the Law; and did more then the Law required, and did *supererogate* in many his *actions*, and *passi-*ons; and so in the degree of *affection* in pray-er, if not in the *prayer* it self: But men are so farre from *Supererogating* by any service, *prayer*, or the like, that they fall many *degrees* short of what is required, and due from them, and so no room left for *freewil-offerings*, as his *voluntary oblations*. Yet thus much that example holds forth, that greater pressures and necessities, call for enlargement of affections: not as *voluntary oblations*, but as duties.

§. 50. &c. And this makes way for another, and the last objection; “That if it be  
“granted possible for a Christian, to do more,  
“than he is commanded, he may then *super-*  
“erogate, as the Romanists teach. The Doct-  
or answers.

I. “There is a great difference, between  
“offering, that a man may do more than is  
“commanded; and that, he may do something  
“which is not commanded; The former suppo-  
“ses him to have done all commanded, the se-  
“cond may be true, though in most, or all  
“other things, he have been wanting: Hee  
“asserts the second, not the first. But is not  
this

this *new distinction*, sometimes coincident? For he that doth *somewhat not commanded*; does also something *more*, than is commanded; though hee hath not in other things, done all that is commanded; and so to doe *more* than is commanded, does not suppose, he hath done *all* that is commanded, nor doe the *Romanists* suppose that, to their *supererogation*: so this is nothing.

2. He addes therefore; "*That to supererogate supposeth one of these two things, 1. either that the person spoken of, hath paid God all that is due to him, by way of perfect obedience, i. e. hath never sinned; or 2. that having sinned, and so become a debtor, he hath paid that debt, by satisfaction, by doing something else, which may satisfy God, for his sin, &c.*"

But the first of these, is just t'ie *same* with the former, that by *doing more* than was commanded, was supposed, hee had *done all* that was commanded, *i. e.* had *never sinned*; which himsele saies, the *Romanists* do not own. It must then lye all upon the *second*, that though he have *sinned*, yet he may *satisfie* God so for his sinne, by *some other work not commanded* (for *duties* pay no *Debts*, much lesse *supererogate*) not onely for *himself*, but also for *others, ex abundanti*, &c. Now saies the Doctor; from both these, the *present Doctrine* is free: For the first, its true, the

Doctor does not say, that the *person never sinned*; or hath *perfect* obedience; but yet this he saies, ( with the *Romanists* ) that hee may doe *something not commanded*, that is ( say I ) something *more* than is commanded, which sounds ill, in an *Orthodox* care ; and yet this is that, which the Doctor hath been *labouring* to prove for many *sections* together. As for the second, the Doctor *disclaimes* the Doctrine of *satisfaction*, and so consequently, ( so farre ) that of *Supererogation* : But yet cannot free his doctrine from some kind of *Supererogation*. For, works of *Supererogation*, have not their *denomination*, from *satisfaction* made by them; but they are therefore thought to be *satisfactions*, because, they doe *something more* than the Law required; *Supererogare*, is as much, as, *super quod erogavit lex*: Yea in many respects such *works* may be said to *Supererogate*.

First, with respect to the *Law* it self, when men think they have done *more* than the Law required, which makes them not *Supererogatorie*, but *Derogatory*, from the *perfection* of the *Law* of God, and layes *imperfection* upon it, ( as the Doctor hath *plainly* done above. ) 2. With respect had to *other* men, men, who attain not to that *perfection* ( as they call it ) to do *something more* than commanded ; as that *Pharisee*, that said ( with scorn and pride enough ) “ *I am not as other men,*

men, I fast twice a week. And this was the note of *discrimination*, between the *Hasidej*, and the *Harej*, as we heard above. 3. With respect to the *over-pleasing* and *acceptance* of God : They that think that they can do *something not commanded*, do think, and expect to find *more*, and greater *acceptance* from God, than they themselves or others do, for doing onely *what is commanded*: Papists do indeed, think they can *merit* with God by such works, for *themselves* and *others*: Ours are not come so far yet, but they do think to find (or procure ) *more acceptance* for their *voluntary oblations* here, and if not *glory* it self, yet a greater *reward*, and greater *glory* hereafter for such works. For more *acceptance* the Doctor speaks expressly; *Sect. 16.* “ *When in the service of God, a man out of a*  
“ *pious affection shall do any thing else, beside*  
“ *what God hath commanded, by any par-*  
“ *ticular precept, this action of his, is ac-*  
“ *counted so much more commendable to God.*  
And elsewhere, “ *The more voluntary the*  
“ *service, the more acceptable.* What exceptions may be made to this, see above at *Sect. 16.* and adde. If the Doctor should meane it of *voluntarinesse* in a *prescribed* worship of God, it is not to the purpose; for even the *highest voluntarinesse*, is there required. If he mean it of a *voluntary, wil devised* worship, I have said, and say again, “ *The more volun-*  
*tary*

"tary, the more abhominable. As for the o-  
 ther, that by their *voluntary oblations*, they  
 do thinke and expect to finde *greater glory*,  
 and *reward* hereafter, the Doctor is not so  
 expresse; Yet when he makes it "a part of  
 "prudence, to aspire to the most perfect state,  
 "that is, (as he implyes) *Martyrdome*, for  
 "his reason, because that is the way and  
 means, to advance us highest in glory; Sect.  
 "43, 44. Knowing the greatest perfection,  
 "to be most gloriously rewarded; he comes  
 very near to think, that *voluntary oblations*,  
 such as voluntary *Martyrdome*, may procure,  
 greater reward, than commanded worship.  
 To draw to a conclusion of all; when the  
 Doctor saies, "His Doctrine forbiddeth any  
 "the most justified man, to pretend re-  
 "ward satisfying for others, but to work  
 "out his own salvation, with fear and tremb-  
 "ling, i. e. with all the Humility in the  
 "world. This may be true in the Doctrine;  
 but in the *Practise*, I fear it tends to pride, and  
 scorne, to teach men, "That to do things not  
 "commanded, will make a man more accep-  
 "table to God, and purchase him a greater  
 "measure of glory hereafter, than to do things  
 "onely commanded by God: Wee have too  
 much experience of the *successes*, of such  
 Doctrine, not onely in the old *Hassidej*, and  
 later *Pharisees*, but palpably in the *Church*  
 of *Rome*, at this day; and our own late Su-  
 perstiti-

tious *Willworshippers*, and *Formalists*, who did  
*overlooke* others ( who like the *Kareans*,  
kept close to the *Rule* of the word, for  
their *worship* ) with abundance of *con-*  
*tempt* and *insolence*; as all that  
knew the *times*, can suffi-  
ciently testify.

**FINIS.**

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EXERCITATION  
THE THIRD,  
OF  
The FESTIVALS of the  
CHURCH.

And particularly of  
CHRISTMAS.

By D. C.

---

Gal. 4. 9, 10.

*But now after you have known God, or rather,  
are known of God, how turn you again to the  
weak and beggerly elements whereunto yee  
desire again to be in bondage?*

*You observe dayes, and months, and times, and  
years.*

Cypr. Epist. 73.

*Frustra nobis, qui ratione vincimur,  
consuetudinem opponunt.*

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L O N D O N,  
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# OF CHRISTMAS, AND other FESTIVALS of the CHURCH.

## Section I.



It is true indeed, that when the *Apostle* sayes, 1 Cor. II. 16. *If any man seem to be contentious, we have no such custom, neither the Churches of God.* From hence may bee made,  
1. *Negatively*; we, or the *Churches* have no such *custome*: *ergo* they are *contentious* that would induce any new practise into the Church. 2. *Affirmatively*, we *Apostles*, and the *Churches* of *Christ* have such a *custome*; *ergo* they are *contentious* that oppose, or reject it. But the force of the consequence is far stronger in the *Negative* ( which is the inference of that Text ) than in the *Affirmative*, unlesse some other considerations be put in: For example, the *Apostolical* Church had no such *custome* as the *Sacrifice* of the *Mass*, *praying* for, or to the dead, *worshiping* of *Images*, &c. *ergo* they are *contentious* and *superstitious* who bring them into the Church: On the other side, it will not follow the *Apostolical* Church had a *custome*, to observe the



*bath* of the Jews ( when they came amongst them ) to *circumcise*, sometimes to *abstain* from blood, &c. to avoyd offence, and winne the Jews; *ergo* they that go about afterwards to *lay down* these, are contentious; this will no wayes be admitted. The reason is, because the *Apostles* afterwards repealed those *Jewish* custonies. Two cautions therefore must be added to make the *Affirmative* constringent.

1. That the *custome* which is pleaded for, be brought into the Church by the *Apostles* themselves, for Gospel worship: For he saies, "*We ( we ) have no such custome, nor the Churches of God.* The Gospel Churches by us planted.

2. That the *custome* pleaded be grounded *truly* ( if not so clearly ) upon the Word of God: For this is no good argument against a rational Disputant. "*The present Church ( of Rome, suppose, or any Church, some centurie, or more of years after the Apostles ) hath such or such a custom; ergo we must receive it, unless we will be counted contentious.* But this is thought a good inference: "*The Apostolicall purest Church had a custome to observe the Lords day, the first day of the week, Act. 20. 7. 1 Cor. 16. 1, 2. instead of the old Sabbath; ergo that day was instituted by the Apostles, and they that reject it, or prophane it, are more then contentious, even sacrilegious.* And upon these

con-

siderations the Doctor hath consulted ill to his own cause, to produce this Text for his *Festivall* : For hee dare not say it was instituted by the *Apostles*, nor can prove it was observed by the *prime*, and *purest* Church ( though he oft assert it ) then the inference is strong against him. “ *The Apostle, & prime*  
 “ *Apostolicall Church had no such custom as*  
 “ *the observation of Christmas ; ergo they are,*  
 “ *contentious who plead for its continuance.*  
 It matters not then what the ancient usage of the Church of *England* hath been ; if it began not with the *Apostles* in the first Churches : Which, of the Feast of *Christs Nativitie*, cannot, I think, be proved ; I am sure is not performed by the learned Doctor. Nor yet that the *Church of England* was extant in the *Apostles* times ; or if it were, that this *custome of Christmas* was from the beginning of the *plantation* of the Gospel amongst us, which yet he undertakes to manifest.

§. 2. The latter he first begins with : And that it is thus *ancient* he will prove, “ *By one*  
 “ *objection against, viz. the retaining of some*  
 “ *heathen usages, in the observation of it,*  
 “ *which are undeniable Testimonies of the An-*  
 “ *tiquity and un-interrupted continuance of*  
 “ *this practise, even from the time of our first*  
 “ *conversion : For otherwise, it is not imagi-*  
 “ *nable how any heathen usage should be found*

“*adherent to it.* But this is no way constringent: For they might bee added (together with the *Festival* it self) some good while after the first *conversion*, of some part of this *Island*, the better to winne the rest to a liking of Christian Religion, by conforming to them in celebration of *Festivals*; as the like was done to winne the Jewes in observing the old *Sabbath*, *Pentecost*, &c. “*The Apostles* (saies the Doctor) *to attract the Jewes to the Christian Religion, did gratifie them in retaining many of their customs.* That was “for a time, but after cast them off. And this Festivall being substituted instead of the old *Saturnalia*, in the same Month (as is confessed by many, and the Doctor himselfe) no marvaile if some *heathen usages* stuck close to it, and could not since be gotten out: For those *heathen usages* continued by the *vader multitude* (and others too) though they have been “no part of the office of the *Feast*, yet doe they fully hold out these two things;

Señ. 63.

1. “*How easie a thing it is for such ill usages, to creep into humane Ordinances.*

2. “*How hard it is, to get them out, when once got in, being ready to plead prescription.* Seeing after so long a time as fifteen, or sixteen hundred yeares continuance (as the Dr. thinks they still attend the *Festival*, people being more tenacious of customs, received by the Tradition of their Fathers, then of the very Institutions of God.

1 Pet. 1. 18

§. 3. 4. For the former, that the conversion of England was early, is very likely, but not so early, as is pretended, but not proved: For as the *Histories* and *Monuments* are very obscure and doubtfull, differing much one from another; so the Doctor himself is very *uncertain*, where to place the beginning, or who was the *Instrument* of our conversion. "It may  
 "be believed, either *Apostolical*, or very near  
 "the *Apostles times*. Faine would hee have us think it was by some *Apostle*, if he knew how to make it out. Some affirm it was *Simon Zelotes*, Sect. 6, "And there was some  
 "colour for the affirmation of Simon Metaphrastes; That *St. Peter* stayed in Britain:  
 "sometime, converted many, and constituted  
 "Churches, & ordained Bishops in the twelfth  
 "year of Nero's reign. But he shurs his Author thus: "The authority of this Writer is  
 "not great. He might have said, *Nothing worth*, being contradicted by so many others, and by the Doctor himself, by and by. Yet it might be near the *Apostles times* by some *Apostolical men*; some say "rather by *Joseph of Arimathea*; for so Mr. Camden reports (from as ancient Records, and credible as any we have; for we have none very ancient or very credible, "That *Joseph of Arimathea* planted Christianity here coming out  
 "of France. Belike *Crescens* sent him hither to convert the *Britains*; if he did not come,

## Of Christmas,

and doe it himself: For so the Doctor would have it, and proves it out of Scripture, 2 Tim. 4. 10. *Crescens* (sent by St. Paul was gone into Galatia; where *Galatia* may signifie *France*, as some Authors take it, and the Doctor is willing to beleeeve it: For presently (though others contradict) hee takes it for granted, when he sayes, “*What is so early affirmed in*  
 “*Scripture of the communicating of the Go-*  
 “*spell to France (i. e. by Crescens) which*  
 “*is so near to us, removes all improbabilitie*  
 “*from those Histories which record the plan-*  
 “*tation of the Gospel in these Islands in the*  
 “*Apostles times.* Its easie to beleeeve, that *Crescens*, if he were in *France*, might quickly step over into *Engl.* but the former is yet to prove: For the Doctor knows very well, that very learned men deny, that *Galatia* was there taken for *France*; but for a part of *Asia*, which is far enough from *England*. Yea they demonstrate it (as they think) that it was not meant of *France*; for which I referre him to *Eftius* on the place, 2 Tim. 4. 10. However, whether *Crescens* were ever in *France* or no, sure he was not in *England* to convert the Nation. Hear the Doctors own words: “*This*  
 “*(which he had said before) is an evidence,*  
 “*that neither Peter nor Paul, nor Crescens, nor*  
 “*any of those that usually accompanied either*  
 “*of those two Apostles, did bring the Christian*  
 “*Faith to this Island.* He might have added,  
 “*Nor*

"Nor Joseph of Arimathea, nor Simon Ze-  
 "lotes, upon the reason there by him given.  
 The Affirmation of *Gildas*, that this was in  
*Tiberius's* Reign, was meer Tradition, and  
 farre from probability: For then *England*  
 should be converted, within four yeares after  
 Christs death; In the 18. of *Tiberius*, our  
 Lord suffered, and *Tiberius* reigned but 22.  
 in all: No *Authors* of any credit, lay it so  
 high. As for *Tertullian* and *Origen*; they  
 lived both in the *third Centurie*, above 200.  
 years after Christ, And its very likely, *Christi-*  
*anity* was planted here, in some parts, some  
 time before them. But its very observable,  
 that neither of those *Antients*; nor any be-  
 fore them, in all their writings, ever mention  
 the *Feast* of the *Nativity*, as then in obser-  
 vation, though they often speake of other  
*usages* of the Church, before; and in their  
 times. The most probable opinion is, that;  
 though some persons, of this, as of most Na-  
 tions, were converted early to the *Faith*,  
 yet the *Nation*, or any considerable part of  
 it, was not converted till *King Lucius* his  
 time, (about the yeare of Christ, 180.) the  
 first *Christian King*, in the whole world;  
 (which is a great *honour* to our Nation.)  
 This was done (say *Historians*) in the time  
 of *Eleutherius*, then Bishop of *Rome*, who  
 lived towards the end of the second *Centu-*  
*rie*. And his Epistle to *King Lucius* (if that

Sir Henr.  
Spilm. con-  
cil. Brit.  
p. 16.

be *Authenticke*, for the Doctor doubts it, and well he may, if hee do but remember what a learned *Historian* saies ) doth not say, that *Britaim*, had long ago ( before *Lucius* his time ) receiv'd the Faith, but rather, *naper*, lately; and so it was in the *Latine*, in the Doctors *Margin*, but wisely left out in the *English*; which way it was done, let others judge. *Historians* say, that King *Lucius*, desired of *Eleutherius*, that he and his people, might have some sent to baptize them; who accordingly, sent *Engatius* and *Damianus*. Now if *Christianity*, had been planted here from the Apostles times, or by Apostolical men, its not probable, that they left no *Presbyters* here to baptize, but that they must send to *Rome* for such: which would give *Romanists* a fairer plea, to subject *England* to *Rome*; then that of *Augustine* the Monke; which the Doctor disputes so much against hereafter.

