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CHARLES SPURGEON QUOTES

ON CALVINISM, THE COVENANTERS, CHRIST AS CONQUERING KING, CHRISTMAS, AND MUCH MORE!

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CHARLES SPURGEON QUOTE ON THE SCOTTISH COVENANTERS

Better that Scotland were hacked by Claverhouse for cleaving to the Lord, than that she should be flattered by infidels for her gradual departure from the faith. **Let not the blood of the [Covenanters](#) be spilt in vain...** I am glad you are writing on *Scots Worthies*. Oh, that Scotland may stand fast in this evil day! (Charles Spurgeon, probably written to Andrew Bonar, emphases added).

CHARLES SPURGEON QUOTE ON AFFLICTION

"The Lord gets His best soldiers out of the highlands of affliction" (Charles Spurgeon).

CHARLES SPURGEON QUOTE ON READING

As the apostle says to Timothy, so also he says to every-one, ‘Give yourself to reading.’ ... He who will not use the thoughts of other men’s brains proves that he has no brains of his own... **You need to read. Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the [Puritanic writers](#), and expositions of the Bible... the best way for you to spend your leisure is to be either reading or praying.** (C.H. Spurgeon as cited in *John Knox, Oliver Cromwell, God's Law and the Reformation of Civil Government* by Reg Barrow, <http://www.swrb.com/newslett/FREEBOOK/RBarrow.htm>).

CHARLES SPURGEON QUOTES ON CALVINISM

It is no novelty, then, that I am preaching; no new doctrine. I love to proclaim these strong old doctrines that are called by nickname [Calvinism](#), but which are truly and verily the revealed truth of God as it is in Christ Jesus. By this truth I make my pilgrimage into the past, and as I go, I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me . . . Taking these things to be the standard of my faith, I see the land of the ancients peopled with my brethren; I behold multitudes who confess the same as I do, and acknowledge that this is the religion of God's own church. (*Spurgeon's Sovereign Grace Sermons*, Still Waters Revival Books, p. 170).

I have my own opinion that there is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel if we do not preach justification by faith without works; nor unless we preach the sovereignty of God in His dispensation of grace; nor unless we exalt the electing unchangeable eternal, immutable, conquering love of Jehovah; nor do I think we can preach the gospel unless we base it upon the special and particular redemption of His

elect and chosen people which Christ wrought out upon the cross. (Charles Spurgeon, *The New Park Street Pulpit*, Vol. 1, 1856).

... and I will go as far as Martin Luther, in that strong assertion of his, where he says, 'If any man doth ascribe of salvation, even the very least, to the free will of man, he knoweth nothing of grace, and he hath not learnt Jesus Christ aright.' It may seem a harsh sentiment; but he who in his soul believes that man does of his own free will turn to God, cannot have been taught of God, for that is one of the first principles taught us when God begins with us, that we have neither will nor power, but that He gives both; that he is 'Alpha and Omega' in the salvation of men. (C.H. Spurgeon from the sermon "Free Will A Slave", 1855).

You must first deny the authenticity and full inspiration of the Holy Scripture before you can legitimately and truly deny election. (Charles Spurgeon, *Sermons*, Vol. 3, p.130).

When I was coming to Christ, I thought I was doing it all myself, and though I sought the Lord earnestly, I had no idea the Lord was seeking me. I do not think the young convert is at first aware of this. I can recall the very day and hour when first I received those truths in my own soul - when they were as John Bunyan says, burnt into my heart as with a hot iron; and I can recollect how I felt that I had grown all of a sudden from a babe into a man - that I had made progress in scriptural knowledge, through having found, once for all, the clue to the truth of God ... I saw that God was at the bottom of it all, and that He was the Author of my faith, and so the whole doctrine of grace opened up to me, and from that doctrine I have not departed to this day, and I desire to make this my constant confession, I ascribe my change wholly to God. (Charles Spurgeon, *Autobiography: 1, The Early Years*, Banner of Truth, pp. 164-165).

George Whitefield said, "We are all born Arminians." It is grace that turns us into Calvinists. (Charles Spurgeon, *Sermons*, Vol. 2, p. 124).

Calvinism did not spring from Calvin. We believe that it sprang from the great Founder of all truth. (Charles Spurgeon, *Sermons*, Vol. 7, p. 298).

We declare on scriptural authority that the human will is so desperately set on mischief, so depraved, so inclined to everything that is evil, and so disinclined to everything that is good, that without the powerful, supernatural, irresistible influence of the Holy Spirit,

no human will ever be constrained toward Christ. (Charles Spurgeon, *Sermons*, Vol. 4, p.139).

