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FREE PURITAN RESOURCES (Books, MP3s and Articles)

Against Pagan and Roman Catholic Holy Days (Holidays) Like Christmas and Easter.

The Regulative Principle of Worship and Christmas by Brian Schwertley (See the summary for the free MP3 audio *Is Christmas Christian (1/2 & 2/2)* below, also by Brian Schwertley, for more information on this book, *The Regulative Principle of Worship and Christmas*. This book is must reading if you are a Christian [especially if you are a Calvinist, as this book deals with **the sovereignty of God over worship**] and you are studying Christmas or any of the worship issues! Schwertley also makes the application of *Sola Scriptura* to worship in this important work.)

FREE ebook at: <http://www.swrb.com/newslett/actualnls/CHRISTMAS.htm>

[Christmas: A Biblical Critique](#) by Kevin Reed, M. Schneider & D.W. Cason (Three excellent articles: 1.) "Is Christmas Christian?" by Michael Schneider; 2.) "Christmas: An Historical Survey Regarding Its Origins and Opposition to It of Creeds and Confessions" by Kevin Reed; 3.) "Christmas-Keeping and the Reformed Faith: A Response to Professor David Engelsma" by David W. Cason. Regarding the last article: "In 1994 and 1995, Professor David Engelsma defended Christmas observance in the pages of the *Standard Bearer*, a denominational publication of the Protestant Reformed churches. In support of Christmas-keeping, the professor used arguments which bear upon Reformed principles of worship in general, as well as Christmas observance in particular. In this booklet David Cason examines Engelsma's remarks, showing that the professor has seriously misrepresented principles of worship which are foundational to the Reformed faith. Cason shows how biblical principles of worship apply to ecclesiastical festivals, and he reviews the historic testimony of Reformed churches and authors regarding Christmas observance. The chapter 'Christmas Versus John Calvin' is especially interesting."

XMAS (Christmas) by A.W. Pink

FREE ebook at: <http://www.swrb.com/newslett/actualnls/CHRISTMAS-AWPINK.htm>

[Biblical Worship](#) by Kevin Reed

DO DEMONS LOVE CHRISTMAS?

http://www.sermonaudio.com/new_details3.asp?ID=12188

[Free Protestant HoHo \(i.e. Christ-mass\) Carols](#)

[Introductory Essay to John Knox's True and False Worship](#) by Kevin Reed

[A Vindication of the Doctrine that the Sacrifice of the Mass is Idolatry \(1550\)](#) by John Knox

[The Present Evangelical Crisis: A Book Review With Commentary](#) by Kevin Reed

FREE AUDIO (MP3s) on CHRISTMAS

The Christian and Christmass by Spurgeon, Pink, Knox, *et al.* (Puritan Worship Series, Revelation 18:4)
FREE audio (MP3) at: <http://www.sermonaudio.com/sermoninfo.asp?SID=23011394>

Christmass Condemned By Christ 1/3 by Greg Price (Puritan Worship Series)
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Christmass Condemned By Christ 2/3 by Greg Price (Puritan Worship Series)
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Christmass Condemned By Christ 3/3 by Greg Price (Puritan Worship Series)
FREE audio (MP3) at: <http://www.sermonaudio.com/sermoninfo.asp?sermonID=5170134541>

Is Christmas Christian (1/2 & 2/2) by Brian Schwertley (OFFSITE)
FREE MP3 audio at: <http://www.sermonaudio.com/sermoninfo.asp?sermonid=92703223958>

SUMMARY: A very strong and thorough testimony about **why the celebration of Christmas is a violation of the commandments of God and is therefore sinful**. Also touches on foundational problems in the Christian Reconstruction movement, with a specific testimony against Doug Wilson, and demonstrates how real Scriptural (and national) reformation will come about according to God's Word. Furthermore, Brian Schwertley writes,

The Puritan/Presbyterian wing of the Reformation accomplished a purity in worship not seen since the apostolic church. This purity was attained by making the Scriptures of the Old and New Testaments the only infallible standard and authority in determining worship ordinances. Any ordinances solely based on church tradition or man's authority were discarded. However, this purity attained by our spiritual forefathers has, with the passage of time, been cast aside. Pragmatism, tradition and human opinion are exalted in determining how God's people are to worship Him. The attitude among many in church leadership positions is to give the people what they want, rather than to submit to God's divine revelation.

