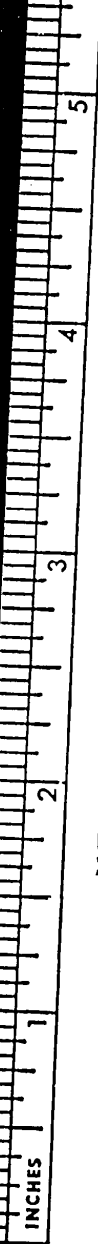


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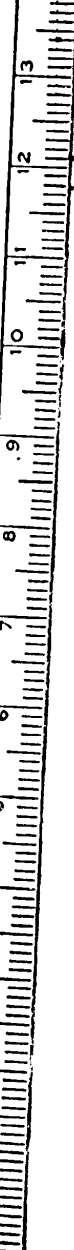


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DIATRIBE TRIPLEX:
OR A
Threefold Exercitation,
Concerning

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

With the Reverend and Learned
D^r HAMMOND.

BY

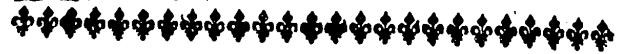
Daniel Cawdrey Preacher of the Word, at
Billing-Magn. in Northampton-shire.

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 deceit, after the Tradition of men, after the rudments of the World, and not after Christ.*

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-worship, 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 criminall, and abhominable to God, (though some men account them rather their veruees, 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 favour put upon them. The Reverend Doctor (with whom I deale) takes it very hainously, "that the crimes of Superstition and will-worship, should be 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 observed) with those two crimes, besides the Riot attending on it. He will not (by his good will) grant, that Σιωδωμορια, or ἑτεροδοξια, that is, Superstition and wil-worship, in the Scriptures, are to be taken in an ill notion; much lesse to be

Pref. to 6: tractt.

Of Fest: s: 26.

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 Paganists, 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'sse. 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 be-

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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, tear, 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, may be 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 excess of Religion, in "adding to the commands of Christ, the Gospel rule, "those things which belong not to it, and so is "not an exceder in the feare and service of "God. Of Superst. sect. 26. And this is the first ground of the Doctors mistake.

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

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1. Because it is an Addition to the Rule of worship, and so an excess, as Superstatutum. Though the original 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 prophaneffe, 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 stiled, 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, whye 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 εὐλαβία, 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 Commandement; which forbids all worship not commanded by God. 2. Voluntary Worship 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 Commandement 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 Commandements of God, but as the Traditions of men.

4. The last ground of Mistake is, that the Doctor takes for granted, "That a Church or particular person, hath power to institute & obierve, worship not commanded by God. Which remains, upon him to prove; before he can vindicate his Festivall, (as he and others maintain it) from the double crime, of Superstition, and Willworship: which I prove by this one argument; If all Additions to the word in matter of worship, be criminous and sinfull, as prohibited by God Deut. 4. 2. and elsewhere; then no man or Church can without 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 Misprisions, and are more largely shewed in the Tracts themselves: To shut up this, If Superstition be an excess of Religion, (as already it is proved to be, and more hereafter) if Willworship or uncommanded worship, be an Addition to the Gospell Rule (as cannot well rationally be denyed) 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 again't 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 spok'n hereafter.



OF SUPERSTITION.

Section 1.



IN 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. 2.2. " *in the excesse*, (as *profanesse* is the other 1.2.4.1.2

B contrary,

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

contrary, in the *Defect*.) Not that a man can be *too Religions* indeed, in the commanded worship of God, with respect, or in order to the *formall vertue* of Religion; but (as one explains himselfe) in order to the *Acts*, or externall *meanes* of worship, superadded by the wisdom, 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 Act. 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 Commandments 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 *errorr* against the first Commandment, one in the *Defect*, that's *Atheism*, having no God at all; the

the other in *excesse*, that is *Polytheism*, having too many. 2 In the second Commandment, 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 Commandment, 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 Commandment, 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 Commandments of the first Table, in the *exces-*
sive part; and it were easie to observe, that many (*Divines* especially) doe call the *exces-*
ses of any Commandment, 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 *Schoole-*
man; who makes but three kinds of it, "*Ido-*
latry, Illegitimate worship, and Divination.

The first and last whereof, are referred by *Di-* Ibid a. 2.
*vin*s to the first Commandment; and the o- 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 *Superstition*, only to two Commandements.

D. Ames.
Medul. on
the second
Commandement.

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 worshipping 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 *δυσσεβασταί*, too Superstitious: "*He means (saies our Doctor) they worshiped more Gods than other people.*" And the *Worshipping of Angells*, *Col. 2. 18.* with the true God, is an

Self. 11.

an *Excesse* against the first Commandement, yet by the Doctor himself, is called, *that crime of Superstition*. Again, when *Baals* 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*.

Willwor-
ship. self.
20.

So called
by Plu-
tarch. self.
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 *easie* 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*.

§. 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 least 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 *Ανομασία*, rendred 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 worshiping God thereby: When men have a *slavish fear*, or hard opinions of God, then they are justly called *Superstitious*.

§. 8. 2. That which is more strictly called *εθελοθρησκεία*, *Willworship*, which is, the placing the *Worship* 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 *Mass*, 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 *Superstition*.

Ridiculous ceremonies turn it into evill: 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 *Worships* 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, אָבָרָה
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 Villworship. 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 finnes, against other *Commandements*; as shew *Pro.* 7. 14. &c. " I have peace offerings with me, this " day have I paid my vomes, 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 supererogate 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 commanded 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

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
"Nimety. 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 debate with the Doctor, by shewing the Nature of Superstition; we shall now enter the lists, and consider what he saies about it. And to his first Section, we 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 *worshiping* of such then, and by *Papists* now, is one *kind* of *Superstition,* we have already
 So the Dr. in Sect. 3. granted; as being the *Worshiping of Creatures,* with, and besides the *Creator,* which is *Idolatry* 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 *δεισιμασνια,* an *Excessive fear* of the Deity, to have been another kind of *Superstition* amongst 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;* *δεισιμασνια;* though it seems to come nearer the Doctors sense, 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 signify *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;* whereupon 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 of venge-
 well be called *Superstition,* or *willworship;* the *ance:* as
 one against the *first,* the other against the *se-* Sect. 24.
cond Commandement.
 §. 18.

§. 18. The Doctor from the 4. *Seēt.* to the 10. having delivered the many senses of the word *δαίμων*, he saies, “ *δαίμονια* referres “ to the three first, Poeticall Gods, Angells, “ 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, against the second Commandement.

§. 19. But he adds, *Seēt.* 11. “ *When* “ Paul tells the Athenians, *Act.* 17. 22. they “ were *δαιμονώτεροι*, hee means they wor- “ shiped 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 worshipping 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 *δαίμονια*, *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 vul- “ gar notion of a *δαίμων*, or dead Heros, “ and so meaning the worship of him by *δαί-* “ *μονια*, is, I doubt, a strain of the Doct- ors *Criticisim*; 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. *ἡ ἑβραϊστῶν*, 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 *ἡ ἑβραϊστῶν*, their, rendring it by (his) and of *δαίμονια*, reading *Religion*; to qualifie, at least, *Superstition*; he goes on to make his Comment sutable; that “ Pauls Religion was, in worshipping of Iesus “ as a *δαίμων*, or dead Heros: Whereas
“ Paul

“ 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.

§. 21. What *Epicurus* Doctrine was, or what *Heathens* thought of the word *Σεισδαμονια*, wee are not much Sollicitous; The Doctor having shewed a great deal 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 ownē 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 *Idolatriy* was by the *Apostle*.

Sect. 17,
18, 19.

postle 1. Cor. 1. 12. which though in other respects, it was against the first Commandement, *grosse Idolatriy*, so in making it a *worship* of the true God, (when “ hee “ commanded it not, neither came it into “ his heart, as somewhere he saies) it was a kind of *Superstition*, against the second Commandement. And in a word, the *Etymologist* speakes fully our sense. “ The word “ among the Heathens is taken for a good “ thing, but among Christians for impiety. Sect. 23. cited by the Doctor.