§. 5. *Dioclesians* persecution, falls in the beginning of the fourth Century, after Christ, before which time, wee hear of *Christianity* planted here; and it may be, the Feast of the *Nativity* was set up, in some Churches, before this time; but not *universally* in all, "till about 400. years after Christ, ( as wee shall hear the Doctor confesse, before we have done ) though he pleads hard, to prove it a *custome* of the Church, in all ages. And this

may serve anon, to answer that which will be produced, for the *Festivitie*, that *Dioctesian* slew 20000 Christians assembled together, on that day: though the *Author* of that report, is of no great credit.

§. 6. "The celebration of Easter, by the  
" *antient British Churches*, contrary to the  
" *custome of the Western Churches* will give  
little light, to the maine question, concerning  
the first *Plantation* of the Gospel here, by  
the Apostles, &c. or the *Antiquity* of the  
Festivall, pleaded for. It may indeed argue,  
that *England* did not receive *Christianity*  
first from *Rome*, in *Augustines* times; but  
does not prove, that those that planted  
*Christianity* here, "were such as in the A-  
" *postols call times*, kept their Easter after  
the *Jewish manner*. For the *Eastern Christians*  
commonly kept it so, but not in the A-  
postles times. Which the Doctor takes for  
granted; but is denied him: and that upon  
these Reasons.

1. There is no mention of either the *Institution*, or observation of it, in *Scripture*, nor any  
ground to found it upon. The Apostles did  
take advantage of that, and the like *Solem-  
nities*, to preach to the *Jewes*, to convert  
them, (as was said afore) but so farre were  
they from *Institution* of them, as *Christian  
Fasts*, that they do expressly repeal them,  
and cry them down.



Lib. 5. c.  
22.

2. *Socrates the Historian* saies, "The Apostles were not solicitous, to appoint any Festivall daies at all, then not this of Easter.

See Lo  
Falk. re-  
ply. p. 99.

3. The difference of the observation of it; in the Eastern, and Western Churches, makes it evident it was not Instituted by the Apostles: for then it would be uniformly observed in all places. And as for the Authority of the succeeding Church, in such matters, we shall meet with it anon; yet this we say; at present, that the observation of Easter; hath better Antiquity, than this of Christmas; though not Apostolicall.

§. 7. But the Doctor hath found one Evidence of moment; "Christmas day is called in our old Monument, Midwinter day; whence it may reasonably be concluded; that when that name was first applyed to that day, Christmas day was in the Calendar, either coincident with, or not far removed, from the Winter Solstice: and wee continue to call the 24. of June, Midsummer day; halfe a year from the 25<sup>th</sup> of December.

How sweetly all agree? *John Baptist* was conceived, six months before our Lord, and so born six months before him: Hence the Feastmasters, plead his birth on the 24. of June, and his, and our Lords on the 25. of December.

1. But I would be satisfied, which is the *Older Festivall*, that of *John*, or this of *Christ*? Its observed by *Chemnitius*, that the *Feast* of the *Nativity*, was not heard of, in the most *antient Church*; till towards the 400. year; , but no mention of the *Feast* of *John Baptist* till towards the 800. year; Or it may be they were both appointed about the same time: upon supposition then by the *Western Church*, that our Saviour was borne on the 25. of *December* ( as the Doctor saies ) and the *Feast* of *Nativity* settled upon that day, either they or some others, placed the *Feast* of *John Baptist* on the 24. of *June*; that all might correspond.

2. If the names of *Midwinter* day, and *Midsummer* day, were so called here, while the *Island* was *Heathen*, they were far more antient, than *Christmas* Day: and then, *Christmas* day, was rather applyed to *Midwinter* day, than *Midwinter* day, to *Christmas* day: but however it was, it followes not ( as the Doctor would have it ) “ that it must be  
“ soon after our Saviours times, that this day  
“ was capable of that appellation, and consequently that the day was here celebrated  
“ so early. For it might be, a good while after, so called, when the *Island* was first converted, which was not, ( as we have discoursed ) till towards the end of the second *Century*.

3. It is confessed by the Doctor, "that  
 "Midwinter day is a fortnight sooner than  
 "our Christmas day; the solstice being about  
 "the 11. of December. Then say I, they  
 kept not Christmas day, on Midwinter day;  
 for thats a fortnight sooner: So wee keep it  
 not on the same day, with our first converts,  
 nor yet on the day, that the *Western Church*  
 now keep it, who keep it *stilo nova*, 10. daies  
 before us: Which difference of observation,  
 (as was said of *Easter*) argues it, not to be  
*Apostolicall*, nor soon after our Saviours daies  
 (as the Doctor saies.) For if they had insti-  
 tuted such a *Feast* to the honour of our Sa-  
 viour, they would all have agreed upon the  
 same day, in all places, as they did, in obser-  
 vation of the *Lords day*, for our *Christian*  
*Sabbath*.

¶ 8. Upon those his premises, he drawes  
 out two *Corolaries* or *Characters*, set upon  
 this, or any other *Christian Solemnity*, *Easter*,  
*Pentecost*, &c. of *immemoriall* usage, in  
 this Nation. "First that the antiquity of it,  
 "doth no way argue, that it hath any thing  
 "of the corruptions of the *Roman See*, ad-  
 "hering to it, but the contrary. To which  
 we have partly spoken afores, and now adde;  
 that as the observation of *Easter* different-  
 ly from the *Western Church*, doth argue,  
 that wee received not our *Christianity* from  
*Rome*; so the Antiquity of the observation

of *Christmas*, and some other Festivals (suppose in the third or fourth Century) may also argue, that they have nothing of the corruption of the *Roman See*, (we mean, since it was judged *Antichristian*, about the year 600.) adhering to them: But yet may have too much of the Corruption of those Churches, wherein they were first invented; *Corruption* (we say) which crept into those Churches, not long after the *Apostles* daies. It's known to all, that read the *Histories* of the Church, how many *Innovations* and *Superstitions* were crept into the Church; long before *Rome* began to be *Babylon*; And *Romish Religion*, is a bundle of most of those Corruptions.

§. 9. But for the second inference, "That  
 "any such ancient usage of this particular  
 "Church, if it had no other ground to stand  
 "on (as its foundation) or concurrence of all  
 "other Churches (as pillars,) to sustaine it,  
 "were a very competent Authority for the  
 "continuance of such a practice in this  
 "Kingdome. Wee shall take leave to demur  
 a little upon this. For grant (as wee may)  
 that this *Anglicane*, or *British* Church be ver-  
 ry ancient, by its foundation, and *apostolical* roots,  
 for its authority, as subordinate to no *Forrain*  
*Patriarch*, yet we justly question, (though  
 the Doctor do not) whether it be "invest-  
 "ed with such an unquestionable power to in-

stitute what *Ceremonies* it please, which may not upon good reasons, be *changed* and *abolished*. It is known sufficiently, that many *antient Customs, and Ceremonies* ( as *antient* perhaps as his *Christmas* ) instituted, or taken up, by this, and the concurrence of many, if not most *Churches*, have “ *without temeritie* been altered, and abolished: and others may and must, when they be abused to *Superstition* and prophaneſs, ( as this *Feast* will appear to have been. ) It will not be amiſs, here briefly to conſider, what that “ *unquestionable power of this or any Church is,* “ *to conſtitute Ceremonies for its ſelfe,* ( as “ *it ſhall judge moſt uſeful, moſt for edificati-* “ *on, and moſt agreeable to the Analogie of* “ *faith* ) which conſequently may not, with- “ *out great temerity, be changed and abolish-* “ *ed by any.* And then, whether this *Feast* be a *Ceremonie* of that nature.

For the firſt, “ *the Authority of the* “ *Church, to conſtitute Ceremonies for its* “ *ſelfe* ; it is not juſtly called, *unquestionable*; for it hath for many years paſt, been the apple of contention, between the *Prelates* and the *Non-conformiſts*: But before we debate it, we deſire to know, and be ſatiſfied in two things.

1. What he meanes by the *Church*, whether 1. the *Univerſall Church*, for he often ſpeakes of that. *Sect. 12. 45. &c.* and char-

ges us "with seperation and Schism, for departure from the Universall Church. If so, I would say two things; First that the *Universall Church*, of the first ages (or since) never met to institute any *Ceremonies*, for all Churches, nor in speciall, for this of *Christmas*. Secondly, if they had met, yet that *Church*, had no power, to bind after Churches, (if they met) if they saw cause to abolish them; for a reason anon to be given. But 2. if he take it of a *particular Church*, (as this of *England*: as here he doth) then I say again; 1. We read of no such *Cannons* made by the *Church*, at the first conversion, to make the *usage* so antient, and to bind all her Children, in after ages. 2. If we did find such, yet the *Succeeding Church*, having the same *Power*, may annull if she see cause, what was by them instituted.

2. We desire also to know what he means, by *Ceremonies*, for this is an *ambiguous* word, under which the *Romanists* do shroud their *Superstitious Will-worship*: *Ceremonies* then, are of two sorts. 1. Meere *Circumstances* of commanded *Worship*, for the more orderly and decent performance of it: Or 2. *Parts of Worship*, as the *Jewish Ceremonies* for certain, were. If the Doctor mean it, in the latter sense (as I think he does) we must again distinguish of such *Ceremonies*, they are either *dumb* and *non-significant*,

as the Church of *Rome* hath many, or *Significant*, and that either, by *Nature*, or by *Institution*: If *significant* by institution, then either by *Divine*, or *Humane* Institution. These Distinctions being premised, wee suppose the Doctor, does not meane of the *Ceremoniall circumstances*, or *Adjuncts* of commanded worship, for that will not stand him in any stead; nor does any man deny the Church a Power to order those. But he must meane it, of *Ceremoniall Worship*, as opposed to *Moral*; And that not, for *Dumbe* or *Non-significant* Ceremonies: those he dislikes, in the Church of *Rome*; but for *Significant* Ceremonies: not significant by *Nature*, those need no Institution; but by *Institution*, not *Divine*, (that were little lesse than a contradiction) but *Humane* Institution. Then the question is this, “*Whither the Church, Uni-*  
 “*versall for all Churches; or a particular*  
 “*Church, for her own members, have an un-*  
 “*questionable Authority to institute Signi-*  
 “*ficant Ceremonies, as parts of worship, which*  
 “*may not, upon just reasons, be changed, or*  
 “*abolished.*” This was the *Question* to be proved, but is onely taken for granted; in these particulars, by the Dr,

1. That the Church whether *Universall*, or particular hath such a power to institute *Ceremonies*, (unlesse they be such as tend to *En-taxy*, and *Decencie*, and the preservation or

furtherance of Gods *commanded* worship) what and how many she please, "*as she shall judge most usefull, most for edification, &c.* as the Doctor saies; but goes not about to prove, but takes it as *unquestionable*. This we do deny, and wee thinke upon good reasons, ( besides the judgement of Reformed Churches; ) If the Church be allowed such a power, the mischiefs will be many. As.

1. Its *prejudicions* to the *simplicity* of Gospell-worship. 2 Cor. 11. 3. "*the simplicity which is in Christ*. That is, in the Gospell of Christ. It was spoken with respect to the false Apostles, who by their *subaveroyle*, *subtle persuasive words*, did corrupt both the Doctrine and Worship of the Gospell; as may appear by comparing this place, with Col. 2. The Worship of the Law, was for the most part, *Ceremoniall*, in externall pompe and services: But the Worship of the Gospel, is lesse ceremonious, and gaudie, and more spiritually, Joh. 4. "*in spirit and truth*, opposed to those *ceremoniall*, typically, shadows and figures of the Legall worship. The Gospel Worship is for the most part *marall*, praying, preaching, hearing, &c. without any thing like to that *ceremoniall* worship, except the observation of the Lords day, and the two Sacraments, designed and instituted by Christ himself, or by his Commission: But if the

Ceremonies burthenous in the number, might turn it into evill Willworship. sect. 25.



*Church* have a power to institute *ceremoniall* Worship, she may bring us back to a *Legall* worship, equall with the *Jewes*: as the *Church* of *Rome* hath done.

2. If the *Church* have any such power, to institute *Ceremonies*; they must be either *Non-significant* ones, but those *Protestants* disclaim as *idle fooleries*: or *significant*; and then, either by *nature*, or *Institution*; Those of *nature*, need no *Institution*; If *Institution* be pleaded; it must be either *Divine*, but the *Church* hath nothing to do with them, they are instituted to her hands: Or *Humane*, but thats expressly against the second *Commandement*; as hath been said elsewhere. “*God onely can prescribe his own worship*. Hence it was, that those *Traditions* of worship, introduced by the *false teachers*, are condemned, because they were “*the Doctrines and commandements of men*. Col. 2. 22. which when our *Divines* urge against such kind of *ceremoniall* worship, in the *Church* of *Rome*, as *Humane* Institutions, they have no way to avoid it, but to say; “*Ceremonies instituted by an humane spirit, (as ours are) are there condemned, but theirs are instituted by the holy Ghost joyning with their Pastors, in the Regiment of the Church, as the Rhemists speak, on Math. 15. 9. and others more. And therefore Papists may better plead their binding power, than ours can do.*

*Vide Estium  
& Cornel:  
A lapide  
in locum.*

do. I shall adde to this, That to institute significant ceremonies, as a part of *Worship*, is a *superstitious* excesse, and so *Wil-worship*, which I prove from the Doctors own Concessions:

“ To put more virtue and efficacie into things, Of Super-  
 “ then either naturally, or by the Rule of Gods *Institution*,  
 “ Word is in them, is a nimety, & so Supersti- *self*. 43.  
 tion; but for men to institute significant cere-  
 monies, for edification, to teach, and instruct,  
 &c. is to put more virtue and efficacy in them  
 then naturally, or by the Rule of the Word,  
 (that is, Divine Institution) God put in them;  
*ergo*. The Major is the Doctors own; the Mi-  
 nor is evident: They have it not by Nature;  
 nor by divine Institution (then they needed not  
 humane Institution) *ergo*, it is *superstitious*;  
 and consequently the Church hath no such  
 power.

