

WHAT I SAW IN ROME

BY JOHN F. COLTHEART – 1958

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1. The Centre of the World

"All roads lead to Rome," and my road had led me almost there. As I stood gazing over the City of the Tiber standing on her seven ancient hills, her new and her old buildings breaking the beautiful blue skyline, I thought of what those words had meant back in the days of Imperial Rome when the legions of the Empire controlled the world. Then, those great quarried-stone roads reached out in all directions through the length and breadth of the known world like arteries carrying life to the distant provinces or else like the tentacles of an octopus sucking at the wealth of the lands and channelling it to one great centre—depending of course on one's political viewpoint and one's vantage point in the stream of Time—second century or sixteenth century.

It seemed impossible that this one city could have seen so much. What great happenings had taken place within her walls, how much of history had been shaped there and with what strange authority had edicts gone forth, from this place, that were to topple thrones or change the fate of distant peoples.

The "official" date for the founding of Rome is 753 B.C. but Rome was soon doomed to fall into the hands of the Etruscan kings (6th Century B.C.).

Republican Rome.

The reign of the kings gave way in 510 B.C. to Republican Rome in whose day Julius Caesar conquered Britain, Caesar and Pompey fought for mastery and Octavian (Augustus) waged war on Antony and the fickle Cleopatra. The Senate House can still be seen in the Roman Forum, where Julius Caesar, stepping forward to receive the crown, met the twenty three daggers of the conspirators. And so the age old words of the prophet Daniel were fulfilled, "Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found." Daniel 11: 19.

Imperial Rome

Remarkably enough, the prophet also described Julius Caesar's successor and foretold that he would reign in the days of Rome's glory and be remembered in history as a "raiser of taxes." "Then shall stand up in his estate a raiser of taxes in the glory of the Kingdom." Daniel 11: 20. The beginning of Augustus' reign saw the beginning of Imperial Rome which lasted from B.C. 28 until 476 A.D. Augustus' reign has been justly styled "The Golden Age" and arts and learning reached their highest peak. The Emperor himself declared that he "found Rome a city of brick, and left it a city of marble." True to Daniel's prediction, Augustus reigned in the "glory of the kingdom." The Bible chapter that describes the birth of Christ, also tells of Augustus' tax-raising propensities.

"And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee out of the city of Nazareth, unto the city of David which is called Bethlehem . . . to be taxed with Mary. And so it was that while they were there . . . she brought forth her first-born son . . . and laid him in a manger." Luke 2: 1-7.

Daniel predicted that after Julius Caesar, a "raiser of taxes" would "stand up in the glory of the kingdom," and here in these verses we find Luke verifying it all. Augustus' tax plans were the most ambitious that the world had ever seen up to that time. Perhaps our Minister of Finance got his ideas from Augustus. At any rate ambitious tax plans apparently did not die with Caesar and it would seem that others are aspiring to be known in history as "a raiser of taxes."

The prophet then went on to foretell the character of Augustus' successor. "And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." Daniel 11: 21. History attests the utter truthfulness of this prophecy concerning Tiberius. It is recorded that as Augustus was about to nominate his successor, his wife Livia besought him to name Tiberius (her son by a former husband); but the emperor replied, "Your son is too vile to wear the purple of Rome"; and the nomination went to Agrippa. Agrippa soon died and Augustus was again under the necessity of choosing his successor. Now weakened by age and sickness, he succumbed to Livia's flatteries and the 99 vile one "became emperor. One writer of history says, "Tyranny, hypocrisy, debauchery and uninterrupted intoxication—if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection."

Not long ago my attention was drawn to a "Digest" article on Tiberius and after referring to his infamous and dissolute retirement AD. 26 to the Isle of Capri, it drew to a close with these words, "

And what was the end of this vile old man? " And so there we have popular writer, historian and Augustus himself all unconsciously verifying Daniel the prophet who, six hundred years before, had said that a "vile person" would obtain the kingdom by " flatteries." The next verse, Daniel 11: 22 told how the " Prince of the Covenant " (identified in Daniel 9: 26, 27 as being the Messiah) would die during this emperor's reign, and the Book of Luke, chapter 3, and history make it plain that that was the time of Christ's death.

My eyes roved round the skyline trying to absorb in minutes the history of the centuries. Here was some modern government building and there a famous old arch. Yonder stood the beautiful Victor Emanuel Monument and close by, the traditional tower on which Nero stood when he watched the burning of Rome on the night of 18th June, 64 AD. The fire served a two-fold purpose for Nero; it wiped out the slums of Rome where he had looked forward to building, for despite his megalomania, Nero was a promoter of modern town planning. It also allowed him to put the blame on the Christians and thus organize a systematic persecution against them.

Although the remains of Republican Rome are fairly few, the reminders of Imperial Rome's greatness are on every hand. There are monuments to Titus, conqueror of Jerusalem, and to Nerva, Trajan and Hadrian, the latter being remembered in Britain because of the remains of Hadrian's Wall.

There are monuments to the wise Antoninus Pius (A.D. 138-161), builder of mighty Baalbek in Lebanon, to Marcus Aurelius, Septimus Severus (193-211), Diocletian (284-305), Constantine the Great (311-337), and many others. It was Constantine who, in 313, popularised Christianity in the Empire by professing to have become a convert. There is very real reason to doubt the genuineness of his conversion and many real proofs that his heart still lay with Mithraism, the sun-worshipping religion of the Roman Legions, but his so-called conversion was elastic enough to keep him popular with his troops and with the Christians as well. For political ends, Constantine sought to weld together these two great religious systems. The Christian Church which had been founded by Christ and the apostles and which had successfully weathered many storms of persecution found herself unable to stand against the compromise that came with popularity. The Church sank quickly into an abyss of corruption and simony, although one must not forget that in more outlying regions of the world primitive Christianity still continued.

Papal Rome

It was during the reign of these last emperors that the Bishop of Rome succeeded in asserting his authority over the four bishops of the Christian Church—the bishops of Jerusalem, Antioch, Constantinople and Alexandria. This primacy was further strengthened by the Sack of Rome in 410 AD. by the Goths under Alaric the first capture of Rome by a foreign foe in more than eight centuries. Then came the raids of Genseric and his vandals in 455 and finally in 476 the deposition of the western emperor by the Teuton, Odoacer. As each barbarian incursion took place, the position of the emperor declined, while the power of the bishop, who became known as the pope, was enhanced. A Catholic writer tells how the Popes of Rome succeeded to the seat of the Caesars: "Long ages ago when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection and asked him to rule them; and thus commenced the temporal sovereignty of the Popes. And meekly stepping to the throne of Caesar, the Vicar of Christ took up the sceptre to which the emperors and kings of Europe were to bow in reverence through so many ages." American Catholic Quarterly Review, April, 191 L

With the fall of Western Rome, there was no sudden break with the Eastern emperor at Constantinople, or New Rome. Theodoric, king of the Ostrogoths who revered the ancient city, tried to establish an Italian state to carry on the Roman tradition. After his death in 526 the Eastern emperor Justinian reconquered Italy at great cost. Rome was captured and recaptured five times in eighteen years and by the middle of the sixth century the city finally came under the control of the Eastern emperor and was administered by the Exarch of Ravenna as part of the Byzantine empire.

As civic powers waned, the popes gradually gained in authority. Pope Gregory the Great (590-604) assumed very great power and others followed on. Tiring of the restraints of Byzantine rule, Pope Leo III turned to the Frankish king Charlemagne and on Christmas Day of the year 800 crowned him head of the Holy Roman Empire which, as some wit has remarked, was neither holy, nor Roman, nor an empire.

The next few centuries were dark for Rome. The forces of Islam were knocking on her gates. In the ninth century the Saracens plundered two of her outer churches. Then followed years of bitter contest between popes and emperors and popes with rival popes. The sixteenth century dawned brilliantly, with Raphael and Michelangelo both working on their beautiful frescoes in the Vatican, but Rome soon again became the pawn in the struggle between rival powers. The French kings and the

Spanish Hapsburgs both claimed the Italian states as rightful inheritance. Fierce warfare broke out between Francis I of France and the Hapsburg emperor Charles V of Spain, during which in 1527 the city once again suffered terrible plunder.

The succeeding centuries saw much of Rome's efforts to crush the rising surge of the Reformation that was now being felt very strongly in Germany, France, England, Switzerland and the Alps of Italy. Great Church Councils were called against those who dared follow the Reformers. Edicts were issued and anathemas hurled against the leaders. The fires of persecution were kept burning brightly and great crusades called together by the various popes to exterminate whole peoples like the Waldensians of Northern Italy and the Huguenots of France. In 1798 the temporal power of the Papacy was ended when Napoleon's General Berthier battered on the doors of the Sistine Chapel and took the pope prisoner. Today, the axe marks are still to be seen on that famous doorway. The pope died in exile and, although with the failure of plans to create a republic, more popes were later appointed, the old power was gone for ever and they were not to reign again with any temporal authority until 1929, when Mussolini signed the famous Concordat with the Vatican,

Capital of Italy

In 1870 Rome became the capital of modern Italy. And so it was to the heart of modern Rome that I now made my way. Her beautiful glass railway station seemed a logical centre where I could collect my bearings and make arrangements for a stopping place. I wanted to use the telephone, but was a little unsure of its workings. I could read enough Italian to realise that one did not put coins in the thing, but rather a small token which was on sale at a neighbouring bookstall. For that matter Italy scarcely uses coins at all. Her paper money is more convenient, while her bright aluminium coins are almost useless. At the present rate of exchange a thousand lire are worth about twelve and sixpence. However, although I was now armed with my necessary token, I was still not clear whether one dropped it in the receptacle before dialling or after the "number" answered, as different countries vary and I did not relish the walk back to the shop to purchase another token should the first be "lost." I saw a smartly-dressed young man standing near by so asked him. It soon became apparent that he didn't know a great deal about this phone either, so I went ahead on "horse sense" and contacted our office and learned of where I was to stay. Imagine my surprise, after finishing my conversation, to find him still standing there, and this time with hand outstretched, strangely reminiscent of the beggars of India and the East through which I had recently passed. It could not be-but yet it was, for now he was saying, "Something for me, signor, for showing you telephone." I had gladly parted out to many of the pitiful beggars of Madras and Dhanushkodi, in famine-ridden India, but to find this well-groomed mendicant in this modern city was just a bit too much. Putting on alternately my most puzzled expression and my fiercest expression, I told him how thoroughly ashamed of himself he should be and how, if he ever came to Nuovo Zelandie, just how happy people there would be to help him, etc., etc., and then I made my way to the famous Piazza di Spagna.