I do not come into this pulpit hoping that perhaps somebody will of his own free will return to Christ. My hope lies in another quarter. I hope that my Master will lay hold of some of them and say, "You are mine, and you shall be mine. I claim you for myself." My hope arises from the freeness of grace, and not from the freedom of the will.

I believe that Christ came into the world not to put men into a salvable state, but into a saved state. Not to put them where they could save themselves, but to do the work in them and for them, from first to last. If I did not believe that there was might going forth with the word of Jesus which makes men willing, and which turns them from the error of their ways by the mighty, overwhelming, constraining force of divine influence, I should cease to glory in the cross of Christ. (C.H. Spurgeon, *Sermons*, Vol. 3, p. 34).

A man is not saved against his will, but he is made willing by the operation of the Holy Ghost. A mighty grace which he does not wish to resist enters into the man, disarms him, makes a new creature of him, and he is saved. (C.H. Spurgeon, *Sermons*, Vol. 10, p. 309).

I question whether we have preached the whole counsel of God, unless predestination with all its solemnity and sureness be continually declared. (Charles Spurgeon, *Sermons*, Vol. 6, p. 26).

CHARLES SPURGEON QUOTES ON LIMITED ATONEMENT

If Christ on His cross intended to save every man, then He intended to save those who were lost before He died. If the doctrine be true, that He died for all men, then He died for some who were in Hell before He came into this world, for doubtless there were even then myriads there who had been cast away because of their sins. . . That seems to me a conception a thousand times more repulsive than any of those consequences which are said to be associated with the Calvinistic and Christian doctrine of special and particular redemption. To think that my Savior died for men who were or are in Hell, seems a supposition too horrible for me to entertain. (Charles Spurgeon,

Autobiography: 1, The Early Years, p. 172)

We are often told that we limit the atonement of Christ, because we say that Christ has not made satisfaction for all men, or all men would be saved. Now, our reply to this is that, on the other hand, our opponents limit it, we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say, "No, certainly not." We ask them the next question-Did Christ die so as to secure the salvation of any man in particular? They say, "No." They are obliged to admit this if they are consistent. They say, "No; Christ has died so that any man may be saved if"-and then follow certain conditions of salvation. We say then, we will just go back to the old statement-Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say "No;" you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now, who is it that limits the death of Christ? Why you... We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it. (Charles Spurgeon, Sermon 181, *New Park Street Pulpit*, IV, p. 135)

I would rather believe a limited atonement that is efficacious for all men for whom it was intended, than a universal atonement that is not efficacious for anybody, except the will of men be added to it. (Charles Spurgeon, *Sermons*, Vol. 4, p. 70)

A redemption which pays a price, but does not ensure that which is purchased -- a redemption which calls Christ a substitute for the sinner, but yet which allows the person to suffer - is altogether unworthy of our apprehensions of Almighty God. It offers no homage to his wisdom, and does despite to his covenant faithfulness. We could not and would not receive such a travesty of divine truth as that would be. There is no ground for any comfort whatever in it. (Charles Haddon Spurgeon, *Sermons*, Vol. 49, p. 39)

CHARLES SPURGEON QUOTES ON CHRIST

AS CONQUERING KING

Jesus...here [in Psalm 2]...declares that His very enemies are His inheritance... He declares this decree..., He [the Father] hath given Me this, not only the right to be a king, but the power to conquer... Jehovah hath given to His Anointed a rod of iron with which He shall break rebellious nations in[to] pieces...

All the ends of the World shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him [Psalm 22:27]... Conversion work has hitherto been circumscribed within certain parts of the World. But the time will come when all the kindreds of the Earth shall worship. These hopes are not the flight of an ardent imagination. They are founded on the true sayings of God... The universal triumph of Christianity [is] certain...

Where Jesus reigns in power, men must rend obeisance [Psalm 72:5f]... His Kingdom... is as lasting as the lights of heaven. Days and nights will cease, before He abdicates His throne...The Kingdom of Jesus...is but in its youth, and is evidently the coming power, the rising sun. Would to God that fresh vigour were imparted to all its citizens to push at once the conquests of Immanuel to the uttermost ends of the Earth...

Even at this hour, we have before us the tokens of His eternal power. Since He ascended to His throne eighteen hundred years ago, His dominion has not been overturned though the mightiest of empires have gone like visions of the night...

Widespread shall be the rule of Messiah. Only the Land's End shall end His territory. To the Ultima Thule, shall His sceptre be extended. From Pacific to Atlantic, and from Atlantic to Pacific, He shall be Lord and the oceans which surround each pole, shall be beneath His sway. All other power shall be subordinate to His. No rival nor antagonist shall He know...