3. Grant her but such power, and there  
 will be no end of Ceremonies; no man can  
 tell where she will stay, unlesse some bounds be  
 prescribed in Scripture. The Doctors qualifi- Of Super-  
 cations, “ That they be few and wholesome, *stit*. *self* 38  
 have no ground to rest on. For who shall  
 judge of the number or unwholsomnes, with-  
 out a Rule? Not any private man, that’s de-  
 nyed, and very reasonably. Not a particular  
 Church; the Universall may judge otherwise.  
 Not the Universall Church of one Age; for the  
 next Generation may be wiser, and thinke  
 them too few, or too many; not wholsom, or

unwholsom, and so may either multiply, or annul them. See more of this in the Discourse of *Superstition*, Sect. 32. 33. Upon this ground grow all those, more then *Jewish ceremonies* of the *Romish Church*. That of the first.

2. The Doctor takes for *granted* also, that the Church hath power to institute *Holy daies* (such as *Christmas*) and to make them equall with the *Lords day*.: For of this he is speaking, while he gives the Church this *unquestionable* power, but he cannot but know this is denied by many *Divines*.

3. He also takes as *yeelded*, That there is some *ancient* Institution of this Church for his *Christmas*, from our first conversion; which must be the ground for it to stand on, and “*a competent Authoritie for the continuance of such a practise in this Kingdomes*; but this he hath not proved.

4. Once more, he takes as *granted*; “*That such ceremonies, or Festivals established by a Church, may not, without great temerity, be changed, or abolished by any*: What? not by the *Universall Church*? not by the *succeeding Church*? That were to make the *Laws* of a particular Church, like those of the *Medes and Persians*, unchangeable, and equall with the *Laws of God*. Or else to cut short the *succeeding Church* from the same *priviledge* of the former; and so in time the Church may lose all power to institute

That we c  
to refrain  
our liber-  
ty, and to  
exchange  
one bur-  
then for  
another.  
So the  
Dr. of Su-  
perstition  
self. 5 6.

tute *New* ceremonies ; or else ceremonies may be multiplyed to the end of the world. And so much of the first, the *Authority* of the Church, to institute Ceremonies. A word of the next.

Secondly, we must enquire, whether if the Church have any power to ordain any *Ceremonies*, this of *Christmas*, be such, as she may ordain. We have said, and say again, to institute *Holy daies*, and to make them *parts of Gods worship*, is a *priviledge* of God alone. If now the Doctor shall say, The Church institutes this *Festival* onely as a *circumstance*, or Adjunct of *Worship* commanded, it will bee little to his purpose, and makes it no more *holy*, than any other day, when the same *worship* is performed. But its evident, that in the Church of *Rome*, this, and other *Festivals* are not counted *meer Ceremonies* in that sense; but as *parts of Divine Worship*, and so observed, with greater *solemnities*, and more *Ceremonies* than the *Lords day* it self ; which is both *superstitious* and *sacrilegious*. And thus it hath been with some, yea many of our Prelatical and Cathedral men, esteemed and observed; not onely as *equally holy* with the *Lords day*, but with more solenin services, with more *abstinencie* from labour and recreations; as we shall hear our Doctor confesse anon. We now consider what he sayes to prove the *disusing of these Feasts blameable*.

§. 10. "These are part of that establish-  
 "ment which the Reformation in this King-  
 "dom hath enacted for us by act of Parlia-  
 "ment. To this we say;

1. The Reformation formerly made in this Kingdome, we have good cause to blesse God for; but we know it was not so full and perfect as the Reformers themselves could have wished, by reason of, the times, new come out of the darknesse of Popery, and the tenacious-  
 nesse of old customs, received by tradition of their Fathers.

2. This seems to grant that the Reformation, and so the establishment of these Festivals in this Nation, was made by the State, and not by the Church, which now is pleaded for.

§. 11. Secondly, "This, & other Feasts of  
 "Christ, are in the Reformed, especially the  
 "Lutheran Churches, still retained, and where  
 "they are taken away in some Churches, by  
 "some sober members wished for. We answer to this; The Churches that retain these Feasts (especially the Lutherans) are not reputed the best Reformed Churches, nor by the Doctor himself (I beleeve) thought fit to be compared with England, & some other Churches in Doctrine and Worship, and so no fit precedents for our Reformation. What private persons wish or say, is not much to be regarded; unlesse their reasons bee constringent. However, we are not alone, nor the first in

this

this *dis-usage* of this Festivall: Some *Pro-  
testant* Reformed Churches, are with us, and  
afore us. As for the *Sermons* given to *Christmas*  
day, by some that now disuse it (wherin "*The*  
"*whole body of their publick devotions*, is  
falsely said, now to consist, their prayers be-  
ing as good, and as large as the *Liturgies*) it  
will afford him no more succour, than this;  
That the *Authority* then in being, com-  
manding *Vacation* from work, they onely  
took the opportunity to preach, to prevent *dis-  
orders* in their people, which attend such  
*Festivities*; And the *Authority* now in  
force, prohibiting, they doe forbear to preach.

§. 12. 3. The laying down, or *disusing* the  
observation of this Festivity, "*is not an act of*  
"*Division or separation, from either the*  
"*particular Church of England, or from the*  
"*Universall Church in all ages, especy-*  
"*ally that of the first and purest times*: Not  
the latter for certain; for we have proved a-  
fore, the first and *purest ages* of the Church,  
did not observe it. Not the former, unlesse he  
will yeeld, that the *Reformation* of the  
Church of *England*, in former times, was  
a *Division* or separation from the Church of  
*Rome*; or the *Reformation* in *Luthers* time,  
was a division and separation from the *Ca-  
tholick* Church, as *Papists* say it was.

§. 13. 4. If *Superstition* and *profaness* may  
be ground sufficient to lay aside a *Custom*;

the *complexion* of the *times* have long since invited to the laying aside the usage of this *Feast*. His pretences to the contrary, are insufficient.

1. "*The omission of Christmas sermons and services, tends not to razout of the minds of the ignorant sort, the slender knowledge they have of the birth of Christ, and consequent mysteries of Religion* For the Gospell being read and preached on, all the year long; they cannot but often hear of the *Birth, Life, Death, Buriall,* and resurrection of Christ. The *Knowledge* which the ignorant people learned by some mens *Christmas Sermons,* was slender indeed, nothing but a *Superficiall* ( as he ) *Notionall,* carnall knowledge of one *Jesus* ( as that *Roman Deputie* spake ) that was borne at that time, to give men *liberty to Feast,* & be merry.

AA 25:

2. This cannot ( as he charges it ) "*gratifie their worldly affections, and assist Atheism, &c.* but rather to keep it ( as usually they did ) in all *Festivall* delights, ( like the *Revells of Bacchus* ) did both mote *gratifie* their *Worldly* lusts, and tended to *Atheism,* and profanesse.

3. The *Casuists* ( whose great reason hee seemes to applaud ) affirming, that "*the necessities of beleefe, for the vulgar sort are no more than the great Holy dayes of the year,* spake with as much, that is, as lit-

the reason, as their fellowes the Jesuits, who say and affirm, that "*Images are the best laymens-books instead of the Scriptures.*"

4. The *ejecting* of these *Holydaies* out of the Church, will not any with "*dispatch the opinion of any necessity of beleeving the Articles of faith;* (the Creed being still to be retained, in and with the *Catechisme*) for the *Ministers* preaching constantly of those *Truths*, may helpe not onely in *some degree* (as he) but very much, and more, than the great *Holydaies* of themselves can doe. And why not *abundantly* sufficient as it was, in the first *planting* of Churches, before these *Festivalls* were invented? We have had enough *experience*, that in those places (*Cathedrall Cities*) where those *Festivalls* have been most *punctually* and solemnly observed (taking in there *Chrystmas Sermons* too) there have been found, lesse *saving knowledge* of Christ, more *Superstition*, and more *Prophanesse*, than in any *Country Villages*, where the *Gospell* hath been sincerely preached.

§. 14. "*The Impatience of sound Doctrine, and readinesse to embrace what ever is novel* is not to be found in those of deeper, sound knowledge; but in the *ungrounded* professors of former times, made *formal Christians* by external *Ceremonies*, & outward *Pomp* of ser-



vice: But those that endeavoured to *Reforme* the abuses of *Superstition* and *prophanesse*, are the men onely, or chiefly, that propugne and maintain sound Doctrine; whereas those that were the greatest *favourers* of those *Festivities*, some of them, either are fallen into the propagating of error, *Arminianism*, &c. or at least doe little appeare to maintain the truth.

As for "*Hospitality and charity at those times*, its observable in many strong *pleaders* for *Christmas*, that they are willing enough to abate the *charge* of the Feast, both then, and all the year after; yet no body hinders them from being *Hospitable* and *Charitable*.

§. 15. 5. "*What ever specious design was in the first institutors* of this piece of *Service* to Jesus Christ (as after it is called) it matters not much. *Gideons* design, in making a *Golden Ephod*, was very fair, to leave a Monument of his Victory, "*as a pious publication* of his thankfullnesse, yet it proved a *snare*, to him and his house & to all *Israel*. Many of the *Superstitions* of the *now* Church of *Rome*, had no doubt a *pious design*, and a *shew* of wisdom, but the issue hath been very mischeivous: Even so, it hath happened to this *Institution* now in hand.

§. 16. There may indeed a threefold *guilt* and *danger* be charged upon the *Institution* and continuance of this *observance*; "1. Of

Will-

*Will-worship* because it is not commanded in  
 “ *scriptures*. 2. of *Superstition*, in observing  
 “ *daies*, 3. Of *Riot* frequent in such Festi-  
 “ *valls*. The two former, (he saies) he hath  
 spoken to else where, viz. “ *both in his Trea-*  
 “ *tises of Will-worship and Superstition, and*  
 “ *also in his practicall Catechisme* : In the  
 two former, though something be said in  
 generall, or in *thesi*, yet nothing, that I ob-  
 serve, in speciall, or in *hypothesi*, of this Festi-  
 vall. Indeed in his *practicall Catechisme*, hee  
 hath undertaken the *vindication* of it, from  
 all these three charges, but more largely,  
 the two *first* there; and here more of the  
 last, that of *Riot*; we shall consider what he  
 saies, in order.

First to free the *Festivall*, from the  
 charge of *Willworship*, he proceeds two waies.

1. “ *In respect of those, who retain the u-*  
 “ *sage of it, they observe it in obedience to the*  
 “ *Lawes of the Church, and so it proceeds*  
 “ *from obedience to Superiours, a duty of the*  
 5th. *Commandement*. This argument should  
 not have had the first place, but the second,  
 in a just method. The Doctor should first  
 have proved that they that instituted the  
 Festivall, had a lawfull power to do it; be-  
 fore he proved them that observe the usage,  
 to be innocent. For may not Papists plead  
 the same argument, for observation, of not  
 onely their *Holydaies*, but of their *invocati-*

Vid. Append.

Pract. Catech. on 4.  
Commandment.

on of Saints, adoration of Images, and the Masse it selfe. "*They do it in obedience to the Lawes of the Church, and so it proceeds from obedience to superiours, a dutie of the 5<sup>th</sup> Commandment.* But to the particulars we say many things. 1. Did he not a little before found the *Times* or daies designed to publick worship, upon the equity or morality of the 4<sup>th</sup> Commandment? Hear what he saies, of the Importance of that 4<sup>th</sup> Commandment; "*It is a designation of Time, for the speciall performing of Gods publick worship, and again, It is not onely lawful, but necessary to set apart some times, for Gods service,* he means by that Commandment: Then say I, if the 4<sup>th</sup> Commandment, do necessarily require a designation of some Time, for worship (*private as well as publick*; for so hee resolves, in answer to the next question there) does not the *same Commandment* as necessarily require the *observation*, or sanctification of that Time, but it must be reduced to the 5. Commandment? Let him remember what he saies, in his Treatise of Will-worship, Sect. 4. "*If the matter of the command were before commanded by God, 'twere then no longer obedience to the Law of the Magistrate, but onely to God.* The application is easie, and I adde; must God be beholden to men, either for the designation, or observation of his due Time, by a dnty from the 5<sup>th</sup> Commandment.

mandement? What if *Superiours* be so *prophane*, as to set apart *no time* for Gods worship, or not to enjoin and require the *observation* of that Time, is every man free, to observe some, or none, at his pleasure? what if there be no *Publick Worship*? what if a man be and live in places where neither Time nor *Publick Worship*, is appointed by *Superiours*, is hee now at libertie, to take all Time, as his own? so it seemes, by this Doctrine; if men observe Times, Lords day, and others, onely as a *dutie* to Superiours in the 5<sup>th</sup> Commandement.

See Sabbath. Re devium at large these things.

2. He takes for granted, that the *Designation* of the *suffieient Time*, due and necessary by the 4<sup>th</sup> Commandement, is in the power of men, Church or state; which we say, belongs onely to God.

3. He also supposes, that the *Church* or *State* hath power to *Sanctifie* a Time, “so  
“that it must not ordinarily be mixed with  
“*prophane and common uses*, which wee think, God onely can doe.

4. He also takes it as granted, that the *Church* may designe, as little, or as much, as few or as many Times, or Daies, as they shall think fitt, and that ordinarily, “in every week, or  
“month, or year, without *Sperstition*, as an  
“act of *piety*, which we suppose they cannot do, without prejudice to the 4<sup>th</sup> Commandement, and to *Christian liberty*; seeing the bur-

den of Jewish *Holydayes* is taken off, by Christ, and we reduced to the 4<sup>th</sup> Commandement, as for one day in seaven to be *holy*, so for our *allowance* of six daies, for our own works. The result of this answer is this, that they that retain this *usage* of the *Festival*, as a day made *Holy* by the Church, or state are both *injurious* to God, in *usurpation* upon his prerogative, in the 4<sup>th</sup> Commandement, and also guilty of *Willworship*, in holding up a *Worship*, not *commanded* by God, against the second Commandement.

2. "In respect to those who first instituted  
 "it, without command from others ( in whom  
 "onely it is called Will-worship ) they are free  
 "from guilt too. 1. because among the Jewes  
 "some Feasts were instituted, that of Purim,  
 "and of the Dedication, without command  
 " &c. 2. Freewill-offerings of this Nature, are  
 "to be the more, not the lesse acceptable, for  
 "being voluntary. To this we say, in general,  
 "it may be *Will-worship* to observe what  
 "is commanded by others, as well as to institute  
 "worship, without a command; In speciall,  
 "to the first reason, the *Feasts* instituted by  
 "the Jewes, we shall speak anon, here, sect. 29.  
 "To the second, of *Freewill-offerings*, wee  
 "say.

1. These *Holydayes* of mens Institution,  
 are not like those *Freewill-offerings* of the  
 old Law, as we have shewed, upon his Treas-  
 tise

tise of *Willworship*, sect. 29.

2. We add, it is not in the power of men, to *institute* any worship, not commanded by God : and is flatly against the second Commandement: But these *Holydaies*, are by him , made *parts of Worship*.