The purpose of this booklet is to show that God does not leave it up to man to make up his own rules regarding worship. Christians are to learn and submit to what God says in this area. The first part of this booklet discusses the "regulative principle" of Scripture and worship. God has set down in Scripture how He is to be worshipped. Man is not to add to or detract from what God says. The second part of the booklet examines the keeping of Christmas. Christmas is a good example of how many people violate this regulative principle of worship. It is celebrated almost universally, even by those who claim to adhere to the regulative principle.

Is Christmas Christian (1/2) by Brian Schwertley (OFFSITE)
FREE MP3 audio at: <http://www.sermonaudio.com/sermoninfo.asp?sermonid=92703223958>

Is Christmas Christian (2/2) by Brian Schwertley (OFFSITE)
FREE MP3 audio at: <http://www.sermonaudio.com/sermoninfo.asp?sermonid=92703235136>

The Paganism of Christmas #1 by Harold Chase
FREE MP3: <http://www.sermonaudio.com/sermoninfo.asp?SID=4270615118>

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FOR FURTHER STUDY:

PRICE, GREG

Christmass Condemned By Christ (1998)

Price shows how the teaching of the Lord Jesus Christ condemns all man-invented holy days. Scripture and history are brought to bear most specifically on the celebration of Christ-mass, demonstrating why it is a sin to celebrate this day. **It is also noted that Scripture never commands the celebration of this day and that there is no evidence that Christ and the Apostles ever celebrated this day -- in fact, this sycretism of paganism and "Babylonian" Christianity was not first celebrated until 354 A.D. (when December 25 was chosen, in accord with the Pagan feast of Saturnalia, as the day of "celebration").** Price also clearly shows that to call yourself Reformed while you hold on to this Roman Catholic/Pagan monument of idolatry makes for a serious contradiction in your testimony -- as **the best Reformed churches have always disciplined those (in accord with Scriptural teaching) who broke the second and fourth commandments by keeping antichristian festival days like Christ-mass, Easter, etc..** Citations from **Luther, Calvin** and the **company of Geneva Pastors**, the **Church of Scotland's First Book of Discipline**, the **1620 Dutch Synod**, the **Civil Government of Holland (1625)**, the **British Colonies in the U.S.** and the **Westminster Assembly all speak with one voice against this Romish corruption.** Common objections against the classic Reformed position are also answered. "Thus saith the LORD, Learn not the way of the heathen" (Jer. 10:2). For more information see *Christmas: A Biblical Critique* by Kevin Reed free at: http://www.swrb.com/newslett/actualnls/Xmas_ch0.htm.

(3 Cassettes) \$4.99 (US funds) [**\$7 off!**]

(3 Videos) \$14.99 (US funds) [**\$20 off!**]

These sermons are also available on various *Reformation Bookshelf CDs* at: <http://www.swrb.com/Puritan/reformation-bookshelf-CDs.htm>

PINK, A.W.

The Christian and Christmas

An excellent introduction to Christian opposition to the Roman Catholic/Pagan holy-day commonly called "Christ-mass" (which proves that Christmass is essentially a pagan holiday; and that its religious elements foster an imitation gospel which actually keeps the world from understanding the true gospel). Authors: C.H. Spurgeon, A.W. Pink, *et al.* The printed version of this booklet is available at <http://www.swrb.com/catalog/s.htm>, as is the cassette version.