Messiah's Kingdom shall reach on to the utmost bounds of the round World... So shall the Son of David rule all lands given Him...and leave no nation to pine beneath the tyranny of the [devilish] prince....

The white cliffs of Britain already own [or acknowledge] Him. The gems of the Southern Sea glitter for Him. Even Iceland's heart is warm with His love. Madagascar leaps to receive Him... Foreign princes from inland regions as yet unexplored, shall own

the all-embracing monarchy of the King of kings...

The extent of the mediatorial rule, is set forth by the two far-reaching alls - all kings, and all nations. We see not as yet all things put under Him. But since we see Jesus crowned with glory and honour in Heaven we are altogether without doubt as to His universal monarchy on Earth. Every knee shall bow to Him, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Hasten it, O Lord, in Thine Own time!...

All nations whom Thou has made shall come and worship before Thee, O Lord; and shall glorify Thy Name [Psalm 86:9]... The people who have been so long deceived, shall at last discover Thy greatness, and shall render Thee the worship which is Thy due. Thou has created them all, and unto Thee shall they all yield homage... One day, all men would acknowledge the Lord to be the only God... We are sure the majority will be with us tomorrow...

David was not a believer in the theory that the World will grow worse and worse, and that the dispensation will wind up with general darkness and idolatry. Earth's sun is to go down amid tenfold night if some of our prophetic brethren are to be believed.

Not so do we expect! But we look for a day when the dwellers in all lands shall learn righteousness; shall trust in the Saviour; shall worship thee alone, O God, and shall glorify Thy Name! The modern notion has greatly damped the zeal of the Church for missions; and the sooner it is shown to be unscriptural, the better for the cause of God. It neither consorts with prophecy, honours God, nor inspires the Church with ardour. Far hence be it driven!

In Psalm 110, Jesus is placed in the seat of power, dominion and dignity and is to sit there by divine appointment, while Jehovah fights for Him and lays every rebel beneath His feet. He sits there by the Father's ordinance and call, and will sit there despite all the raging of His adversaries till they are all brought to utter shame by His putting His foot upon their necks... The work of subduing the nations is now in the hand of the great God Who by His Providence will accomplish it to the glory of His Son...

Let us never fear as to the future! While we see our Lord and Representative sitting in quiet expectancy we too may sit in the attitude of peaceful assurance and with confidence await the grand outcome of all events. As surely as Jehovah liveth Jesus

must reign, yea, even now He is reigning, though all His enemies are not yet subdued... Those rebels who now stand high in power, shall soon be in the place of contempt. They shall be His footstool. He shall with ease rule them. He shall sit and put His foot on them...

It is in and through the Church that for the present the power of the Messiah is known. Jehovah has given to Jesus all authority in the midst of His people whom He rules with His royal sceptre. And this power goes forth with divine energy from the Church for the ingathering of the elect and the subduing of all evil... In consequence of the sending forth of the rod of Strengthnamely, the power of the Gospel, out of Zion [alias the Christian Church-FNL] converts will come forward in great numbers to enlist under the banner of the Priest-King...

He shall judge among the Heathen or, among the nations. All nations shall feel His power and either yield to it joyfully, or be crushed before it... Pope and priest must fall with Mahomet and other deceivers who are now heads of the people. Jesus must reign and they must perish!

Spirit of God, bring back Thy Church to a belief in the Gospel! Bring back her Ministers to preach it once again with the Holy Ghost and not striving after wit and learning! Then shall we see Thine arm made bare, O God, in the eyes of all the people. And the myriads shall be brought to rally round the throne of God and the Lamb. The Gospel must succeed. It shall succeed. It cannot be prevented from succeeding. A multitude that no man can number, must be saved...

The light of the doctrines of grace shall yet again shine forth as the sun. Elijah was wont to say: As the Lord liveth, before Whom I stand. And this also is my confidence. Truth lives, because God lives. Though truth were dead and buried, it would rise again. The day is not far distant when the old, old Gospel shall again command the scholarship of the age and shall direct the thoughts of men.

I myself believe that King Jesus will reign, and the idols be utterly abolished... I expect the same power which turned the World upside down once, will still continue to do it. The Holy Ghost would never suffer the imputation to rest upon His Holy Name that He was not able to convert the World. Christ will have the whole Earth... God will not be disappointed of His purpose. This ruined World shall yet sing His praises... The whole of His creatures shall magnify His Holy Name...