In this piazza, or square, stands the old palace of the Spanish Ambassador. It was the most important square and the heart of old Papal Rome. In its centre stands Bernini's fountain of the Bareaccia, commemorating the great flood of 1598, and just to the right of its famous "Artists' Steps" is the Shelley-Keats Museum in the house where John Keats died in 1821. The modest pensione where I was to stay was just next door to the Keats House. So, thanks to the arrangements of kind friends, I was to stay right in the heart of old Papal Rome and in her most celebrated piazza.

That night as I slept, it all became so confusing. Shelley wouldn't listen to my reasoning, but would persist in writing his Adonais to Nero instead of Keats. Augustus, Tiberius and Caligula were all in the Forum shouting at their very loudest, "Friends, Romans, countrymen," while Julius lay dying. And away off in the middle of the Colosseum I could see the figure of a well-dressed young man in a blue suit feeding telephone tokens to a hungry group of lions while I told him he should be ashamed of himself. Perhaps the morrow would sort things out.

2. The Colosseum

Rome is celebrated for her beautiful blue skies. Like Athens, she enjoys a Mediterranean climate, and in the case of both cities, visitors are quite at a loss to describe the strange balmy lightness of the air. But now her sky was an azure backdrop to set off to perfection that giant of all Rome's remains-the Colosseum-and as I gazed with enraptured awe, I remembered one writer has said that here the very air is heavy with memories. This great oval of masonry has looked upon so much in its lifetime of nineteen centuries.

The Colosseum was built about five years after the apostle Paul's death, by Emperor Vespasian, who first drained away an artificial lake in the gardens of Nero's Golden House to begin upon the site this vast theatre for games. It was almost ready for use in AD. 79 when Vespasian died. His son Titus opened it in AD. 80, although it was still unfinished. Actually it was Domitian, Titus' brother and successor, who put the finishing touches to it. Years before it had been the dream of Augustus to erect something like this, but it seemed that this great builder and beautifier was never able to get the project started.

Josephus, the Jewish historian who described the terrible siege of Jerusalem as he saw it, declared that more than 1,000,000 Jews perished and 97,000 were taken prisoner. The Colosseum was built by 12,000 of these prisoners. The opening ceremonies were ostentatious to say the least and lasted for a hundred days, and the Roman historian, Dion Cassius, describes the rivers of blood as 9000 wild animals were slain during that time.

It was not called the Colosseum from the beginning; in fact, it is not until we come to the eighth century that we first find that name applied to it. To the Romans it was the Flavian Amphitheatre, named after the Flavian family of emperors who built it. Nero was the last of the line of Caesar and Augustus, and he was universally hated. Just before he took his own life, he was declared by the Senate to be the public enemy. With the coming of the Flavian line, Vespasian and Titus sought to build up prestige by embarking on public works and restoring to the populace the recreation centres taken by Nero. Hence the draining away of Nero's artificial lake and the building of the amphitheatre in the gardens of the Golden House.

As I moved around the outside taking pictures from different positions, I was greatly impressed by its solidity and size. Its circumference is a third of a mile and the diameter along the longer axis 658 feet, the smaller axis being 558 feet. Its original height was 200 feet. Standing isolated beyond the Forum in the depression between the Palatine, Esquiline and Caelian hills, it was easily accessible from the heart of the ancient city. Its outer masonry was once covered with glistening marble, but that has long disappeared-taken by wealthy patricians to build their villas. The holes can be seen where metal pins held the marble in place. Larger holes show where the rival popes of the middle ages, anxious to make war with each other, had the great metal cramps taken out from the masonry itself in order to get the lead for bullets. Pope Clement IX in the seventeenth century stored saltpetre in the building for use in his neighbouring gunpowder factory. The structure has been damaged by earthquake in the fifth century, the sixth century, AD. 847 and AD. 1703. Restoration due to lightning damage has also been necessary on several occasions. When one takes into consideration its outer wall, that has largely crumbled and been used through the ages as an easy quarry for building materials, one finds that less than one-half of the original amphitheatre is standing, although this is not at once obvious.

The Romans were justly proud of this edifice as seen by the proverb quoted by eighth century historian Bede, in which, incidentally, we have the first use of the name "Coliseum." Byron's translation of it reads: "While stands the Coliseum, Rome shall stand; When falls the Coliseum, Rome shall fall; And when Rome falls-the world."

Gladiators and Christians

I walked in through one of its 80 arcades. Seventy- six entrances were numbered so that ticket-holders could go almost straight to their seats and the remaining four were main entrances. Two were for imperial use only; the third was for the *Pompa Circensis*, or procession of gladiators; and the last and opposite one was the *Libitinensis*, named after Libitina, the goddess of death and funerals. It was through this gateway that the corpses were hooked and dragged out. This place certainly saw some corpses. Although mainly used at first for naval contests (for which purpose the inside space could be flooded), the Colosseum soon degenerated into a venue for gladiatorial combats and often a place for the persecution of Christians. Here giant slaves, stripped to the waist, were made to fight with sword

against fellow-slaves or with their bare hands against wild beasts. Every Roman victory procession included hundreds of these gladiators brought from conquered lands to make a Roman holiday.

The remains of the royal box, where the Emperor sat, can still be seen, while rising up behind are the great tiers of seats; for this place could hold 50,000 people. The central portion was called the arena, from the sand (arena) which covered it to absorb the blood. Underneath were tunnels, passages, dens, trap-doors and even crude lifts for bringing the animals up. I could still see, as I walked about, the remains of where the huge awnings were once hung to give protection to those enjoying the hideous spectacles.

How many of God's faithful martyrs died in this place we will never know, but we are told that, as far as can be computed, the torn and mangled bodies of 80,000 Christians were dragged out through this Libitinensis, or "Death Path," before being reverently collected by fellow Christian friends and buried in the Catacombs. Here in this arena where I was now standing little groups of Christians once stood singing their hymns as they were set upon by hunger maddened animals. Many are the instances we have of the persecutors themselves becoming so touched by the steadfastness of those they beheld that they too accepted Christianity, sometimes even on the spot, thus dying with those they had set out to torment. "The blood of the martyrs became the seed of the church" and Christianity grew at an astonishing rate, bursting forth from the prison of Judaism. In the East and the iron prison of Rome in the West and rapidly spreading itself over all the known earth.

The Catacombs

I made my way to the Catacombs, those dark underground passages running beneath large sections of Rome. More than 600 miles of galleries had been tunnelled out of the sandstone rock by the early Christians, and here they lived during times of persecution, here they had their meetings and here they buried their dead. I came across whole chapels carved out where large numbers could be accommodated. Inscriptions and paintings were here and there. In fact, it is claimed that our modern likeness of Christ, that is the accepted picture to-day, had its origin in the catacombs. The guide showed me fourth century paintings of the Master, but I did not see much resemblance, I must confess. The long maze of galleries became the place for burial. Little cubicles about six feet long and two feet high were dug into the sides of the tunnels, often in tiers of three and four, and a marble slab was placed across the front. On these slabs epitaphs were written. When the graves have been opened the skeletons tell their own terrible tale. Many times heads are found severed from the body, shoulder blades are broken and bones are often calcined by fire, but nevertheless the hope of the Resurrection always shone through and there are references and signs pointing to that glad day. Some inscriptions read:

"Victorious in peace and in Christ."

"Being called away, he went in peace."

"Resting until He shall come."

The most frequent symbols of the Catacombs are the Good Shepherd with a lamb on his shoulder, crowns, vines and the fish. What a contrast when one thinks of pagan epitaphs around the city:

"Live for the present hour since we are sure of nothing else."

"Once I was not. Now I am not. I know nothing about it, and it is no concern of mine."

"I lift my hands against the gods who took me away at the age of twenty though I had done no harm."

The hopelessness of pagan despair can be seen in these lines. It was the glorious hope of the Resurrection and the coming of Jesus that enabled those 80,000 to witness for their faith in the Colosseum and the untold thousands to die in other places during those early centuries of blood. It was that bright faith, that enabled them to bravely carry on though Marcus Aurelius might tear them apart with wild horses and Diocletian might put hundreds of them into vats of boiling oil. Nero cover them with tar and use them as flaming torches to light his carriage-way at night. But prophecy had said that other centuries of blood would follow, this time inflicted, not by a pagan world, but by a so-called Christian church, upon fellow Christians. The same "Blessed Hope" was to be the mainspring of their faith too as they lived and died away down through the centuries.

3. Rome in History and Prophecy

Many years before the rise of Rome the prophet Daniel had been shown in a vision the sequence of- the four great world powers stretching from his day in Babylon's empire to the last world monarchy-pagan Rome. Daniel, chapter 7, records the rise of four great beasts, a lion with two wings, a cruel bear, a four headed leopard with four wings and a "dreadful and terrible beast that beggared description. Verse 17 says: "These great beasts, which are four, are four kings which shall arise out of the earth." Verse 23 continues, "Thus he said, the fourth beast shall be the fourth kingdom upon earth." So the first beast was the first kingdom.

The lion-like kingdom was the empire of Babylon (606-538 BC.), the wings on the beast denoting the speed with which this power would conquer the known world. After the lion arose the bear, and history tells how the Babylonian kingdom gave way to the cruel Medo-Persian power (538-331). The four-winged leopard brings us to the very rapid conquests of Alexander the Great, that dynamo of energy, who in less than eight years established domination over the world in the name of Greece (331-168 BC.). The first beast was like a lion, the second like a bear and the third like a leopard, but the fourth was like nothing on earth.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." - Daniel 7 :7.