§. 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 *evill*, that since particularly, “ which is *false worship*. But, (with his favour) this is not the question between us; but, whither in the *Scripture*, and *Orthodox Divines*, commenting upon that word, it doe not alwaies signify something *evill*, and particularly, *excessive* and *false worship*. What the *Etymologist* thought of it, as the common opinion of *Christians*, wee newly heard: And this is the more probable

Vulg. Super-
stitiones
Apl. 17. 22.

bable, because even most of the *Popish Commentators* doe take the word in an *ill sense*, and render *δεισιδαιμονια*, 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 appears 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, *Seet. 20.* and now

See Quer.
of divorce.
seet. 58.
Blaming
this in a-
nother.

W

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, *Superstition* was made not of their own *Religion*, by way of *de-* *famation*, as the *Doctor* saies, *Seet. 24. 3.* reproach The third reason is, “ *Saint Paul himself,* to the *Romans.* *seet. Act. 17. 23.* saith of the *Athemans,* they *did worship the true God, though ignorantly taking him for a δαιμων.* 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 Calfe*? 4. “ *He calls them δεισιδαιμονες, more Religious than other men,* *Than o-* *not in relation to any vitious rite, but to their* *ther men,* *worshiping the unknown God, which wor-* *is the* *shipped others not.* But this, as it begges the *Doctors* *question,* so is it against the text it selfe. *gloss;* it *may as* “ *I perceive that in all things you are too* *well signi-* *Superstitious,* both in their *worshiping* *than is* *of so many false Gods, (σεβασματα)* and *meet, and* *a God in their ignorant worship of the* *that too* *true God, and in their vitious rites of wor-* *Religious* *ship.* And this sense, the *Doctor* himselfe *in the ex-* *gave,* *Seet. 11.* “ *I consider and behold you* *cess.*

Of Superstition.

“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, unless the
 Doctor thinke, that to worship many false
 Gods, and to worship the true God igno-
 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 *ἰδωλον*, 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 beleve, 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.

Of Superstition.

§. 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 Superstitious,
 “either because commanded by lawfull au-
 “thority, or abused by Papists. For the first
 charge, I beleve hee cannot give an instance
 of any one understanding Christian, that ever
 did abstaine from observance indifferent, be-
 cause commanded by lawfull authority? but
 rather because they were thought not indiffe-
 rent, but obtruded on them as parts of wor-
 ship. 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 ac-
 counted by others.

§. 25. We acknowledge this assertion, that
 “Superstition may, and doth in some authen-
 “tick writers, sacred especially, signifie a
 “Nimety, 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 Religi-
 on 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 Nimety, and culpable, what ever A.
 Gellius dreamed, as an ill Judge of Super-
 stition.

C 3

§. 26

A. Gellius.
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 excessive, &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*

“tity, wee consider what hee saies to both.

§. 27. *“First, in the first kind, hee denies there is any such excess; There is no possibility of being Religious in too high a degree, praying too fervently, too often, &c.* But what saies hee to the arguments of the great Schoolman, who proves Superstition to be an excess in Religion? and withall shewes how he meanes it. *“Not because Superstition does yeeld more to divine worship, than true Religion; but because it exhibites Divine 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 often) for that is naturall and prescribed worship: But if a man shall tender to God, devised 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 obligation 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, sinnes as well, as he that prayes not at all. But (saies hee) *“the fault is the neglect*

“ 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; unless 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 n t *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* Self. 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 pre-
 judiciall 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 in-
 troduced as *parts of worship*, are *Superstitious*,
 and will wor. hip: as certainly in the *old Law*,
 the least *rite* and *ceremony* prescribed by God,
 was a *part of worship*, whither they were *sig-*
nificant or not: and so they would be now,
 if any such be found *prescribed*: but if made
parts of worship by men, they were *Super-*
stitious; as will not be denyed of many *rites*
 in the *Church of Rome*. 3. Though some *rites*
 and *ceremonies* must necessarily be in *Re-*
ligion, 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 ap-
 point 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 them-
 selves; and are rather called *circumstances* of
worship, as *time*, *place*, *gesture*, which are
 com-

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

§. 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.

§. 30. Of this kind, are those three sorts of significant ceremonies specified by him;

Sect. 36. "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 Whitsun-*
"tide to signify 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-
cep-

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 an-
swer *Bellarminue* 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 Cham. Tomo
"new Testament, and so to cease when the 3. l. 15. c.
"thing is come: But it followes not, we must 16. sect.
"have no ecclesiasticall Ceremonies or lawes, 8, 9.
"because we have not those. To which the
learned *Chamier* replies: "There was ano-
"ther cause of abrogation of those ceremonies
"(though *Bellarminue* conceald it) viz. be-
"cause they did load the *Conscience*, with a
"yoke of multitude of Ceremonies: and this
"is common to those, and to the Traditions of
"men. But we say further, 1. The false A-
postles

postles 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*?

S. 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 harmlesse, but positively as tending to edification, and then little reason to accuse them of excessse: for then more probably help devotion, then encumber it.* But this is to unvote the

Sect. 38.
39.

the old Rule in part: For if they be *Salubrious*, wholesome, no matter how many they be: yea, "*if but negatively as harmlesse*, 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 lesse of the number or wholesomenesse 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*e 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 *yoke* put upon her neck, as heavie

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

§. 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
 Seff. 42. "distinguish of such Acts, wherein that ex-
 "cess 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 Nimiety, 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 his 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 mischiefs in a few, if the *Authority* to institute them be in the *Church*, or any man, or men: "For sup-
 "pose they be but few now, yet we must consi-
 "der, 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 *Superstatutum*, 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
 Seff. 43. 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 where in the Doctor is pleased to place it. §. 34.

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 ages of the Church, may be thought to belong to them: as in the crosse, &c. We spake 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 either naturally, or by the rule of the word belongs to them; ergo they are Superstitious. The Assumption I prove thus: They place in them virtue to please God by them, to procure 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 purer ages of the Church? Had the purer ages 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 Gospel. And what is that but a lye, and an Addition to the word: a Nimiety, or excesse of Religion, as he calls it, that is, sinfull Superstition, 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; absteining 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 Commands of Christ (as the former to the promises) 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 criminous excesse, not in doing what God commands not (for that may be innocent enough) but in affirming God to command "or forbid, what he doth not, &c. True; in things

things left indifferent and free by God, hee 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 *Nimety* and excess, to doe what God hath not commanded, as wee have often said.

§. 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 he 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-

Sect. 47:
48.

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 *Religious*, 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 observances, amongst us, which (what ever Sect. 49 may be said of it in thesi) in hypothesi or application to the particular cases, is generally very false, or impertinent. Wee shall consider what he saies for it.*

§. 38. 1. He asks, "*what is meant by holinesse? reall inherent holinesse, or onely separation 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 holinesse*.

§. 39. But then the onely inquiry will be, "*By whom, and how farre any thing, is thus separated; either by ¹ Christ, or ² the Apostles, or the ³ universall Church, in present ages, or the ⁴ particular Church (and rulers thereof) wherein we live, or ⁵ if free, by our own Act.* He tells us here, by *whom* the separation is made, but not a word, *how far*, or in what difference, a thing separated, 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 seems to make the difference of the *Holiness*, from their severall *Seperations*, to be onely *graduall*; 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 seperate it onely to *holy uses* from common, (as the Doctor defines it. *Seet. 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 Superstitious*) 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 demonst-
 rated ever to have concurred, in making any
 thing *holy*, there never having been an *Oecu-*
menicall 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* seperated, 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 seperated 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 rest; 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 Sect. 52.

§. 40.

§. 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* aight, 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^d. Commandement, to such *worship*. 2. The Dr. may remember, that Sect. 45. he blamed that for *Superstition*, "when virtue is plac'd 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*, unless 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, adde that respect in my performance, which is due to such, and I am not blameworthy.

D 4

If

If hee meane, that his *resolution* and *vow*, makes his *voluntary oblation* more *accepted*; he addes to his *Superstition*, to second *Willworship* 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 *Superstitious*.

Sect. 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*, *acceptance* (more acceptance because not commanded) 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 whoe-foever 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* Sect. 54.
" *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, *Sect. 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 *opinion* and *prælice*; 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.



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

Math. 15. 8, 9.

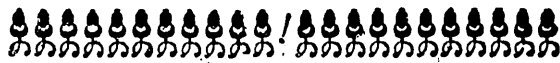
This people draweth nigh unto me, with their mouth, and honoreth me with their lips, but their heart is far from me.

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 1.



AD the Reverend and learned Doctor (as it became him) distinguished the words ; either *ἑλεοδρησκεία* 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 *wisdom*, 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 passe 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 Commandment, 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.