3. Suppose the *Jewes* should have made more *Holydaies*, yearly, than God commanded, would they have been accepted? should they not have heard , who required these at your hands? wee may guesse by their *Fasts* which they appointed; God instituted one *Fast* onely, once a year, upon the *Expiation* day: They, in their captivity , appointed more , in the 5. and 7. month yearly; but what *acceptance* found they? see *Zech. 7. 5.*

“ *when yee fasted and mourned in the 5. and 7.*

“ *month , even those 70. years, did yee at all.*

“ *fast to me, even to me?* And may not *Pa-*

*pists*; who have a *Saint* and an *Holyday*, all-

most for every day in the year, be justified by

this arguing? Hath it not a great *shew of wis-*

*dome, Piety, Devotion* , to devote most of

their time to God? Are they not their *Free-*

*wil-offerings*, the more acceptable , because

*voluntary*, and uncommanded? Let no man

say, they dedicate those daies to *Saints*, and

*Invoke* the *Saints* , &c. and that makes

them abominable: But suppose none of

those, but the *Holydaies* be ( as the *Church*

of *England* expressed herself ) devoted onely

to the *honour* of God; but yet esteemed as more holy, and as a *Worship* of God; and more acceptable to God, because voluntary: even these, and that other, that its *done without command* of God, will denominate them *Will-worship* and so odious to God. And so much for that.

Secondly, he comes now to *vindicate* it from *Superstition*, and saies; "*Συνδαιμόνια* "*signifies* Superstitum cultus, *worshipping of* "*Demons, or soules of dead men; but its lit-* "*tle lesse then blasphemie, to number Christ* "*with them, &c.* To which we say: For the words *Συνδαιμόνια*, and *Superstition*; wee have considered it in his Treatise of *Superstition*; and have found him granting the sense of them to be farre larger, than the *worshipping of Demons*: And wee have proved it rather to signify any *false, Superradded* worship, not commanded of God, as *Super statum*, above the Law of God: In a word, any *false* *worship* of the true God; which is exemplified in many particulars there: amongst which, this is one, "*In placing the worship of God,* "*or more holinesse, in things, times, places,* "*&c. then God hath placed in them.* Wee shall consider what he saies to vindicate this *Festivall*, from it.

1. "*The Birth of Christ, is a mercy of such* "*excellent quality, that it can never be over-* "*valued, &c.* This is granted; But to *In-*  
stitute

A Nimi-  
ety or  
excesse of  
Religion.

*stitute* a day as *Holy*, without *command* of Christ, for an *Annually* commemoration of this, is above the power of any Church, and a *Superstitious* presumption: and withall needlesse; considering that the *Lords day*, (which includes the commemoration, not onely of his *Birth*, but his Resurrection, and the whole works of our *Redemption* by him) was instituted by himself, or his *Apostles*, by him authorized and inspired, for this very end; & comes about once in every week. To limit it therefore to *one day* in a year, to remember that *Mercy*, is not an *exaltation*, but a *derogation* from it. If this were done, on his owne designed *Day*, wee need not fixe another day.

2. "*The exercises done upon the day, are acceptable duties any day, therefore upon this.* True, but then *any day*, whereon these duties are done, is as *holy* a Day, as *Christmas* day: or if he think, the duties are more acceptable for the *Dayes* sake, or for the *voluntary dedication* of it by men, I feare they will be so much lesse acceptable to God, and no better than *Superstition*.

3. There may be *excesse* and *Superstition* in setting out a day every year, as *Holy*, as a *worship* of God, as *Super statutum*: where God requires but *one in seaven* as *Holy*, for men to command more, is too much presumption: His reasons against it are invalide.



1. "*Because a dutie cannot be performed without time* ; True but without a set, a *fixed holy time*, it may: Here's a fallacie, from *time* as a naturall and necessary adjunct, of an action, to *Time*, as *Holy*, as *Worship*. Which yet is not observed by the Doctor; For he, with others, seemes to hold *Time* in the 4<sup>th</sup> Commandement, to be onely an *Adjunct* of worship, as of any other action; but we think *Time* in the 4<sup>th</sup> Commandement, is a *part of worship*: And this I think they do make it, in this present case: For they doe not onely make the *duties*, praying, praising, preaching, &c. a *part of worship*, (which they are every day; when they are performed) but the very *Dedication*, and *observation* of the *Day* it selfe, to be a *voluntary oblation*, a *Freewill-offering*, an *honour* and service to Christ; as wee shall hear.

See f. 48.

2. "*Abraham* (saies he) *rejoyced to see this day and the Angells rejoyced on the very day*, &c. So would we, if wee knew the *Day*; but this does not prove, that they intended to set that day apart as *Holy*, without command from Christ: the *Lords day* being appointed for that end.

3. The *abstaining from labours*, is partly, though not *onely* the *excesse*; for it makes it *necessary*, as a duty of an *Holy day*, when God hath not made it necessary having allowed 6 daies for mens own works: & though *Rest* be

agreeable to holy duties, *Festivities* and *Fasting* daies, of Gods command, yet then it presupposes a *Command* of God for those *Duties* and *Daies*: Or if the *Time* be onely an *Adjunct* of those duties, then *Rest* is necessary onely *naturali necessitate*, not *moral*; because no man can solemnly for any time wait upon God in holy duties, and his labours too. But this is necessary any day, when holy duties are performed.

4. For the 25th. day of *December* to be the day of *Christs* birth, wee shall speake to it hereafter, *ad sect.* 36. Onely wee observe what he saies, upon the mistake of the day: "That the mistake will be very pardonable in those, who verily think, they are not mistaken; They doe perform the businesse of the day, as compleatly and substantially on a mistaken day, as on the true one: and the excuse of blamelesse ignorance, will wash away greater errors than this, if an error. Does not this sound somewhat like the *Papists* Doctrine of *veniall* finnes? It puts me in mind of a *subterfuge* of *Bellarmin.* and others, when we object (upon their owne confessions) that there may be danger of *Idolatry*, in the *Sacrament*, if the bread be not *transubstantiated* into the body of *Christ*: They answer, "There is no danger of it, to one that simply beleeveth it is, and worshipping after his wonted manner?" "For

" For in such things, humane certitude is  
 " sufficient; So Jacobs lying with Leah instead  
 " of Rachell, ignorantly, was not guilty of a-  
 " adulterie, &c. This is, (saies acute Chamier)  
 " not to take away Idolatrie, but to stupifie  
 " the Idolater; can any ignorance be blame-  
 " lesse against a Law of God, or wash away an  
 " Errour without the blood of Christ? Would  
 " not Christ have revealed the very day, if he  
 " had intended the day to be kept *holy*, as a wor-  
 " ship of himself? But I shall put him a case.  
 " Suppose the Jews had mistaken the day of the  
 " week for the *Sabbath*, or the day of the  
 " month for the *Passeover*, had they not sinned  
 " because they thought they were not mistaken?  
 " Had the " *business been as compleatly and sub-*  
 " *stantially performed, on a mistaken day, as on*  
 " *the true one.* When the very day was as  
 " strictly commanded as the business it self? Let  
 " him consider it.

I shall here insert the judgement of the lear-  
 ned *Chemnitius*, who, though he allow the  
 observation of this, and other *Festivals* (as a  
*Lutheran*) with a reservation of Christian li-  
 berty, without necessity of obligation, &c.  
 yet he notes no less then thirteen wayes or  
 kinds of *Superstition*, in *Papists* observation  
 of *Holy daies*. We note some of them.

1. " In placing *Holinesse* in the dayes,  
 " which God hath not placed in them.

2. " Esteeming the services then done, bet-

" ter

Exam.  
 Conc. Trid.  
 p. de diebus  
 Fest. p. 265

“ter and more holy, and acceptable, then if  
“done on other dayes.

3. “Placing the worship of God on them, in  
“ceasing from labours, and frequenting of  
“Churches.

4. “Forbidding of labours on those daies  
“when they hinder not the publick Wor-  
“ship.

5. “In the Necessity of observation.

6. “In the multitude of them. To which  
“may be added, that

7. “They discriminate persons, to be more  
“or lesse holy, as they observe or neglect them.

“And lastly, as more grace and blessing is  
“expected from such voluntary, uncommand-  
“ed observances.

Now how far many men amongst us, are  
guilty of all, or some of these kinds of Su-  
perstition, it remains to discover.

First, for placing holiness in them equall  
with the Lords day, and above other dayes :  
It appears both by mens words and deeds. By  
word, in calling them *Holy daies*, and equall-  
ing them with the *Lords day*, as both of the  
*Churches* instituted. The Doctor himself, *sect.*

20. calls this Festival *most sacred*; and *sect.*  
24. tels us, “The day hath been observed, if  
“not much more, certainly as strictly as any  
“Lords day in the year, &c. And so it was,  
consecrating it from common to sacred uses.

See Sect.  
59. To be  
esteemed  
above o-  
ther daies  
of the  
year, &c.

in

in all *Cathedrals* at least, with more *solemn services*; with stricter *cessation* from sports then on the *Lords day*; on which, sports were permitted, but “*no touching cards, or dice that day*. Ibid.

*Sect. 77.*

being

(more  
then law-  
full) pious  
in it self.

Secondly, not onely the *services*, but the *observation* of the day also, was esteemed an higher piece of service than that of the *Lords day*; more acceptable, then commanded worship, because more *voluntarie*. So the Dr. often.

*Sect. 59.*

An obla-  
tion to

God in

honour to  
him, &c.

Treat. of

Wilwor-  
ship, *sect.*

29.

*Sect. 28.*

*Sect. 28.*

59. people

may not

without

offence to

God fol-  
low their

lawful

vocations

on that

day. *Rest. it.*

is made an

oblation

to God:

Thirdly, placing the *worship* of God in the *observation* of the day, as a *voluntarie oblation*, and parallel with the *Freewill-offerings* in the Law (which the Doctor takes special notice of, \* were parts of Gods worship) “*Offer it up a voluntary oblation to Christ, in the service and to the honour of Christ, &c.* *Sect. 28.*

Fourthly, Forbidding *labours* on that day, with greater *zeal*, and severer *penalties* than on the *Lords day*: It was held and accordingly censured, as more *Piacular*, to worke upon this day, than on the *Lords day*.

Fifthly, In the *necessitie* of the *observation* of it; in so much as hee was esteemed no good *Christian* that did not observe

Sixthly, It became a *note of discrimination* of people, as more or less *Religious*. Just as the

the Doctor observed \* of the *Hasidai*, and *Willwor-*  
*makes it part of their Superstition, or Will-* *ship. s. 28.*  
*worship, "That they first began to add to the*  
*"law of God, voluntary performances of their*  
*"owne; then they made them necessary, and*  
*"laid the obligation of them on others, to doe*  
*"as they did, and then not being obeyed, dis-*  
*"criminated themselves from all others, as*  
*"the onely obedient servants of God, and so*  
*"called themselves Pharisees. And was not*  
 this exemplified in the Institution of this Fe-  
 stivall? At first, after an *Age* or two from  
 the *Apostles*; some began to set up *this* (and  
 other days) as a *voluntary oblation* to Christ,  
 and a pious *Addition* to the *Lords day*: o-  
 thers in time, made it *necessary* (as *Socrates*  
 observed) and then laid the *obligation* of it up-  
 on others, to doe as they did; And if they  
 were not *obeyed*, they *discriminated* themselves  
 from such as refused, as the onely *pious* and  
*Religious* men of the Times. That good *Fa-*  
*ther Saint Austin* was a little faulty here; if  
 that worke was *Austins*: " *All that ac-*  
*"knowledge themselves sonnes of the Church*  
*"observe the Festivalls of the Church* cited  
 by the Doctor §. 35. To which the Dr. adds *Serm. de*  
*"Tis consequent to this, that they which ob-* *Temp. 250*  
*"serve them not, disclaime this sonship, and*  
*"cast themselves out of this family: Pract.*  
*Cat.* And hear the Doctors owne *discrimina-*  
*tion* of himselfe and his party, by the *censure*.

of himselfe and his party, by the *Censure* of the Refusers. “ *The fastidious rejecting, or*  
 “ *not observing the Festivalls of the Church*  
 “ *universall, the great dayes, &c. must certainly*  
 “ *be looked upon by every man, as an act of*  
 “ *affected departure from the universall*  
 “ *Church of Christ in all ages, as well as from*  
 “ *the reformed Church of England his mother.*  
 Sect. 45. Which Sect. 12. he had called “ *an*  
 “ *Act of Division and Separation from that*  
 “ *Church of the first and purest times:* How  
 justly or truly, let the Reader judge, by that  
 which hath, and shall be said. In the meane  
 time, the Doctor hath handsomely given or  
 taken the name of *Pharisees* to himselfe and  
 his parties, as *volunteers in worship*, above the  
*law* of God, and left the name of *honest & mo-*  
*dest Karej*, unto others, who dare not venture  
 to goe *beyond*, or before the *Law*, in worship.

Obj. But he starts an objection: It hath a  
*semblance* of that *Mat. 5. 9.* “ *Teaching for*  
 “ *doctrines the Traditions of men.* He answers;  
 “ *Doctrines there, is the affirming a thing to*  
 “ *be the pleasure and command of God, (as if I*  
 “ *should put the Kings broad Seale, to a deed*  
 “ *of my owne) but this is no waies chargea-*  
 “ *ble on those that acknowledge this an Eccle-*  
 “ *siasticall institution, and pretend it not to be*  
 “ *prescribed by Christ.* I reply, 1 *Teaching*  
 for *Doctrines* here, is not the affirming a thing  
 to be a *command* of God, (or not that onely)

but

but is expounded by Col. 2. 22. “after the  
 “*commandements and doctrines of men*: That  
 is, men out of their *wisdome*, prescribe, and  
 by their *authority* command such and such  
 doctrines, either as very *pious* and *pleasing*, or  
 more *acceptable* to God, as a *voluntary wor-*  
*ship*; not alwaies affirming them to bee the  
 commandements of God, but holding them  
 out as the *Traditions* of the Elders, as the  
 Pharisees did. 2. Its so much more *chargeable*  
 on them, ( that acknowledge it an *Ecclesiasti-*  
*call* Institution, ) as a kind of *Superstition*;  
 because those *Pharisees* and *false Teachers*, (as  
 he saies ) pleaded *Gods Command*, for their  
 doctrines; for what they did, in matter of  
*worship*: But these *pretend* onely the *Chur-*  
*ches* command, which is worse then putting  
 the *Kings* seale to a deed of their owne: For  
 it usurps the very *throne* of God, to appoint  
 his *worship*; which is the *highest Treason*.  
 Other things there are concerning this contro-  
*versie*, which we shall take notice of hereafter, In pract. Catechism.  
 and now come to consider, how he can vindi-  
 cate this *Festivall*, from the *Riot* and *excesse*,  
 commonly found there; which he acknow-  
 ledges, “*a sin, and a greater sin in a Christian,*  
 “*than in a Jew*; whose promises were of  
 an *earthly plenty*, &c. To which we say.

§. 17. The Jewish *promises*, being for the  
 most part of earthly plenty ( not onely, for  
 they had also *spirituall* promises ) they were



δοξας  
ο νομις  
απας.  
Chrys.

permitted (like children fed with *milke* and *hony*) a weeke of earthly joyes and pleasures; But the *promises* and exhibitions of them by *Christ* being all *Spirituell* to Christians; *Spirituell* joyes (are as the Doctor sayes well) the  
 “*Christians eminent, if not onely portion*; but these are not limited to one or twelve dayes in a year, but *daily joyes*, every day is a *Christmas* to a godly heart; “*Rejoyce in the Lord alwaies*, againe I say rejoyce.