The iron monarchy of Rome overthrew Greece and became greater than all those before it. Rome crushed the world under her feet and ruled with absolute power.

The Ten Horns.

Thus far we have noted the succession of world kingdoms to be the same as pictured in Daniel, chapter 2. where the figure of the metal image is used. Just as the fourth division of the image, the legs of iron, gave way to the ten toes (10 kingdoms), so in the vision of Daniel 7 the fourth beast with the iron teeth gave way to 10 kingdoms. Verse 7 describes the beast as having 10 horns. Verse 24 says, "And the ten horns out of this kingdom are ten kings that shall arise." Rome was never conquered by any nation, but the empire was gradually reduced in power by the barbarian invasions from the north and the east. The

Anglo-Saxons settled in England; the Franks became the French; the Alernanni, the Germans; the Burgundians, the Swiss, and so on. The fourth beast passed away with the deposition of the emperor in 476 AD., and the "10 horns" (10 kingdoms) reigned in Europe.

The Little Horn

But the prophet's interest was greatly attracted by "another little horn" that came up after the 10 kingdoms were established.

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things" Daniel 7: 8.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time."-Daniel 7 : 24, 25.

This new power that would arise from Pagan Rome just after the establishment of the 10 kingdoms was none but the power of the Papacy, or Catholic Rome. Three of the 10 Kingdoms opposed her rise so they were "plucked u-p," as the prophecy says. These were the Heruli, the Vandals and the Ostrogoths. The last of these Arian powers was subdued by Justinian in 538, and in that year began the temporal reign of the popes. The prophecy states that this power would be different from all the other kingdoms. They were purely political powers, while the Papacy was a religious and political power.

Papacy an Outgrowth of Pagan Rome

It is important to note that this "Little 'Horn" power of Papal Rome was an outgrowth of Pagan Rome. Revelation 1,2 and 13 make it clear that the Dragon who sought to destroy the babe Jesus in Bethlehem at the time of Herod (Pagan Rome) handed over his "power and seat and great authority" to the Papacy and so Papal Rome occupies the seat of government or capital city of old Pagan Rome. To requote a portion, the American Catholic Quarterly Review, April, 1911, said:

“And meekly stepping to the throne of Caesar, the vicar of Christ (one of the titles of the Pope) took up the sceptre to which emperors and kings of Europe were to bow in reverence through so many years.”
Adolf Harnack in "What is Christianity," p. 251, says:

"The Roman Church pushed itself into the place of the Roman Empire, of which it is the actual continuation; the Empire has not perished but has only undergone a transformation. . . . The Pope who calls himself 'King' and 'Pontifex Maximus' is Caesar's successor."

1260 Years of Power

The "little horn" of Dan. 7 :8, 25, was to reign for a ---time and times and the dividing of time." This same period of time is mentioned in Revelation 12 :14, and in the sixth verse it is said to be 12~60 "days." In accordance with the well-known principle of interpreting Bible prophecy, where a day stands for a year (Ezekiel 4 :6), this period then is 1260 years. We have noticed that the temporal reign of the popes began in 538 AD. when Justinian subdued the last of the three "horns," or kingdoms, that opposed the rise of the Papacy. At this time Roman Catholicism was made the state religion and all other forms of worship were forbidden. Dr Summerbell says:

"Justinian . . . enriched himself with the property of all 'heretics'-that is non-Catholics; published edicts in 538 compelling all to join the Catholic Church in ninety days or leave the empire, and confiscated all their goods."-History of the Christian Church, p. 310. Edward Gibbon states the same in "Decline and Fall of the Roman Empire " chapter 47, par. 24.

The Papacy reigned with absolute power during the 1260 years of the Dark Ages. How did this period end? It was Napoleon who brought it about. In 1798 a French army led by General Berthier entered the city of Rome, proclaimed a republic, and carried away the pontiff a prisoner to France, where he died the following year.

Pope Pius VI was sitting on his throne in the Sistine Chapel receiving the congratulations of his cardinals on the anniversary of his election when the blow struck. Arthur R. Pennington, M.A., F.R. Historical Society., says of this event:

"On a sudden, the shouts of an angry multitude penetrated to the conclave, intermingled with the strokes of axes and hammers on the doors. Very soon a band of soldiers burst into the hall, who tore away from his finger his pontifical ring and hurried him off, a prisoner, through a hall, the walls of which were adorned with a fresco, representing the armed satellites of the Papacy, on St. Bartholomew's Day, as bathing their swords in the blood of unoffending women and helpless children." Epochs of the Papacy, p. 449.

I visited the Sistine Chapel with its famous paintings where, in this "arena" of pictorial talent, the greatest masters of Italy competed for the palm of victory. I saw the famous ceiling painted by Michelangelo where he used scenes from the Old Testament and his still more famous west wall of the chapel on which he painted that world-renowned masterpiece with over three hundred figures-"The Last Judgment." I was over-awed in the presence of so much of the world's famous art, but I was still more over-awed a few minutes later as the guide took me over to the great thick wooden doors of the chapel, and there I stood at the place where history and prophecy met; there on the doors were the deep axe marks of Berthier's troops. How wonderfully accurate is Bible prophecy. Napoleon actually despatched Berthier to Italy in 1797, but he was held up by the snows of the Alps and it was not until the 10th February, 1798, that he arrived to proclaim the republic. Prophecy had said 1260 years, and 1260 years it was.

1260 Years of Papal Domination

Out in the hallway I saw the fresco the pope's eye must have lighted upon as he was led forth a prisoner. It depicted the massacre of the fifty thousand protestant Huguenots of France on St. Bartholomew's Day. Rome rejoiced at that day; medals were struck and church bells set ringing. In the Vatican Museum I saw some of the medals and here in this hallway was a commemorative painting. The Historian's History of the World, Vol. XL, p. 375, describes that fateful time so mixed with treachery and bloodshed when Admiral Coligny and so many other innocents perished at the hands of their fellow citizens in the dead of night. The ringing of church bells throughout Paris was the secret signal used for the massacre to begin.

"From the streets they proceeded to the houses; they broke open the doors and spared neither age, sex, nor condition. A white cross had been put in their hats to distinguish the Catholics, and some priests holding a crucifix in one hand and a sword in the other preceded the murderers and encouraged them, in God's name, to spare neither relatives nor friends. When daylight appeared Paris exhibited a most appalling spectacle of slaughter: the headless bodies were falling from the windows; the gateways were blocked up with dead and dying, and the streets were filled with carcasses which were drawn on the pavement to the river. . . . Most of them died without complaining or even speaking; others appealed to the public faith and the sacred promise of the king. 'Great God,' said they, 'be the defence of the oppressed.' The massacre lasted during the whole week."

A Persecuting Power

One of the characteristics of the "Little Horn" mentioned in Daniel 7 : 25 was that it would be a persecuting power, and so as I walked about Rome I was not really surprised to see in many places paintings and statues depicting scenes of persecution. In the Church of the Jesuits I saw a statuary group showing the Church trampling underfoot and persecuting those who disagree with her. In St. Peter's my guide showed me a huge statue of Luther, one of the leaders of the Reformation, with carved snakes all round his body and the Jesuit leader, Ignatius Loyola, treading on Luther's neck and pushing him into Hell. The prophecies all state that Rome in her 1260 years of dominance would persecute. Historians agree with that. Lecky says:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. "-
"History of the Rise and Influence of the Spirit of Rationalism in Europe," Vol. II, p. 32.

John Lothrop Motley, speaking of papal persecution in the Netherlands, says:

"Upon February 16, 1568, a sentence of the Holy Office (the Inquisition) condemned all the inhabitants of the Netherlands to death as heretics. . . .The most concise death warrant that was ever framed. Three millions of people, men, women and children, were sentenced to the scaffold in three lines." "The Rise of the Dutch Republic," Vol. I, p. 626.

The Church of Rome admits that she has persecuted and makes it plain that she has not turned away from the idea even today. Notice what this Catholic writer says:

"The Church has persecuted. Only a tyro in church history will deny that. . . . Protestants were persecuted in France and Spain with the full approval of the Church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. . . . When she thinks it good to use force she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behaviour."-The Western Watchman (R.C.), Dec. 24,1908.

Professor Baudrillart, a Roman Catholic scholar in France, and who is now a cardinal, says:

"When confronted by heresy she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition, she calls the laws of the State to her aid, if necessary she encourages a crusade, or a religious war. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain the funeral pyres the Inquisition The Catholic Church, the Renaissance and Protestantism," p. 182.

I spent hours in the Vatican Library, where can be seen that famous Bible manuscript, Codex Vaticanus, and many other literary treasures of the world. Both here and at the Lateran Museum I saw edicts and bulls commanding persecution of "heretics." Incidentally, the New Catholic Dictionary published in New York in 1929 defines heresy:

"Heresy-deciding for oneself what one shall believe and practise."

The Edict of Pope Innocent III says:

"Ye give you a strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese all who are polluted with them. . . . They must not appeal from your judgments and, if necessary, you may cause the princes and people to suppress them with the sword."

In the Bull "Ad extirpanda" (1252) Innocent IV says:

"When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podesta or chief magistrate of the city shall take them at once, and shall, within five days ;at the most, execute the laws made against them."

Speak Great Words.

Dan. 7 :25 says of the Little Horn power, "He shall speak great words against the most High." Rev. 13 :5, 6, says: "And there was given unto him a mouth speaking great things and blasphemies . . . and he opened his mouth in blasphemy against God to blaspheme his name."

The Papacy has done this as shown by its official pronouncements of the Pope's position. In the large work by Ferraris, called "Prompta Bibliotheca Canonica Juridica Moralis Theologica," printed at Rome and sanctioned by the Catholic Encyclopaedia (Vol. VI, p. 48), we find the following statements regarding the power of the pope.

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. . . .

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions. . . .

"So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and ex-communicated by the Pope. . . .

---The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly realm.'