Of Will-worship.
part, *to forbid all devised worship of God, by the wit, or will of man*. The very name of *will* (of man) put to *worship* of God, as opposed to the *will* of God, the onely *Rule* of worship, is as a *brand* in the forehead of it, to *characterize* it, as condemnable in all. This is acknowledged by the Doctor: God is to be worshipt in a manner peculiar to him, & appointed by him. *Apend. on 2d. Commandement.*

§. 2. How oft, or feldome 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 signified 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 *θησκεια*, and the verb *θησκεω*, are but twice a peece, used in the booke of *wisdom*, and alwaies in an *ill* notion: 2. That *ἑλεοδρησκεία* it self, being but once used in the New Testament: it is, (by the judgement of most *Interpreters*, Protestant and Popish) taken in an *ill* notion, as shall appear hereafter.

§. 3. What the word *ἑλεοδρησκεία*, in the place, *Col. 2. 23.* signifieth, may indeed be gathered from the *Contents* : But the *Reverend*

rend Doctor, seemes too short, in laying of it out: "The Apostles discourse in that place, is (saies he) of δόγματα, 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 scope 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 υμας παραλογιζηται, εν πειθανολογια: Put upon you Sophisticall Paralogismes; *probabilitate sermonis*, by probable arguments, as Beza; by Rhetoricall insinuations, or sophisticall subtleties, as D. Davenant, explains 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 voluntari

Bez. in locus.

In locum. The word Philosophy seems to me to be all one; with worshiping of Angels, v. 18. saies the Doctor; Superstition. Sect. 7.

ry humilitie, and worshiping of Angells. 2. Traditions and Inventions of men, superadded, or continued in the worship of God; an instance whereof is in the 20.22. ver. "Why are yee subject to Ordinances, after the Commandements, & Doctrines of men? Mosaical Ceremonies, revived, after they were abrogated by Christ: of which he speaks, ver. 16. 17, His scope in all, is to dispute "against all rites and Ceremonies, obruded upon the Church, as parts of Divine worship, as necessary duties of holiness, and righteousness and as binding Conscience. As that learned and judicious Professor, expresses it. And the Apostle opposes this onely against them, ver. 8. "They are not after Christ, but invented and imposed by men; Not after Christ, i. e. not after the Doctrine, or Commandement of Christ, in the Gospell; which he expresses in another phrase, ver. 19. "Not holding the head, but after the Commandements, 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 speaks expressly, these impositions, Touch not, tast not, &c. "were after the Commandements;

D. Davenant in locum.

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 Abstincencies; 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 urging “some abolished ceremonies as still in force by “divine precept, should thereby deny Christ “to be come in the flesh. Which though it be true in part, yet is not all that the Apostle here intended: but this he also adds; 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 (sinfull) 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 Angels 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 adds, about “the difference betwixt ma- king of positive humane Lawes, in indiffe- rent 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 worshipping 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 Sect. 3. “should teach or impose Doctrines of men, “upon others, as the Commands of God when “they are not, he should thereby incurre the “censure of a false teacher also; And if he should teach or impose some antiquated wor- ship, 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 *Davids* 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 ἀπέχρονε, 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 *worshipping* of *Angels*, in a *voluntary* *humility*, &c. was the *Doctrine*, or command of a man "vainly *pusht 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

expressly called the *Commandments of men*, Math. 15. 9. and opposed to the *Commandments 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, whether 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 *εἰς φθορὰν*. 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 *εὐελοβησικεία* 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 *destructiveness* of them. “*That they were after the Commandments, and Doctrines of men; which words point out that, wherein the danger doth consist*

“*sist, 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 worshipping God* by those *Abstinencies, touch not, &c.* The abstinencies they teach Sect. 7: 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 *Commandments 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-*

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-
 structivenesse, 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 *Selfdeniall*, 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 beleve
 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 reall matter
of piety in them (for so $\delta\omicron\gamma\omicron\nu$ signifies) and
this would be more clear, if we should read,
 $\epsilon\tilde{\nu}\tau\iota\upsilon\alpha$ 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 sense and meaning. To
 examine it a little. 1. That $\delta\omicron\gamma\omicron\nu$ 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
σοφιας, by *piety*, is as strange, in this place,
 (however in these *Proverbs*, and elsewhere,
 it may signifie so) when most interpret it
 by *Wisdom*: that is, "*a shew of some excel-*
lent doctrine, rather brought from Heaven,
than found out by men. Which to be the
 sense 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

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 enticing 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 external 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 pre-

presumption is this, to read the words asunder, ἀλλά, for ἀλλά, contrary to all *Greek* 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 τινὲ λόγον, "some shew of wisdom, or piety, not somewhat of wisdom, much lesse some true reall 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 Æstius in- locum. "of wisdom, but not the truth: Or they have indeed a shew of wisdom, but in *Willworship* and *Willhumility*, &c. It's true, *Interpreters* differ about the placing of the *Adversative* δέ. Some understand it to be understood before *Willworship*, as afore; some at those words ἐκείν τινῶν: they have a shew of wisdom, but are yet of no price or worth. Beza. *Herome* thinks the particle μὲν is redundant, others think something is wanting; thus (after the manner of the *Hebrewes*) which things have a shew of wisdom, but no: the truth. Much like that place 2 Tim. 3. 5. "Having a form of Godliness, but denying

“nying the power of it. However, the Doctor did not well to conceal this particle; and to render *ἑθελουθουσια* 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 *ἑθελουθουσια* 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 Religion, which the Hebrewes call *נדרה* *Nedabab*, 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 acceptable to God: under which head, the Abstinenes here spoken of, may not unsfitly be comprehended. But there is a great mistake, in comprehending these *Abstinenes* under the *Freewill offerings*. For both, the *Freewill offerings* were something *Positive*, 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 *Freewill-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 (hee saies) he will give his reasons, for his first Assertion, “That *ἑθελουθουσια* is here used in a good creditable sense, which he endeavours by 6. Arguments, Sect. 11. “Because *Will worship*, 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 Doctour 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 Doctour 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 Justiman the Jesuite, distinguishing the word, to signifie (as the simple word, ὀρθόδοξα does) sometimes Superstition and Impiety, and sometimes pious and religious worship, voluntarily undertaken; but yet, in this text, afferring 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 Doctours 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 Doctour “in other things) interpreted in this place, “the Reverence both of God and men, is no “doubt a Christian virtue, and cannot de-
“same the Willworship, to which it is associ-
“ated

Panskrat.
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 Doctour 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 sor-
“row. 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,
que affecta-
te Religi-
oni con-
juncta est.
Estius in
locum.

sect. 23.

In propo-
sita & in
solita qua-
dam ob-
sistentia
& 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 *pennances*, *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 forth 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 abhominable to God.

§. 12. The second reason of his good sense, is this, "Because these Doctrines are here said, in respect of the Willworship, to have λόγον σοφίας, somewhat of wisdom or piety in them: which somewhat, if reall, then it is paralel 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 master of wisdom, in willworship, in the judgement of most *Interpreters*, is nothing but a meere *shew* 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 *μειωσις*) is *hurtfull* and abhominable; and so is the *Willworship* 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,

&c. but as an *acceptable* worship of God; would the Doctor say, they were not *hurtfull*, and abominable, but *profitable* a little? I think not; or if he doe, he justifies some *Papists*, who make them a *speciall* worship of God, not necessary, &c. But we said afore, the words here signifie onely a *shew* of wisdom 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 Willworship passe confessedly, either for foolish, or impious?* Let him aske all *Interpreters*, who render the words, “*a shew of Wisdom 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 confessedly *foolish* or *impious*? and if so, may it not be so in respect of the *Willworship* in it? The *Baalites* launcing and cutting themselves 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 penances; have they not to them and others of their superstition, a great *shew* of wisdom, and piety, and yet to us, are confessedly *foolish* and *impious*? Cannot, doth not the doctrine of *False teachers* hold out a *shew* of wisdom

dom 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 Gospell, 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 natural 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 ἔνλος* in Saint *James*) which may have a shew of *true* zeale, and yet be nothing but *rage* and madnesse? 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*

“*dome, or piety?* To conclude may not the *Divell* himselfe transferre himself into (and so have a *shew* of) an Angell of light? and must I suppose necessarily, that there is *some-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, *ἐν ἐβελωθησικία, &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

Vid. Append.