§. 18. “*Festivity and hospitality, (its true) are separable from riot*: but very hardly; And if *gluttony* and *drunkenesse* were the *prescribed worship* in *Heathenish Feasts*; wee have found by long experience, they were the *practised intertainment* of this *Festivall*; which many yeares *preaching* could not reforme. The *heathenish usages* in it (almost yeelded sect. 2.) as they doe imply, that the *Festivall* it selfe was instituted to *gratifie* the Heathens, by imitation of their *feasts* at the same time of the yeare: so God to shew his *dislike*, if not his *detestation* of it, hath suffered these *Humane inventions* and institutions in his service, to be attended and celebrated, with the two *extremes* of true worship, *Superstition* and *Prophanesse*: we shall heare anon; Sect. 21. “*That in the ancient Church*  
 “*on dayes of Festivitie, men began to adorne*  
 “*themselves sumptuously to shew their pride,*  
 “*& to fare deliciously, to surfeting & drunken*  
 neffe.

ness. So soone these *abuses* got into them ; and all this while for so many hundred years, could not be gotten out by all the *Fathers*, & *Children* of the Church : The *spirituall dainties* of a Christian, *peace* with God, and joy in the holy Ghost, ( the *quotidian Festivall* ) are free from these excesses. “ *Be not drunke* “ *with wine wherein is excesse, but be filled* “ *with the Spirit, speaking to your selves in* “ *Psalmes, and Hymnes, and spirituall songs,* “ *making melody in your hearts to the Lord.* Those that have most of these, care least for earthly joyes ; and they that care most for *earthly joyes*, (without which the *Festivitie*, would be thought a time of *Lent*, & *Fasting*) ( its feared ) least of those *Spirituall dainties*.

§. 19. As some having left this *custome* of *Christmas* ( so called ) have used their *liberty* of Feasting at other times ; which argues , ( sayes the Doctor ) “ *The good cheere not to* “ *be the thing disliked in it :* ) So others that *keepe up*, or *cry up* the *custome* of the Festivity, have taken the liberty to lay aside *Hospitality* and *Charity*, not onely at that time, but all the yeare long ; which shewes it was not so much the *Hospitality* that they liked, as an *old Cnstome*, received by *Tradition* of their *Fathers* : which usually sticks ( as *Ivie* to the tree ) closer to *carnall* hearts, then any truth of Religion, or *Institution* of God :

That good *Cheer* and *Hospitality* and better *cloathes*, are the attendant upon Gods *Festivities*, is a knowne and granted truth : But the Doctor must first prove this, to be one of them *Necessary* or *Lawfull*, and then talke of better cheer and cloaths. *Hospitality* to friends, and *Charity* to the poore, have time enough to be exercised all the yeare ; But to make a *Misers Feast*, ( as they say ) at *Christmas*, and to neglect both neighbours and poore all the yeare after, is but a poore evidence of *Hospitalitie* or *Charitie*.

§. 20. If the Doctor will yeeld ( as he seemes to doe ) “ *That when the Attendant hath destroyed the principall, and the External part shall devour the inward ; and when it shall appeare that the excesses and vices of men, occasioned by the Christmas cheer & sports, are more considerable to the raising of Soules, than his forementioned uses are beneficiall, &c.* That then he will beleeve there is place and season of *Reformation* in this particular ; The time is long agoe past, when *Reformation* should have found a place and season, not onely of the *excesse* aforesaid, but of the *Festivitie* it selfe, which hath ordinarily, if not inseperably been attended with such mischiefs without the least *attempt* of *Reformation*.

§. 21. When *pride* and *surfeting*, &c. got first into *Festivities*, in the *Ancient Churches* ( as is confessed ) the Fathers had they endeavored

vored the *Removall* of the occasion, the *Feasts* themselves, they had prevented many *grievous finnes*, which to this day have been the *concomitants* of such *Festivities*, and had saved the *Reformers* of latter times much *worke*, which now they finde by the *opposition* of such as hate to be reformed. As for his "*Discipline* to be exercised only upon the riotous outward party; Saint Paul might have taught him a better way of *Reformation*; who when the *Agape*, the *Feasts* of *Charity*, (begun upon good intentions, to relieve the poore, and testifie brotherly affections) began to be abused to *surfeiting* and drunkenesse. 1 Cor. 11. did not exercise his *discipline* onely upon the *outward Riotous party*, but upon those *Feasts* themselves, by distraction or *abolition* of them. Some man (perhaps the Doctor, ) would have said; must the *abuse* of a *laudable custome* take away the use thereof? might not the *Apostle* have tryed other remedies, "*to rescue a laudable custome, from an impious appendage*? as in the next section.

§. 22. But yet see how *Indulgent* and tender the Doctor is, in his *Reformation*:  
 " 1. The eating, and sporting part, that neede  
 " not be abolished, save onely in case of great  
 " and generall abuses. 2. Nor then, till the  
 " abuses are not onely so great, as discernible to  
 " out-balance the good uses, but also so general  
 " all, that the whole Church in a manner runs  
 " madding.

*“madding into those very great abuses. So that lesser and lesser general abuses need no Reformation; this is pretty untempered mortar: but we shall assume; The abuses have beene long so great, that they out-balance the good pretended, and so generall, that the whole nation, (if not the whole Church) hath runne madding after them; (besides the Superstition on the Churches part, almost equall to that in the brazen serpent, of which before, and hereafter more.) Therefore its time they should be abolished, in relation to this Festivity.*

§. 23. It is easily beleevd, that not onely the *loosly disposed*, (as he saies) will turne the *Lords day*, into luxury and excess; but also the *superstitiously devoted to this day*, who prefer it in opinion and practise, above the *Lords day*. These latter will not labour or play upon Christmas day, *“no touching either cards or dice that day, as sect. 24.* But its knowne two well that the *Lords day*, it was the ordinary practise of some great *Rabbies*, and *ceremonialists*, after evening prayer (if not all the *afternoone*) to play at cards, and so continue till night. And this is the common issue of all *inventions of men*, in the service of God; as to *preferre* them before the Institutions of God, *“The Statutes of Omri are kept: So to make bold with Gods Institutions, rather than their owne.* They (for the most part) that are most *stritt* and zealous in pleading

pleading for, and observation of the *Festivals* are commonly most remisse, and loose in observation of the *Lords day*.

§. 24. For this, we have the Doctors owne assertion, "*Christmas day it self, hath been kept, if not much more, certainly as strictly, as any Lords day in the year, in frequenting the services of the Church, &c. in keeping at home, &c. not touching either cards or dice, that day. The excesses have been on the after daies, &c.*" To which we say; First, this is part of the *Superstition* we charge it with; that the *day*, hath been esteemed and accounted more sacred, "*most sacred, the Dr. calls it, sect. 20. and observed with more, much more, or certainly as strictly as the Lords day, any Lords day in the year;*" wee think *equal strictness* of observation, were too much; to set their *posts*, cheek by joale with Gods. But we know the *ground* of this, to be, that they make the *Lords day*, and *Festivals*, to be founded on the same \* *Authority, viz. of the Church*; and then why (as one of them sayes) should they not have *equal* observation.

See sect. 57. The Lords day by the same authority appointed: yet sect. 31. he saies the Apostles instituted the Lords day.

Secondly, "*the not touching of Cards or Dice, on Christmas day;*" (it seemes the Doctor allowes both, on the other daies) may seem to adde to their *Superstition*, or *Hypocrisie*. Their *Superstition* (if cards and dice be lawfull) in that they forbid them on a day, that God hath not forbidden them; which is to make

make it an *holy day*, equall to Gods; (besides that noted in the former section, that some would *touch*, and *touch* again, *Cards* on the *Lords day*) Their *Hypocrisie* (if they be unlawfull) that pretend to *worship* God one day, by *touch not*, *handle not*, that they may take a *dispensation* or licence to *offend* him all the twelve daies after. For I pray, why are *Cards* or *Dice* more lawfull (I say not on the *Lords day*) on *Stephens* or *Johns* day, than on *Christmas* day? why more *unholy*, or unlawfull on *Christmas* day, than on the other?

Thirdly, "that the excesses and riot, are onely on other daies after the *Nativity*, is a poor excuse; For the whole *twelve daies* are accounted *part* of the Festivity, and ordered to wait upon it. *Sect. 39.* "That feast consisted of all the twelve daies, saies the learned Doctor. And so the *Day* it selfe, is guilty in part, of all the *excesses* of the following dayes; which are services fitter for the *Revells* of *Bacchus* or *Saturn*, or for the *birthday* of an *Herod*, than for the Festivity of a *Spiritnall* Saviour.

The Satur  
nalia were  
celebrated  
about the  
same time.  
e8.63.

§. 27. Hee now passes from the *Authority* of the particular *Church* of *England*, to that of the *universall Christian Church*; to shew upon what grounds, *Festivalls* in generall, & this of the *Nativity* in special pretend to stand and that he doth by certain degrees or steps.

§. 28. First he acknowledges, "it hath

“not its beginning from any institution of  
 “Christ, but either of the Apostles, or the  
 “succeeding Church. That it was not in-  
 stituted by the Apostles, the same arguments  
 will conclude, which are used against their  
*Institution of Easter*, sect. 6. 1. There is no  
 mention either of *Institution* or observation of  
 it in Scripture, nor any ground produced  
 thence, to found it on. 2. *Socrates the Histo-*  
*rian* saies expressly, “Neither our Saviour, *Lib. 5.*  
 “nor the Apostles commanded it, (the Feast *cap. 22.*  
 “of Easter) to be observed; and there the  
 “scope was not (speaking of the Apostles) to  
 “settle any lawes for Festivall daies; but of a  
 “good life. If for no Festivalls, then not for  
 this of the *Nativity*. And its observable what  
 he addes; “There are some who think, all  
 “whoredome to be a thing indifferent, that do  
 “contend for Festivall daies, as for life. It  
 must then remain upon the succeeding  
 Church. And there is no doubt but this is  
 true, the succeeding Church, did set up Festi-  
 valls; but what Church was that? not that of  
 the Apostles age, nor that of Apostoli-  
 call men, that had lived some time with the  
 Apostles: For the first *Records* of Fathers we  
 have, say not a word of any such observation.  
 The succeeding Church, in the second or  
 third *Centurie*, it seemes, began to take it up:  
 and then *Socrates* addes; “They that re-  
 “ceived such rites, from their Ancestors, af-



“terwards transmitted, them to their poste-  
 “rity as a Law, And here is the most likely  
 Originall of all Festivalls. Heare what the  
 learned Lord Faulkland saies, in a like case,  
 to our purpose “some of great authority (mo-  
 “ved by a good meaning) might thus deceive  
 “others, these thus deceived, might deceive  
 “others, till being generally spread, other  
 “good men, being loath to oppose them, for the  
 “same reason, for which others desired to  
 “spread them (thinking it an error that  
 “would encrease piety) they be at last taken  
 “to have been commanded by the Apostles,  
 “without contradiction. To which may be  
 added what he had said, in the end of the for-  
 mer page, “In those things which were be-  
 “lieved very convenient, and yet feared  
 “that unlesse men counted them necessary,  
 “they would be backward to practise, how ea-  
 “sie was it for them to be after taught, un-  
 “der pain of more danger then at first they  
 “were delivered with. But Superstitious rites  
 were never without a shew of wisdom as the  
 Apostle saies, Col. 2. 23. *λογισμοί* a faire  
 pretence of Reason. And the Doctor gives us  
 one here. “It being very reasonable, that  
 “those who acknowledged the receipt of such a  
 “mercy from God, as was the gift of his  
 “Son, &c. should desire to celebrate the re-  
 “membrance of it, and offer it up a voluntary  
 oblation to Christ. But if this was so very rea-  
 sonable

sonable, why did it not seeme so to the *Apostles*, and the *Church* of that and the next age? Or did not they acknowledge the receipt of such a mercy? and were not their desires as *servent* for the celebration of a *Remembrance* of it? &c. would not *Christ* himselfe respect his owne *service*, and *honour*? Nor his *Apostles* prescribe and institute a *voluntary oblation* to *Christ*, if they had thought it so great an *honour* to him? Are not all *Superstitious inventions* of men, in the *worship* of *God*, intended as voluntary oblations to him, because “they would not have their pietie restrained within those narrower bounds of doing nothing in the service, and to the honour of *Christ*, but what was distinctly prescribed, and particularly instituted by him?” which is expressly against the second Commandement by the *Apostle*, under the word *εὐλαβία* *Willworship*. Col. 2. 23. & 18. as we have said.

§. 29. “Such (saies he) was the Feast of the Dedication of the Altar, among the Jewes, not instituted by *God* himselfe; yet the observation of it, was approved, and confirmed by *Christs* presence at that Feast, Joh. 10. 23. But there may be many mistakes in this; and not applyable to the case in hand. First, there were (which he takes notice of) three Feasts of the Dedication, 1. by *Solomon*, 2. by *Zerubbabell* at the

Vide Tolet  
in Job. 10.  
13.

the *Repairing* of the Temple. 3. by *Judas Maccabeus*, for the purging of it: Now hee cannot but know, that learned men, are *divided*, of which its here meant: Some of the first, some of the second; though its probable it was not meant of either of them; both because, we read not, that those two were ever *observed* above once; and also because of the *time* of the observation specified, *it was in winter*: which the other were not. 2. But grant it of the last; yet there are reasons to think, that it was not a *Religious Festivall*, but *civill*, as the *Feast of Purim* seemes to be, *Esth.* 9. 21. 22. “*A day of feasting and*  
“*joy, and sending portions one to another, and*  
“*gifts to the poor.* And so its said of the *Feast of Dedication*, *I Maccab.* 4. 59. “*They or-*  
“*dering it should be kept yearly, with mirth*  
“*and gladnesse:* For though it be said, *ver.* 56. *they offered burnt offerings*; yet that was *ver.* 53. *according to the Law*; and so was *worship* commanded. 3. If it yet be said, it was a *Religious Festivall*, and so observed, even the day it self; then it may fairly be suggested, “*That they went beyond their com-*  
“*mission, in making this feast Annuall and*  
“*perpetuall, which neither Solomon, nor*  
“*Zerubbabell did theirs, for ought we read.* And so those were kept as *extraordinary daies* of thanksgiving for one turn, onely which we grant lawfull, to be done by the *Superiour*

powers, as also we do, extraordinary daies of *Humiliation*: which the Doctor also approves; pract. Catech. Append. p. 304. 4. Another mistake is this; "that that Feast was approved & confirmed by Christs presence at it. The text produced saies no such thing, but only thus, "It was at Jerusalem, (marke that, "not at the Temple) not elsewhere the Feast of the Dedication; and ver. 22. Jesus "walked in the Temple: So hee did other daies, any day, when no Feast was: Hee was present in the Temple, not at the Feast; for ought appears, which it seemes, was kept with joy and Feasting in the Citie.

§. 30. The like may be said of the *Festivities at marriage*, which were not indeed instituted by God, nor need to be, being that Marriage it selfe is a *Civill* thing, and not *Religious*; and in things of that nature, if they were soberly and temperately observed, Christ was never scrupulous, to conform to the *customes* of the places, where he came. But Christmas day, is made a piece of "Religious service, and a voluntary oblation to the honour of Christ, by others, and by the Dr. himselfe. sect. 28.

§. 31. These Instances then are both impertinent, what hath he "more pertinent "to the present purpose? Why, that which I still expected to meet with; is his strongest plea: for this he saies, "It must be remembered

bred, that the weekly Fast of the Resur-  
 "rection (the Lords day) was not instituted  
 "by Christ; or God himself; but by the  
 "Apostles of Christ: and that the mentions  
 "of the first day of the week, are no prescrip-  
 "tions or Law, for the observing of it, &c.