Pope Leo XIII in an encyclical letter June 20, 1894, said:

"We hold upon this earth the place of God Almighty."

Cardinal Bellarmine says:

"All names which in the Scriptures are applied to Christ by virtue of which it is established that He is over the church, all the same names are applied to the pope." - "On the Authority of Councils," Book 2, chapter 17

Dr Guistianni says:

"Go to Rome and you will read on the gate of the city, Paul III, high priest, the best, the greatest, and GOD ON EARTH."

"To make war with the pope is to make war against God, seeing the POPE IS GOD, AND GOD IS THE POPE. "-Moreri's "History."

"The pope is all, in all, and above all, so that GOD HIMSELF AND THE POPE, the Vicar of God, ARE BUT ONE CONSISTORY."-Hostiensis Cap., etc.

During the sessions of the Vatican Council, on January 9, 1870, Mermeillod coadjutor of Geneva, in a sermon preached in the church of San Andrea delle Valle, described three incarnations of Christ-the first in Judea for the atonement, the next in the sacrifice of the eucharist, and now "the Saviour is once more on earth (he is in the Vatican in the person of an aged man)," and the promotion with which the preacher was rewarded showed that such adulation was duly appreciated.

According to Luke 5 :21 and John 10 :33, the Bible definition of blasphemy is a man claiming to be in the place of God and a man claiming to be able to forgive sin. We see both of these claims in the papal system.

Attempt to Change Law of God.

In Daniel's vision of Chapter 7 he was finally shown this power of the "Little Horn" would defiantly stretch out unholy hands against the 10 Commandments of God. "He shall think to change times and the law." Dan. 7:25, R.V. This she has done by removing from the 10 Commandments the second command, which forbids images, and dividing the tenth to make two commandments, thus making up the total number of 10. The accompanying illustration shows the Commandments as they appear in the Bible and a copy of the Commandments as they have been changed by Rome.

She further put her hand right into the heart of the Law of God and changed the fourth command (the only one that mentions time in the Law) and in place of the Sabbath of God she gave Sunday. She says it was done in order to gain more heathen for the Church, Sunday being their festival day of the Sun-god and thus the of the heathen could be accomplished easier by the Church keeping the heathen day. But who gave her the right to touch God's Sabbath that was given to the world as a great memorial of creation. She says:

"The Church took the pagan Sunday and made it the Christian Sunday. And thus the pagan Sunday, dedicated to Balder (Sun God) became the Christian Sunday, sacred to Jesus Catholic World."

The Ten Commandments as found in the Bible and in the Catholic Catechism. (Note that the Second Commandment has been omitted and the Tenth divided into two.)

Historian William. Frederick says:

"The gentiles were an idolatrous people who worshipped the Sun, and Sunday was their most sacred day. Now in order to reach the people in this new field it seems but natural, as well as necessary, to make Sunday the rest day of the church. The church could naturally reach them better by keeping their day."

Canon Cafferata, in "The Catechism Simply Explained," p. 89, says:

"The Sabbath was Saturday, not Sunday. The Church altered the observance of the Sabbath to the observance of Sunday. Protestants must be rather puzzled by the keeping of Sunday when God distinctly said, 'Keep holy the Sabbath Day.' The word Sunday does not come anywhere in the Bible, so, without knowing it, they are obeying the authority of the Catholic Church."

For further quotations see Appendix 1, "What the Churches Say About the Sabbath."

In conclusion, we would list for convenience some of the specifications of the "Little Horn" as mentioned by Daniel.

1. It Would Arise Out of the Fourth Beast-Pagan Rome.
2. It would Uproot Three Kingdoms in its Rise,
3. "Diverse" from the Others-Religious and Political.
4. Speak Great Things.
5. Blasphemies.
6. Persecuting Power.
7. Change God's Law and Sabbath.
8. World Power for 1260 Years.

4. The "Wonders" of Rome

I set out one day to see some of the "wonders" of Papal Rome. What bones and skulls and relics of all kinds are brought out. Who knows how many "genuine" nails from the Cross and how many pieces of its wood are proudly displayed by monks and priests in various churches. Rome has about 400 churches and each seems to vie with the other to show the most amazing relic and tell the "best" story.

On the north side of the Piazza Barberini, at the beginning of the Via Vittoria Veneto, is the Church of the Capuchin Fathers. The little booklet one buys at the church assures us that here in this underground church-cemetery we are about to see a "unique work of art that will invite to prayer and meditation." We see a long underground passage divided into six arched compartments and the whole place stacked with bones. On the ground are great heaps of skulls, while on the walls and ceilings, laid out in all kinds of artistic compartments and the whole place stacked with bones. etc. What a sight! Here and there skeletons have been wired together and clothed with a monkish habit. Some of these are standing in rows or reclining in niches. The guide book assures us that the bones of 4000 priests of the order who died between 1528 and 1870 are piled up here in heaps on the floor or arranged in the strange designs on the walls and ceiling.

The priest on duty in the church was selling little plaster replicas of a skull, so I bought one to use as a paper weight, and went on out into fresh air and sunshine, wondering how in the world this macabre spectacle could possibly fit into the scheme of Christian worship as revealed in the gospel of Jesus. One more glance at the guide book as I moved away, and I noticed that Pope Urban VIII had had the soil of this place specially brought over from Jerusalem and Pope Pius VI granted Plenary Indulgence to the faithful who visit it on the first Sunday of October. Alas! it was not October, but I need not have worried, for during my brief stay in Rome the visiting of different churches and the seeing of various relics accumulated for me indulgences for 1,150,000 years and 219 days.

Bones and Holiness

Bones seem to have quite a hallowing influence, according to the theology of Rome. The Pantheon, once a temple for sun-worship, with its great thirty-foot hole in the roof, through which the sun's rays shone during worship, was consecrated and became a Catholic Church simply by bringing twenty-eight cartloads of bones from the catacombs and burying them beneath the floor.

The Pantheon was dedicated in 27 BC. by Agrippa, friend of Augustus and victor over Antony and Cleopatra at Actium. The ancient "Mirabilia," after telling how Agrippa had a dream in which Cybele, the mother of the gods, appeared to him, says: "When he returned to Rome he built this temple and made it to be dedicated to the honour of Cybele, mother of the gods." In 608 A.D. Emperor Phocas and Pope Boniface IV converted it into a Christian church and dedicated it after the Virgin Mary and "All Saints." It still bears the name of Santa Maria Rotonda today. It was on the 1st November of that year that the bone removal campaign was carried out and November 1 is still celebrated as the feast of "All Saints."

In Rome one is greatly impressed by the continuation of, and the similarities with, pagan religions that are to be found in the name of Christianity. Cybele simply became the Virgin Mary. The old statue of Jupiter that once stood in the Pantheon and whose foot was kissed by the pagans in the years before Christianity was transferred to St. Peter's and called Peter, and the toe is still being kissed, but it had been kissed smooth before Peter was born. In the early days of Christianity, when all kinds of compromises were allowed, the pagans were encouraged to kiss "Jupiter's" toe, while so-called Christians were told to kiss it as "Peter's" toe. In similar manner, of course, relic worship, the rosary, holy water, worship on the Sun's day and many other pagan customs came in, so that many writers have declared that the papal system is really nothing more than "baptised paganism."

I walked across to the Church of St. Pietro in Vincoli (St. Peter in Chains), and here I saw the famous Moses, Michelangelo's masterpiece in sculpture. Truly it is an amazing piece of work. Originally it was meant to be one of a group of 42 statues in St. Peter's Cathedral to decorate the tomb of the pope who laid the foundation stone of that great Basilica. The statues of the group were to have represented Heaven and Earth; the former smiling as if glad to receive the soul of such a great pope, the latter sad at the loss of one so illustrious. The ambitious dream was never carried out and the pope who laid the foundation stone and who desired for himself the greatest monument in all the world is now lying under a simple slab in the great Basilica, while this famous statue graces the little church of St. Peter in Chains.

The "holy relics" of this church, of course, are the chains that are supposed to have once bound the apostle Peter in Jerusalem. The guide book states: -When the chains from Jerusalem were

brought to Rome there was preserved here, as a holy relic, another piece of chain believed to be the one with which the Apostle had been bound in the Mammertine Prison in Rome; when the two chains were placed in contact they miraculously joined together."

Two Heads

Rome finds no difficulty at all in explaining almost any "miracle." A friend of mine who had already been Shown over St. Peter's Cathedral and assured by the priest that the body of Peter lay in the crypt, was visiting another church the same day. Here the monks displayed a skull for his inspection and told him he was looking at the head of the great St. Peter. My friend asked how that could be since he had already been assured that Peter lay in the great Basilica and how then could Peter have two heads. He was solemnly told that since this was just a small skull it was the head of Peter when he was just a boy. It is difficult for us in this enlightened land to understand how people will believe such ridiculous fables, but millions in Italy and Spain and other parts still do.

In the church of Ara Coeli is the famous Bambino, the miracle-working image of the infant Christ. This is entirely covered with beautiful gems and is taken to the death bed of the sick. Says the guide book: "If the Bambino changes colour the sick person will recover." The church of QuoVadis, on the Appian Way, boasts the naked footprint of Peter (some say of Christ) in solid marble. In Rome lots of footprints and head-prints seem to exist in solid stone and no one seems at all under any necessity to explain how soft, yielding flesh could leave marks four and five inches deep in hard stone. Yet in the Mammertine Prison the dungeon in which, we agree, Paul was most probably incarcerated they have managed to include

Peter in the scene as well. That apostle is said to have reclined against the rock wall of the prison and left his head-print for all posterity to see. The church has covered the four-inch deep head-print with a metal grille to protect it. The story also has it that on one occasion both Paul and Peter were chained to the one pillar in the prison and about that time they accomplished the conversion of their two gaolers. Not being in a position to baptise them by immersion, and longing for some water, a "miracle" occurred and where the apostle Peter's feet rested a spring of water gushed forth. However, this spring in the Mammertine happens to be mentioned by Roman historians three hundred years before this supposed "miracle" took place.

