





# CHRIST-MAS <sup>3</sup> DAY,

The old Heathens feasting Day, in honour to *Saturn* their Idol-God.

The Papists Massing Day.

The Prophane mans Ranting Day.

The Superstitious mans Idol Day.

The Multitudes Idle Day.

Whereon, because they cannot do *Nothing*: They do worse then *Nothing*.

Satans, That Adversaries Working-Day.

The true Christian Mans Fasting-Day.

**Taking to Heart, the Heathenish Customes, Popish Superstitions, Ranting Fashions, Fearful Provocations, Horrible Abominations committed against the Lord, and His Christ, on that Day, and Days following.**

*Ezek. 11. 12. Ye have done after the manner of the Heathen.*

*Jer. 7. 31. Which I commanded not, neither came it into my heart.*

*Gal. 4. 10. 11. Ye observe days, I am afraid of you, lest I have bestowed upon you labour in vaine.*

*Hos. 2. 17. compared with Exod. 23. 13. Deut. 12. 3.*

*I will take away the Names of Baalim out of her mouth, and they shall no more be remembered by their name.*

*f. 62. 12.*

*W. Wood*

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TO THE  
READER.

**W**E must give our reason, though haply you may guess at it, why we put the third Section first. Please you to consult the Epistle to the Reverend Ministers, there you will find an account of our business, and Method of our processe therein; and that this of Christmalls, for we must speak that we may be understood, is the third part of enjoyned task. But considering that Day is now approaching, whereon the God of this world (as a world of men have made him, and do now as God honour him) will be together with the Belly another  
a God

*To the Reader.*

God (of the same make) most studiously served with a service well becomming such Gods, Riotting and Drunkenness, Chambering and Wantonness: considering this time, as we said, together with thy good now and hereafter, we have offered this to thee first, least you should run with the multitude that keep Holy-day into all excess of riot, whereunto you will feel your selfe driven by a cunning Satan within, and another without, if a glorious Arm interpose not: For so it must needs be, where two Gods are served, The onely True One is blasphemed and abhorred. Considering, we say, all this we have done as you see, desiring heartily, it may be a word well Timed, spoken in season, and set as upon the Wheel, Prov. 15. 23. 25. 11. 12. It is not proper for us now to Charge or to Counsel, But wo to that man that will not hear the Charge of the Lord, and Counsel from his mouth, for so saith the Lord. Therefore indeed of that wo let us pray That we may hear this charged upon us, by truly learned and Godly Ministers as deeply as Paul chargeth Timothy upon another account 1. 5. 2. 11. "we charge you before God,  
and

*To the Reader.*

“ and the Lord Jesus Christ, & the Elect An-  
“ gels, That ye enquire into the mind of  
Christ, in reference to the observation of  
those dayes, we very ignorantly, and then  
as boldly, if not presumptuously, call the Day  
of his Nativity and Circumcision. -- No more.

Then secondly, that we hearken what God  
saith by the said Messengers of the Churches  
and glory of Christ, and as dear chil-  
dren be followers of them, as they follow  
Christ, and those truly called Christians,  
who thorow faith and patience inherit the  
promises. And for other guides follow  
them, as they lead to Christ, and be com-  
manded by them, as they command for  
him: For there is One and but One, a Lea-  
der & Commander for his people, Isa. 55. 4.  
He that rules over men should be just, and  
command in the Lord; But be that at his pe-  
ril. Look we well to this, that we obey in  
the Lord. The greatest Rulers in the world  
then much more our petty Rulers in our  
Towns (we will go no higher, that we may  
not out compas our knowledge) O how  
crosse and contrary they are, and as they are  
they run, some of them clean crosse to that  
Onely

*To the Reader.*

Onely Leader and Commander, stretching  
‘ out the hand against God, and strengthening  
‘ themselves against the Almighty, they run  
‘ upon him. Some, yea too many of them, e-  
‘ ven on his neck, upon the thick Bosses of his  
bucklers. So Job describes a wicked man in  
his natural course, ch. 15. 25. 26. Even so our  
Rulers in some of our Towns do, what they  
do in Cities we enquire not. But we were  
saying, the greatest Rulers in the World are  
but Rules ruled. Jesus Christ alone is the  
‘ Rule Ruling, Beware of him, and obey his  
‘ voice, provoke him not, for he will not  
‘ pardon your transgressions: for my Name  
is in him, saith the Lord, Exod. 23. 21. If  
you shall observe this with all observation,  
you shall do well.

Farewel.



## SECT. III.

The Third Query is, whether the Day, commonly called *Christmas-Day*, is to be kept holy? The Negative, That it is not to be kept holy, is under our Maintenance.

### CHAP. I.

**W**E would promise some things here also very briefly. First, to the Reader in common, then to the Reverend Minister in special that enjoyed this Task.

SECT. I.

To the Reader, That he may be cleared in the progress of our enjoyned and undertaken Task, which was: To hold this forth from sacred Scripture, That, supposing (for we may suppose that of which we make no question) *Christmas-Day* is not to be kept holy: A godly Minister ought to teach his people so, and trouble them about it, and heat them off from that observation whereunto they will feel themselves *driven* by a cursed thing within them. Indeed we hold to this, That he ought and must *drive* his people as he can from the observation of those Times, which have not the impression and stamp of God upon them. But this we shall not meddle with here, referring it to its proper place, the *fifth Section*. This one, as we said, falls under our maintenance here, [That the Day is not to be kept holy;] And if we are able to make good this Negative, then you may think we have *causam facilem*, no hard task in our hand, to clear this from Scripture, That a godly Minister must tell his people so, as aforesaid; and shall we doubt not, through Divine Assistance, be fully cleared here-

after in the progress of our undertaken task. So much to thee Reader.

Scct. 2.

And nextly to your self. Sir, Before we enter upon the debate, and to maintain our undertaking, we hold it our duty, to clear you as much as we can in this matter. And where we cannot, though we do what we can, there we will leave you to God to clear your self before him. This we must speak out for your clearing, That you did not honour this day, while you were amongst us, with a Sermon, or any other service upon that day, though importuned so to do, as a sottish, brutish people use to do. That is all we can say for you; that which you say now, makes against you, as we suppose, and now falls under debate, for you say, "*That holy men have done it, kept the day holy, and have maintained their so-doings in their writings: And therefore you conclude, That other matters are to be handled, and that point of observation, as to that day, not to be dealt in before the people, (let them alone with their customs) It is a controverted point, hly men are for the observation of that day, and holy men against it; Let it be left in Medio, speak neither for it nor against it, medio iustissimus ibis; this is your advice, and we judge it not, but thank you for it. Your intentions may be holy, your ends pure before your own eyes, and the eyes of others; And all that is nothing before God, unto which Master you stand or fall: It is not what our intentions are, but what the word of institution is, for that carries it against all the godly and learned men of the world; suppose them to be all and every one for the keeping holy that day; whereas we are verily perswaded, you will not find two godly men now adays, maintaining the Observation of that Feast, either by their writing, preaching or practise: yet if you should spey out two, we humbly conceive, they are too many by two. And we could wish, that you had not spoken a word in favour of it; for the least word whispered in favour of an Idol Day, should be as much avoided by a true Christian, we think, as was the offering the least Grain of Incense to an Idol God, by the faithful Antipasses [Anti-papas] in days of old, whereof you have read so much, that we will tell you nothing.*

Bright-  
man.