(Cassette, as read by Shirley Cole, in a plastic album, with additional articles by C.H. Spurgeon, Arthur W. Pink and others against Christmas keeping)

\$5.95 (US funds) [\$4.00 off!**]**

Part of this item is also **FREE** in text at: http://www.swrb.com/newslett/actualnls/Xmas_ch0.htm

Also see Kevin Reed's book *Christmas: A Biblical Critique*.
FREE at: http://www.swrb.com/newslett/actualnls/Xmas_ch0.htm

+++ SCHNEIDER, MICHAEL

Is Christmas Christian?

An excellent introduction to Christian opposition to the Roman Catholic/Pagan holy-day commonly called Christmass. 16 pages.

SWRB SUPER SALE PRICE

(Booklet) \$.47 (US funds)

Remember the Sabbath Day to Keep It Holy

(Five cassettes by **Greg Price** on the fourth commandment, \$14.90 [US funds] for the set.)

Why Keep the Sabbath? (1/5) (\$2.98)

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Sabbath Keeping & Building the Kingdom of God (3/5) (\$2.98)

There is Left a Rest For the People of God (4/5) (\$2.98)

Lordship, Sabbath Keeping, Holy Days & Christmass (5/5) (\$2.98,
against Xmas, Easter, & other Roman Catholic festival days)

These sermons are also available on *Reformation Bookshelf CD* volume 21 at:
<http://www.swrb.com/Puritan/reformation-bookshelf-CDs.htm>

BECKER, R.F.

Lent, Good Friday, and Easter

Against superstition and man made holy-days (not instituted of God).
(Booklet) **\$3.95-50%=\$1.97** (US funds)

Spurgeon and Other

Biblical/Reformation Quotes on Christmass.

+++ From C.H. Spurgeon's *Treasury of David*, on Psalm 81:4.

Ver. 4. For this was a statute for Israel, and a law of the God of Jacob.

When it can be proved that the observance of Christmas, Whitsuntide, and other Popish festivals was ever instituted by a divine statute, we also will attend to them, but not till then. **It is as much our duty to reject the traditions of men, as to observe the ordinances of the Lord.** We ask concerning every rite and rubric, "Is this a law of the God of Jacob?" and if it be not clearly so, it is of no authority with us, who walk in Christian liberty.

+++ **C.H. Spurgeon (December 24, 1871, <http://www.swrb.com/catalog/s.htm>)**

We have no superstitious regard for times and seasons. Certainly we do not believe in the present ecclesiastical arrangement called Christmas: first, because we do not believe in the mass at all, but abhor it, whether it be said or sung in Latin or in English; and, secondly, because we find **no Scriptural warrant** whatever for observing any day as the birthday of the Savior; and, **consequently, its observance is a superstition, because not of divine authority.**

+++ **George Gillespie (Scottish Commissioner to the Westminster Assembly) on Christmass Keeping and More**

George Gillespie, one of the Scottish Commissioners at the Westminster Assembly, waxes eloquent on this matter, including *festival days* among those "ceremonies that are unlawful, because they sort us with idolaters."

He writes,

"by communicating with idolaters in their rites and ceremonies, we ourselves become guilty of idolatry; even as Ahaz, 2 Kings 16:10, was an idolater, eo ipso, that he took the pattern of an altar from idolaters. Forasmuch, then, as kneeling before the consecrated bread, the sign of the cross, surplice, *festival days*, bishopping, bowing down to the altar, administration of the sacraments in private places, etc., are the wares of Rome, the baggage of Babylon, the trinkets of the whore, the badges of Popery, the ensigns of Christ's enemies, and the very trophies of antichrist, -- we cannot conform, communicate and symbolise with the idolatrous Papists in the use of the same, without making ourselves idolaters by participation. Shall the chaste spouse of Christ take upon her the ornaments of the whore? Shall the Israel of God symbolise with her who is spiritually called Sodom and Egypt? Shall the Lord's redeemed people wear the ensigns of their captivity? Shall the saints be seen with the mark of the beast? Shall the Christian church be like the antichristian, the holy like the profane, religion like superstition, the temple of God like the synagogue of Satan?" (*A Dispute Against English Popish Ceremonies*, in Gillespie's Works volume one, p. 80, SWRB reprint <http://www.swrb.com/catalog/g.htm>, emphases added).