A church that houses the "very cradle" in which Christ was rocked as a babe must surely have a "good story" regarding its origin. The Basilica of Santa Maria Maggiore, to quote the official narrative:

"Was built in 352, by divine inspiration, by Pope Liberius who, one August night, had an apparition of the Madonna who ordered him to build a church where he would have found fresh fallen snow. On the following morning the spot where the church now stands was found covered by a miraculous fall of snow, on which Pope Liberius traced the new church; while a patrician John, who had the same apparition of the Virgin, supplied funds for its erection."

The church also boasts the body of Matthew and a number of other "saints," as well as the "miraculous image of the Madonna - painted by Luke (of the gospel of Luke) and carried in procession by Pope Gregory the Great to stay the plague of 590 A.D'. At various times the image is said to weep tears. Santa Maria Maggiore is one of the five Basilicas in Rome and the only Basilica in the world enjoying the privilege of possessing two papal altars.

Of course, weeping statues are not uncommon, and I was amazed as I saw the crowds in Turin round a glass case containing a Madonna that was said to weep. All were praying and some were deeply touched. It reminded me of Rome's famous chalice that was said to fill with the blood of Christ at certain times each year and the images of Christ on the cross that were supposed to gush forth blood. These latter were very popular until last century, when a workman repairing one of the churches discovered the image connected up by pipes to a spot where a rooster was slain or, on special days, a goat, and its blood forced through small tubes to the image.

Supposed Finding of The Cross

The Church of Santa Croce, in Gerusalemme, houses quite a collection of "wonders." It is claimed that Helena, the mother of Constantine, built the church in 320 AD. Later she was supposed to have gone to Jerusalem and there to have had a premonition to dig in a certain spot. She had workmen turn over the soil and discovered three crosses complete with nails and inscription. The inscription had become detached, so, in order to find which was the actual cross of Christ, the papal church claims that

Macarius, bishop of Jerusalem, touched the three crosses on the head of a dying woman. "The Sessorian Relics of the Lord's Passion" which I bought in Rome and which bears the official "imprimatur" of the church, says on page 18:

But scarcely was she touched with the third cross than the sick person, as though given a shock from a galvanic battery, opened her eyes, jumped from the bed and commenced to walk about the house."

The exploits in Jerusalem failed to impress me, for I had only just come from the Holy Land and there witnessed Rome's nonsense with respect to relics and holy places. In Bethlehem the church marking the birthplace of Jesus also very *conveniently has, right in the same building, a star on the floor to mark the place where Adam was created. In the Church of the Holy Sepulchre, Mt. Calvary (a little rock about 10 feet high) and the Tomb of Christ are just thirty feet apart. Close by is the pillar of flagellation to which Christ is supposed to have been tied while being flogged. This relic is in an iron cage, to protect it no doubt, while a long stick like a billiard cue reaches out from the column through the bars and the faithful actually queue up to kiss the cue. But the little ten-foot high Mt. Calvary is a real "wonder," for underneath the three silver-lined cross holes someone happily discovered, in a hole in the rock, the body of none but Adam himself - 4000 years of time and a world-changing Deluge notwithstanding. As it was explained to me by the priest, at the time of Christ's death the great earthquake is supposed to have rent the rock and three drops of His blood, dropping down through the fissure. It just happened to fall on the skull of Adam, and thus the salvation of man was assured or the original sin of Adam expiated; I wasn't able to get it clearly from him just which.

So you see I wasn't very impressed in St. Croce at Rome when they told me of how Helena had discovered the "true cross." The two nails of the cross they showed me and the thorns from the crown of thorns just added to my list of others I had seen. And the index finger of Thomas in its gold receptacle was just like many other fingers I had been shown.

One could write a whole book on the relics and miracles" of Rome, but perhaps there is space in this chapter to describe only one more sight-the Church of the Three Fountains, which supposedly marks the spot where Paul's execution took place. It derives its name from the story "that when the Apostle was beheaded, his head, on falling, made three distinct bounds and on each spot where the head fell a fountain sprang up miraculously." Rome has no difficulty with this story, despite the fact that the three springs are quite a good distance apart. Nearby is the Church of Scala Coeli, named "from a vision of St. Bernard in which he saw ascending to Heaven by a ladder some souls from Purgatory for whom he was praying," to quote again from the official book. How did all this idea of relics and "wonders" come into the church? We shall see . . .

5. An Amazing Revelation

We turn to the Book of Revelation and in chapter 6 and the dramatic story of the Four Horsemen in the prophecy of the Seven Seals. The Revelation was given to "reveal" to Christ's followers the great road-map of the ages. The Devil would whisper to men and women in these days, "Don't bother about the Book of Revelation-it is a sealed book and cannot be understood." But Jesus says, "I have sent Mine angel to testify unto you these things in the Churches"-Rev. 22:16. A "revelation" is something revealed. So anxious is our Lord to have us study it that He has placed His special blessing on those who read its pages. -Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand"-Rev. 1 : 3.

We notice in the Revelation the oft repetition of the number "seven." There are Seven Churches, Seven Seals, Seven Trumpets, Seven Plagues, etc. Seven denotes perfection, or completeness-the Seven Seals, for instance, outlining for us the complete apostasy of the church. In this prophecy we are introduced to the Four Horsemen, bringing before us four different ages" in the experience of the Church.

White Horse-Time of the Apostles (AD 31- AD 100).

"And I saw when the Lamb opened one of the seals . . . And I saw, and behold a white horse : and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" Revelation 6 :1, 2.

The "white horse" is an appropriate symbol of the early church, pure in faith and doctrine. The "bow" symbolized the Word of God (Habakkuk 3:9) as she rode forth in triumph over the pagan Roman world. The gospel message spread rapidly and the Bible was the basis of faith and belief as she went forth "conquering and to conquer."

Red Horse – Persecution and Apostasy (100 AD to 323 AD)

"And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword -Verse 4. The colour has changed from white to red. This colour is familiar to students of the Bible, for there we read of "the great red dragon the scarlet woman," etc., and Isaiah wrote, "Though your sins be as scarlet . . . though they be red like crimson." Red is a picture of sin , and with the red horse we have the slipping away from the pure gospel of Christ, the beginnings of which were just becoming apparent in Apostle Paul's day. He wrote, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own w~ shall men arise, speaking perverse things, to draw away disciples after them" -Acts 20:29,30. 'For the mystery of iniquity doth already work"2 Thessalonians 2 :7. History bears out the accuracy of Paul's prediction. Historian Dr William D. Killen, of the Presbyterian Church, writes:

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome-a personage unknown to the writers of the New Testament-while rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use." "The Ancient Church," preface to orig. edition, p. 15.

This age of the church finished with the so-called conversion of Constantine to Christianity. The persecuted suddenly became popular. With the emperor professing to be a Christian it became the "right" thing for the court to do and soon thousands of others followed the example. But Christianity has never been able to stand popularity; Jesus made it plain that there always must be a demarcation between His followers and the world. And so the church "fell away."

Black Horse - Establishment of Papacy (323-538).

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine-Rev. 6 :5, 6. The black horse is in striking contrast to the

white of the first horse. During this period all kinds of superstitions and fables were introduced. The worship of saints, relics, images and the Virgin Mary were introduced, along with purgatory, penances, celibacy of the clergy, Sunday-keeping, etc. One writer has said:

"Constantine faced this situation: More than half the people worshipped on Sunday-pagans. The others observed the Sabbath-professed Christians. He conceived the idea of cementing the two factions. Though professing Christianity, he did not want to conflict with the prejudices of his pagan subjects." Edward Gibbon tells how, artfully balancing the two, he allayed the "fears of his subjects by publishing in the same year two, edicts, the first of which enjoined the solemn observance of Sunday and the second directed the regular consultation of the auspices" -a pagan practice-Edward Gibbon, "The History of the Decline and Fall of the Roman Empire," chapter 21.

This edict of Constantine's was the first law ever given for the purpose of making Sunday a day of sacred rest. The church followed the lead of Constantine and at the Council of Laodicea (364 A.D.) passed a law that Christians must not keep the Sabbath of God (Saturday), but should observe Sunday.

The reference to "balances," "measures" and money tells of the spirit of commercialism that entered the church. They swept up the dust of Jerusalem streets and brought it back to sell to the "faithful" at home. Everything had its price; even the good things of the gospel were sold-hence the mention of the "wheat" and "barley." A writer has said:

"When a baby was born the priest was paid to christen it. At his weekly confession the priest was paid. At his marriage the priest was paid. At the birth of each child the priest was paid. At his death and funeral the priest was paid, and even after burial the priest was paid to get his soul out of purgatory. So, regardless of whether a man was alive or dead, the money flowed into the coffers of the apostate church."

Relics were "discovered" and sold. Many of these, "wonders" at Rome came into being during this age. When I visited St. Mark's Cathedral, Venice, I was taken into the treasury, where, amidst the gorgeous work of gold and jewels, I was shown a collection of more relics than perhaps I saw at any one place in Rome. I made a list of just a few of them-this church boasts 110 altogether. The official guide book I bought at the church lists most of them and comments on them. Many were arranged in circular gold receptacles, while dozens of others were lined up in bottles that reminded me of household preserving jars. Some of the ones I saw were:

1. A piece of the bloodstained vestment of Christ.
2. Two thorns from the crown of thorns.
3. A nail from the cross.
4. Pieces of the cross.
5. Some of the blood of Christ in a bottle.
(The guide book says, "Reliquary of the precious blood of Christ.")
6. Seven bones of Simon.
7. The arm bone of Philip.
8. Piece of the arm of St. Anne.
9. Arm of Matthew and portion of his skull.
10. A rib of Peter.
11. A bone of Paul's leg - and Philip's leg - and Timothy's leg.
1. Two of the stones thrown at Stephen.
12. Fingers and wrist of Bartholomew, Matthew and Simeon.
13. A finger of Lucy (?).
14. A lock of Mary's hair.
15. A bone of Basil's (?) leg.
16. The collar bone of Zecharias.
17. A tooth of St. Agnes (?).
18. Pieces of Daniel the Prophet and Lazarus.
19. Some milk of the Virgin Mary in a bottle.
(Guide books calls "Reliquary of the milk of the Virgin.")
20. Skull of John the Baptist.
21. The arm of St. Pantaleone
21. "Reliquary of the miraculous blood that gushed out of the Crucifix of Beyrouth."
22. The arm of St. George. And many, many others.