Satan... seems to say today: Thou King of kings! Take England for Thyself; and America be Thine! Here and there, Thou shalt take an island or a city but let me have the masses of mankind! I will be lord of China's teeming multitudes; and India shall lie within my coils. Brethren, shall it be so? Shall it be so? Are you content in your Master's Name to resign those mighty empires to the prince of darkness? Unanimous your hearts speak out your Master's language it must not, and it shall not be! The tramp of Christian heroes shall yet shake those nations. And the trumpet of Jubilee shall proclaim liberty to the bondaged sons of Adam that are weeping there. They must, they shall belong to Christ!...

Soldiers of Christ, to the battle, to the battle! All the line, all the rampart must be stormed. Not a single castle must be left in the possession of the enemy. We must dash him down from his hills, and rend him up from his valleys. He must not have a single spot whereon to place his foot...

I see the Icelanders bowing before Christ, and the vilest and most depraved of men submitting to Jehovah's sway. But Satan has one dark-souled being the last man that is left unconverted. Ring your sabbath bells, my brethren! Go up to your house of prayer! Be happy!... Not a hoof shall be left behind!... Christ has conquered, and has taken back all His possessions. Not a hoof shall be left behind!

Let the whole militant Church of Christ be blessed; put power into all faithful ministries; convert this country; save it from abounding sin; let all the Nations of the Earth know the Lord... Bring the Church to break down all bonds of nationality, all limits of sects, and may we feel the blessed unity which is the very glory of the Church of Christ! Yea, let the whole Earth be filled with His glory! Our prayer can never cease until we reach this point: Thy Kingdom come; Thy will be done, on Earth as it is in Heaven! Nothing less than this can we ask for.

And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn

war any more. (Isa. 2:2-4).

(All the quotes above by C.H. Spurgeon, on Christ as Conquering King, were supplied to Still Waters Revival Books by Dr Francis Nigel Lee).

CHARLES SPURGEON QUOTES ON CHRISTMAS

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. (Charles Spurgeon, Sermon on Dec. 24, 1871).

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. (from Charles Spurgeon's *Treasury of David* on Psalm 81:4.)

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CHARLES SPURGEON QUOTATIONS ON SEPARATION

"Numbers of good brethren in different ways remain in fellowship with those who are

undermining the Gospel; and they talk of their conduct as though it were a loving course which the Lord will approve of in the day of His appearing. We cannot understand them. The bounden duty of a true believer towards men who profess to be Christians, and yet deny the Word of the Lord, and reject the fundamentals of the Gospel, is to come out from among them. To stay in a community which fellowships all beliefs in the hope of setting matters right is as though Abraham had stayed at Ur. Or at Haran, in the hope of converting the household out of which he was called.

Complicity with error will take from the best of men the power to enter any successful protest against it. If any body of believers had errorists among them, but were resolute to deal with them in the name of the Lord, all might come right; but confederacies founded upon the principle that all may enter, whatever views they hold, are based upon disloyalty to the truth of God. If truth is optional, error is justifiable.

At any rate, cost what it may, to separate ourselves from those who separate themselves from the truth of God is not alone our liberty, but our duty. I have raised my protest in the only complete way by coming forth, and I shall be content to abide alone until the day when the Lord shall judge the secrets of all hearts; but it will not seem to me a strange thing if others are found faithful, and if others judge that for them also there is no path but that which is painfully apart from the beaten track. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17). (C. H. Spurgeon, 1888).

"For there is some danger of falling into a soft and effeminate Christianity, under the plea of a lofty and ethereal theology. Christianity was born for endurance; not an exotic, but a hardy plant, braced by the keen wind; not languid, nor childish, nor cowardly. It walks with strong step and erect frame; it is kindly, but firm; it is gentle, but honest; it is calm, but not facile; obliging, but not imbecile; decided, but not churlish. It does not fear to speak the stern word of condemnation against error, nor to raise its voice against surrounding evils, under the pretext it is not of this world; it does not shrink from giving honest reproof, lest it come under the charge of displaying an unchristian spirit. It calls sin sin, on whomsoever it is found, and would rather risk the accusation of being actuated by a bad spirit than not discharge an explicit duty. Let us not misjudge strong words used in honest controversy.

Out of the heat a viper may come forth; but we shake it off and feel no harm. The religion of both Old and New Testaments is marked by fervent outspoken testimonies

against evil. To speak smooth things in such a case may be sentimentalism, but it is not Christianity. It is a betrayal of the cause of truth and righteousness. If anyone should be frank, manly, honest, cheerful (I do not say blunt or rude, for a Christian must be courteous and polite); it is he who has tasted that the Lord is gracious, and is looking for and hasting unto the coming of the day of God. I know that charity covereth a multitude of sins; but it does not call evil good, because a good man has done it; it does not excuse inconsistencies, because the inconsistent brother has a high name and a fervent spirit; crookedness and worldliness are still crookedness and worldliness, though exhibited in one who seems to have reached no common height of attainment." (Spurgeon citing Horatius Bonar)

"Long ago I ceased to count heads. Truth is usually in the minority in this evil world. I have faith in the Lord Jesus for myself, -- a faith burned into me as with a hot iron. I thank God, what I believe I shall believe, even if I believe it alone". (C.H. Spurgeon, October 16, 1887).