Before we hear more; lets consider this: For first, there want not learned men, who thinke that *Christ* himselfe did institute or *designe* the day. But secondly, if the *Apostles* did institute it ( as the Doctor grants ) thats more than some of his *Colleagues* will grant, ( and thank him for it ) and more than he dare *peremptorily* say, of his Christmas day: Hee speaks it doubtingly, "*either of the Apostles,*  
"*or succeeding Church.* Secondly, if the *Lords day* was instituted by the *Apostles* of *Christ*, do not their *Institutions* carry in them, a *Divine prescription* or Law, for the *observation* of it? And if they instituted the *first day* of the week, to be the *Lords day*, or *Christian Sabbath*, do not at least some *mentions* of the *first day*, of the *week*, imply their *Institution* of that day to be *holy*, and require with- all the *observation* of it? as 1 Cor. 16.2. in the judgement of some, no great *Favourers* of the *Lords day Sabbath*? Lets now hear what hee saies more. "*If any thing of that nature* ( as "*a law* ) *be there sought for*, it will rather "*appear to belong to the Annuall, than weekly*  
"*Feasts.* So 1 Cor. 5. 8. *in place of* let us keep

" keep the paschall Festivty, is annexed im-  
 " mediately, to Christ our Passeeover, &c. and  
 " to that also, the *nuptiæ* or Lords day, Rev.  
 " 1. 10. is thought to belong. To which I  
 say.

1. The *vulgar Latin*, authorized by the  
 Church of Rome, ( as willing to make Easter  
 of Apostolick Institution, as the Doctor ) did  
 not find this Law for it, in this text: That  
 renders it onely *epulemur*, let us keep Feast;  
 though the word signifie also, *festum diem a-*  
*gere*; and is by some, no mean ones glossed  
 thus; " Because on Festivall daies, there were  
 " solemn Feasts of flesh observed; hence this  
 " word is used, for to celebrate *festum* &  
 " *solemne epulum*, a solemn Feast or Banquet;  
 " by allusion to the typicall Paschall Feast.

*Estius in  
locum.*

Before him the learned *Aquinas*, could not  
 find Easter here. " *Epulemur*; scilicet man-  
 " ducantes Christum, &c. let us feast, viz. eat-  
 " ing Christ, not onely Sacramentally but spi-  
 " ritually. Before them Saint Chrysostom,  
 was not so quick sighted to find a Law for  
 Easter here, but an every day Holyday, for  
 so he saies. " The Apostle saying, let us keep  
 " the Feast, he said not, because the pasch or  
 " Easter or Pentecost was present, but shewing  
 " that all or every time, is a Festivall season  
 " to Christians. And presently after, *ἡμεῖς πάντες*  
 " *ἡμῶν ὁ χρόνος ἅπας*: every day is a Festivall  
 " to us: yea all our life. Not much unlike doth

*In locum.*

Serm. of  
Resurr.

Saint *Ambrose* interpret the word, "*Hoc est latitium habentes renovationis, facta vetera fugiamus*, That is, having the gladness of renovation, let us fly our old works, &c. I adde but one thing more; The learned Bishop of *Winchester*, who pleads as strongly for this *Easter* Feast, as any, yet founds it not upon this text, though he had occasion to name it, but upon the *Custom* of the Church.

2. It is proved above, out of *Socrates*, that the *Apostles* instituted not any *Holydaies* (except the *Lords day*) therefore nor this of *Easter*.

3. That the *Lords day* Rev. 1. 10. should belong to the *Easter* day, is the *fancie* of some, who of late have laboured to depreſſe the honour of the *Lords day*; contrary therein to all the *antient* and *modern* writers. In a word, (as was said afore) the *difference* in observation of it, in the severall Churches, argues it not to be *Apostolical*. Which difference the Doctor notes in this *Section*.

§. 32. Its true that *Aerius* is by *Epiphanius* branded as an *Heretick*, for some opinions, justly, if they be truly charged upon him: But it is well known to the learned, that all is not *Heresie*, that *Epiphanius* calls so: Nor all *Aerius* opinions justly censured as *Heretical*; as the Doctor, or any may see, if he consult with *Osiander*, the *Episcopus* of the *Centu-*

Epit. Hist.  
Cen. 4.  
cap. 47.

viators. And he is found, in some of those opinions to be seconded by divers *antient Fathers*, as is asserted by some of our learned *Modern Divines*, if it were not unnecessary here to manifest.

2. As for the *Festivities* of the *Martyrs*, it is granted, they began betimes (as *Superstition* ever attends *Religion* and *Devotion*) which though they were intended for good ends, yet (as things of mens *Inventions* do) they produced in time, much *Superstition*, not onely in *multiplication* of Holydaies, but in *opinion* of *more Holinesse*, *more \* efficacie* of prayers on such daies, and at last, *flat Idolatry*, both in *dedication* of the daies to those *Saints* and *Martyrs*, and to *Invocation*, and *praying* to them: Which at first were onely times of *commemoration*, of their virtues and *encouragements* of Imitation of them. And this might suffice for answer, to the next section.

As the Romans did, f. 67.

§. 33. Yet when he would inferre, from this example of the *Martyrs Festivities*:  
 "Where will be no reason to doubt, that so the  
 "daies of the death or *Martyrdome* of the  
 "Apostles themselves, were formerly *solemn-*  
 "nized by them; and that this early, &c. he  
*presumes* too much upon his own reason; not  
 able, it seemes, to produce any *Testimonies*,  
 of those or former times, for such observati-  
 ons; which I the rather take notice of, be-



Vbi supra  
p. 263.

cause the Doctor uses not to *wave* any Testimonie, that doth but look that way; and also because I observe, that the learned *Chennitius*, a man of *vast reading*, having reckoned up the *Festivalls*, that were in observation, in the first four hundred years, can find none, by name, of any *Apostle*; but referres them to the time of *Carolus Magnus*, Anno 800. or at least to *Constantines* time; which was in the beginning of 400.

§. 35. That *Christmas*, or the Feast of the Nativitie, was not *Apostolicall*, hath been made appear before; That which he now alleges from the *Constitutions* called *Apostolicall*, will weaken his cause the more, because they are generally accounted *posthumous* and *spurious*. And that saying of *Nicephorus*, (no very credible Author) “that Justinns the  
“Emperour commanded it to be kept Festival  
“over the World. Shakes the Antiquity of it; For if the *Apostles* had instituted it, it would have had an *universall* observation, over the world, long before *Justinus* his daies, he lived in the 6. Century. As for *Dioclesians* burning so many thousand on *Christmas* day, wee have spoken before; and onely now note, that *Nicephorus* saies, it was done by *Maximinus*; However this was, in the beginning of the 4<sup>th</sup> Centurie; as was said above.

§. 36. Though it be not much *Materiall* to the

the Festivities observation, whither it was the 25. day of *December*, as now of late, it was kept, or some other day, (as he elsewhere saies) yet the *proofes* for that day, are not very cogent. Its probable they that first instituted the day, did fixe it, by some *Tradition*, on that day. Some, yea many things there are, that may make us *doubt* of the truth of our *Calculation*. Sect. 61.

First, the Doctor himselfe hath given us one ground of scruple, *sect. 7.* when he saies, "*Christmas day is in our old Monuments, called Midwinter day, which is the day of the Winter Solstice,*" confessed by him to be a fortnight distant, from the 25. of *December*.

Secondly, it hath been the *opinion* of many, if not most of our learned *Divines*, that our *Lord* dyed, when he was about 33. and halfe years of age, (or near unto 34. as the Doctor saies) Now the death of *Christ* was at the time of the *Passeover*, about our *March*, or *Aprill*; If now *Christ* died at 33. and an half; then count 6. months *backward*, when he was just 33. years old, and that will fall about *September*: If at 34. compleat, then hee was born and dyed just about the same time, that is about *Aprill*: Thats another ground of scruple, in our *Calculation*. Quer. 1.  
Sect. 10.

Thirdly, the *Arabick Codex* of the *Counsell*s, is of *younger date*, not able to justifi-

fic

tie the *Canons* called *Apostolicall*, to be *Apostolicall*.

Fourthly, *Sect. 37.* the Doctor himselfe, is upon his *ifs*, and tis probable; “*If it were*  
“*framed by those that succeeded the Apostles,*  
“*&c. so it is probable they were first intitled,*  
“*Canons of Apostolicall men: Or if it were*  
“*one of those which in succeeding times*  
“*were added and put into that volum,* &c.  
This is enough to shake the *authority* of those *Canons*, and so the *Antiquity* of the *Festivall* on such a day.

§. 39. Its very like that *Twelve day* is of the same *Originall*, and same *Antiquity* with *Christmas day*, or not not much younger, but both of them *Posthumous* to the *prime Antiquity*. The observation of both, not much differing in their solemnities. “*A speci-*  
“*all Holyday (imitating the custome of the*  
“*Jewes, which kept the first and last daies of*  
“*every Feast, daies of solemn assembly)* so *speciall* and *solemn*, that it outwent the *Lords day*, as *Christmas* also did; which is *usuall*, for mens inventions to *undo* the Institutions of God.

§. 40. But there is something that weakens the *Antiquity* of this *Twelve day Festivall*. *viz.* that it is not certain.

*Vide Chemnit. Prolegom. 1. whence it had the name of the Epiphanie: whither from the appearing of the Star*  
*A. P. 14. a. in Harmon. p. 15: a. As baptized in the beginning of the year.*

to the wisemen, or from the *descending* of the Holy Ghost upon *Christ*, at his Baptisme; or (as the Doctor himself addes, *Sett. 41.*)  
*“ From the first appearing of Christ in the World.*

2. It is made more uncertain, because *Epiphanius* affirms, *“ that many orthodox Christians, in Ægypt did keep the Feast of the Nativitie on that Twelfth day.* And the Doctor saies, hee is more inclined to the last of the three conjectures, that is, *“ that Epiphania, signifies the day, when Christ was born in the flesh, as Epiphanius had said,* which though the Doctor say, that it is confuted by Saint *Hierome*; yet is enough to shake the *Authority*, of the Institution, that certainly it is not *Apostolicall*, nor by the Primitive purest Churches, when the name was not agreed on, in *Epiphanius* time; (in the fourth Centurie) nor the day it selfe distinguished, but *Christmas* day by some, was observed on the same day. Whither the *Mage* came to Christ, the next twelfth day after his Birth, or that day twelvemonth, I shall not dispute; onely I shall tell the Doctor, that *Cheronicus* is of opinion, that they came the twelfth day after Christs Birth, and seem to have reason for it; *The 41, 42, 43. Sections* *Sett. 45.* may receive their solution, from what is all-*Harm in* ready said. *locu. n.*

§. 44. But now hee will put it beyond all

question, by the testimony of *Chrysostome*, and other Antients; "*out of the censuall Tables of Augustus, the Registers of such as were enrolled at the Taxe, Luc. 2. 1. together with the place and day of the month and year when it was done.*" This indeed would end the question concerning the day of *Christs Birth*, but makes yet nothing to the maine question; That *Christmas* (so called) is of *Apostolicall Institution*; or of the *next age*. Lets hear what may be said to those Testimonies. To begin with the most antient, *Justin Martyr*; he brings the *Rolls* to evidence *the place of Christs Birth*, but saies not a word of the observation of the *Festivitie* of his Birthday, in his time. The like may be said for *Tertullian*; He alledges the *Rolls, fidelissimum testem Dominica Nativitatis*: (marke that) a most faithfull witnesse of the *Lords Nativity*, (which *Marcion* denied) not *Natalis Diei testem*, a witnesse of the *Observation* of his Birthday, as *Festivall* in his time; or on the 25. of *December*: for he makes no mention of that *Festivall* at all, which is probable he would, if any such *Custome* had been then in *Being*. The whole weight then of the businesse must lye upon Saint *Chrysostom*; who in his *Homs.* of the *Nativity*; saies, "*We have received the day from those that accurately knew these things, and which dwell in the City of Rome.*" Suppose

we should grant this *Testimonie* to be true and *Authentick*, for the day of our *Lords Birth*; (which yet is doubtfull, by what hath been said before, and shall anone) yet this will not prove that *Antiquity* of the *Festivall*, which the Doctor would thence conclude. For besides, that *Chrysostome* lived in the fourth *Centurie*, when the *Tradition* was grown to a Law, (as *Socrates* said) himselfe gives us occasion of scruple, by the weakness of his proofs. He tells us of at hreefold *demonstration*, that the *Day* which they celebrated, Tom. 5. p. 512. h. 23. was in the month of *December*, called by the Greeks *Ἀπριλλιος*; as the month wherein *Christ* was conceived, was called *Ἀυγος*: Wee shall consider his *Demonstrations* in order.

1. The first is this, “*That this Festivall was so suddenly published every where, and that it arose and flourished to such an height. But does the Father at all, go about to prove this? That which he saies is, That the preaching of the Gospel (so I think he meanes) or of Christ, by tentmakers, fishermen, and vulgar men, took the whole World, in few yeares, by the power of him that was preached. But he saies not a word, when the Feast of the Nativity first began to be celebrated.*”

2. His second *Demonstration* is from the great *Taxing* of the World by *Augustus*, when

when all went to be *taxed*, into his own City: At which time *Joseph* and *Mary* going up to *Betblem*, *Christ* was born, *Luk. 2. 6. 7.* Now the time of this Tax, was recorded in the *Rolls* of *Augustus* at *Rome*; and the good *Father*, was certified from thence, by some that dwell there, that it was in such a *Month*, and such a year. All this may be granted; but this proves onely the truth and time of *Christs* birth; but not the *observati- on* of the day as *Festivall*: Yes, may some say, with the *Doctor*, for the *Father* addes, “*Those that lived there, did observe that*  
 “*very day (that we doe) another way, as was*  
 “*as magis, from their Ancestors, and*  
 “*from ancient Traditions (as the Doctor*  
 “*renders the words) and sent us the know-*  
 “*ledge of it.* This might well be, if we consider the time and *Age* that both they and this *Father* lived in, which was (as we said) in the fourth *Centurie*: an 100. or 200. yeares before, might be so stiled, an *antient Tradition*.

3. His last *Demonstration*, is from the consideration of the time of *Johns* conception, which was, 6. *Months*, before the conception of his and our Lord; as the Scripture saies expressly, *Luk. 1. 26.* Now the ground of all his large discourse, is upon this *Supposition*, that the *message* of *Johns* conception came to *Zacharias*, in the month of *September*; from whence the sixth month, when the *Angell* came

came to *Mary*, and she conceived her Sonne, was *March*, and as we calculate it, the 25. day. From thence count 9. months more, and it falls to be just our *December*, and the 25th day thereof. But how proves the *Father*, the first, that *Zacharie* was officiating in the Temple, in our month of *December*? his discourse is very large: The sum of all comes to this: Hee takes for *granted*, these two things.

First, that *Zacharie*, was then *high Priest*, and secondly, That the time was, the *Feast of Tabernacles*, and the day of *expiation*, on the 7th month, and 10th day of the month, at which time onely the high *Priest* and he alone went into the *most holy place*. Now (saies the *Father*) *Zacharie* was at this time gone alone into the *most holy place*, and all the people were without praying, *Luk.* 1. 9, 10. This he proves, because its said, when the *Angel* came to him, he saw him standing on the *right side* of the Altar of incense; which *Zacharies* lot was to burn, at that time: The Altar of burnt offerings (saies he) was *without*, and the Altar of incense *within* the Vail. But now, if learned men be not mistaken, this is a great *mistake* in this *Father*. For first, the *Author* of the *Notes* upon the fifth *Tome* of *Chrysostome*; (Sir *Henry Savill*, I suppose) makes this observation upon the *Fathers* words, pag. 515. l. 24. *πότερ ἐν τῷ ναῷ*, "From the premises of *Chrysostome*,

So in  
*Ambr. in*  
*locum.*

no.