And

And we are perswaded we could hold this forth (had you commanded us, but you considered our strength, and dealt with us as with children in understanding; as indeed we are yet) able to clear this from the mouth of God, *That this name Chr[ist]mas is not to be named, unless with indignation by a godly man, truly and indeed such an one, godly in Christ Jesus. Let us, say the Remists, which is their council also, "Keep to our fore-fathers words, and we shall keep to our fore-fathers faith, [and be as Idolatrous as they were.] Keep up the Name of Christmas, (that is one of their old words) and we shall keep up [the superstitious Customs, and Heathenish practises in use among us at that time.] Do not you, (if our advice may take place) allow your people the Name, for then they will allow themselves the thing, those Idolatrous Services, customs and practises, be'ore spoken of: If you will show them an Inch here, as we say, indulgebant sibi latius, they will take an Ellery names, Certainly, Ministers should not suffer us to come nigh Popery, they should bid us keep from the V[er]ges of it; to obtain from the least appearance of that great evil. Ye must restrain us in our provoking ways, ye must tell us we stand not fast, while we stand neer to danger, no more than we do, standing neer those places where the Sea is bearing in; yet if we will do so, for we are very wilful; ye should and restrain us what ye can; assuring us, of those matters which lead on to the greatest and highest provocations. And if ye shall not so do, ye bid us, to speak and do as we have done: Name the heathen shly: Ye must restrain us in these things, else ye bid us do it; Keep on your Heathenish Names and Customs still, Let us, say the Remists, in the place fore mentioned; take heed of the words of Hereticks (they mean those truly godly, all over the world, who can speak of that Heresie as Paul did: ) And should not we say as much of those Hereticks indeed, whose Religion or way of Worship is but meer error, as their head and body is but meer wickedness? Let us take heed of the words of these Hereticks, the we shall never come off clearly from*

1 Cor. 5. 1.

Hos. 2. 17.

1 Tim. 6. 20.

See Cartw.

P. 576. 577.

We must do

what possi-

bly we can,

that the ve-

ry names,

terms and

phrases that

Idolators

have used

might be

utterly abo-

lished, and

nothing is little or remembered

no more,

Exod. 23. 13

D. ut. 12. 3.

qui non ve-

lat cum po-

test jubet.

Act. 24. 14.

2 Thef. 2. 36

merum scem-

lus. Beza

their works. You teach your people, we think, we know it is your duty, That it is not enough that they *forbear* an Oath, but that they must *fear* an Oath; not onely not to commit sin, but to hate, yea to abominate so to do; so in this case, not enough not to observe this Hol-day, but to loath to do it: We cannot *choose* or *like* that we do not *love*; nor leave or decline that we do not *loath*. We must hate every *false way*, because God hateth it: And with that excellent Ruler, contend against those that will walk therein, stirring up our selves against superstitious persons and practises, as all that truly worship the Father, must do; so they cannot but shew how much they love him, what zeal they have for him, and with what indignation they are carried out against all that and onely that, their Lord hath indignation against.--But we will take no more work into our hands, but what you were pleased, considering our Shoulder (for which we thank you) to impose upon us, The maintaining the Negative, *That Christmas Day*, (commonly so called by common and unclean tongues) *is not to be kept* holy, that the people are to be told so, and beaten off from it, and no delay to be used in these matters, shall be we hope cleared, as was said in its respective place.

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 CHAP. 2.

Sect. 1.

**H**ere we must excuse you again; you like not that ancient plea for the observati<sup>n</sup> of the day, *old customs*, our Grand parents kept this day, so did our parents, and so have we done hitherto, and so we are resolved to do while we live, *stubbornly enough*. This is too rotten to hold, and as with old sawey reasoning it is, as theirs was, what our Fathers did, we will do, how abominable soever their doings were. And yet the little you have said, for the observati<sup>n</sup> of the Day, hath no little force in it, being taken from Scripture, if your Allegation be right: that which you may borrow from the writings of holy men, and from their practise also, is of little or no account at all with us, though something may be said to it in due place: we would deliver

deliver

deliver our selves from your *Scripture allegation*. First, for that will bear you out if any will, *Scripture proof being sure proof*.

Your *Scripture* (we call it yours, for possibly it may be mistaken, if not perverted; & *male dum recinas incipit esse tuum*) is taken out of *John 10. 22.* *And it was at Jerusalem, the Feast of Dedication, and it was Winter, and Jesus walked in the Temple, &c.* Now as we conceive, here is the very Hinge of the Argument from our Lords example, observing that *novel Feast* (for that is the force of the word, is of the Argument.) Our Lord and Saviour observed that *Feast*, a novel thing, and meerly of mans institution; Therefore may we observe the Feast of his Nativity. Well, It is not a day for mirth, but rather in some respects of signing, with breaking of the Loyns; yet we cannot pass over this without a smile at least, though we are serious for the truth; and *ridentem dicere, vere quis negat?* so we say on, and enquire into this farther, we mean, this *Feast of Dedication*, that so we may try the strength of this Hinge, whereon this Argument holds. We read the Temple was Dedicated three times: First by *Solomon*, in the seventh Month, that was in the midst of *Autum*; Then after the Temple was restored and built again by *Nehemiah* and his fellow-workmen. It was Dedicated again by him, the third day of the twelfth Month, which falls out in our twelfth and first Moneths commonly called *February* and *March*: It was a Festival time with them, as we read; but it held but that time, we mean, it was not Anniversary, it was not observed the Year after, neither by King *Solomon*, nor by that Prince-like Ruler *Nehemiah*. The third time, after it was renewed and purged, Dedicated by *Judas Maccabeus*, in the Moneth *Chislev*, which answers our tenth Moneth, *December*; therefore it was said in the Text; *And it was Winter.* It was ordeed also that the Feast of Dedication be kept in its season from Year to Year, by the space of eight days; from the five and twentieth day of the Moneth, called with us *December*: Indeed to speak our mind here in passing onely, and then to go on. This their Feast, and this your Feast (we make bold to call it yours, because you seem to own it, and to hold for the observation of it) falling out upon

Sec. 2.