All of these relics I actually saw and listed on the spot. The guide book that I bought describing them I have good cause to value, for it cost me my evening meal. It happened this way. I was due to cross from Italy to Yugoslavia that night, and as the two countries were very heated about the Trieste question I knew that any Italian lire still in my possession, once over the border, would probably not be changed by Yugoslavia. So I planned to use the last few Italian lire I had on my evening meal and not cash a traveller's cheque until I left Italy. But then the priest showed me this book describing all the "wonders" of St. Mark's. I paid the 400 lire (5/-) and went hungry that night. I repeat that these are a few of the relics that I actually saw because all manner of relics have been listed as existing in Rome and other places in Italy. Some writers have described churches exhibiting:

1. Aaron's rod that budded
2. The head of St. Dennis that he carried some miles after it had been cut off.
3. Five legs (in different places) of the colt upon which Christ rode.
4. The tail of Balaam's ass.
5. The stones the devil tempted the Lord to turn into bread
6. The Virgin's Mary's green petticoat.
7. St. Edmond's toenail
8. The rope Judas used to hang himself.
9. A small roll of butter made from the Virgin Mary's milk.
10. A wing of the angel Gabriel (obtained by the prayers of Pope Gregory VII).
11. The beard of Noah.
12. One of the steps of Jacob's ladder.
13. And the stone the rooster stood on when he crowed at the denial of Christ.

I did not see any of these latter relics, and whether they exist I know not. But I do know that no "wonder" seems too bizarre to be believed by the many credulous people who visit Rome.

Pale Horse - Dark Ages (538 AD to Reformation of 16th Century).

"And when He had opened the fourth seal I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse : and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death and with the beasts of the earth."-Rev. 6:7,8. Death rides on the pale horse; this is the age of persecution, of which time it is claimed 100 million martyrs died for their faith. The Inquisition was set up, crusades were organised against innocent peoples - the Waldenses of the Alps and the inhabitants of the Netherlands. During this reign of apostasy and "Death" frenzied religious persecution was the order of the day.

5th Seal - Reformation Period (1517 AD - Middle 18th Century).

Just as the blood of righteous Abel was said to have cried to God from the ground, so under the 5th Seal the blood of the martyrs sends forth a pathetic appeal for deliverance. The dawn of the Protestant Reformation was the answer to that prayer. Freedom of worship came in many lands and persecutions largely came to an end. The millions of martyrs who had died as common criminals at the hands of Rome were now vindicated before the world and recognised as loyal heroes of the cross, "and white robes were given unto every one of them,"

6th Seal - Sign of Christ's Coming (From about (1755 – End of the World).

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind."-Rev. 6: 12, 13.

On November 1, 1755, occurred what has been called "the most notable earthquake in history," the Lisbon earthquake. Within six minutes 910,000 people perished. Sears' "Wonders of the World" says: "The great earthquake of November 1, 1755, extended over a tract of at least 1,000,000 square miles." On May 19, 1780, the sun became "black as sackcloth." This was the famous Dark Day that extended over large sections of the Northern Hemisphere. Webster's Dictionary tells how at mid-day "persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard;

and candles were lighted in the houses. . . . The true cause of this remarkable phenomenon is not known." Verse 13 met its fulfilment in the remarkable meteoric shower of November 13, 1833-the "Falling Stars." To-day we live between verses 13 and 14 and when it is the next great event to take place is the coming of our Lord Jesus Christ himself. All the prophecies of Scripture declare that it will come very, very soon.

"And the heaven departed as a scroll rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb : For the great day of his wrath is come; and who shall be able to stand?-Rev. 6 :14-17.

7th Seal - "Silence in Heaven."

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. 8:1.

This time of "silence in heaven" takes place at the coming of Christ. The angels all accompany Christ at His coming and for this short space of prophetic time (in actual time about seven days) the heavens are silent.

"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. " -Matthew 25:31.

God's faithful ones are gathered from all over the broad earth and with the resurrected dead who have loved the Lord (1 Thessalonians 4 :16, 17) are taken home to the glory land. What a thrilling thought that, one day soon, our eyes will behold the Coming of the King and if faithful we will be in the blessed Homeward-going throng.

6. Strange "Goings On"

Rome has a number of beautiful old arches, but the two very well-known ones, of course, are the Arco di Tito, or Arch of Titus, in the Forum, and Constantine's Arch, close by the Colosseum. I stood under the Arch of Titus looking down into the Roman Forum, which lies about sixty feet below the level of modern Rome. By the light of the late afternoon sun its ruined temples and columns were bathed in a rosy radiance reminiscent of the effulgence they once knew in Imperial days. But late that night, as I hurried past the darkened area, the moon shone on these ghosts of temples and decayed public buildings and they looked for all the world like the gleaming bones of some giant skeleton.

The ancient Via Sacra, or Sacred Way, ran right under the Arch of Titus and on down to the centre of The Forum. How many Triumphs had passed where I was standing I knew not; what multitudes of captives from far off lands had passed under this arch to grace a general's homecoming one week, to die as gladiators in the Colosseum the next.

Although this arch was built to commemorate Titus' capture of Jerusalem in AD. 70, the hero didn't live to see its erection, which didn't take place until about 82 A-D. The arch is very interesting to Bible students, for there, on the inner panel, is very clearly depicted the sacred objects that Titus took from the temple in Jerusalem. The seven-branched candlestick and the table of show bread can be easily recognised.

Close by the memorial to Titus is the great Basilica of Constantine, built over the spot where the portico of Nero's Golden House once stood. It was built by Constantine at the time he professed Christianity. East of the Arch of Titus is another reminder of Constantine's reign-the arch named after him. It was erected in 315 AD). In honour of his victory over Maxentius at the Milvian Bridge, near Rome, in 312 the victory which is supposed to have caused the emperor to espouse Christianity. The story says that just before the battle Constantine saw a vision of a cross in the sky with this inscription, "In this sign thou shalt conquer."

Constantine's Great Plan.

There are many reasons to doubt the genuineness of this conversion, as many historians have shown. While professing to be a Christian, he quite often would employ pagan soothsayers to report some augury to him. It has been said by many that the emperor really embarked on an ambitious political scheme to guarantee the success of his reign. Edwardson says:

"Constantine had been watching, he said, those Caesars who had persecuted the Christians, and found that they usually had a bad end, while his father, who was favourable toward them, had prospered. So, when he and Licinius met at Milan in 313 AD they jointly prepared an edict, usually called 'The Edict of Milano,' which gave equal liberty to Christians and pagans. Had Constantine stopped there he might have been honoured as the originator of religious liberty in the Roman Empire, but he had different aims in view. The Roman Empire had been ruled at times by two, four, or even six Caesars jointly, and in his ambition to become the sole Emperor, Constantine, as a shrewd statesman, soon saw that the Christian church had the vitality to become the strongest factor in the Empire. The other Caesars were persecuting the Christians. If he could win them without losing the good will of the pagans he would win the game. He therefore set himself to the task of blending the two religions into one."-"Facts of Faith," p. 109.

In 321 AD Constantine brought down his famous Sunday law, which reads as follows:

"On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time)."-"Codex Justinianus, lib. 3, tit. 12, 3."

The Lutheran writer G. Heggtveit has this to say:

Labored at this time untiringly to unite the worshippers of the old and the new faith in one religion. All his laws and contrivances are aimed at promoting this amalgamation of religions. . . . His injunction that the 'Day of the Sun' should be a general rest day was characteristic of his standpoint. Of all his

blending and melting together of Christianity and heathenism none is more easy to see through than this making of his Sunday law. 'The Christians worshipped their Christ, the heathen their sun-god; according to the opinion of the Emperor, the objects for worship, in both religions were essentially the same.' "Kirke historie," pp. 233, 234.

Sun worship on the "Day of the Sun" had been carried on for thousands of years. In Babylon, the sun-god was called Bel, in Phoenicia and Palestine, Baal, and Sun-day was "the world solar holiday of all Pagan names. -"North British Review," Vol. 18, p. 409.

Constantine, by his Sunday law, only intended to enforce the popular heathen festival. The very next day after his Sunday law, which was given March 7th, he issued an edict commanding purely heathen superstition:

August Emperor Constantine to Maximus:

Any part of the palace or other public works shall be struck by lightning, let the soothsayers, following old usages, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge. -"A Critical History of Sunday Legislation," p. 19.

Mithra Cult

Roman Sun worship received an extra impetus when it came in contact with Mithraism, a Persian sun cult. Mithra was the favourite deity of the Roman emperors and the army and was known as Sol Invictus "The Invincible Sun." When Nero was initiated into the mysteries of Mithraism he erected the huge "Colossus Neronis," representing the Sun with the features of Nero and long rays about his head. Varius Avitus, emperor of Rome from 218-222, became a high priest of the Sun when only a youth and assumed the name Heliogababus, a Phoenician name (Elagabalus) of the Sun-god. The emperor built a temple to the sun on the Palatine hill where Augustus had erected one long before. "He wore his pontifical vest as high priest of the Sun, with a rich tiara on his head. "Harper's Dictionary of Classical Literature," p. 576.

The emperor Aurelian, 270-275, whose mother was a priestess of the Sun, was especially devoted to Sun worship. The Encyclopedia Britannica mentions that "the sanctification of Sunday and of the 25th of December" was a special feature of Mithraism, and says: "Each day of the week was marked by the adoration of a special planet, the Sun being the most sacred of all." Encyclopaedia Britannica, 14th ed., Vol. 15, p: 620, 621, article "Mithras."