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 λόγος onely of appearance, as contrary to power and truth, yet they paraphrase Willworship, &c. by words, of Good Savour: εὐαβήσ, μισθίου, &c.* First this is well that the Greeke Fathers agree with us (or we with them) in exposition of the first words. a *shew* (not as he, *somewhat* reall) of *wisdome*, or *piety*: Nay they expressly oppose against it, *power* and *truth*: and can that which hath neither *power* nor *truth*, in the worship of God, be taken in a *good* sense? And do not the Fathers imply as much: *Chrysost. δοκίμας εὐαβήσ τῆς εἰναι, &c. ἐκ ἐσι δὲ:* Hee seemes to be Religious, but is not so: Oecumenious; *ὑποκεινομένων εὐαβήστων,* pretending (as Hypocrites) Religion in worship, and is there any goodesse in Hypocrisie? “*But the interpreter of Clemens Alex. renders the word, in Religion:* Why? is not Religion it self of various senses? The simple word *σπρηκία*, often signifies *false* Religion, and superstition, as well as true. But the composition, makes it worse, and alters the sense, because it adds the worke of mans *Will* to *Worship*, which is abominable to God: Doe not all Idolaters pretend *wisdome*, in their In-

Pf. 106. 39 *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, Theodoret,* (a Greek Father) ἐθελοθρησκεία, *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 outdated 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, Bellarmin,* and and some others, take them in a good sense.

2. That such Doctrines as he speaks of, are destructive to Christian Religion; is true; but not such onely; nor are such onely meant in his text, viz. *outdated Indaicall* constitutions obruded for *Divine precepts*, still obliging; but all *Humane Institutions* of worship though never known before, are equally destructive to Religion; though they pretend not to be *Divine precepts* or prescriptions: The Apostle therefore brands them as *destructive*, because they are but *Willworship*, not because they are *outdated*, or *Judaicall*: And those as well as these, however they may have a shew of wisdom and piety, to carnall hearts, yet to understanding Christians, have not in any respect,

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

Vide Ap-
pend. ad
sect 15.

§. 15. "A first reason, because Hesichius renders the word by ἐθελοσέβεια voluntary worship, the very notion of הַרְבָּה the ἐξούσια, voluntary gifts or offerings; as ἐθελοκαφῶν, is ἐθελοδύως καφείων, &c. That he renders the word so, is no advantage to his cause, for the words may both signifie the same thing, viz. Will-devised worship, in an ill sense. And though it be true, that in humane Authors, the derivatives, and compounds of this word, do expresse the Freewillingsse of the person; as ἐθελοκαφῶν ἐθελοδύλος, &c. yet that will not help the Doctor, who doth not understand ἐθελοθρησκεία with respect to the willingnesse of the person, 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 be taken in other Authors for voluntary worship, and be but once used in the Scripture: yet the spirit of God, the Master of all languages, does use words, (whither once or oftner) in a sense clearly different from other Authors, (and I think the Doctor makes use somewhere of such a Criticism) As for instance, the Greeke word

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

word ἐθελουσία in Scripture is taken for a vice, Eph. 5. 4. which in Aristotle is used for a virtue. And the word ἐθελοθρησκεία, is so taken in the best judgements. Nor is this, the notion of the ἐξούσια, used by the 72. for Freewill-offerings, voluntary gifts, &c. as shall appeare 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 accounted 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 confounds; voluntary may be applyed to worship in a double sense; First as it is a a modus, or manner of worship; that is, it is willingly performed, and so it is necessary, not arbitrary, attendant upon worship: or secondly, as voluntary implyes the efficient cause constituting the worship, viz. the Will of man, as contradistinguished to the Will of God. In short, there is a vast difference, betweene

Voluntarium cultum, non mandatum a deo, sed illi oblatum

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, defames the worship, it being the avouia, 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, prohibiting all things and degrees of things, besides what are in particular commanded. Yes, we say, there is an universall negative prohibition in the Scripture (beside speciall ones) in the second Commandement, forbidding 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 Gospel (which is another *caution* of the Doctors) to which such *Willworship* can hold conformity. Nor will it falve 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 commendable, 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; annd Calvin and Jerome follow them; whereas the truth is, Σεισθησια*

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

Secondly, *θρησκεία* 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 *δαίμονια*, 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.

§. 19.

§. 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 Christs*
 “*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-
 mandement, 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 unfound; For in worship, it will not justify a man, that it is not prohibited (in particular) but rather, it is condemned, because it is not commanded; though all Will-worship (in our sense) is prohibited, as we 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 Will-worship of a mans own, which the Divine law doth forbid.

§. 20. “At third ground of the abuse of the
 “word, is the affinity of the 18 verse of this
 “Chapter; and so the Will-worship here, is
 “guilty of all the same charges, &c. The distance pretended between them, is so little, that they may easily be reconciled; That respecting 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 Doctor 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 Will-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 Original $\epsilon\iota\ \epsilon\theta\epsilon\lambda\omega\lambda\alpha\mu\iota\upsilon\omega\sigma\theta\epsilon\iota\sigma\iota\upsilon\eta$, $\eta\ \epsilon\theta\epsilon\lambda\omega\theta\upsilon\mu\iota\lambda\iota\alpha$, but $\theta\epsilon\lambda\omega\upsilon\ \epsilon\iota\ \tau\alpha\pi\iota\upsilon\omega\sigma\theta\epsilon\iota\sigma\iota\upsilon\eta$, &c. Now
 “the word $\theta\epsilon\lambda\omega\upsilon$ hath with the 70. a sense,
 “which antient writers have not taken notice of. viz. pleasing himselfe in worshipping
 “of Angells, or proud of a feigned humility as Hierome, &c. But this comes to nothing; for 1. the sense is the same, whither the words be joynd, 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
 Medi-

Media tours: Is not this the very plea of *Pa-pists* at this day, for their, *Invocation* of Angells and Saints?

2. Take *θελων* afunder, and for *pleasing* or *delighting*, 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 *Superstitions* and *Idolatrous worshipers*, delighted with their *Willworship*, especially the *first Devisers* of it: insulting not over others onely, as more *Religions* then 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 *εθλοθησκεία* in *Compositions*, signifie the same with *θελων εν θεσκεία*, *afunder? self-pleasing worship* or Religion; His *Clemens*, joynes them together, *εθλοθησκεία ταπεινοφροσύνης*; willworship of Humility. That is observable, which *Estius* notes, on the place, the 18. verse; that *θελων* is referred to *θησκεία* also; *volens in humilitate*, i. *affectans humilitatem, & volens in Re-*
ligione

In iis qua non vidit εμβασλευων festuosus incedens. Eras. in v. 18.

Qui iusta tantum facit nihil agit non vulgare qui transcendit precepta, hic Angelus est &c. hic Deum sibi oberatum facit D. Davent in loc.

Vid. Append. f. 23.

ligione Angelorum, i. *affectans*, &c. a voluntary humility, that is, affecting humility and a voluntary worshipping of Angells, that is, affecting that worship: For this the Apostle signifies, in the 23. ver. by composition of the words, in *εθλοθησκεία*: And it is as if hee had said, let no man beguile you, *εν εθλοταπεινοφροσύνη κ; εθλοθησκεία πονηρων*: In Will-humility and willworship of Angells; which the Doctor allowes us to call, "*Willworship and an unlawfull thing, a mistaken impiious Humility*, Sect. 23. and Sect. 20. *That crime of Superstition*. And so in this ver. 23. wee may apply *εθλο*, to all the 3. Willworship, Wil-Humility and Wil-

punishing of the body: And tis very reasonable to conceive, that though it was *præter usum Greci sermonis*, so to place the word *θελων*, yet the Spirit of God so directed Saint *Pauls* to separate 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 *θελων* in the 18. ver. was to be referred to *θησκεία* also; but to teach us also, how to understand *εθλοθησκεία* 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, impiious, worship and Humility*."