"Believers in Christ's atonement are now in declared union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Unions, they begin to look like Confederacies in Evil... It is our solemn conviction that where there can be no real spiritual communion there should be no pretense of fellowship. Fellowship with known and vital error is participation in sin." (C.H. Spurgeon, November 1887, *The Sword and the Trowel*).

"For Christians to be linked in association with ministers who do not preach the gospel of Christ is to incur moral guilt. A Union which can continue irrespective of whether its member churches belong to a common faith is not fulfilling any scriptural function. The preservation of a denominational association when it is powerless to discipline heretics cannot be justified on the grounds of the preservation of 'Christian unity.' It is error which breaks the unity of churches, and to remain in a denominational alignment which condones error is to support schism," (C.H. Spurgeon, *The Forgotten Spurgeon*, Iain Murray, pp. 164-165).

"That argument I have heard hundreds of times when people have been urged to come out of false positions and do the right. But what have you and I to do with maintaining our influence and position at the expense of truth? It is never right to do a little wrong to obtain the greatest possible good . . . Your duty is to do the right: consequences are with God," (Charles H. Spurgeon, 1868, Sermon at Metropolitan Tabernacle).

"Failure at a crucial moment may mar the entire outcome of a life. A man who has enjoyed special light is made bold to follow in the way of the Lord, and is anointed to guide others therein. He rises into a place of love and esteem among the godly, and this promotes his advancement among men, What then? The temptation comes to be careful of the position he has gained, and to do nothing to endanger it. The man, so lately a faithful man of God, compromises with worldlings, and to quiet his own conscience invents a theory by which such compromises are justified, even commended. He receives the praises of the judicious- he has, in truth, gone over to the enemy. The whole force of his former life now tells upon the wrong side To avoid such an end it becomes us ever to stand fast." (Charles H. Spurgeon, 1888, *Sword and the Trowel*).

"Ah, my dear brethren there are many that are deceived by this method of reasoning. They remain where their conscience tells them they ought not to be, because, they say, they are more useful than they would be if they went 'without the camp'. This is doing evil that good may come, and can never be tolerated by an enlightened conscience. If an act of sin would increase my usefulness tenfold, I have no right to do it; and if an act of righteousness would appear likely to destroy all my apparent usefulness, I am yet to do it. It is yours and mine to do the right though the heavens fall, and follow the command of Christ whatever the consequence may be, 'That is strong meat,' do you say? Be strong men, then, and feed thereon". (Charles Spurgeon, *Sermons* 1891).

"As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my counsel has been 'Come out from among them'. I have felt that no protest could be equal to that of separation." (Charles Spurgeon, *The Sword and Trowel*).

We hope you enjoyed the quotes above by C.H. Spurgeon. We consider it a delightful compilation of Spurgeon's words which are not only in keeping with the footsteps of the older Puritan and Reformation flock of the Lord (which Spurgeon clearly loved), but which are also in agreement with Scripture -- or that system of doctrine sometimes nicknamed "Calvinism." The quotes on limited

atonement are especially insightful and should help refute the anti-Calvinistic nonsense spread by Dave Hunt (e.g., that Spurgeon did not believe in particular redemption) and others. Also, whether Spurgeon was a postmillennialist or not can be debated elsewhere, but the quotes provided here prove that these parts of his teaching were in accordance with the postmillennialism of the Bible. We also do not doubt that Spurgeon equivocated concerning his testimony regarding Christmass, thus we have included only his comments on this subject which are in harmony with Holy Scripture (no fairy tales, magic wands, or going with the flow of men's thoughts here).

Free MP3 audio of many of the Charles Spurgeon quotes above is at: <http://www.sermonaudio.com/sermoninfo.asp?sermonid=130422417>

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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)
FREE audio (MP3) at: <http://www.sermonaudio.com/sermoninfo.asp?SID=51001173548>

Christmass Condemned By Christ 2/3 by Greg Price (Puritan Worship Series)
FREE audio (MP3) at: <http://www.sermonaudio.com/sermoninfo.asp?sermonID=5140112918>

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!**]

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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.

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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 Christ- mass.

+++ 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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