In Chambers' Encyclopedia we find this interesting note: "Parallels to Christianity in Mithraic legend, in Mithraic ceremony, and in Mithraic belief will have been apparent, and other resemblances, as the sanctification of Sunday and of the 25th of December, the day of Mithra, might be cited. "-Chambers' Encyclopedia, 1926 ed., Vol. 7, p. 241, article "Mithra."

Speaking of Constantine's ambitious plans to join together Christianity and Mithraism, Dean H. H.-Milman says: "The Jewish, the Samaritan, even the Christian, were to be fused and recast into one great system, of which the Sun was to be the central object of adoration. "-"History of Christianity," p. 178. To the end of his life Constantine was still a faithful devotee of sun worship. Dr Lewis quotes from Dr Schaff:

"And down to the end of his life he retained the title and dignity of pontifex maximus, or high-priest of the heathen hierarchy. His coins bore on the one side the letters of the name of Christ, on the other the figure of the sun-god, and the inscription 'Sol Invictus.' "History of Sunday Legislation," p. 10.

Half a century later the Christian emperor Gratian refused the Pagan vestments and the Pagan title - Pontifex Maximus." But the bishop of Rome in AD. 375. seeing an opportunity to exalt his dignity, became a candidate for the title and vestments of Pontifex Maximus. The "dragon power" of Pagan Rome was simply handing over its power, its capital city and its great authority to the Papacy as stated in Rev. 13. Eusebius in his "Life of Constantine" declares, "In order to render Christianity more attractive to the Gentiles the priests adopted the exterior vestments and ornaments used in the pagan cult."

Cardinal Newman says, "We are told in various ways by Eusebius that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed to their own. . . . Incense, lamps, and candles, holy water, holy days, turning to

the east and images are all of pagan origin, and sanctified by their adoption into the Church. "-Development of Christian Doctrine," p- 371.

During one of my days in Rome I was taken by a priest down under the church of St. Clement and there I was shown an ancient Mithra temple. The altar was still standing and the remains of wild boars which were used in sacrifice could still be seen. This temple was discovered in 1915, and as I inspected it I could not help thinking of Pope Gregory's words to Augustine, "Destroy the idols, never the temples. Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to." Memorials of Mithra worship have been found in the very place where the Vatican now stands.

Church Adopts Pagan Sunday.

Pope Sylvester helped Constantine to bring paganism into the church (especially Sunday keeping). Eusebius, who was a bishop at the time of Constantine, speaking of Pope Sylvester, Constantine and himself, writes: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day (Sunday)."-*"A Commentary on the Psalms."* Here it is made plain that a human hand, not a divine, changed the Sabbath. Eusebius says, "We have transferred."

It was at the Council of Laodicea, 364 AD, 'that those observing the true Sabbath of God were anathematised. Canon X= begins: "Christians must not Judaize by resting on the Sabbath, but must work on that day rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be Anathema from Christ." "Index Canonum."

The Catholic World," in explaining Rome's part in Changing God's sacred day, says: "The Church took the pagan Sunday and made it the Christian Sunday. And thus the pagan Sunday, dedicated to Balder (Sun God) became the Christian Sunday, sacred to Jesus."

William Frederick writes: "The Gentiles were an idolatrous people who worshipped the sun, and Sunday was their most sacred day. Now, in order to reach the people in this new field, it seems but natural, as well as necessary, to make Sunday the rest day of the church. At this time it was necessary for the church to either adopt the Gentiles' day or else have the gentiles change their day. To change the Gentiles' day would have been an offence and stumbling block to them. The church could naturally reach them better by keeping their day. There was no need in causing an unnecessary offence by dishonouring their days. "Quoted in "Facts of Faith," p. 100.

Neander, the celebrated church historian, makes it clear that Sunday was only a human ordinance and that it was introduced after the apostles died. "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday." (Rose's translation, page 186.) And the "Encyclopaedia Britannica," under article Sunday, makes this interesting observation: Constantine the Great made a law for the whole empire (AD 321) that Sunday would be kept as a day of rest."

Four steps stand out clearly in the matter of the substitution of the first day, Sunday, as a day of rest, in place of the seventh day, Saturday:

1. On March 7, AD 321, the first law setting apart Sunday as a day of rest, was made by the Emperor Constantine. This law ordered all the people in the towns and cities to rest on Sunday, but permitted the farmers to work on that day.
2. In AD 325 Sylvester, bishop of Rome, by his so called apostolic authority, changed the title of the first day of the week, calling it the Lord's day.
3. The Council of Laodicea, held about the year AD 364, decreed that Christians should not rest on Saturday, but should work on that day, and keep Sunday as a rest day.
4. In AD. 538, the Council of Orleans prohibited the country people, or farmers, from working on Sunday.

Rome today not only acknowledges that she tampered with God's Sabbath, but boasts of the fact, as these quotations show. Catholic Encyclopedia, Vol. 4, p. 153:

"The (Catholic) Church after changing the day of rest from the seventh day of the week to the first made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day."

Convert's Catechism of Catholic Doctrine, page 50:

"Question -Why do we observe Sunday instead of Saturday?"

"Answer -Because the Catholic Church, in the Council of Laodicea, transferred the solemnity from Saturday to Sunday."

This catechism received the apostolic blessing of Pope Pius X.

1,000 Dollars Reward - Catholic writer

The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, i.e., Saturday; for we know Sunday to be the first day of the week. . . . I will give 1000 dollars to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church. " - Father Enright, of the College of Redemptionist Fathers.

For further statements see Appendix 1, "What the Churches Say About the Sabbath."

7. I Asked the Priest Some Questions

I had always looked forward with keen anticipation to visiting the Basilica of St. John Lateran. So many famous historical events took place right here; in fact, this is the most important of all papal churches throughout the world transcending even St. Peter's.

Beside the church is the old Baptistry of Constantine, where Constantine is said to have received baptism at the hands of Pope Sylvester. The building is quite large and circular, with a diameter of about 60 feet, and the interior is fashioned somewhat like a Roman bath. The water would be about three to four feet deep when the font was filled. I already knew from my study of history and I had noticed references in the guide books to the fact that in the early days of the church of Rome, baptism had been practised as in Bible days that is, by complete immersion.

However, it didn't pay to say too much if one wanted to learn, so I simply asked the priest who was my guide why it was that the font was so deep. "Well," he replied, "in the early days the Church used to baptise converts by putting them right under the water." "Oh!" I said. "But not face and all surely." "Yes," answered the priest, "they baptised by total immersion as our Lord was baptised in Jordan." Well, I had witnessed many baptismal services and had conducted a good number myself, but as I said, it didn't pay to "know too much" or one wasn't told much in Rome. So I simply expressed my surprise and then asked why such baptisms were not conducted that way today by the Roman Church. The priest replied, "The method was never very convenient, so, long ago, our church changed it over to sprinkling."

And that's exactly the truth of the matter. Like any another practice, as we have shown already, Rome does not give a "Thus saith the Lord" for her tampering with God's command, but rather, "We found it more convenient." Notice these interesting quotations regarding the original meaning of baptism:

Dean Stanley:

---For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'-that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches. In the Western church still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan.... amongst Protestants, in the numerous sect of the Baptists. It lasted long into the Middle Ages. But since beginning of the seventeenth century the practice has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face." - "Christian Institutions," Dean of Westminster, p. 19.

Luther:

"Baptism is a Greek word; in Latin it can be translated immersion as when we plunge something into water that it may be completely covered with water." - "Works of Luther," p. 319, cited in Baptist Encyclopedia.

John Wesley:

"Buried with him," alluding to the ancient practice of baptizing by immersion.-" Explanatory Notes upon the New Testament," John Wesley.

Calvin:

"The very word 'baptize,' however, signifies to immerse; and it is certain that immersion was the practice of the ancient church Institutes of the Christian Religion," John Calvin, Vol. II, p. 434.

Cardinal Pullus (12th Century):

"Whilst the candidate for baptism in water is immersed, the death of Christ is suggested. Whilst immersed and covered with water, the burial of Christ is shown forth; whilst he is raised from the waters the resurrection of Christ is proclaimed." "Patrol Lat.," p. 315, cited in Baptist Encyclopaedia, article "Baptism."

Our English and Scotch readers will be very interested to know how "sprinkling" came into these two countries. We quote a very interesting section from the

Edinburgh Encyclopedia:

"In this country (Scotland), however, sprinkling was never practised in ordinary cases till after the Reformation During the persecution of Mary, many persons, most of whom were Scotsmen, fled from England to Geneva, and greedily imbibed the opinions of that Church. In 1556 a book was published at that place, containing "the form of prayers and administration of the sacraments approved by the famous and godly learned man, John Calvin, in which the administrator is enjoined to take water in his hand and lay it upon the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin, and, returning to their own country with Knox at their head in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth, but was not authorised by the Established Church. In the assembly of divines held at Westminster in 1643 it was keenly debated whether immersion or sprinkling should be adopted. Twenty-five voted for sprinkling and 24 for immersion; and even this small majority was obtained at the earnest request of Sir Lightfoot, who had acquired great influence in the assembly. Sprinkling is therefore the general practice in this country."-Vol. 3, article "Baptism."

It is really hard to believe that since 1643 millions of babies been sprinkled instead of baptised, all because of the vote of one man.

Bible Teaching Very Clear.

The Bible writings on the matter are very clear. We read of our Saviour's baptism in Matthew 3:13, 16,17.

"Then comes Jesus from Galilee to Jordan unto John to be baptized of him. And Jesus, when he was baptized, went straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

After Jesus was immersed, the Scripture says, "he went up straightway out of the water." The Greek word "baptizo" - I baptize or I dip, always implied the complete immersion of the person or thing. I say "thing" because in ancient times the word "baptize" did not necessarily connote something holy as it does today. but was used as an ordinary household word. A Greek woman busy at her trade of dyeing cloth would say she "baptized" the cloth as she completely immersed it. Notice this interesting story of Philip and the treasurer from Ethiopia (Abyssinia) as recorded in the Bible.

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptised? And Philip said, If you believe with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. " - Acts 8:35-39.