§. 23. But he addes the second observation,

Estius in loc.

on, "The will or delight in the 18. ver. is fastned on unlawfull things, viz. worshipping of Angels, &c. including an impious mistaken kind of Humility, (call this will 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 1. 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 Commandement, 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 approve

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

§. 24. "The 4. occasion of the mistake, he saies, is the use the word ἐθελοθρησκεία, 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 ἐθελοθρησκεία heare so ill, the addition of πείσων 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 ἐθελοθρησκεία, 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 burthenous ceremonizs 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

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

Supervacaneam religionem sponte

assumptum, si: affertam si: 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 that *Superfluous* worship: And the *uncommandedness* (if there were nothing else) in a matter of worship, turns 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* worshippers, 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 *Herese* of the *Pharisees* (awing others) and calls it *ἑθελοπειωθησικεία*, 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 *Hypocrisie*, 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 less godly than themselves: *“Luke 18. 1. trusted in themselves, that they were righteous, and despised others.* Their *strittness* 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 berove 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 εὐσχομενοί 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
fetch

fetch hence a colour for the Pharisees and his own voluntary worship: whereas the word εὐσχομενον signifies onely the freenesse or willingness 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 Karæi, were also εὐνοιαζόμενοι wellminded, or voluntarily devoted to the Law: But this word, differs much from εὐελοθησικός, 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 εὐνοια, for those Freewill offerings allowed in the Law, as the 70. render the word: yet in this sense, the Karæi, I doubt not; were as well devoted, and as wellminded to the Law, as the Hasidæi: 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 beleve, 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'll all 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 *εὐπισμὸς* (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 other, 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 *εὐλοποπειωθησκέια*, from any ill sense; as they that *offended* not in the *Willworship*, but in *Dogmatizing*; which yet is not

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

not imported in the word; and he does indeed condemn it; "we may justify the *εὐλοποπειωθησκέια*, but not the *εὐλοποπειωθησκέια*: But I desire to know whether *Willworship*, 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 *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.

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

&c. But this *Willingness* 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.

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.

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

See Answer
in Leviticus
v. 7. 16.

1. *Libertas*

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 *Lion*, 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, *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.

Answer 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

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*, Deut, 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 prospered him, viz. for the poor.

AE. 11:
19. See
sect. 32.

3. Where the *choice* was allowed, and taken, as of a *Goat*, or a *Shaep*, &c. that choice was no *formall worship*; but a *circumstance* 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

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 *Freewill-offering*, 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 parallels his *voluntary obligations* 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 performed

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: other-

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 to offer them maimed, or blemished, whence appears they were voluntary, and yet allowed and accepted. They were to be offered, because allowed, and because allowed, therefore accepted, not because they were voluntary onely. But 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 σοφια 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 εβελονπειωσθησικεια, an abundant superfluity of willworship, it was so in the old Test: 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 Bellarm. argues, in a case near ours, if not

not the same; *“vowes and freewillofferings 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 *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 he that doth any such thing, may not be called εθελοθενηκος, and the oblation or action it selfe, εθελοςθησκεια.* 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, we shall not stick to grant, *“that whatsoever may, by the Doctrine of the Gospell, appeare to be acceptable to Christ, and yet is not commanded, 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

Chamier
I. 3. l. 20.
7. c. 5. f.
25. 754.
Cherint.
Exod. A.
3. p. 50.

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

§. 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 vowes*; 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 *Com-
manded*, but sayes, he had not *Com-
manded* 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 Obsequy*,

or the *place* where *David* setled 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 acti-*"
 "*on of common life* (as himself speaks) yet it is also a mistake, to call it a *נְדָבָה* a *free will offering*, when it was a *due debt*: For so *Chamier* answers *Bellarmin*, objecting this place for works of counsaile, 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 preach the Gospell should live of*"
 "*the Gospell*, 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 Gospell, 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 with-*"
 "*out 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 ex-*"
 "*pected 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 נְדָבָה again.*" Some answer, this was an *Instinct* or Heroicall motion of the *Spirit*, (which the Doctor discourseth 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 *Freewilloffering*, 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 worship, 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, commanded, as *Alms giving* is, but of the *Act* it self, if not *commanded* now allowed in speciall, or in generall.

2. The Doctor himself confesses *“its possible for a man to offend (in charity) either in too prodigall a giving, against prudence, or in too parsimonious sparing, against pietie.* 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 *resolved* on, there is a *debt*, and no *נתיב* 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 abundance or excellency of goodness, or mercy.* True, there was a *proportion* set, by a speciall Law, (least men should give nothing) but there was also a *generall Law*, to give

Secl. 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 *נתיב*, a *Freewill offering*, but it may prove a *due debt*, and, and sin, if it be not done.

§. 33, 34. As for his Instance of *prayer*, for the *manner*, Orall, or mentall, *publick* or private; the *frequencie*, &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 *holy* and *Religious*, in themselves, or more *efficacions*, to himself, or more *acceptable* to God; no doubt it would be in him, *Will-worship*; because God hath left them *free* and

See pract.
Catech. 2.
Edit.
Deut. 16.
10. 17.

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 *celibate* 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 mean it, of the *particular number*, of seven 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 *נרבה* *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 prayer* at least; and then again, it is a *debt*, and no *נרבה*, *Nedabah*, no *voluntary oblation*.

§. 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.

1. *“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 first precepto all ready, and he obliged to it, by some other command.)* The difference between a *Precept*, and a *Grace*, is granted; but that a *Grace* should not oblige, unless 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 manifestation 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-
 “ nimæ, 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 its
 “ clear by Saint Luke, 19. 13. that there
 “ was a precept of occupying; to which the
 “ punishment was apportioned, True, but had
 here been no such particular precept, yet the
 Gift it self implied 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; to 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 pro-
 portionable *return*, to that degree.

The Lord, in the parable expected an in-
 crease 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 so 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^d. 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 extrem 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

§. 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 decision of the just proportion, two wayes.

1. "The possibilitie and danger of such faults in the extreames, proves not the unlawfulness or necessitie of any other degree within those extreames, but allows a latitude, 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 observable by men, yet justly punishable, by a righteous God. And in strict and rigorous Justice, in such deviations, a man will be found neither mercifull, nor prudent, but hee sayes,

2. "Though prudential considerations doe direct, yet do they not alwaies 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 obliged 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.

Sett. 43. 44. Another objection he starts, from hence. "That prudence, knowing the greatest perfection, to be most gloriously rewarded, would advise and bind a man to aspire to perfection, and not to content himself 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 holinesse. 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 Holinesse to make us glorious: And this is true prudence indeed, which advises a man to do 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 onely, 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 be 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 perfection of Virtue, or Holinesse 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 beleaved. But I guesse by that phrase, "Every man cannot receive it, that he meanes it of the Romish celibate, * or Virginity, or Martyrdome, the rather because he adds, "For him that cannot overcome the difficulties

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

Quer. of Divorce 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 Holiness, 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 acceptance. 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 Holiness? Doe Gods precepts *cross* one another in that way of *perfection*? Or rather is not *perfect obedience* to the precepts of God holiness and *perfection* itself? 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 the 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 Holiness according to the Commandments

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, *ambitious* 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 *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 Holiness, not to the *perfection* of *Martyrdome*. And now wee goe on.

§. 46. “ *But then thirdly, the perfection* See pract. Cat. 2 Edit. pag. 98.

“ *we*

"we are commanded by Christ to aspire to, is
 "capable of degrees; as in charitie or merci-
 "fulness, 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 *נרנה*, no
voluntary oblation. Let him hear St. *Hierom*
 speak our sense in this, "Charitas quæ non
 "potest auferri, &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
 "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 applied 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

Epist. 62.

In vitio est.

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-*
*vin*es 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 himselfe. 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 *Imperfect 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 benefit leever 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 *fastings* 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 *continence*

nence, 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 work 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 do, 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 iustitia iniustitia esse convincitur, si districte iudicetur.*

§. 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

Ser. 49. "phrase denoteth onely two things. 1. sincerity of

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

"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 required perfect love: (John 4. 18. perfect love, casteth out fear) such as was in Adam in innocency; 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 severall 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 lower 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 reconcilable

“ble with that command, and so room left for a voluntary oblation. But wee say to this, This example of Christ, will not be applyable to men. For Christ was *above* the Law; and did more then the Law required, and did *supererogate* in many his actions, and *passions*; and so in the degree of *affection* in prayer, if not in the *prayer* it self: But men are so farre from *Supererogating* by any service, prayer, or the likes, 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 *supererogate*, as the Romanists teach. The Doctor answers.

1. “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 supposes him to have done all commanded, the second 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 do 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 the 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 himselfe saies, the Romanists do not own. It must then lye all upon the second, that though he have sinned, yet he may satisfy 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
Dr.