"no conclusion can be collected, unlesse first it  
 "be proved, that Zacharie, was the high Priest,  
 "which yet was not true: although this Fa-  
 "ther, nourisheth his same opinion, in other  
 "places, by what probable argument at least,  
 "led to it, I know not. So farre he.

Secondly, *Chemnitius* is confident, he was  
 not *High Priest*, by many reasons. 1. *Luke*  
 calls him simply *Priest*, and officiating in the  
 order of his course, *ver. 8.* and that was, of  
 the course of *Abia*, *ver. 5.* who was not of the  
*High Priests* line, but an ordinary *Priest*, of  
 the 8<sup>th</sup> course, of the 24. 1 *Chron. 24. 7. 10.*

2. He officiated, and burnt incense by *Lot*;  
 but so did not the *High Priest*, but by office.  
*Exod. 30. 7.*

3. The *Altar of Incense* was not within  
 the *Vaile*, but without, and there *Zacharie*  
 was ready at least to burne *Incense*, when the  
*Angell* stood on the right side of it. The  
*High Priest* did offer his *Incense* indeed  
 within the *Vail*, but that was in a *Censer*, not  
 upon the *Altar*; as is said, *Levit. 16. 12.* but  
 he onely took coales from the *Altar* of the  
 burnt offering; and *Incense* from the *Altar* of  
 of *Incense*, and put them both in a *Censer*,  
 and offered it within the *Vail*: whereas the  
 other *Priests* offered it daily, without the  
*Vaile*. Now the *Supposition* of the *Father*,  
 being ungrounded, what he builds upon it,  
 will be farre from a demonstration. But if all

his *proofes* were good, that the month was *December*, and the day, the 25. of that month, whereon Christ was born; wee aske again, what is this to prove the *Antiquity* of the *Festivall* of the Nativitie? *Chrysostome* himself hath much shaken the *Authority* of the Church, Univerfall, in constituting it, and celebrating of it, in all ages: For, it seems, it was very *questicnable* in his time; whither it was a *new* or an *antient* custom: Heare his own words, in the Homilie where he so earnestly pleads for it. *Tom. 5. p. 512. l. 15.* “*I know very well, that many are even now doubtfull amongst themselves, concerning this day; some accusing, some defending: And there is much talke every where about this day, some charging it to be new, and of late Originall, and now brought in: Other apologizing for it, that it is antient, and from the beginning, famous and manifest in many places; to those that inhabit Thracia, &c.* So that it seems, to be a *Tradition* indeed of some standing, and observed in many places, but not *universally*, in *Chrysostomes* time, in the fourth Centurie: Yea *questioned* by many; and so no univerrall, much lesse, an *Apostolicall* Institution; which all this while, the Doctor hath endeavoured to make the World believe.

§. 45. His conclusion then, must needs be like his *premises*, weak and insufficient, if not *injurious*:

*injurious: That, "the fastidious rejecting, or  
 "not observing the Festivalls of the Church  
 "Universall, the great daies, &c. must cer-  
 "tainly be looked upon, by every man, as an  
 "act of affected departure, from the Univer-  
 "sall Church in all ages; and not onely from  
 "the reformed Church of England. An heavie  
 charge, if it can be proved once, as it is asser-  
 ted twice here, and Sect. 12. before. But now,  
 I can return him this answer.*

1. That he hath not at all proved, that the *Universall Church* of the first Age, hath observed any of them; nor the *Universall Church*, in many after ages, hath observed all those which he hath named.

2. There was a time, when the *Universall Church* of some, yea many ages, and this of *England* among them (I meane during the time of *Antichrists* revelling in all Churches) observed may more *Holydaies* than the *reformed Church* of *England* did observe, or he pleads for. Will he say the *Church* of *England*, and himself are guilty of an *affected departure* from the *Universall Church*? If the *Church* of *England* at her first *Reformation* saw cause, and had *Power* to throw away some; may not the same *Church* of *England*, having the same power, upon just the same or like reasons, cast off the rest? If he say; Hee speaks it of the *Universall Church* of all Ages, and especially of the *first age*, wee shall  
 joyne

joyne issue with him therein; and and say, If he can prove (which I am confident he cannot) that in *rejecting*, or not observing, these *Festivals*, wee have departed from the *Universall Church* in all ages; wee shall be content to let his censure fall upon us; till then, we are safe. And for a closure of the whole matter; we shall take into consideration his *Rule*, prescribed in his first *Querie*, about *Resolving* controversies, and be judged by it. It is this. *What ever hath the concordant attestation of the Christian Church of the first ages (the Scripture remaining obscure, or silent in the matter) that it, was the Doctrine or practise Apostolicall, there remains not to any that now lives, any imaginable ground of sober or prudent doubting, or questioning the truth of it.* This resolution, and *Case*, the Doctor begins with, and intends it as a *Rule*, applicable to all the following cases; *against Socinians, and other Hereticks and Schismaticks*, Sect. 40. Hee means, (we thank him) those that reject this Festival, as Sect. 12. and 45. of this *Querie*, appears: But is this *Rule* universally true? Are there no *cautions*, nor exceptions? yes, three at least.

1. It must be in cases, *where the Scripture is either obscure or silent in the matter.*

2. *That it be not extended any further, than*

“than to the primitive Antients.

3. “And again to an accordance of those  
“Testimonies (without any considerable op-  
“position) that this or that was delivered  
“from the Apostles. We shall (by his leave) apply this rule, to the case in hand; and dare venture to be judged by it: First considering the *Rule*, and then the cautions.

And first for the *Rule* it selfe, we desire to know again, what he means, by “the Church  
“of the first ages? If he take it *inclusively*, to take in the Churches of the *Apostolicall* time, while *they* were yet alive, wee should not stick to grant his rule to be good. “What  
“ever doctrine or practise hath the concor-  
“dant attestation of that Church, it was *Apostolicall*. The *Negative* whereof being a surer Rule to jvdge by; “What ever doctrine  
“or practise wants such concordant, univer-  
“sall, uniform Attestation, is not *Apostolicall*. For they being all guided, by on Spirit, would all agree, *uniformly*, in the same *Doctrine*, or *practice*. But there are not many things so attested by the Church of that age. On the other side, if he meane it *exclusively* of that age, and to include onely the after ages, it will prove a *Crooked Rule*; Many *Doctrines*, and practises being taken up, which were not *Apostolicall*, but meer *Inventions* of men; which like a *Gangreen*, soon overspread the face of the Church: And by the  
different

different *Timing*, and *observation* of them, proved by the best *Divines* not to be *Apostolical*.

Secondly, for <sup>cc</sup>the concordant attestation, <sup>cc</sup>of the primitive *Antients*, of the second, <sup>cc</sup>or third *Age*, without considerable *oppositi-*  
<sup>cc</sup>*on*. (which is one of the *Cautions*) that this was delivered from the *Apostles*; I shall put in a just exception, in the words of the learned and honoured Lord *Falkland*; in his discourse, "*Of the infallibility of the Church of Rome*; who plead; the *universall Tradition* of the Church, for their *Religion*, (as the Doctor does, for his *Christmas*.) Thus he writes: "*If the Relation of one Pappias*  
<sup>cc</sup>*could cozen so farre*, all the prime *Doctors*  
<sup>cc</sup>*of the Church Christian*, into a beliefe of  
<sup>cc</sup>*the celebration*, of a thousand years after  
<sup>cc</sup>*the Resurrection*, so as; that not one of those  
<sup>cc</sup>*two first ages*, oppose it, (*marke that*) till  
<sup>cc</sup>*Dionysius Alexandrinus*, who lived at least  
<sup>cc</sup>*250. yeares* after *Christ*: nay, if those  
<sup>cc</sup>*first men*, did not onely believe it, as proba-  
<sup>cc</sup>*ble*, but *Justin Martyr*, saith, he holds it,  
<sup>cc</sup>*and so do all that are in all parts*, *Orthodox*  
<sup>cc</sup>*Christians*. *Irenæus* sets it down directly for  
<sup>cc</sup>*a Tradition*, and relates the very words that  
<sup>cc</sup>*Christ* used, when he taught this; which is  
<sup>cc</sup>*plainer than any other Tradition*, is proved,  
<sup>cc</sup>*or said to be*, out of *Antiquity*, by them (of  
O Rome)

" Rome ) If I say, these could be so deceived,  
 " why might not other of the Antients, as  
 " well be deceived, in other points? And then  
 " what certainty shall the learned have (when  
 " after much labour, they think they can  
 " make it appear, that the Antients thought  
 " any thing a Tradition ) that indeed it was  
 " so, &c. The Doctors wisdom can easily ap-  
 ply this to the case in hand. And I perceive  
 he was aware of such an objection, and there-  
 fore labours to prevent it, by saying, " That  
 " Justin Martyr, the prime assertor of it (that's  
 " a mistake, for he and Irenæus also, had it  
 " from Pappias, who was their Senior ) con-  
 " fesses, other Christians, of pure and pious  
 " intentions, so he otherwise minded. But for  
 that, let him answer his friend the Lord Falk-  
 land, who saies, " That Justin Martyr saies,  
 " that in his time, all ( all ) Orthodox  
 " Christians held it, and joyned the opposers,  
 " with them who denied the resurrection, and  
 " esteems them among the Christians, like the  
 " Saduces among the Jewes: and again saies,  
 " It found no resistance, in above two Ages,  
 " by any one known, and esteemed person.  
 And what now is become of the Doctors  
 Rule?

Quær. I:  
 sect. 38.

Lo. Falk.  
 reply p. 73.

Thirdly, the Rule applied to the case in  
 hand, will prove, ( more then the Doctor in-  
 tended ) a light to discover his Christmas far  
 from

from an universall, Apostoliticall usage;  
For.

1. The Rule must hold, onely in things,  
*sc* wherein the Scripture is obscure, or silent:  
But for Institution of Feasts, ( particularly  
this of Christmas ) the Scripture is neither  
obscure nor silent. For the Scripture is cleare,  
and speaks aloud against it; both in the Law,  
the fourth Commandement, which requires  
*peremptorily*, but one of seaven for God, al-  
lowing six for mens occasions; and also in the  
Gospell, which clearly speaks, against obser-  
vation of daies ( except the Lords day, the  
the Christian Sabbath ) whither *Jewish, Hea-  
thenish, or Christian. Festivalls* of old, were  
part of the Ceremoniall yoke, upon the *Jewes*,  
and therefore to give the Church a power, to  
institute *Holydaies*, is to reduce the yoke a-  
gain.

2. They have not the *concordant* Testimo-  
nie of the *Primitive* Antients; neither of the  
*Apostles* themselves, nor of those that lived;  
in the same age with them, as of *Ignatius*:  
nor in the second Centurie, of *Pappias, Justin  
Martyr, Irenaeus, &c.* which may the better  
be believed, because the Doctor brings not  
one instance of any of those, so much as *men-  
tioning* this *Festivall*, except out of the *Con-  
stitutions* of the Apostles, falsely so called;  
which *Isodorus* ( by *Gratiens* report of him,



*Dist. 16.* ) saies, "*where known to be corrupted by Hereticks, under the name of the Apostles*, This *Chemnitius* further proves, because the *Fathers* of the first Ages, doe not so much as intimate any such usage in their times. "*No mention there is, amongst the most antient, of celebrating the Feast of the Nativitie, till Basills, Nazianzenes, and Chrysostomes time*, who lived not till the fourth Centurie at least: They say indeed, it was in practise, in some places, before their time; but that might be, some 100. more or less: years, and yet be farre from the first ages of the Church, or being *Universal*.

3. Another of the Doctors cautions is, it must be attested; "*without any considerable opposition*. But this, his Christmas found in the fourth Centurie, as we heard, *Sect. 44.* In *Chrysostomes time*, there was a considerable opposition; "*Many being doubtfull, many, charging the Festivity, with novelty, and as of late brought in: For a conclusion*, then of all; the Doctors *Censure* is too harsh, and the *Character* too hard, that is set upon the refusing of it. "*That it hath nothing but the Novelty and contempt of Antiquity to recommend it unto any*. We shall onely put him in mind of two places, in his owne writings. The one here, at *Sect. 35.* the other

Testi-

Testimony of Nicephorus; "That Justinus  
 "the Emperor first commanded it to be kept  
 "Festivall over the world. Then say I, it  
 was not an *Universall usage* in all ages of the  
 Church (which the Doctor hath so long  
 pleaded for) for *Justinus* lived in the sixth  
 Century: I know what hee answers to it:  
 "That belonging onely to the edict of the Em-  
 "perour for the universall observation, doth  
 "no way prejudice the Churches, whither A-  
 "postolicall, or Primitive Institution of it.  
 Its enough to prejudice the *universall obser-*  
*vation* of it, in all Ages; and consequently  
 it is not Apostolicall.

The other place is in his *Practicall Cate-*  
*chisme*, where he confesses, "It was not so-  
 "lemnized universally, till about 400. years  
 "after Christ. How often hath he charged  
 us, with departure from the *Universall*  
*Church*, in rejecting, and not observing the  
*Festivities* of the *Universall Church*: &c.  
 Sect. 12. and in that Sect. 45. I hope, upon  
 second thoughts, hee will be more mode-  
 rate in his *Censures*; and find that his rash  
 zeale for the *Authority* of the Church his Mo-  
 ther, and *Tradition* of the Antients his  
 Fathers, hath carried him beyond the  
 bounds of Reason, and Religion.

§. 46. The remaining part of the Doctors  
 discourse, is spent in answering 16. *Queries*,

propounded by another ; But most of what hee hath said, may be taken away, by what hath above beene answered : I shall not put my fickle into another mans Corn ; but leave it to the Author of them, or some friend of his, to vindicate them.

