

A
 VINDICATION
 OF
 CHRISTMAS-DAY;
 OR THE
 SOLEMNITY
 Of the Nativity of
 CHRIST:

Shewing the grounds upon which the Observati-
 on of that and other Festivalls is justified
 in the Church.

With a short Answer to certain Quarries propounded
 by divers, in opposition to the aforesaid
 practise of the Church.

By *Thomas Warmstry*, D. D.

*Unto you is born this day a Saviour, which is Christ the Lord,
 Luke 1.11.*

*Let us follow after things that make for peace, and things where-
 with we may edifie one another, Rom. 14.19.*

Printed in the year 1659.

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*The Vindication of the solemnity of the Na-
tivity of Christ, &c.*



Before I come to answer these Querics, that I may make way for the clearing of mens judgements, I shall briefly lay downe the grounds upon which the observation of this, and other Festivalls is justified in the Church; which are these.

First, It is a thing not onely lawfull, but justly due unto God, that he should be praised publickly and solemnely for this, and other such like great blessings as he hath bestowed upon the Church by Christ, and that to this end the memory of them should be preserved in the Church.

Secondly, That for these ends, the Observation of a yearly day of memoriall is a meanes conducible in it selfe, and approved by God in Scripture, who made use thereof among the ancient people to summon, and stirre them up thereby to the praise of God for those great blessings and deliverances which were bestowed upon them.

Thirdly, That the appoyntment of such dayes being conducible to those ends before named, which are Scripture ends, hath so far its ground in the word of God.

Fourthly, That the Church hath a power from God to promote those ends which are commanded in his word, by all kinde of meanes which are not contrary thereto, and such a meanes is this appoyntment of dayes, which hath been with approbation practised by the Church, even in the time of the Jewish Bondage, in the designation and ordaining of Festivalls yearly to be ob-

erved, which were not enjoyned by any expresse command of God, as is cleerly to be seene in the institution of the Feast of Purim, *Ester. 9. 17. &c.* and of the Feast of Dedication, *Matthab. 4. 59.* honoured and confirmed by the presence of our Saviour, *John 10. 2. 23.*

Fifthly, That this power in the Church is, though unobservedly, yet in cleare consequence, is confirmed by divers arguments from the allowance and practise of Adversaries themselves.

As first, looke what power private Ministers challenge, that they must much more allow the Church: But they challenge a power to appoynt times for publick worship, which are not expressly commanded by God as upon Lecture dayes: *Ego,* And there can be no reason why they should have more power to appoynt an houre or more in a day, then the Church a day or more in a year.

Secondly, There is as good reason that the Church should appoynt dayes of feasting, which are not commanded by God, as dayes of fasting, which are not commanded by God; since the end of the former is as exceptable to God, and more excellent then the latter, and hath no plea against it, that lyes not equally against the latter.

Thirdly, That there is much more reason that the Church should appoynt solenne dayes for praising God for Christ, and for spirituall blessings, then for temporall ones: But the latter is allowed and practised by the Parliament, as may appeare by the late Ordinance for the observation of the fifth of *November*, in memoriall of the deliverance of that very State, Church, and Religion from an outward destruction, which themselves now persecute; by the Army, in appoynting dayes of Thanksgiving for their bloody Victories over their enemies, in an insidious way: Therefore the former, *viz.* the appoyntment of solenne dayes for greater and spirituall blessings, cannot reasonably be condemned by them.

Sixthly, This appoyntment of dayes to the purposes aforesayd, is not onely harmelesse, as not lying in opposition to any Law of God, but of excellent use and benefit to Gods people. 1. To preserve and recal the memory of these great blessings. 2. To stir up the people to the duties of praise.