*Ioh. 10. 22.*

*Vid. Bez.*

*2 Kings. 8.*

*Neh. 12. 27.*

*Mac. 4. 59.*

upon one day, would make a wise man after the flesh (as surely it doth) mad upon that *Idol. day*, to observe it as an *holy-day*, and with more strict and solemn observation, then he will, or possibly can, that *only Holy Day* which hath the stamp of the Lord upon it: but of this anon. That which is now to be done, is to vindicate our Lord, going up to that Feast: And that in so doing it will not justify us in our observation of that Festival Day, the Church observes all over the Nation, or the National Church there.

Sect. 3.

First then to justify our Lords practise, if it needed our justification: This we say, That our Lord did not observe the Feast, but the season or opportunity, after His manner of doing good: As Paul, who followed him, observed the day of *Pentecost* at *Jerusalem*, and afterwards at *Ephesus*, *Acts 20. 16* & *Cor. 16. 8*. There he knew he should find a great concourse of people, very observant of their holy days, which are *dev's-d* of their own heart, as *Jeroboams* Feast was, and gave their own stamp upon them; His heart was upon his work, the doing of his *Fathers* will; He did it as cheerfully as we eat and drink; so taking the seasons and all advantages to do good, the manner of all that walk as he walked: He went up to the Feast, though of mans institution; and as the advise is, *sprague maxims*, some good might be done, some seeds might take, as he well knew, that knew all things: And though it was winter, yet he went up: "Be it fair or foul, Sun shine or rain, Summer or Winter, it hinders not a true Christian from doing his duty; for he doth in desire and endeavour as Christ did. It is natural to the new Creature, the divine Nature so to do.

See Calvin upon the place.

But now if it be replyed here, as we think it will, That a Minister is never like to find such a Concourse of people at his meeting place, as he may do on that day; And therefore if all advantages of doing good may, and ought to be taken, why may not a Minister preach a good Sermon on that day, and take his Warrant from his Lords practise, going up to *Jerusalem* on that Feast day?

Sect. 4.

¶ I.

To this we would briefly reply these things. It is not always safe to do what we read the Lord did, though we may urge him for our example. Our Lord went over the

Sea

Sea on foot, he could that made the Sea, make the sea solid like the land, to bear him up: we must not do so unless we have a more then his *Example*, his *word* too, as *Peter* had **COME**, *Again*, the Lord Christ went into a chiefe Pharisees house to dinner on the Sabbath day, where there was great Company, and answerably great Cheer; probable it is, it was a marriage feast. *Mat. 14. 29.* He did not allow of the feast, nor of the usage or manners of the guests there, nor of our feasting on the Lords day: but there he took the season to do good, and to correct the ill, and being Lord of time, and Master of the *means* and *end*, could remove as pleased him, whatever hindered all this, which the best Minister in the world is not able to doe, which we take to be considerable at this point. *Luk. 14. 1.*

Secondly, we should say granting this, that all advantages are to be taken for doing good: That as Master *Burroughs*, an excellent preacher in his days saith, A Sermon may be preached on that day, and another on the following day, it being a time of leisure, a vacant idle time (which no time should be, the least minute whereof is too much to give to idleness or sin, which is all one, the one is the mother, the other the daughter) his meaning is, A good Minister should take all the advantages to doe good: why then, take the season, give the people their expectation, a *Sermon* on this day, so we may do, and do well too as he may choose his Text, and handle it before the people (which will be sure enough, if he be a good Minister and a Godly man too) to throw out the observation of this day, their superstitions ther in, and their heathenish customes, all that time along, (which will not be a good Sermon in the people eares.) But if this Sermon be for the holding up of that day, the greater the concurrence of people shall be, the more hurt and mischief he will do by his Sermon. It is the word of institution from the *Lord*, that makes the day holy. And the *words* which the Minister speaks to the people, must have a *word* from God for it, else no *word* of blessing can be expected from the Lord upon it. Gods word of blessing goeth along with his word of institution; So now we have done with the first undertaking to justify our Lords practise.

(2) The second is, that the feast of Dedication cannot justify

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the

Sect. 5.

the observation of this imaginary feast devised of our own heart, as *Jeroboams* was, celebrated as a memorial of our Saviours *Nativity*. Our Reason is but one, and we are not careful to seek, another for this place: This Dedication feast was a known, set, and stated day, returning every year in the return of such a month, and of such a day of the month, the Temple was reformed, purged, dedicated. It cannot be so said of this day, that it was the day on which our blessed Lord and Saviour was born into the world. It is true many have been daring this way, and one among the rest in some of our hearing, from *Luk. 2. 11.* unto you is born this day (the 25. of *December*) But how hath God left them to their own seeking? how bewildred have they been? how benighted at noon day? declaring to all whom the Lord hath instructed to discretion, that there is no morning in them; no light at all except it be that which is in the grave, *where the light is as darkness*, and how great is that darkness? we take leave to speak more to this. And,

Sect. 6.  
¶. 2.

That it hath posed the best schollers in the world, we mean best seen in the Records of antient times, the two *Scaligers*, the Father and the Son, to search out our *blessed Saviours birth day*; and after long search (we speak it to our best remembrance, as we are helped by one that read it thirty yeares agoe, and so some mistak may be, we were saying after much search) to little purpose they gave it off, as impossible to finde it out, as to finde the Philosophers stone, as *Moses his grave*, whom the Lord God buried there. Others not halfe so skillful, have adventured on this Search (as ever, the more blind, the more bold) and have given us the set and stated day, as you finde it in your *Almanack*, mistaken as much in the day as in the weather; So as the proverb may be verified of these *Searchers*, as very lyars as the *Almanack* is, which for one truth tells us ten lyes. The wise God: befooling the *Star-gazers*, still as once he did him in antient days (so that noble *Morneus* tells us) who foretold a goodly and pleasant year, the very year when the flood came, that *Deluge* of wrath, which swallowed up all *Princes*, (as one saith) *keep State in their Works*, *If all mens actions be level to the lowest, his person will be so too.* Much more the Prince of the Kings of the earth, as he doth not love to let the  *Creature* look

to his designs, but hid th himselfe, and as we may say, troubleth and muddyeth his foot-steps; these are as in the great waters, not p. sibly known to us; the creature shall not ken them, least he should say, *behold I know th me*: So also this onely Lord of time l. k. th it not, that we should presume to know any more of the times and seasons then he alloweth us to know, which is neither more nor less then what he hath revealed to us in his word. *This sufficeth u to know, when the fuln sse of t me was come, God sent forth his Son made of a Woman.* Make we a full stop there; But if we will search farther, which is our duty to do, (search we this to the bottom, and here we may faile of the very day to) Is he *born in our heart*? we mean, is hee conceived? is he formed in us? as our godly Mr. Fl. ts are: have we been in travel about it? what the saving knowl dge of Christ may be formed in us? till his b. we are not *form*; nor Christians; we may have a *name we live*, but we are *dead*. and when we are upon this search, it will take up so much of our time, that we shall not have a minute to spare in s. a. c. out the day he was b. rn in the world: Not that we regard two straws what others say of it, that da es say and do any thing but what they should say and do, which should not be a *word* or a *work* more, but by warrant from his word and light there, which must be the Standard, whereof we measure all we say or do in the matters of God, the nearest concernment to his Glory and of our own Souls; for you know *non loquendum sine lumine*. We will cite this quickly, we have heard longer in it, because here is something of the Scripture, and from the practise of our blessed Saviour, to bear out the observation of this day. Therefore we would adde this to that before, which indeed carrieth much with us.