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 *disclames* 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 *scorne* and *pride* enough) "*I am not as other men,*

men, I fast twice a week. And this was the note of *discrimination*, between the *Hasidæj*, and the *Harej*, as we heard above. 3. With respect to the *over-pleasing* and *acceptance* of God: They that think that they can doe *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 speakes 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 particular
 "precept, this action of his, is accounted
 "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 voluntary*

Of will-worship.

tary, the more abominable. 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 to-
 "ward satisfying for others, but to work
 "out his own salvation, with fear and trem-
 "bling, 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 *Hassidaj*, and
 later *Pharisees*, but palpably in the *Church*
 of *Rome*, at this day; and our own late *Superstici-*

Of will-worship.

tious *Willworshippers*, and *Formalists*, who did
querlooke others (who like the *Karaans*,
 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 testifye.

FINIS.



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.

L O N D O N,

Printed for J. Wright at the sign of the
Kings-head in the Oldbayley, 1653.

OF CHRISTMAS, AND
other FESTIVALS of the
CHURCH.

Section I.

Tis 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 be 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 *Masse*, *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
Sab-

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* customes. 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 custome; ergo we must receive it, unless we will be counted contentious.*" But this is thought a good inference: "*The Apostolicall purest Church had a custem 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 *Festival*: 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 custome 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 Gospell 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 Antiquity and un-interrupted continuance of this practise, ever from the time of our first conversion: For otherwise, it is not imaginable how any heathen usage should be found*"

ad-

“*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 Jews 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 *ruder 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;

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 *Festivals*; people being more tenacious of customs, received by the Tradition of their Fathers, then of the very *Institutions* of God.

Sect. 71.

Sect. 83.

1 Pet. 1. 18

§. 3. 4.

§. 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 beleaved, 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 Metaphraistes; That St. Peter stayed in Britaine sometime, converted many, and constituted Churches, & ordained Bishops in the twelfth year of Nero's reign.* But he flurs 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, and

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 beleeve 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 beleeve, 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

and other Festivals.

“Nor *Joseph of Arimathea*, nor *Simon Zelotes*, upon the reason there by him given. The Affirmation of *Gildas*, that this was in *Tiberius*'s Raigh, 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* raigned but 22. in all: No *Autkors* of any credit, lay it so high. As for *Tertullian* and *Origen*; they lived both in the third *Centurie*, above 200. yeares after Christ, And its very likely, *Christianity* was planted here, in some parts, some time before them. But its very observable, that neither of those *Antients*, nor any before them, in all their writings, ever mention the *Feast* of the *Nativity*, as then in observation, 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 Nations, 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 *Centurie*. And his Epistle to King *Lucius* (if that
 K be

Sir Henr.
Spilm, con-
cil. Brit.
r. 16.

be *Authentick*, for the Doctor doubts it, and well he may, if hee do but remember what a learned *Historian* saies) doth not say, that *Britain*, had long ago (before *Lucius* his time) received the Faith, but rather, *never, lately*; and so it was in the *Latine*, in the Doctors Margine, but wisely left out in the *English*; which why 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 *Fugatius* 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

may serve anon, to answer that which will be produced, for the *Festivitie*, that *Dioclesian* 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 Festival, 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 "postollicall times, kept their Easter after the *Jewish manner*. For the *Eastern Christians* commonly kept it so, but not in the Apostles times. Which the Doctor takes for granted; but is denyed 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 *Solemnities*, to preach to the Jewes, to convert them, (as was said afore) but so farre were they from *Institution* of them, as *Christian Feasts*, 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 Festival daies at all, then not this of Easter.

See L^o
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 25th of December.

How sweetly all agree? *John Baptist* was conceived, six months before our Lord, and 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

1. But I would be satisfied, which is the Older Festival; that of *John*, or this of *Christ*? Its observed by *Chemnitius*, that the Feast of the *Nativity*, was not heard of, in the most ancient 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* setled 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 ancient, 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.

1. K 3

3. It

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 novo*, 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 instituted such a *Feast* to the honour of our *Saviour*, they would all have agreed upon the *same day*, in all places, as they did, in observation 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 afore; and now adde; that as the observation of *Easter* differently from the *Western* Church, doth argue, that wee received not our *Christianity* from *Rome*; so the Antiquity of the observation

of

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 yeare 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 antient 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 very *antient*, by its foundation, and *αὐτοκράτωρ*, for its *authority*, as subordinate to no *Forrain Patriarch*, yet we justly question, (though the Doctor doe not) whether it be *“invest-
 “ed with such an unquestionable power* to in-

stitute

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 edification, and most agreeable to the Analogie of faith) which consequently may not, without great temerity, be changed and abolished by any.* And then, whither 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, bene 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 means by the *Church*, whither 1. the *Universall Church*, for he often speaks of that. *Sett. 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 *dumbe* 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, Universal for all Churches; or a particular Church, for her own members, have an unquestionable Authority to institute Significant 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 *Universal*, or *particular* hath such a power to institute *Ceremonies*, (unlesse they be such as tend to *Eutaxy*, and *Decencie*, and the preservation or fur-

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 mischiefes will be many. As.

1. Its *prejudicious* to the *simplicity* of Gospel-worship. 2 Cor. 11. 3. “*the simplicity which is in Christ.*” That is, in the Gospel of Christ. It was spoken with respect to the *false Apostles*, who by their *μισθολογια*, Ceremonies burthenous in the number, might turn it into evil Willworship. *sect.* 25.
 “*subtle persuasive words*, did corrupt both the *Doctrine* and *Worship* of the Gospel; 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 *gandie*, and more *spirituall*; Job. 4. “*in spirit and truth*, opposed to those *ceremoniall*, typicall, *shadowes* and *figures* of the *Legall* worship. The *Gospel Worship* is for the most part *moral*, 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 Church

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 Commandment; 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 commandments 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
et Corne l.
A lapide
in locum.

do. I shall adde to this, That to institute *significant ceremonies*, as a part of *Worship*, is a *superstitious* excessse, and so *Wil-worship*, which I prove from the Doctors own Concessions: “*To put more virtue and efficacie into things, then either naturally, or by the Rule of Gods Word is in them, is a nimity, & so* *Superstition*; but for men to institute *significant ceremonies*, 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 *Minor* 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 *bound*s be prescribed in *Scripture*. The Doctors qualifications, “*That they be few and wholesome*, have no ground to rest on. For who shall judge of the *number* or *unwholsomnes*, without a *Rule*? Not any *private* man, that's denyed, and very reasonably. Not a *particular Church*; the *Univerfall* may judge *otherwise*. Not the *Univerfall* Church of one Age; for the next *Generation* may be wiser; and thinke them *too few*, or *too many*; not *wholsom*, or un-

Of Super-
stition,
sect. 45.

Of Super-
stic. sect 38.

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 *yeilded*, 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 *Kingdome*; but this he hath not proved.

4. Once more, he takes as granted; "That such ceremonies, or *Festivals* established by

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to restrain
our liber-
ty, and to
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another.
So the
Dr. of Su-
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1687. 5 6.

"a Church, may not, without great temerity
be changed, or abolished by any. What?
not by the Universal Church? not
by the succeeding Church? That were to
make the Laws of a particular Church, like
those of the *Medes* and *Persians*, unchange-
able, 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

tute

tute *New* ceremonies; or else ceremonies may be multiplied 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 *Geds 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 solemn 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 *dissolving* of these *Feasts* blameable.

§. 10. *These are part of that establishment which the Reformation in this Kingdom hath enacted for us by act of Parliament. 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 tenaciousnesse 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, stil 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 beleve) 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 Protestant 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 being as good, and as large as the *Liturgies*) it will afford him no more succour, than this. That the Authority then in being, commanding Vacation from work, they onely took the opportunity to preach, to prevent disorders 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 Festivality, *is not an act of Division or separation, from either the particular Church of England, or from the Universall Church in all ages, especially that of the first and purest times:* Not the latter for certain; for we have proved afore, 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 *Catholick* Church, as Papiests say it was.

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

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 necessaries of beleefe, for the vulgar sort are no more than the great Holy dayes of the year, spake with as much, that is, as little

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

4. The ejection of these Holydaies out of the Church, will not any with "disparche the opinion of any necessity of beleiving 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 service

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 *wisdome*, 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 *Festivals*. The two former, (he saies) he hath spoken to else where, *viz.* *both in his Treatises of Will-worship and Superstition, and also in his practicall Catechisme*: In the two former, though something be said in generall, or in *thesis*, yet nothing, that I observe, in speciall, or in *hypothesis*, of this *Festivall*. Indeed in his *practicall Catechisme*, he 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 usage 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; before 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. Ap-
pend.