+++ **From *Christmas: An Historical Survey Regarding Its Origins and Opposition to It* by Kevin Reed, free at http://www.swrb.com/newslett/actualnls/Xmas_ch2.htm**

From the outset of the Scottish Reformation, the discussion focussed upon the nature of true worship. John Knox repeatedly confronted his papal adversaries by contending that true worship must be instituted by God. True worship is not derived from the innovations of men.

At the heart of Knox's argument is an appeal to Deuteronomy 4 and 12. These portions of scripture teach that it is unlawful to add to, or subtract from, the worship which God has instituted in his Word. Consequently, all religious ceremonies and institutions must have direct scriptural warrant if they are to be admitted as valid expressions of worship. This statement of the regulative principle of worship was a hallmark of the Scottish reformation.

Knox made his case for the regulative principle at the beginning of his ministry, before he had studied on the Continent. Knox condemned the false worship of Roman Catholicism. In a public debate against the Papists, Knox declared:

"That God's word damns your ceremonies, it is evident; for the plain and straight commandment of God is, 'Not that thing which appears good in thy eyes, shalt thou do to the Lord thy God, but what the Lord thy God has commanded thee, that do thou: add nothing to it; diminish nothing from it.' Now unless that ye are able to prove that God has commanded your ceremonies, this his former commandment will damn both you and them.[17] With this understanding of worship, the Scottish Church cast out a multitude of the monuments of idolatry which were part of papal worship; graven images, the Mass, false sacraments, Romish liturgical ceremonies, and Roman bishops were all removed from the Church. Ecclesiastical holidays were also expelled from the Church of Scotland.

In 1560, Knox and several others drew up the First Book of Discipline. In this book, the First Head of Doctrine begins with a general statement on the nature of the gospel.[18]

After the opening statement, an "explication" is given which asserts the sole authority of scripture as it relates to doctrine and worship. Note the firm condemnation of holidays, as incorporated in this remarkable document:

"Lest upon this our generality ungodly men take occasion to cavil, this we add for explication. By preaching of the Evangel, we understand not only the Scriptures of the New Testament, but also of the Old; to wit, the Law, Prophets, and Histories, in which Christ Jesus is no less contained in figure, than we have him now expressed in verity. And, therefore, with the Apostle, we affirm that 'all Scripture inspired of God is profitable to instruct, to reprove, and to exhort.' In which Books of Old and New Testaments we affirm that all things necessary for the instruction of the Kirk, and to make the man of God perfect, are contained and sufficiently expressed.

By 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 be vows of chastity, foreswearing of marriage, binding of men and women to several and disguised apparels, to the superstitious observation of fasting days, difference of meat for conscience sake, prayer for the dead; and keeping of holy days of certain Saints commanded by men, 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. Which things, because in God's scriptures they neither have commandment nor assurance, we judge them utterly to be abolished from this Realm; affirming further, that the obstinate maintainers and teachers of such abominations ought not to escape the punishment of the Civil Magistrate.**[19] ...

In 1899, the General Assembly of the pcus was overtured to give a "pronounced and explicit deliverance" against the recognition of "Christmas and Easter as religious days." Even at this late date, the answer came back in a solid manner:

There is no warrant in Scripture for the observance of Christmas and Easter as holydays, rather the contrary (see Gal. 4:9-11; Col. 2:16-21), and such observance is contrary to the principles of the Reformed faith, conducive to will-worship, and not in harmony with the simplicity of the Gospel of Jesus Christ (emphases added).[63]

+++ **From *Is Christmas Christian?* by Michael Schneider, free at http://www.swrb.com/newslett/actualnls/Xmas_ch1.htm**

How then did we receive our holidays (holy days) with their customs and traditions -- Christmas as well as Easter, Halloween, and Mardi Gras? Each of them has come to us from ancient Babylon, through Rome, through the Roman Catholic church.