2. That this birth day of Christ in the world, lyeth as hid- den, and as we may say buried to us, as *Moses* body was: and the same God hid the one who buried the other: And will he take it well, if we search into that he hath hid? and is it not observable, that none of the Evangelists tell us what shape or proportion our Lords body had; that none might adventure to picture him sure; for he that pictureth him a *Man*, dishonoureth him as much, as if he had pictured him a *Worm*: as he that

S. A. 7.

¶ 1.

presumeth to shew us the likenesse of God by an Angel, dishonoureth God as much as they, who make him like a *Calfe*, if we do make him like *any thing*, we make him *nothing*. And so of this day: there is *alium silentium, ne quē quidem*, not a syllable, not a *title* sounding that way. And hath the Lord God hid it from us, among the *secrets of his wisdom*? He hath. Then it is *folly* and more: it is *madnesse* for a man to search into those secrets, to pluck out that *Day* thence, and shew it openly to the world, *this is the day*. The Sun will not be looked into, nor gazed upon, it is such a *vehemens sensible*, that it will make the eye stark blind, which is headfastly fixed upon the outside of it. You may see, work, and walk by it, the light from it: but if you will see into the body of this light, you shall neither see it, nor your work, nor your walk, for the Sun will put out the eye that dares so gaze upon it. And will the Maker of the Sun, the *Father of lights*, suffer man, wretched man, to neglect things revealed (for that is the manner) and search into things hidden, the secrets of his Wisdom? we leave this upon your inmost thoughts. We will end with this plaine saying, and to the better befitting us: *Where the Scripture hath no tongue, we must have no ears.*

The Scripture is silent here as to the day of Christ's birth, if we will be speaking to it, it is not speaking, but prating and talking like Children and fooler; or if we shall think that something we have done, we have but *magno nisu su nugae*, thrown a Feather with strength of arm. And so we are come off from your Scripture Argument, taken from the practise of our Lord Jesus Christ going up to *Jerusalem* at the feast of Dedication. This proves no more, as we conceive, the observation of Christmas feast, then mid-day proves it is mid night, or midnight proves it is mid-day with us.

Tim. 5. 13.  
3 Job. 10.

## CHAP. III.

**H**AVING now don with your Scripture Proof, such as it was, Sect. 1.  
 and prov. d it (we think) to be invalid, of no fore, and to  
 prove nothing but what makes against you: We doubt not, but  
 we shall turn over that which followeth, with a lighter hand,  
 which is, your allegations from the writings and practise of men;  
 for be they in repute never so holy, it is not much with us, what  
 they say or do, as to those matters; the very best of them are  
 but men at the best: Yet we will hear what you say of them,  
 They have kept the Day holy, and they have maintained their so  
 doing by their writings.

This now we take upon your bare word, as it is meet for us  
 to do: And we shall not here remind you what was spoken  
 touching the Torrent of former times; *Tyranny of Customs,*  
*practise of our fore-men, or leaders. &c.* bearing down, like a  
 spring-tide, or Torrent, all before it. We do not doubt but  
 the Day hath been observed by some, with all observation, and  
 with an honest heart: And possibly at this day, some one or two  
 may be found, we know not where, who can say as to the ob-  
 servation of this day, as *Abimelech* in a different cause, in the  
*simplicity of my heart; we have, and do now observe this day.*  
 But *aliquid dicit nil probat.* This proves nothing, though in-  
 deed had you not told us so, we could not have believed it so to  
 be: Tho' many learned and godly hold for that day. We verily  
 thought that here one, and there one learned and godly, had be-  
 too many by two, to hold the observation of that day, as was  
 hinted before. You mentioned, if we forget not, Reverend  
*Studder*, speaking something that way, how long since we can-  
 not tell; but sure it was before some of us were born; dark  
 times then, or not so light as these are now: You remembered  
 also, for it makes for your purpose, That *Dr. Ham* hath spoken  
 much

much that way after his manner, and doth *operose* contend for the holiness of that day. He is, as in charity may be judged, a godly man, as may be evidenced by his *practical Catechisms*; and his answer to Dr. *Cheniel*, taking, as some may say, some considerable exceptions against it: His good learning, right understanding, and sound judgment in the *mystery of godliness*, may appear also in his Scripture Expositions, or Anotations thereupon, very well becoming, in whole and in part, an *Admirer of Grotius*. But whatsoever he be, how learned and godly soever, it maketh no matter to us; for *Man saying*, is but the saying of a man: *Grotius* himself, that *Admired man*, had his failings some might add, and very gross ones, speaking very much without *the Book*, some may say, and very much against what he found written: So possibly might his *Admirer* too. But as to that matter now under debate, you can tell us what Answer hath been made to that said learned Man, by one learned and godly also, we think without exception. We should not have mentioned all this or any of it, had we not perceived you speaking a little, and a little might be too much, in favour of this day; enough of this. We have a cloud of witnesses, onely mind we it well, that we follow the light side of the Cloud, and so, according to the Counsel, *Be followers of them, who through faith and patience inherit the promises.*

Sect. 2.

We must remember here your wholesome counsel, in reference to this day, and thanking you for it, speak a word to it. You would have our Minister deal in *necessary* things, and not to pronounce or define matters of doubtful construction, or things that neither help nor hinder, whether they be so or no. You proposed also an example of a very excellent man; the *oldest Disciple* the Lord Christ had in this Nation; and we believe made as many, gaining them to Christ, as any of his fellow workmen there. We shall take it in another, in its order. Truly we like this counsel the better, because it favoureth so much of excellent *Tindals* spirit, breathed forth in a Letter, to his dear Friend *Jacob*, indeed called *John Frisk*. It is very good, what he spake once to hear it twice, with the sensible and intellectual ear both: *There is not a man in the world, in whom my heart rejoiceth as in you; not the thousand parts so much for your learn-*

learning, and what other gifts else you have, as that you will creep along with the ground, and walk in those things that the conscience may feel, and not the imaginations of the brain; In fear and not in boldness; In open necessary things; but in things that may abide leisure, you will defer: In unity, and not in seditious opinions. We shall not willingly turn from our scope, if we set down here the two heads of Doctrine, which he would have his dear friend press upon his hearers: expound the Law truly, and open the Vail of Moses to condemn all flesh, before mercy hath taken away the condemnation thereof to be sin and damnable; and then as a faithful Minister, let abroad the mercy of our Lord Jesus, and let the wounded consciences drink of the water of him. And all Doctrine that casteth a mist on these, to shadow and hide them, I mean, the Law of God, and Mercy of Christ, that resist you, with all your power; and shew you Scriptures for what you speak: and let Adversaries talk what they will, stick you stiffly and stubbornly, in earnest and necessary things.