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ndement.

on of Saints, adoration of Images, and the Masse it selfe. "They do it in obedience to the
"Laves of the Church, and so it proceeds
"from obedience to superiours, a dutie of the
5th Commandement. 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
4th Commandement? Hear what he saies, of
the *Importance* of that 4th Commandement;
"It is a designation of *Time*, for the *speciall*
"performing of Gods publick worship, and a-
gain, "It is not onely lawful, but necessary
"to set apart some times, for Gods service,
he means by that Commandement: Then say I,
if the 4th Commandement, do necessarily re-
quire a *designation* of some *Time*, for wor-
ship (*private* as well as *publick*; for so hee
resolves, in answer to the next question there)
does not the *same* Commandement as necessa-
rily require the *observation*, or sanctification
of that *Time*, but it must be reduced to the
5. Commandement? Let him remember what
he saies, in his Treatise of Will-worship,
Seet. 4. "If the matter of the command
"were before commanded by God, 'twere then
"no longer obedience to the Law of the Ma-
gistrate, 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 5th Com-
mande-

mandement? What if *Superiours* be so pro- See Sab-
phane, as to set apart *no time* for Gods wor- bath. Re-
ship, or not to enioine and require the obser- deivium
vation of that *Time*, is every man free, to at large
observe some, or none, at his pleasure? what these
if there be no *Publick Worship*? what if a things.
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
Doctrin; if men observe *Times*, *Lords day*,
and others, onely as a *dutie* to *Superiours* in
the 5th Commandement.

2. He takes for granted, that the *Designa-
tion* of the *sufficient Time*, due and necessary
by the 4th 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 4th Commande-
ment, and to *Christian liberty*; seeing the bur-

den of Jewish *Holydaies* is taken off, by Christ, and we reduced to the 4th Commandment, as for one day in seven 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 4th Commandment, and also guilty of *Willworship*, in holding up a *Worship*; not commanded by God, against the second Commandment.

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 generall, 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 *Holydaies* 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 Commandment: 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 *Papists*, who have a *Saint* and an *Holyday*, almost for every day in the year, be justified by this arguing? Hath it not a great *shew of wisdom, Piety, Devotion*, to devote most of their time to God? Are they not their *Freewill-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

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; *δενδραυαία* *signifies* Superstitum cultus, *worshiping of Demons, or soules of dead men; but its little lesse then blasphemie, to number Christ with them,* &c. To which we say: For the words *δενδραυαία*, 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 *Worshiping of Demons*: And wee have proved it rather to signify any *false, Superradded* worship, not commanded of God, as *Super statutum*, 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 *needlese*; 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. Be-

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 4th Commandement, to be onely an *Adjunct* of worship, as of any other action; but we think *Time* in the 4th 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 s. 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-
 “ dulterie, &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 walk away an
 Error 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 Passover, 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

“ 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 holinesse 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.* See *Self.*
 20. calls this Festival most sacred; and *sect.* 59. To be
 24. tells us, “ The day hath been observed, if above o-
 “ not much more, certainly as strictly as any other daies
 “ Lords day in the year, &c. And so it was, of the
 consecrating it from common to sacred uses,
 in

In all *Cathedrals* at least, with more *solemn services*; with stricter *cessation* from sports than 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.

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.

See sect.
59. people
may not
without
offence to
God fol-
low their
lawful
vocations
on that
day. Rest
is made an
oblation
to God:

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 it.

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 & modest 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 chargeable on those that acknowledge this an Ecclesiasticall 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 commandments and doctrines of men: That is, men out of their wisdom, prescribe, and by their authority command such and such doctrines, either as very pious and pleasing, or more acceptable to God, as a voluntary worship; not alwaies affirming them to be the commandments 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 Ecclesiasticall 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 *Churches* 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 *controverse*, which we shall take notice of hereafter, In pract. Catechisms; and now come to consider, how he can vindicate this *Festivall*, from the *Riot* and *excesse*, commonly found there; which he acknowledges, " *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

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 *Spiritual* to Christians; *Spiritual* joyes (are as the Doctor sayes well) the
 cc 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 yeilded 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
 cc on dayes of Festivitie, men began to adorne
 cc themselves sumptuously to shew their pride,
 cc & to fare deliciously, to surfeiting & drunken
 nesse.

ἡμεῖς οὐκ ἔσμεν
 ὁ νόμος
 ἀπὸ
 ἁπλῶς
 ἁπλῶς.

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
 cc with wine wherein is excesse, but be filled
 cc with the Spirit, speaking to your selves in
 cc Psalmes, and Hymnes, and spirituall songs,
 cc 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 *Spiritual* 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
 cc be the thing disliked in it: So others that
 keepe up, or cry up the *custome* of the Festivitie, 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 Custome*, 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 de-
"stroyed the principall, and the External part
"shall devour the inward; and when it shall
"appear that the excesses and vices of men,
"occasioned by the Christmas cheere & sports,
"are more considerable to the raising of Soules,
"than his forementioned uses are beneficiall,
&c. That then he will beleve there is place
and season of *Reformation* in this particular;
The time is long agoe past, when *Reformati-
on* should have found a place and season, not
onely of the *excesse* aforesaid, but of the *Fes-
tivitie* it selfe, which hath ordinarily, if not
inseperably been attended with such mischiefs
without the least *attempt* of *Reformation*.

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

vored the *Removall* of the occasion, the *Feasts*
themselves, they had prevented many *grievous*
sinnes, which to this day have been the *conco-
mitants* 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 bet-
ter way of *Reformation*; who when the *Agape*,
the *Feasts of Charity*, (begnu upon good *in-
tentions*, to relieve the poore, and testifie *bro-
therly* affections) began to be abused to *surfe-
ting* and drunkenesse. 1 Cor. 11. did not exer-
cise his *discipline* onely upon the *outward Rio-
tous 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 custom* take away
the use thereof? might not the *Apostle* have
tryed other remedies, "to rescue a *laudable*
"custom, from an *impious appendage*? as in
the next section.

§. 22. But yet see how *Indulgent* and ten-
der 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 decernible to
"out-balance the good uses, but also so gene-
"rall, that the whole Church in a manner runs
"wadding

“*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 only 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 *strict* 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*; we 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. Secondly, “*the not touching of Cards or Dice, on Christmas day*; (it seemes the Doct- or 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

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

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 *Spiritual* Saviour.

§. 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*

The Saturnalia were celebrated about the same time. *sect. 63.*

not its beginning from any institution of Christ, but either of the Apostles, or the succeeding Church. That it was not instituted 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 *Historian* saies expressly, *Neither our Saviour, Lib. 5. nor the Apostles commanded it, (the Feast 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 *Festivalls*; but what *Church* was that? not that of the *Apostles* age, nor that of *Apostolical* 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 received such rites, from their Ancestors, afterwards*

“terwards transmitted, them to their posterity 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 (moved 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 former page, “In those things which were believed very convenient, and yet feared that unlesse men counted them necessary, they would be backward to practise, how easie was it for them to be after taught, under 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. λόγος σοφίας, 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 remembrance of it, and offer it up a voluntary oblation to Christ. But if this was so very reasonable

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 fervent 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 εὐελαδρησικία will worship. 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.
23.

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, 1 Maccab. 4. 59. "They ordering 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 commission, 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

pow-

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. That it produced saies no such thing, but onely 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 appeares, 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 remem-bered

bred, that the weekly Fast of the Resurrection (the Lords day) was not instituted by Christ, or God himselfe; but by the Apostles of Christ: and that the mentions of the first day of the week, are no prescriptions 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 withall 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. ἑορταζόμεν let us

keep

"keep the paschall Festivall, is annexed immediately, to Christ our Passeover, &c. and to that also, the *κῆρυξ* 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 agere*; 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* & *Estius in locum.*
"solemne epulum, a solemn Feast or Banquet; by allusion to the typical Paschall Feast. Before him the learned Aquinas, could not find Easter here. "Epulemur, scilicet manducantes Christum, &c. let us feast, viz. eating Christ, not onely Sacramentally but spirituallly. 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, ἑορτὴν ἡμετέραν: every day is a Festivall to us: yea all our life. Not much unlike doth

N

St.