§. 74. The Doctor now, for a conclusion, drawes out some *Quæres*, of his owne to be considered and answered, by him, that shall undertake this businesse : “ as a shorter way,  
“ to question and debate the truth, or supposed  
“ certainty of some of his own principles: For an essay, this

§. 75. “ Whether it be not lawfull for the  
“ Church, either nationall, of one, or Uni-  
“ versall of all parts of Christendome,  
“ especially of that age nearest the Apostles,  
“ of the first and purest time, to take upon  
“ it to institute one or more daies, upon any  
“ speciaall occasion of some eminent mercy of  
“ Gods, toward the whole Church, to be used  
“ yearly, in acts of Christian piety and chari-  
“ ty, by all the Children of that Church,  
“ and to expect obedience from them. But under favour, this is not the question now between us; For not onely the Lutherans, but even the most rigid Calvinists, and Nonconformists ( as they were called ) do grant,  
“ That the Church, or rather the State, hath power

Chemnit.  
Exam. de  
dieb. Fest.  
Ames. Me-  
dul. in 4.  
precept. D.  
Riv. in  
Exod. 20.  
p. 206. 6.

power, to set apart any day to the acts  
 of piety, and charity, not onely upon ex-  
 traordinary eminent mercies, but upon  
 ordinary occasions, provided 1. They  
 be not too many, for number; nor 2. Im-  
 posed as necessary, to the prejudice of  
 Christian libertie. Nor 3. made parts of  
 the worship of God: and other like cau-  
 tions and conditions, by them prescri-  
 bed: And if the *Superiour Powers* shall  
 appoint such daies, so qualified, this may  
 secure both those that *institute* them,  
 and those that *observe* them, from any  
 crime of *Superstition*: Its more then pro-  
 bable, that they who first appointed those  
 daies, in memory of the *Martyrs*, in  
 their particular *Churches*, intended no  
 more, but on such a day yearly, to com-  
 memorate, the *Faith* and constancie of  
 those holy *Sufferers*, as with thanks to  
 God, for his Graces in them, so to the  
*Incouragement* of other Christians, to  
 imitate their virtues; But after *Ages* soon  
 grew *Superstitions*, in their Number, in  
 their use and end: *Dedicating daies to*  
*to Saints; Invocating them in their*  
*prayers; Making the observation of*  
*them necessary: The daies themselves*  
*holy, holier than other daies, than the*  
*Lords day: placing the worship of God*

"in them; expecting more acceptance;  
 "more blessing from the services of those  
 "daies, as a voluntary worship. These a-  
 buses were foreseen by the Reformed  
 Churches, and thereupon, either the  
 Daies were rejected altogether, by some;  
 or cautioned against by others; especially,  
 by this Church of England; as all doe  
 know. But when this last generation of  
 misdevout men, began to exceed in the  
 honour, estimation, and observance of  
 those remaining Festivalls, especially this  
 of Christmas; equalling them with, if  
 not preferring them above the Lords day,  
 (as was said before) &c. then those that  
 were conscientious, and tender of the  
 worship of God, beganne to oppose such  
 inchoachments upon it, who formerly  
 did observe the daies; and others,  
 that thought they had Power in their  
 hands, did lay them aside, upon  
 these reasons. It were too long, to instance  
 the particular Superstitions, not onely of  
 the vulgar people, but even of many Di-  
 vines, discovered in their Practises and  
 Discourses against the Lords day, and  
 for the Holydaies: None that I know,  
 or have met with, have manifested more  
 waies of being Superstitious, in this Sub-  
 ject of Holydaies, than the Doctor in  
 this

this discourse of *Festivalls*; as hath beene made appeare, at the end of the sixteenth *Section*; to which I referre the Reader, and proceede to his second question.

§. 77. "Whither such an antient Institution of the Church of Christ, by name, the annversarie feast of Christs birth, though it be not affirmed to be commanded by Christ, or instituted by the Apostles, or (in it selfe considered, without respect to the Institution) absolutely necessary to the being of a Church; yet being thus (more than lawfull) pious in it selfe; proper in respect of the ground, primitively (atholick, (if not Apostolick) in respect of the Institution, may be lawfully abolished. &c. Wherein the Doctor takes for granted, these things, which he hath not proved.

1. That this *Festivall* is of so antient Institution, "as primitively Catholick, if not Apostolick. Seeing it hath beene made appear to be, neither 1. Apostolicke, or 2. a Primitive Institution; nor 3. Of Catholick observation, till at least the 400. yeare; by his owne confession.

2. That it is "more than lawfull, pi-

“*ous in it selfe*. When at most, it is but a thing *Indifferent* in its use, and in its *Abuse*, by *Superstition* and *Willworship*, more than unlawfull; impious

3. That such an *Antient Institution* (if it were proved so) abused to *Superstition* and *profanesse*, may not by a particular *Church*, or Christian *Magistrate* be lawfully abolished, without regard to the *Universall*, the *Universall Church* being never like to meet, or if they could (the greatest part being *Antichristian*) unlike ever to *consent* to the abolishing of it. Till the Doctor shall prove these things; a further answer is not needfull.

And so I come to his last question, which is this: “*Whether by any obligation of conscience it appear necessary to be thus abolished, on this onely ground, of truth, because the following daies have sometimes bene wasteful in riot &c. by some wicked men*. But here again, the Doctor takes for granted, what hee hath not proved, *viz.* That the onely ground of truth, or onely true ground of abolishing this *Festivall*, was the *Riot* committed, in the following daies; whereas the principall charge against it was, the *Superstition*, and *Willworship*, attending the *observation*

vation of it; though the Riot and prophaneſſe of the following daies, might juſtly adde an *Aggravation* to them; and call for a *Reformation*.

And now, for a *conclusion* of all, wee ſhall make bold, to proponnd ſome *queſtions* to the Doctor, or any that ſhall undertake this cauſe; And they are theſe.

1. "Whither any Church, nationall, or  
" univerſall ( ſince the Apoſtles ) have  
" power to inſtitute any Religious Ceremo-  
" nias as parts of worſhip, &c. ( as it is  
" propounded, Sect. 9. ) and in particular,  
" this Feſtival of Chriſtmas, making it  
" a part of Divine worſhip, the day equally  
" holy as the Lords day, &c. and not be Su-  
" perſtitious.

2. "Whither if any Humane Inſtitu-  
" tion in the worſhip of God be abuſed to  
" Superſtition, and prophaneſſe, it may not,  
" ought not to be abolifhed.

3. "Whither the Feaſt of Chriſtmas  
" in ſpeciall, hath not been abuſed to riot  
" and exceſſe by the moſt part of vulgar  
" people, and to Superſtition alſo, by them,  
" and many Divines, and by the Doctor  
" himſelf. if Superſtition be an exceſſe of  
" Religion, as we have proved it to be.

4. If ſo, then, "Whither it was not ne-  
" ceſſary for ſuch as have power in their  
" hands,



“hands, to abolish such an Institution; as *Hezekiah* did the *brazen* Serpent (which had a better *Original* and *Author*) for the *Superstition* and *Idolatry* cleaving to it; and as *Saint Paul* did the *Agape*, the *Lovefeasts* for the *prophanesse* crept into them.

*D. Rivet. in Exod. 20. pag. 205. a.*

Hic existimamus Regulam illam habere locum: “*Adiaphora non necessaria, horrenda Idolomania polluta, esse abolenda.*”

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**FINIS.**

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## Errata.

Pag. 1. 12. for *Translation*. r. *Tractation*. l. 18. for all  
 r. *ill*. l. 19. for *work and worker*. r. *worm and canker*.  
 p. 2. l. 14. put in *First*, before *Table*. p. 3. l. 8. for  
 partly r. *particularly*. p. 4. l. 12. r. *defines* p. 17. l. 21.  
 for *finer* r. *finer*. p. 10. may r. *Superstitiosiores*. l. 19.  
 r. *others worshiped*. p. 19. l. 4. a *fine dele.* a *God*. p. 25.  
 r. l. 3. for *when*, r. *then*. p. 27. l. 1. for *their*. r. *then*.  
 l. 3. r. *institution*. l. 4. for *our* r. *one*. p. 28. l. 12. for  
*bear they*. p. 30. l. 5. for *matter* r. *rather*. l. 9. put in,  
*must dist.* l. 5. a f. r. *Math.* 15. p. 41. l. 19. for *not*. r.  
*but*. p. 45. l. 1. last. r. *context*. p. 46. l. 6. a f. for *toiles*  
 r. *wiles*. p. 41. l. 18. r. *Teachers*. p. 45. l. 20. for *these*  
 r. *the*. p. 52. l. 23. for *there* r. *here*. p. 65. l. 17. r.  
*therefore*. p. 66. l. 2. r. *transform*. p. 69. l. 1. r. *outda-*  
*ted* p. 78. l. 18. for *lo.* r. *Lord*. p. 81. l. 9. r. *abhorres*. l.  
 18. r. *bear*. p. 82. l. 5. a f. r. *among*. p. 84. l. 11. r.  
*voiding*. p. 85. l. 3. r. *ἐκείνων* & l. 14. *ἐκείνων* p. 86.  
 l. 11. r. *works*. l. 19. r. *Hafdim*. p. 88. l. 12. r. *contra-*  
*distinction*. p. 96. l. 8. a f. r. *distinction*. p. 98. l. 12. for  
*now*, r. *nor*. l. 22. for *his* r. *this*. p. 100. l. 5. for *again*  
 r. *often*. l. 8. for *we* r. *he*. p. 102. l. 3. a f. for *there* r.  
*this*. p. 108. l. 13. for *trale*, r. *trash*. so. l. 16. p. 111.  
 l. 4. for *red*, r. *rode*. p. 113. l. 17. r. *binds*. p. 116. l. 7.  
 a f. r. *affirming*. p. 119. l. 3. r. *Karai*. Title pag. at  
 end for *vincimur*, r. *vincuntur*. p. 123. l. 6. after  
*made*; put in, a double inference, p. 129. l. 11.  
 for *above*. r. *about*. p. 132. l. 3. a f. for *plead*, r. *placed*.  
 p. 166. for *raising*, r. *ruining*. p. 167. l. 17. for *disfr.*  
 r. *destruction*. p. 175. l. 2. a *fine*, for *is* r. *as*. p. 176.  
 l. 1. for *Fast* r. *Feast*. l. 13. put in l.





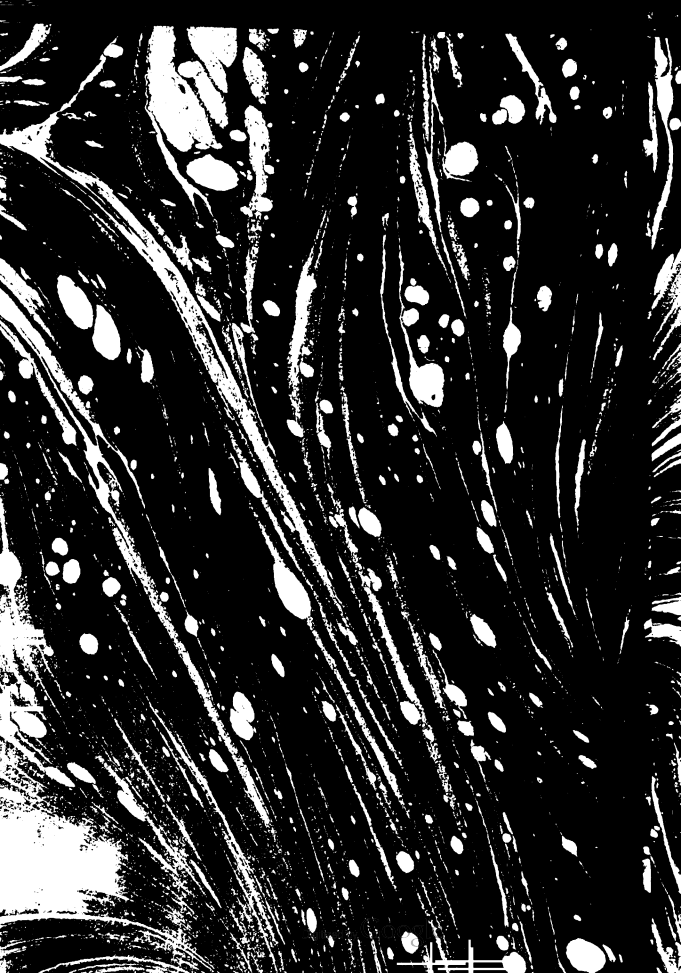


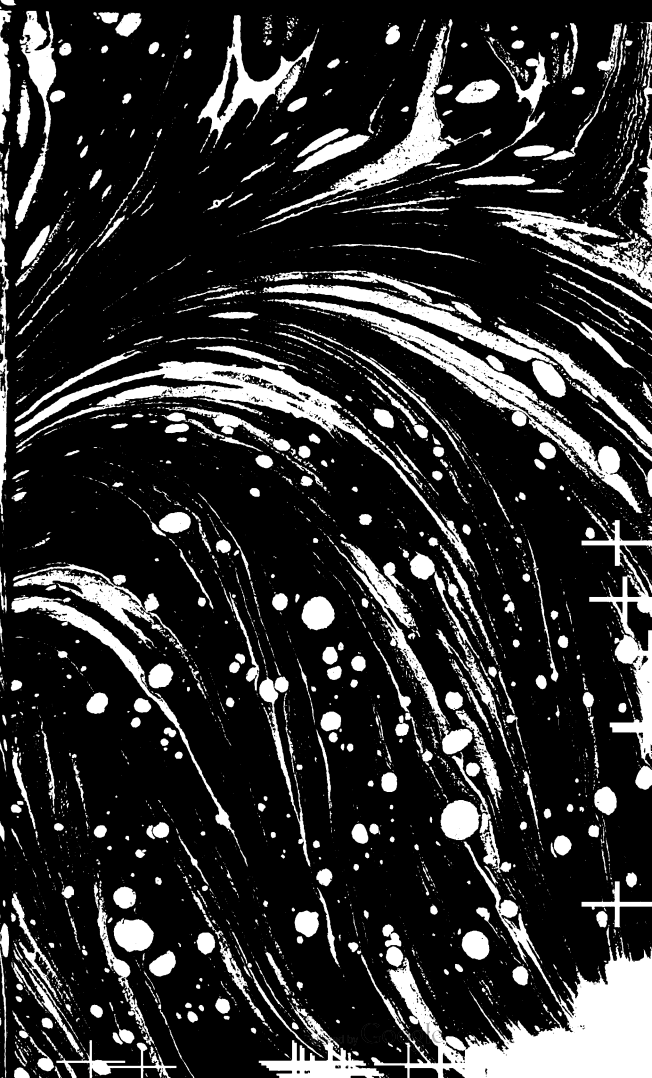




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Red



## CORN LAWS.

and bankruptcy is to try to get back to paper money, which, by  
being to one-half the value of the present pound, would keep wheat  
at its nominal value, and allow the dividends to be paid in name, though red  
it is fact. The difficulty is how to get back to paper; but, consi-  
dering the preparations that the Government are making, it seems that even  
risked as the least desperate method of getting "Bank Restriction"  
Issue of Assignats. Our fear is that, as a last resource, (as in France)  
they will fly at the property of the Church.  
We are not pleasant prospects; but it may be as well to look the  
squarely, before commencing a change which may possibly lead to suc-

Manchester, Jan. 26, 18

*—Agricola* says that I "do not see the connection between the Re-  
d and the depreciation of agricultural produce," and ingeniously at-  
tempts to show that they were intimately connected, through the "measures of  
management, and the badness of the times." Now Sir the whole affair  
is a matter of facts, although the pro-corn-law men, will make it of  
fictitious. How can *Agricola* reconcile his opinions with the fact that  
Robert Peel's speech on the 22nd inst.) with those Government meas-  
ures of the Welsh farmers and labourers has so much improved  
commitments for crime so seriously diminished? Why does he  
"times" in connection with the Riots?—at that time we had abun-  
dantly, and surely a Churchman will not argue that abundance is an-  
densely populated country like ours? Of course I suppose he  
ing to the "Government measures" to refer more particularly to  
tion of the duty upon Cattle, &c. If so, how can he reconcile  
ion with the fact of the gradual rise of the price of meat, and that  
of an increasing importation?

The principle of protection has been tested in wool, silk, flax, iron,  
&c., and in all cases with the usual disastrous proceedings of ruin  
particular interest—and yet how oppositely have been the results. I can  
Editor, understand the whole in relation to these facts, exactly analo-  
gous to the question at issue. Let me respectfully request *Agricola* to g  
a perusal to the article at the foot of his letter. Under the Corn  
may be assured capital never will be invested in the land, nor its  
capabilities developed. Let the wants and industry of mankind  
upon each other with their compensating reciprocity, and, in the ca-  
culture, experience will prove, as it ever has done, the increasing  
of those connected with it, by increased energy, economy, and sci-  
ing in abundance, low prices, and larger profits.

Yours, &c., F. P.  
I beg to refer P. H. to Sir Robert Peel's speech for ample deta  
increase of crime since the alteration of the Tariff, and the existin