Sir, Your savory words by way of good counsel to our Pastor, put us in mind of those, and we bless God for it, that all this fell in together with your good counsel. Now it is a point of high discretion (too high for us, unless the most high God for ever more come into us) where to take and where to leave. But according to our measure, thus we understand matters with reference, as your words tended to the observation of that day. That the taking an hours time at the fittest season for the throwing down that Idol day, so highly exalted, by brutishly ignorant persons, is not against the mind of Christ, or rule given us in his word or practise of his holy ones, all along the Scriptures of God, and ages of men: None preached Christ Crucified more feelingly then Paul did? and none to our seeming, doth so thunder and lighten as he doth against those false Teachers, who preached up Circumcision, and the observation of days; so as he protested before them in some heat of spirit (for as he had much light, so had he much heat too) much after the rate of those words, That if they drank in those damnable Doctrines, they would spew out Christ, or cast their spewings upon him. And for the observa-

Sect. 3.

tion

tion of days, he speaks much after the same rate; They had indeed the stamp of God upon them (so hath not this day whereof hereafter) and were to be observed with all observation, holding forth to the eye of faith the *Day of Christ* to come into the world. But when that day came, called by the Apostle the *fulness of time*, and he was exhibited and *manifest in the flesh*, then the observation of days must cease, and the stamp or institution of God before upon them, shall be taken off from them; and a curse stamp upon those persons, which, without repentance, shall cleave unto them that will be so daringly bold, as to revive the memory of those days, and give their observation to them. And to all this (which we may find through out the Epistle, beginning at the first Chapter, 8. 9. verses) he addeth, That if they did observe days, they could not observe his words, so all his pains was lost upon them: he had bestowed upon *them labor in vain*. Indeed Sir, This Observation you wot of is not of doubtful construction, nor in the number of those matters, which may abide leisure for determination. We thought it resolved long ago, from the Word of God: *The Day is not to be observed* which hath no word or command for it: What the State hath done as to the observation of that Day, is known to all that would know: what the State will do more we know not; but this you know, for we suppose you have read, *Christ will not wait the leisure of the State*; and all true Christians have the mind of Christ, so that is their mind too. Yet as was said in another case, and to allude to it, what should the State do *after the King of Kings* hath so clearly resolved the case, as to the observation onely of his Holy-Day, returning to us once a Week: *qui deliberavit, deservit*: He that makes question here, is a superstitious person, past all question. But more necessary truths are to be preached first, say you: We grant you, If there be a more necessary truth then this, That what opposeth our Lord Christs his truths, must be thrust away as an abomination: Let that be preached first, but then this must follow: for we are peawaded, no one thing more hindreth the Gospel work, all the year long, then doth the observation of that Idol day once in a year, having so many days of cursed observation with it. It was smartly spoken by a Heathen man, and as wittily, for so Heathen

Christi.

Christians were reprov'd in ancient days, rioting in *December*: *December* It was a *Month* returning once a year, before those Christians *mensis erat* came amongst us; but now *December* is all the year long. *nunc annus*

But we will not prevent our selves. *WHAT* did Father *est* *Dod*, in a case very different from ours, whose precious name is like an oylment poured out, no sooner named, but the place is filled with the savour thereof, what did he? Thus, as we have heard, (onely a mistake there may be, but not considerable betwixt your relation and ours) being to deal with a great Man, that had an head of hair, *Absolom*-like, so we read (with a Lady so, if we mistake not, garishly attired you read) seeks in the first place to hide pride from his eyes, and take down that Idol in the heart.

A sure way sure, for if the Idol within falls, it will not stand without. This was the way that *Luther* took also, he would not contend with the Popes *Miter*, or the Monks *Bellies*; neither the one nor the other had any ears; and it were as if a man would buffet away the darkness: he would preach Christ Jesus the Lord unto them, which is, as the bringing of light into a dark place, the darkness is gone, for the light is come: And yet he that shall read his Sermons, will find, that this was his practise, as it was, (if we mistake not his counse) *omnis sermo adaptandus est contra Idolatriam*, every Sermon must be pointed against Idolatry: And truly, many a by-blow did he lay upon errors, while he was holding out the truth; As a Minister may strike down that day, by holding up the Lords-Day. And yet sometimes he, as a good Minister may do, may take a Text purposely for the throwi'g down the Idol before the eye, as of that in the heart, wherefore else have we that choise in the Scriptures? *Luther* had to deal, as our Ministers now, with no very intelligent and understanding people, being enemies to the Cross of Christ, making their *Belly* their God, and their shame their glory: Therefore the people, as we now, were very *horn skinned*, they feel you not till you pierce them to the quick; when is that when you strike at their *Heathenish Customs*, and their *Belly* *cheer*: they feel no quick flesh, till then: And to having in desire and endeavour made the best use of your good counsel; we come to make proof from the holy Scriptures; That it is the du-

*Principate crimen generis humani summi seculi reatus tota causa iudicii Idolatrie. It is the principal heinous crime of mankind: It is the chief guilt of the world, and the only or whole cause of judgment in the world Idolat. Tert.*

ty of every good Minister to bend his speech, when the season is  
against the observation of this Idol-day,

CHAP. IV.

Sect. I.