It was for this very reason that in Calvin's Geneva you could have been fined or imprisoned for celebrating Christmas. It was at the request of the Westminster Assembly that the English Parliament in 1644 passed an act forbidding the observance of Christmas, calling it a heathen holiday. In an appendix to their "Directory for the Public Worship of God" the Westminster divines said: "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 of God, are not to be continued." (See also, James Bannerman, *The Church of Christ*, Vol. i, pages 406-420).

When the Puritans came to America they passed similar laws. The early New Englanders worked steadily through December 25, 1620, in studied neglect of the day. About 40 years later the General Court of Massachusetts decreed punishment for those who kept the season: "...anyone who is found observing, by abstinence from labor, feasting, or any other way, any such days as Christmas Day, shall pay for every such offense five shillings."

It was not until the 19th century that Christmas had any religious significance in Protestant churches. Even as late as 1900, Christmas services were not held in Southern Presbyterian churches. ...

Take, for instance, the very date of Christmas, December 25. As you are probably aware, no one really knows the time of Christ's birth and December 25 is a highly unlikely time. Why then December 25? Well, at the time of year when the days began to lengthen again, the Babylonians celebrated the victory of their sun god. The Roman copy of this Babylonian custom was called Saturnalia, the feast of the birth of Sol. It was for centuries an abomination to Christians. The celebration was an orgy of pagan revelry. But the Church, instead of standing firm against paganism, began to compromise. It wanted to "help" weak young Christians who didn't want to give up the fun and merrymaking surrounding the winter solstice. So the Church said, "Go on with your fun and celebration. Only now we'll call it a celebration of the birth of the Son of God. Instead of losing people to paganism, we'll combine the two and gradually even win some of the pagans of our day to profess Christianity. Let's not force men to choose between the two."

Then think about the name Christmas itself. What does it mean? Many people do not even know that it is a combination of Christ and mass. Christmas is the Roman Catholic celebration of a particular mass in honor of the birth of Christ. Perhaps it would impress on our minds the real meaning of Christmas if we would refer to it as Christmass. What is the significance of the mass? At its heart the Roman Catholic mass is a denial of the sufficiency of Christ's atonement. It professes to be a reenactment of the sacrifice of Christ for sin. It is a denial of the gospel (Heb. 9:12, 24-26; 10:10, 12,14). The Roman Catholic Church has many other masses, such as Michaelmass, but it is their Christmass that Protestants have singled out for observance. ...

The very popularity of Christmas should cause the Christians to question it. Anyone and everyone can celebrate Christmas without question! Outright pagans, nominal Christians, even Buddhists join in the celebration. If, in reality, December 25 was a date set by God to remember the birth of Jesus, you can be very sure that the world would have nothing to do with it. After all, God has commanded the observance of one day in seven, a day when Christians celebrate the resurrection of Christ, the first day of the week, the Lord's day -- but does the world observe it? Of course not. The world totally disregards it. Shouldn't the Christian be suspicious of a celebration in which the whole sinful world can join without qualms? There are

multitudes of people who continually desecrate the Lord's Day, but somehow have great zeal about being in church at Christmas.

The crucial question for the believer is the Lordship of Christ: "Know ye not that ... ye are not your own? For ye are bought with a price" (1 Cor. 6:19-20). Are you sincerely willing to think whatever God would have you

think about this whole matter? Are you willing to do whatever God would have you do, even though it may mean a drastic change in your thinking or practice? It's at this point that the conflict really comes.

