

### 1st Book of Discipline (1560)

By the contrary doctrine, we understand whatsoever men, by laws, councils, or constitutions have imposed upon the consciences of men, without the expressed commandment of God's Word; such as ... keeping of holy days of certain saints commanded by man, such as be all those that the Papists have invented, as the feasts (as they term them), of Apostles, Martyrs, Virgins, of Christmas, Circumcision, Epiphany, Purification, and other fond feasts of our Lady.

### Westminster Directory of the Publick Worship of God (1645)

There is no day commanded in Scripture, to be kept holy under the Gospel, but the Lord's Day, which is the Christian Sabbath. Festival days vulgarly called Holy days, having no warrant in the word, are not to be continued.

### RPCNA Synod 1905

WHEREAS, There is a growing tendency in Protestant Churches, and to some extent in our own, to observe days and ceremonies, as Christmas and Easter, that are without divine authority; we urge our people to abstain from all such customs as are popish in their origin and injurious as lending sacredness to rites that come from paganism; that ministers keep before the minds of the people that only institutions that are Scriptural and of Divine appointment should be used in the worship of God.

### RPCNA Synod 1925

#### Against Romeward Steppings and Tendencies Within the Church

The religious observance of Christmas, Easter or of Lenten fasts and self-denials has always been discountenanced by our church as mere superstitious customs and without divine sanction. We recognize peculiar temptations to forget this under the influence of present-day observances. And, therefore, would urge our ministers and members to avoid all such observances as might compromise our position or influence others to attach any such superstitious regard for these. 'Let no man, therefore, judge you in meat, or in drink, or in respect of any holy day, or of the new moon, or of the Sabbath day'.

Rev. Samuel Miller warned of how the Lord's Day is depreciated by man-made holy-days like Christmas. He wrote this in part in his Letter titled, "Presbyterians do not celebrate holy-days":

The observance of uncommanded holy-days is ever found to interfere with the due sanctification of the Lord's Day. Adding to the appointments of God is superstition. And superstition has ever been found unfriendly to genuine obedience. Accordingly, there is, perhaps, no fact more universal and unquestionable, than that the zealous observers of stated fasts and festivals are characteristically lax in the observance of that one day which God has eminently set apart for himself, and on the sanctification of which all the vital interests of practical religion are suspended. So, it was among the Israelites of old. As early as the fifth century, Augustine complains that the superstitious observance of uncommanded rites, betrayed many in his time, into a spirit of irreverence and neglect towards those which were divinely appointed. So it is, notoriously, among the Romanists at the present day. And so, without any breach of charity, it may be said to be in every religious community in which zeal for the observance of uncommanded holy-days prevails.