FOR the first, how else shall he discharge a good conscience?  
or answer his matters to God? The people go on holding  
fast to their Heathenish Customs, and abominable Idolatries,  
and think they do well: They never heard their Minister repro-  
ving it, or restraining them from it: The Minister knows if he  
knows any thing in these matters, whence our *Feasts* (as the  
days of the week, and moneths of the year, commonly called) had  
their first rise, ground or original. The first of *November*, a  
*memorial of all their Gods*; which sounded not well in the ears  
of those that were newly become Christians: change therefore  
the name, and for *Gods day Saturnia*; and keep your *Feasts* still.  
In *December* they had their *Saturnalia*, and eight days o-  
celebrate their *Feast*; but being newly turned from Paganism, they  
must not keep the *Feast* as they did before, to the honour of *Sa-  
turn*, but of *Christ*, (should we mention these things and not  
with indignation?) and to gratifie them further upon that score,  
they should have four days added to the number; before but  
eight, now twelve, very pleasing to the people then, as now:  
for who ever heard them say, as of the Lords Day, *what a wear-  
iness*? It is not pleasing to us to proceed to tell you these mat-  
ters which you must know much better then some of us, though  
you have read but only *Poludore Virgil*, sufficeth it to know, That  
these *Feasts* are *Heathenish* not *Christian*: And so it hath been  
observed ever since in an Heathenish manner, quite contrary and  
shaming Christians; nay they were a shame to the very Hea-  
then too, the better part of them, and the more moralized men:  
for one among the rest you know, saith thus of them: *Christi-  
ans are mad once a year, that is in the Moneth of December*;  
nay, they are so habituded to a ranting fashion that Moneth,  
that

that they are scarce sober all the year after: *December was but one Month, now it is a year*; it hath been spoken twice, that ye might hear it once, and tell the people the very truth in this matter, That they honour the Devil so devoutly at that time, that they cannot cease from his worship, no more then he or they can cease from sin all the year after. We will supply you with an Argument or two more since you have put this service upon us wne coby to throw down this Idol day.

Hear how the people cry it up? It is certainly a day of their own, as their sin is, they like it so well; were there any thing of God in it, we mean, had it Gods stamp upon it, how would they abhor it! how would they rise up in indignation against it? as they do against the observation of the Lords Day? The Ruler in the County Town, or City, may (we hear they did not) save his breath in forbidding marketting on that Idol day: (clean contrary, that *December, 1652.* resolved by the Parliament, that the Markets be kept to morrow, being the 25 of *December.* and that no observation shall be had of the Day, commonly called Christmas Day, nor any Solemnity used or exercised in Churches upon that Day, in respect thereof) we were saying, The Ruler need not forbid Marketting on that day, but how hardly have they been kept from keeping Fairs on the Lords Day? Excellent *Perkins* will tell you, if you please to consult with his writings: would you have a visible Character of Gods way and his Command to walk in it? of mans way and his command to walk therein? Assuredly this is it: There is a spirit of opposition against the way that God hath set; there is a rising of the heart with indignation against any thing; every thing that hath God in it: the stamp of God upon it. But now for mans way, a way of sin and death, how pleasing in mans eye? And if a Ruler shall give a command for it, he will not do it sure, or if he have, he will shame himself before the Lord for what he hath done; for he that ruleth over men, must be just, command and do just things: I but if he do command such a thing, we will (that have not another spirit) follow the Commandment: *Non jubentur dura non prohibenter impura*, no hard things are commanded no unclean things are forbidden: to use *Aug.* words, sit down to eat, and drink, and rise up to play; what more pleas-

Sect. 2.

*Aug. de Civ. Dei lib. 1. dec. l. 1.*

ing or desirable to flesh and blood? Indeed we need not a command for it, our natural course is to run from God, as the stream runs from the Fountain: but when we have a commandment for it, as so daring man may be: then we are carried storm-like, or like a mighty Torrent, wind and tides with us: And now if an Almighty Hand give us no check by the way, we shall arrive at our own place, as soon as the stream will be at its Center the Sea; for we have but a *vehicety*, a faint will r with Heavenward: The will in the strength and power of it, beareth us down Hellward: The Argument is strong and will hold: There is nothing of God in the observation of this Day, for the men of the world, of a national Church there (who have nothing to plead for their Christianity, but that they were born Christians, being baptized presently after they were born) without *Christ*, *Aliens from the Covenant*, strangers to the promises without hope surely *set and setting*, without God in the world, these men of the world observe this Day; there is nothing of God in it, for what is of God they abhor, their hearts are carried out in opposition against it: But it is of the *will* of man and of the *flesh*, and most pleasing to the flesh, Feasts and merry meetings are: It is not of God, but of him that is the god of the world, and rule in the darkness of the world, mightily in the children of disobedience: What is of God, we mean every Commandment of God: *jures dura*, he commands hard things, grievous to be born, yea impossible to flesh and blood: They will not move it with one of their fingers, *i. e.* not practise them in the least degree, being yet not subdued, not conquered, *The carnal mind*, the godliets ther of, the most excellent thing there, is *enmity* against God, it deadly hateth and monstrously opposeth God: nay the word is plural, *enmities* against God, importing as one saith, multiplied perversities. As there are many *excellencies* in God for man, so there are many *enmities* in man against God, *enmities* against all the Attributes of God, *enmities* against all the Ordinances of God: so many commands, so many *enmities*, saith *Salvian*: *enmities* against all the actings of God in the world. The spirit of man from his birth, is bitterly bent and utterly turned against God ~~the dura~~ *set up* his spirit in rebellion against God, blessed for ever: nor is it possible to be otherwise

εἰς ὅτι

Rom. 8. 7.

ἐχθρα

See Beza,  
Mr. P. G.

otherwise till this *enmity* be slain; and so it follows, This carnal mind is not subject to the Law of God, neither indeed can be; for the Law of God *prohibet impura*, it forbids all impurity, be ye separate from among them, and touch not the *unclean* thing. Thus we have the distinguishing Character, *what is of God, what is of Man*. The heart riseth up with indignation, against that which is of God. It runs out with the Commandments of man, these never put the flesh to cost.

## CHAP. V.

*Quest.* **T**HEN happily it may be said, are not *fasting* days, and *thanksgiving* days (*loquendum est cum vni go*) appointed by man? and being so appointed, not these command observation from men? Sect. 1.

*Ans.* Surely yes, when it is appointed of God, that men should appoint such days, *fasting* days, wherein to afflict the soul is not impious before God for all we have done against him: And *feasting* days, but *days* called *good days* in Scripture, wherein to lift up the high praises of our God for the riches of his goodness towards us all, *command* is but (in special) to the wonderful Salvations he hath wrought for his Church, so that in all this we do not nor obey man then God: nor is there The *State* we mean, our Ruler or Rulers there, may and ought to appoint a set and stated day, whereon to afflict our souls before God; and a day also whereon to rejoice before him. But then they must eye and observe well Gods providence, calling them forth to all this. And to here humbly to give our opinion, being called forth unto it, and persuasion in this matter, we are persuaded that our excellent *Burroughs* was right in this thing, That no Christian *State* should appoint a day once every year (much less once a month) to be a *fasting* day or a *feasting* day; and he gives his reason, because they do not know, but may call them to rejoicing upon that day, which they have appointed for mourning. All that the Rulers can do is this, when

God calleth to fasting, they must appoint dayes of fasting; and when God calls to rejoycing, they must appoint dayes of rejoycing.

Sect. 2.