I have heard many people say about this subject, "No I don't want to read a book about it. No I don't want to think about it. I don't want to talk about it. I'm going to have my Christmas no matter what. I enjoy it, and no one is going to take it away from me" (the implication being, not even God). It's then that Christmas becomes an idol. An idol is anything that comes between you and God: anything you refuse to give up, even at his command. General exhortations to surrender all don't affect us greatly; but discipleship really counts when it affects some concrete area we really care about. The real question is, can you sincerely say to God about this issue, "Thy will be done in earth as it is in heaven" -- "Thy will be done?"

+++ Of Religious Worship and the Sabbath-day

(Westminster Confession of Faith, chapter 21).

I. The light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he *may not be worshipped* according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or *any other way not prescribed in the holy Scripture* (emphases added).

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath. (*Westminster Confession of Faith* on the *Reformation Bookshelf CD* set (<http://www.swrb.com/Puritan/reformation-bookshelf-CDs.htm>), Still Waters Revival Books, 2002).

+++ Acts of the General Assemblies of the Church of Scotland on Festival Days

Festival days not commanded nor warranted by scripture. General Assembly seeks total abolition not reformation of abuses only.

December 10, Session 17, 1638.

And next in particular, concerning festival days findeth that in the explication of the first head of the first book of discipline it was thought good that the feasts of Christmas, Circumcision, Epiphany, with the feasts of the Apostles, Martyrs and Virgin Mary be utterly abolished because they are neither commanded nor warranted by Scripture and that such as observe them be punished by Civil Magistrates. Here utter abolition

is craved and not reformation of abuses only and that because the observation of such feasts have no warrant from the word of God. (*The Acts of the General Assemblies of the Church of Scotland*, pp. 37-38 [Still Waters Revival Books, reprint, 1997], <http://www.swrb.com/catalog/g.htm>)

+++ **Observation of festival days censurable.**

February 13, 1645.

Act for Censuring the Observers of Yule-day and other superstitious days especially if they be scholars.

The General Assembly taking to their consideration the manifold abuses, profanity, and superstitions committed on Yule-day and some other superstitious days following have unanimously concluded and hereby ordains; That whatsoever person or persons hereafter shall be found guilty in keeping of the foresaid superstitious days shall be proceeded against by Kirk censures and shall make their public repentance therefore in the face of the congregation where the offence is committed. And that Presbyteries and Provincial Synods take particular notice how Ministers try and censure delinquents of this kind within the several parishes. And because scholars and students give great scandal offence in this, That they (being found guilty) be severely disciplined and chastised before their Masters. And in case the Masters of Schools or Colleges be accessory to the said superstitious profanity, by their connivance, granting of liberty of vacancy to their Scholars at that time, or any time thereafter, in compensation thereof, That the Masters be summoned by the Ministers of the place to compear before the next ensuing General Assembly, there to be censured according to their trespass; And if Scholars (being guilty) refuse to subject themselves to correction, or be fugitives from discipline, That they be not received in any other school or college within the kingdom. (*The Acts of the General Assemblies of the Church of Scotland*, pp. 285-286 [Still Waters Revival Books, reprint, 1997], <http://www.swrb.com/catalog/g.htm>)

In the early 1640s, as power passed from Charles I (who largely supported the existing rituals and festivals) to the Long Parliament, parliament began the process of clamping down on the celebration of Christmas, pressing that "Christ-tide," (as they preferred it called, thus doing away with the "mass," element and its Catholic echoes) should be kept, if at all, merely as a day of fasting and seeking the Lord. In January 1642, shortly before civil war began, Charles I had agreed to parliament's request to order that the last Wednesday in each month should be kept as a fast day; many hoped that Christ-tide, 25 December, would come to be seen and kept as just an addition to these regular fast days. The Long Parliament, in fact, met and worked as usual on 25 December 1643. In late 1644 it was noted that 25 December would fall on the last Wednesday of the month, the day of the regular monthly fast, and parliament stressed that 25 December was strictly to be kept as a time of fasting and humiliation, for remembering the sins of those who in the past had turned the day into a feast, sinfully and wrongfully "giving liberty to carnal and sensual delights." Both Houses of Parliament attended intense fast sermons on 25 December 1644 (<http://www.olivercromwell.org/faqs4.htm>).