Serm. of
Resurr.

Saint *Ambrose* interpret the word, "*Hoc est latitiam 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 Bilhop of *Winchester*, who pleads as strongly for this *Easter* Feast, as any, yet finds it not upon this text, though he had occasion to name it, but upon the *Cuslome* 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 *Apoſtolicall*. 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 we'll known to the learned, that all is not *Herefie*, that *Epiphanius* calls ſo: Nor all *Aerius* opinions juſtly cenſured as *Heretical*; as the Doctor, or any may ſee, if he conſult with *Oſander*, the *Epitomizer* of the *Centuriators*.

Epit. Hiſt.
Cen. 4.
cap. 47.

riators. 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 unneceſſarie 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* As the Romans did, ſ. 67. 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.

§. 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 ſolemnized 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 obſervations; which I the rather take notice of, be-
N 2 cauſe

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 begining 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 *Justinus 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 4th *Centurie*; as was said above.

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

Vbi supra
p. 263.

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*.

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 *Quar. 1.* time of the *Passover*, about our *March*, or *Sept. 10.* *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*.

Thirdly, the *Arabick Codex* of the *Counsell*, is of *younger date*, not able to justify

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

Fourthly, *Seet. 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 Festival 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 solemnitie. "A speciall *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 outdo the Institutions of God.

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

Vide Chemait: Prolegom. 4. p. 14. a. in *Harmen.* & p. 15: a. As baptized in the beginning of December. to

I. whence it had the name of the *Epiphania*: whither from the appearing of the *Star*

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

2. It is made more uncertain, because *Epiphanius* affirms, "that many orthodox *Christians*, in *Aegipt* did keep the *Feast* of the *Nativitie* on that *Twelve 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 twelve 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* *Seet. 45.* may receive their solution, from what is allready said. Harm in loc. m.

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

question, by the testimony of *Chrysofome*, 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 witnessse of the *Lords Nativity*, (which *Marcion* denied) not *Natalis Diei testem*, a witnessse 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 *Custom* had been then in *Being*. The whole weight then of the businesse must lye upon *Saint Chrysofome*: who in his *Hom. 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

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 *Chrysofome* 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 a threefold *demonstration*, that the *Day* which they celebrated, Tom. 5. p. 512. l. 23. was in the month of *December*, called by the Greeks *Ἀπελλαίος*; as the month wherein *Christ* was conceived, was called *Δυσσος*: 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 *Gospell* (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 *Bethlem*, *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 every day (that we doe) ἀνωθεν ἕως νῦν καὶ αἰῶνα ὡς πατέρων, from their Ancestors, and from antient Traditions (as the Doctor renders the words) and sent us the knowledge 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 *Chrysofome*; (Sir *Henry Savill*, I suppose) makes this observation upon the *Fathers* words, pag. 515. l. 24. πῶθεν ἐν εἰσο-
μῳ, “*From the premises of Chrysofome,*

So in
Ambr. in
locum.

“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 8th 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 *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

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*? *Chrysofome* himself hath much shaken the *Authority* of the *Church*, *Universall*, in constituting it, and celebrating of it, in all ages: For, it seems, it was very *questionable* 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. “I know very well, that
 “many are even now doubtfull amongst them-
 “selves, concerning this day; some accusing,
 “some defending: And there is much talke
 “everywhere 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, fa-
 “mons 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 *Chrysofomes* time, in the fourth *Centurie*: Yea *questioned* by many; and so no *universall*, 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 certainly be looked upon, by every man, as an act of affected departure, from the Universall 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 asserted 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 *Festivalls*, 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 *Festivall*, 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 judge 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 practise. 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 over-
spread the face of the Church: And by the
different

different Timing, and observation of them;
proved by the best Divines not to be Aposto-
licall.

Secondly, for “ the concordant attestation,
“ of the primitive Antients, of the second,
“ or third Age; without considerable oppositi-
“ 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 Tradi-
tion of the Church, for their Religion, (as
the Doctor does, for his Christmas.) Thus
he writes: “ If the Relation of one Pappias
“ could cozen so farre, all the prime Doctors
“ of the Church Christian, into a believe of
“ the celebration, of a thousand years after
“ the Resurrection, so as, that not one of those
“ two first ages, oppose it, (marke that) till
“ Dionysius Alexandrinus, who lived at least
“ 250. yeares after Christ: nay, if those
“ first men, did not onely believe it, as proba-
“ ble, but Justin Martyr, saith, he holds it,
“ and so do all that are in all parts, Orthodox
“ Christians. Irenæus sets it down directly for
“ a Tradition, and relates the very words that
“ Christ used, when he taught this; which is
“ plainer than any other Tradition, is proved;
“ or said to be, out of Antiquity, by them (of
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 thinke 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, to be 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 joynts the opposers,
 “with them who denyed 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?

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

Quæst. I:
 sect. 38.

Lo. Falk.
 reply p. 73.

from an universall, Apostolicall usage;
 For.

1. The Rule must hold, onely in things,
 “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, Irenæus, &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 Isidorus (by Gratians report of him,
 O 2 Dist.

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 times; 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 doubifull, "many charging the Festivty, 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 own 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 Universal 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 Emperour for the universall observation, doth "noway prejudge the Churches, whither Apostolicall, or Primitive Institution of it. Its enough to prejudge the universall observation of it, in all Ages; and consequently it is not Apostolicall.

The other place is in his *Practicall Catechisme*, where he confesses, "It was not solemnized universally, till about 400. yeares after Christ. How often hath he charged us, with departure from the Universal Church, in rejecting, and not observing the Festivities of the Universal Church: &c. *Sect. 12.* and in that *Sect. 45.* I hope, upon second thoughts, hee will be more moderate in his Censures; and find that his rash zeale for the Authority of the Church his Mother, 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. *Quarries,*

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 sickle 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 *Queres*, 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. “*Whither 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* “*speciall 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. Imposed as necessary, to the prejudice of Christian libertie. Nor 3. made parts of the worship of God: and other like cautions and conditions, by them prescribed: 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 probable, 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 *commemorate*, 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 six-
 teenth Section; to which I referre the
 Reader, and proceede to his second
 question.

§. 77. "Whither such an antient In-
 stitution of the Church of Christ, by
 name, the anniverfarie feast of Christs
 birth, though it be not affirmed to be com-
 manded by Christ, or instituted by the
 Apostles, or (in it selfe considered,
 without respect to the Institution) abso-
 lutely necessary to the being of a Church;
 yet being thus (more than lawfull)
 pious in it selfe; proper in respect of the
 ground, primitively Catholick, (if not
 Apostolick) in respect of the Institu-
 tion, 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. Apostolick,
 or 2. a Primitive Institution, nor 3.
 Of Catholick observation, till at least
 the 400. yeare, by his owne con-
 fession.

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

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: " *Whither by any obligation of conscience it appear necessary to be thus abolished, on this onely ground, of truth, because the following dayes have sometimes beene mispent 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 ob-
serva-tion

ervation of it; though the Riot and profanesse 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 propound 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 Ceremonies as parts of worship, &c. (as it is propounded, Sect. 9.) and in particular, this Festivall of Christmas, making it a part of Divine worship, the day equally holy as the Lords day, &c. and not be Superstitious.*

2. " *Whither if any Humane Institution in the worship of God be abused to Superstition, and profanesse, it may not, ought not to be abolished.*

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 necessary for such as have power in their hands,*

Of Christmas,

“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 *Agapa*, 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.*”

FINIS.

Errata.

Pag. 1. l. 2. 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. *Superstitiofores*. 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. last. r. *context*. p. 46. l. 6. 2 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. *outdated*. p. 78. l. 18. for *lo*. r. *Lord*. p. 81. l. 9. r. *abhorres*. l. 18. r. *hear*. p. 82. l. 5. a f. r. *among* p. 84. l. 11. r. *voiding*. p. 85. l. 3. r. *εὐάστω* & l. 14. *εὐεστία* p. 86. l. 11. r. *works*. l. 19. r. *Hafidim*. p. 88. l. 12. r. *contra-distinction*. p. 96. l. 3. 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 *traje*, r. *trash*. so. l. 16. p. 111. l. 4. for *rod*, 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 *dist.* r. *destruction*. p. 175. l. 2. a *fine*, for *is* r. *at*. p. 176. l. 1. for *Fast* r. *Feast*. l. 13. put in l.