*Quest.* Why then is not (for we must tell you that we have heard to justify the observation of this festival day) the five and twentieth of *December*, rightly appointed by man? and to be observed by us; thereon to give thanks to God the Father for the marvelous Redemption wrought for us by his Son Christ Jesus the Lord? It is alwayes reasonable to give thanks to God for this unpeakable gift, and wonderful Salvation wrought by him; Is it not?

*Answ.* 1. It is so; But why once in the year, which is reasonable, year required of us (as we shall hear presently) every day? do we put no difference betwixt a temporal Saviour as *Joshuah* was, and all those Saviours were and now are, which the Lord hath caused to come up on mount *Zion*, to judge the mount of *Esau*? and him that is the Eternal Saviour, and everlasting Redeemer? no difference betwixt these? though the difference be as great as is betwixt the Creature and the Creator, in whose strength of hand the Creature moves; and doth all, and being laid out of that hand, it moves no more then an instrument that is laid out of our hand, and now hangs up by the wall. All our prayers for our Saviours hands, that they may be sufficient for them, will prevail nothing, unlesse we pray this may be added, *And be thou an help to them*, Deut. 33. 7. No difference then betwixt men-Saviours and the Lord God the Salvation of his people? upon which bottom God builds up, as we may have leave to say all the *piles* and *stories* of Salvation? What?

no difference betwixt the Salvation of our bodies and outward man and the concernments hereof, and the Salvation of our Eternal Soules? surely the people of God, the redeemed of the Lord discern a marvelous difference here, and accordingly they behave themselves as to these matters, not keeping a day once a year for a memorial of these things.

*Answ.* 2. We say, That this is an high presumption to appoint a day once in the year, whereon to honour the Son, as if man were more regardful of the Sons honour, then the Father is, though he hath commanded *that all men should honour the*  
*Son,*

*John* 5. 23.

*Son, even as they honour the Father.* Now to do more than is commanded, is as displeasing unto God as to do lesse. The Father was honoured by the observation of one day returning once a week, whereon his people made his name glorious for the work of Creation. And hath appointed his Son to be honoured w<sup>th</sup> a day also, wherein his people sing the high praises of their God for the — glorious work of Redemption, making all new, Heavens and Earth and all.

Yea but this is not enough, saith presumptuous man, the Son shall have two dayes, the one returning once a week, the other once in the year: if this be not the highest presumption, what is?

Be we at the allowance of the onely wise God? he is all sufficient to provide for his Sons honour, and for his Churches honour too; Sons and Daughters adopted in him, they shall have a day, a stated day, return unto them once a week, whereon to record the whole *humiliation* of Christ, his *incarnation*, sorrowfull *life*, cursed *death*, his *Resurrection* also, with his *Ascension* and *intercession*, for is Christ divided? or have we need of a part and not of the whole? we must not parcel out his Redemption, wrought for us, taking it out by pieces, and appoint one day for a memorial of his *birth*, another of his *death*, a third of his *resurrection*: No, there is one day appointed for all this, to be a memorial of all together, the day of his *Resurrection*, appointed by God, as the old Sabbath was to be a *sign betwixt the Lord and his people*, That he is the Lord God who sanctified them, affording unto them the means of sanctification in his Son preached on that stated day, wherein we are to sanctify a *Rest*, that we may attend upon God in the conscientious use of means, for our sanctification, whose will and work it is.

And see yet farther, how the Father hath provided for his Sons honour, he hath not onely appointed a day wherein by his *Herolds* to proclaim him to the world, and salvation by him; but also the Father hath appointed, That whensoever we call him *Father*, we must call his Son *Lord*; and through him and his *Mediation*, have access unto him, and acceptance with him. So then, whensoever we come unto God praying for the supply  
of

† 1.

† 2.

*Epist.* 2. 18. of what we want, as we are still wanting, or praising him for  
 3. 12 5. 20. what we have, we must make hearty mention of the Lord Christ  
*Col.* 3. 17. here, or else all is vain: every time we come to God, we tender  
 I *Pet.* 1. 21. up a *Mediator* to him, else we can have nothing from him but  
 wrath and vengeance. O its terrible, saith you know who, to  
*think of God out of Christ.* Therefore, saith *Luther*, upon *Psal.*  
 130. 'I inculcate this to my Hearers, that they should shut their  
 'eyes and their ears, and say we know no God out of Christ, nor  
 'do we expect the least crumb of mercy, but through him, and  
 'for his sake. So now, sith in seeking the face of our God the  
 great King, we must take up his Son in the arms of our faith, (to  
 allude to that known story) else we shall never see his face. We  
 have dayly, if not hourly cause to make mention of him; And be-  
 sides all this we have a *stated day* returning once a week, whereon  
 we may hear a voice from Heaven, the voice of Christ in the Go-  
 spel, and the voice of the Father again *Hear Him.* It is pre-  
 sumption then that reaches to Heaven, to appoint a day of our  
 own, whereon to celebrate the memorial of all this.

*John* 5. 25.  
*Eph.* 5. 12.

Sect. 3.

But now suppose in the last place, any of us did as devoutly  
 serve God and his Christ on that day, as the most of the Nation-  
 al Church do serve the Devil on that day, and the twelve dayes  
 following. Suppose it so, we did pray to God, and praise God  
 all day long, and night also (oh how devout are we on the birth  
 day of our blessed Saviour!) suppose it so, as doubtless such de-  
 vout persons men and women, there may be not a few more de-  
 vout that day then any day: for it is a day devised of our own  
 hearts: we will be devout on that day, how dissolute so ever on  
 the Lords day: the manner of these devout ones, they will do no  
 manner of work on this day; as they say, the *Bird* will not carry  
 a straw to his nest on Ascension day, it will on the Resurrection  
 day, though it moult all good Friday. But as we were saying,  
 suppose it so, we were as devout as devotion it self on that day,  
 or on some of the twelve dayes following. Hear what that ex-  
 cellently Learned Man *D. Owen* saith, for it is not possible to find  
 words more fit for our purpose. 'The most stpendious endea-  
 'vours of men, the most laborious drudgery of their Souls in du-  
 'ties not commanded, are so far from obedience, that they are  
 'as high rebellions against God, as they can possibly engage them-  
 'selves into.

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CHAP.

## C H A P. V I.

**W**Ee will now offer four things to your consideration, hoping you will allow them some weight in your serious thoughts.

God hath abolished his own dayes, Jewish we mean, all those festivals that had his own stamp of institution upon them. And can we think, and think like men, that he will give liberty to man to set up other dayes, as they did their Idols of old according to their own understanding? If this could be imagined, that upon Gods abolishing his own, men should have liberty to set up theirs, then the Christians were under a more heavy bondage and grievous pedagogue, then ever the Jewes were: 'for it is better to have an hundred days of Gods appointment, then one of mans: it is more honourable said excellent *Burroughs*.