Jer. 10:2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

Jer. 10:3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

Jer. 10:4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

Why no Christmas or Easter?

http://www.sermonaudio.com/new_details3.asp?ID=9694

DEMONS LOVE CHRISTMAS

Also, if you listen to the free MP3 at <http://www.sermonaudio.com/sermoninfo.asp?SID=6706153329>, titled "Demon Possession (1 of 3) in Early America," you will hear how the **demons consider Christmass a very special day for them**. On one occasion, the particular demons is this account even instructed a person who wanted to make formal covenant with them (and ultimately, Satan) to wait especially for Christmas day to transact this great wickedness. This example is at about 8:50 to 9:50 on this MP3. A second historic example, where the demons desired to keep Christmas with one they oppressed, can be heard in the free MP3 at <http://www.sermonaudio.com/sermoninfo.asp?SID=6706155859>, titled "Demon Possession (2 of 3) in Early America." This second example is at about 20:20 to 21:20 on this MP3.

"Sect. XXX. After this, we had no more such entertainments. The Demons it may be would once or twice in a Week trouble her for a few minutes with perhaps a twisting and a twinkling of her eyes, or a certain Cough which did seem to be more than ordinary. Moreover, Both she at my house, and her Sister at home, **at the time which they call Christmas, were by the Demons made very drunk**, though they had no strong Drink (as we are fully sure) to make them so. When she began to feel her self thus drunk, she complain'd, "**O they say they will have me to keep Christmas with them! They will disgrace me when they can do nothing else!**" And immediately the Ridiculous Behaviours of one drunk were with a wonderful exactness represented in her Speaking, and Reeling, and Spewing, and anon Sleeping, till she was well again. But the Vexations of the Children otherwise abated continually. They first came to be always Quiet, unless upon Provocations. Then they got Liberty to work, but not to read: then further on, to read, but not aloud, at last they were wholly delivered; and for many Weeks remained so" (Cotton Mather, Memorable Providences, Relating to Witchcrafts and Possessions (1689). From http://www.law.umkc.edu/faculty/projects/ftrials/salem/ASA_MATH.HTM, but disregard the silly note by the editor.)

Satan loves his demon-inspired, man-made holy days, and this is a clear example of one of the ways in which devils come as "angels of light" (2 Corinthians 11:14), feigning unscriptural religiosity to deceive the ignorant and scandalous. When the church has been at her strongest these Papist/Pagan/demonic holy-days (Christmass, Easter, etc.) have been matters of discipline, as noted in the free online quotes at <http://www.swrb.com/newslett/freebook/holyday.htm>. These quotes also demonstrate that civil sanctions, in accord with Scripture, have at times also been enacted. For example,

"It was for this very reason that in Calvin's Geneva you could have been fined or imprisoned for celebrating Christmas. **It was at the request of the Westminster Assembly that the English Parliament in 1644 passed an act forbidding the observance of Christmas, calling it a heathen holiday.** In an appendix to their 'Directory for the Public Worship of God' the Westminster divines said: '

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 of God, are not to be continued.' (See also, James Bannerman, *The Church of Christ*, Vol. I, pages 406-420).

When the Puritans came to America they passed similar laws. The early New Englanders worked steadily through December 25, 1620, in studied neglect of the day. About 40 years later the General Court of Massachusetts decreed punishment for those who kept the season: "...anyone who is found observing, by abstinence from labor, feasting, or any other way, any such days as Christmas Day, shall pay for every such offense five shillings" (*Is Christmas Christian?*, Schneider, <http://www.swrb.com/newslett/freebook/holyday.htm> and http://www.swrb.com/newslett/actualNLS/Xmas_ch2.htm).

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