Sect. 1.

Upon Hof. 2. 403.

Consider whether the rising of this day in the heart, as to the observation of it, be not the sinking of the Lords day; we mean whether the observers of this day; are not most notorious profaners of the Lords day? and from both the horrible contempt and prophanation of the Lords day; and more then heathenish observation of this day, whether a deluge of damnable errors and pernicious opinions threatening a deluge of wrath be not broken in upon us.

Sect. 2.

Sect. 3.  
Bad joy strips God of all. No evil carries the heart so totally from God as evil joy. It carries away the heart, and every heart string. A man is very heartily, very totally wicked, every faculty, every sinnew stretch themselves to sin when unruled in joys. Mr. Lockr. Col. 1. p. 234.

Be pleased to consider whether the Devil be served by us so affectedly, so zealously, so industriously, so warrantably (as the people think, taking a command from men, and their own lust for a law) any season of the year, as at this season? Not to tell you the observation of the Heathen, which was hinted before, do men and women so exceed in the pleasure of sin, in rioting and drunkenness, in chambering and wontonness, in all excess of wickedness, as they do at this time you call Christmas? It is true, the Lords day is fearfully profaned, as if it had its name from the name *Bacchus*, which was *Plutarchs* conceit, that signifies to live jovially, as we say, and to spend the day riotously, and in mad merriment. Yet they onely so spend the Lords day, making

D

it the Devils day, who are mad upon that Idol day, making it as to their observation of it, the Lords day. So true is that saying, we are marvellously pleased with our own inventions, specially those that please the flesh (as seldom or never do we invent that which crosseth the flesh, unless upon an after advantage, which to our seeming, shall reach as high as heaven, and so may crosse the flesh at present, in hope of after glory, the meritorious product of that Crosse.) You may have read also what a Child in years, but a Man in understanding hath written. ' Mans idle time is the Devils working time; he doth most when men do least. For as holy *Latins* laid after his manner, The Devil hath more service done him in one day we call ho'y, then in many working dayes. Therefore in the last place,

Mr. Venning.

Sect. 4.

Consider what you may have read, That a whole National Church (how is ours declined now, & *tantum non* unchurched her self.) some hundred years ago, appointed a solemn *Fest* upon those very dayes; we foolishly without a Scripture warrant, call the *birth* and *circumcision* day of Christ, because of the notorious abuses, heathenish customes, and damnable usages wont to be upon those days; we strange that they saw more clearly in their mid-nights then we do in our mid-day; Are we not dark with light? we proceed to tell you our hope, and so to an end of this matter.

## CHAP. VII.

WE believe Sir by this time, you see cause enough to improve all your Rhetorick among your people, for the throwing down of this Idol day. Yet if you have not enough, we will make bold to remember you one thing more, and so draw to a close, we read the Jewes some of them, put this question to themselves: ' What should that sin be, which provokes God more against us then ever he was provoked? surely said they, there is some greater sin then we yet have committed, but we cannot finde any offence beside the killing of Christ, to be a greater

ter offence than Idolatry: surely then the great sin is the rejecting and crucifying the Son of God. If we should put this Question to our selves, what is the sin which provokes God more against us then ever he was provoked? Judge you whether this must not be the answer. We reject Christ in the offers and tenders of the Gospel, yet pretend to receive him at the Lords Table; We have no appetite, no desire after him at the hearing place; but a *Dogs appetite* we have to the bread on his Table, representing his sacred body there. Again, we worship him according to our *own understanding*; we for the most part all the National Church over, and in every parochial Church there, put all the dishonours upon the Lord Christ, and his onely holy day, such a Church are we, so notorious for our brutishness, while yet we give honour to this day of his Birth, as we call it, and serve him all the day long after our own manner. Shall not God be avenged of such Idolaters as we are? Shall not he send a curse upon us? will he not curse our blessings? yea hath he not cursed them already, because we lay it not to heart? Hath he not punished us with the forest punishment? what is that? *A punishment made of sin.* The Lord hath delivered us up, even the greatest part of that bulky body, the National Church into a reprobate mind, void of judgement: we are abominable Idolaters, we Idolize days and places, and duties, and the graces, those we have, we idolize too: we lean to any thing, to every thing, but him whom onely we should make our lean to. A just judgement upon such Idolaters as are we, and now our eares are sealed against instruction. Thunder in the eare of an Idolater, a strict observer of this day, and other dayes of mans institution, and he hears no more then doth the deaf stone, nor doth he move any more then a Mill-Post. A fore judgment upon Idolaters, a superstitious Christian, a ceremonial Hypocrite, he observes a day *devised* of his own heart; he is more hard and Rocky then a Turk is, Jews or Pagans are, and he is as cruel too, as cruelty it self: A bloody man, if he be a superstitious man, so saith *Lusher*, as bloody as *Paul*, while he was in his Cell; *though my shoulders are weak* with fasting, yet had he lived in those times, he  
would

would have carried some Faggots to make the fire where in *Jabon*, *Husse*, and *Hieron* of *Prague* were burnt more burning. Idolaters, all and every one of them, men and women and all are hard-hearted and bloody ones all, as *Edom* was, he did pursue his brother with the sword, and did cast off all pity, his anger did tear perpetually, and kept his wrath for ever: So true is that which that excellent man hath upon *Jer. 15. 19. Superstition* and persecution, *will-worship* and tyranny are inseparable concomitants. Therefore Sir, bend your Tongue against these superstitious persons, else it may be feared you will bend your Tongue the other way; and speak to your self in *Pauls* Language, *your labour is in vain*, with your people, if you prevail not with them in this thing, mind well that learned mans words, *Doctor Owen*, of *Tol. p. 78.* in a case not very differing. Your not opposing here is providing you allow that you oppose not, there being no middle thing betwixt those two. Lift up Christ Jesus the Lord, and you lift up his day too, and throw down man, and you throw down his Idol day also: where Christ is lifted up, self is abased, and the rising of his day will be the falling of the other. The spirit that stoopeth lowest, you have heard, and we hope you know, is best prepared to become a throne for Christ. And to shut up, if you know those, as sure enough you do, that lift up this day, which every good man (we think) will throw down, till him or them, they have no *worship* in them, their light is like that in the grave, where the light is darkness, and how great is that darkness. But here is a double comfort, (1) The folly of these is now manifest to all men, they shall not proceed much farther. (2) the Devils are Christs prisoners, and should not be suffered to walk up and down in the world, but that there is need of them. And for your self Sir, we hope you know your duty, and are learning it every day more perfectly; and to do what you know looking up to him, and calling for his spirit, which leadeth us by the light of his word into all necessary truths, *Amen.*

## ERRATA.

Page 1. line 1, for promised read premised

FINIS.