Other texts make it so clear as to the Bible method of baptism. Paul in Romans 6 :3-6 tells us that it is in the likeness of a burial and that just as Jesus died, was buried and rose again, the believer dies to the old life of sin, is "buried" in the waters of baptism and then rises to a new life. Sprinkling in no way allows this symbol of a burial. The question is often asked, "Is Baptism essential for salvation?" The Word of God unequivocally answers "Yes."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."-Mark 16:16.

"Jesus answered, Verily, verily, I say unto thee, Except a man be "born of water and of the Spirit, he cannot enter into the kingdom of God."-John 3 :5.

To be "born of water" is to be baptized; to be "born of the Spirit" refers to the gift of the Holy Spirit that is sent to every believer at Baptism. The Scripture says without these two you "cannot enter into the kingdom of God."

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2:38,39.

“And now why tarriest thou? Arise, and be baptized. and wash away thy sins, calling on the name of the Lord.” - Acts 22:16.

And so I moved away out of the Baptistry of Constantine, interested in seeing here one of the evidences of the early forms of Christian practice before it was corrupted by the Papal system. Later, in Europe, I was to see many more ancient baptismal fonts and in London. In an Anglican church not fifty yards off the Strand, there is a perfectly preserved font and I have a picture of the vicar dipping a jug into it to carry water to the church to use for a "christening." Oh that men would only heed the teachings of the Bible and away with the traditions of man. (Matt. 15:3,6,9).

8. The "Mother" Church

After inspecting, with great interest, the Baptistry of the Church of St. John Lateran, I approached the church from the front, especially noting the two inscriptions at the door, stating that this church is the "Mother and head of all the churches in Rome and in the World." It reminded me a lot of this church power mentioned in the prophecies of Revelation 17 as being the "Mother". The last verse of the chapter identifies the church with the city of her power-the city that ruled over the kings of earth when John wrote the Book-none but Rome.

I passed in through the huge doors into the church itself. It is impossible to convey all that one experiences in those first few minutes. While the eye is trying to take in the glory of such costly treasures the mind is trying to grope its way back through the ages; Past the Fifth Lateran Council, that convened just before Luther's dramatic appearance, where the Hussites of Bohemia were practically disposed of for ever. Past the famous Third Council, perhaps back to the very beginnings of the famous old church.

One is greatly impressed by the great gold ceiling of the nave, a beautiful work of the 16th century by Michelangelo. The crossed keys and tiara of Pius IV are shown in the centre. Above the altar of the sacrament is supposed to be a piece of the wood from the table of the Last Supper in Jerusalem. Under the chancel arch is the papal altar, with gold work making it worth nearly one million pounds. The tomb of Innocent III, one of the popes remembered most in connection with the atrocities and persecutions of the Dark Ages, is in this church. I remembered one of his boastful utterances as I stood by his tomb at the right of the transept:

"Therefore by this present apostolical writing we give you a strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese all who are polluted with them. You shall exercise the rigour of the ecclesiastical power against them and all those who have made themselves suspected by associating with them. They may not appeal from your judgments, and if necessary you may cause the princes and people to suppress them with the sword." "A Source Book for Medieval History," p. 210.

This was the man who set up the diabolical Inquisition where, in Spain alone, Llorente reckons as the sufferers 31,912 burnt alive and 291,450 so-called penitents forced into submission "by water, weights, fire, pulleys and screws and all the apparatus by which the body could be racked exquisitely without giving up the ghost." It was also Innocent III who introduced auricular confession.

The church of course claims its "wonders" along with all the others I had seen. Apparently Christ is supposed to have walked right out of the side of the wall at the time of its dedication by Constantine, but this remarkable "miracle" was not discovered until the 13th century, that fanciful period that was so great a manufacturer of legends. Its links with sun worship can still be seen in the church. In one of the main paintings a phoenix bird is shown seated on the Tree of Life in the heavenly Jerusalem. The phoenix featured a lot in early sun worship and is described as visiting the altar of the sun each year. Perhaps a very interesting statement by one of the "Catholic Fathers," Clement of Alexandria, could be used since some are always anxious to fly to the "Fathers" for their support of Sunday sacredness. These "Fathers" were tainted with sun worship and other pagan nonsense as this quotation will show:

A certain bird called phoenix; of this there is never but one at a time; and that lives 500 years. And when the time of its dissolution draws near that it must die, it makes itself a nest of frankincense, and myrrh, and other spices into which when its Vine is fulfilled, it enters and dies. But its flesh putrifying, breeds a certain worm, which being nourished with the juice of the dead bird, brings forth feathers; and when it is grown to a perfect state it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt. And flying in open day in the sight of all men, lays upon the altar of the sun, and so returns from whence it came."

Just imagine religious leaders to-day being obliged to quote from men like Clement of Alexandria in support of Sunday sacredness. And yet some do-for just a little while ago when I was having public lectures in a certain town, a Doctor of Divinity of the Presbyterian Church assured a public meeting at the church, "Of course we cannot find proof for Sunday in the Bible. But we can find it in the early 'Fathers'." And then he spent a good deal of time quoting from Clement of Alexandria (the writer of the phoenix fable above). These "Catholic Fathers" were steeped in sun worship and, of course, one will find Sunday keeping there. That is just where it did come from.

Lateran Councils

Here in this very famous church the great Lateran Councils took place-many of them directed against the people of God. It was at the third Lateran Council, in 1179 that the Papacy aroused itself collectively to extirpate heresy. The Fourth Council (1215) saw the introduction of auricular confession by Innocent III and the enacting of a canon for the total eradication of "heresy." In 1208 Innocent established the Inquisition and in 1204 De Montfort began the massacre of the Albigenses. Great crusades against the Waldenses were also organised at this time and "a plenary remission of all sins" promised to those who took part in the crusades. The Fifth Lateran Council (1512-1517) had twelve sessions. In the second session Cardinal Cajetan introduced the new thought that the Catholic Church was really the New Jerusalem, the Holy City of the Book of Revelation, and in the fourth session, presided over by Pope Julius II, the pope was acclaimed another God on earth. The well-known sentence comes down to us from this session, "For thou art our shepherd, thou art our physician, thou art our ruler, thou art our husbandman, thou, finally, another God on earth." Mansi, Vol. 32, Col. 761.

Waldenses.

The Waldensian people feature a lot in the Councils held here in the Lateran Church; it was here that papal bulls were hurled against them and crusades organised to "wipe them from the face of the earth." Later I was to visit the historic haunts of these faithful mountain folk. Sheltered away in the Alps of Italy, Switzerland and France, these people upheld the torch of Truth for centuries. Their emblem was, and still is today, a lighted candlestick with this motto, "Lux Lucet in Tenebris" (The light shines in darkness").

While Constantine purchased converts and the multitudes were satisfied to follow the popular church of the day into the pagan practices already described, the faithful of God were forced by persecution to withdraw themselves to these mountain retreats. Waldensian believers were dispersed right through Italy, France, Austria, Switzerland, Germany, Hungary, Poland and Bohemia, with constant contact with similar groups in England and Holland. Their principal centre was at Milan. Later, after persecution increased, the centre was in the Alpine valleys, for persecution did not reach its height until after the Reformation.

9. The Waldenses

I journeyed out some fifty kilometres from Turin to Torre Pellice, the centre of the Waldensian district. This away at the "top" of Italy, in the Alps of Piedmont where Spain, Italy and France join. After coming from the modern cities of the industrial north Italy it seemed like entering another world to come these villages of the valleys that have not changed a thousand years. The houses are built of stone, even being roofed with flat stones from the hillsides. The chestnut harvest was in progress when I arrived, long slopes of hills covered with brown as the trees had dropped their nuts and villagers with large sacks picked them up for market.

The only person in Torre Pellice who could speak English was a school teacher from a little school still higher up in the Angrogna Valley and she gladly consented to guide me round the mountain fastnesses and right through into the innermost Angrogna valley. We visited the famous monument of Sibaud at Bobbio Pellice. This monument is a reminder of the oath of loyalty to God taken by the Waldenses upon their return to the valleys after the greatest of the persecutions, and the stones of the monument each contain the name of a city where the Waldensian faith was firmly established at that time. I noted with interest that the name of Rome was there too.

Some of the valleys-there are seven altogether run spokes from the hub of a wheel. Each valley has own secret entry and exit, its caves and mighty but they are so related that one opens into the other forming a network of fortresses. Experts have declared that the highest of engineering skill could scarcely have devised such impregnable fortresses. It is well to remember that the Vaudois were never conquered their valleys, but on each occasion of a terrible massacre they had fallen prey to some papal promise or peace terms which were never respected, for Rome openly claims that there is no need to keep promises to heretics.

My guide took me to the Pra del Tor, far up in the heart of the mountains, and showed me the early training colleges of the barbes, or pastors. From this place missionaries were sent all through darkened Europe. Copies of the Bible were laboriously written out by hand (on a great flat stone table top which I was later to see) and taken by men disguised as pedlars to the cities, where they were cautiously displayed to the interested. One who lived for a time, in more recent days- in these valleys has written:

"BY patient, untiring labour, sometimes in the deep, dark cavern of the earth, by the light of torches, the sacred Scriptures were written out, verse by verse, chapter by chapter. . . . Angels from heaven surrounded these faithful workers. . . . their garments were so prepared as to conceal their greatest treasure - the precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. . . . To have made known the object of their mission would have ensured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of a merchant or pedlar. . . . They carried silks, jewellery and other articles, at that time not easily purchasable save at distant marts; and they were welcomed as merchants where they would have been spurned as missionaries. . . . They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity presented they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired to receive it." - "The Great Controversy, pages 69, 70, 71.

We visited the monument of Chanforan, erected in 1532. This solid shaft of flint taken from the mountains, and with an open Bible superimposed, was the Waldensian monument to the Reformation. Under a little was a natural chapel that could hold 300 people, and it was here that the people of this particular valley worshipped during the times of severest persecution. How different it was from the haughty Lateran Church that sent the persecutions to them. Here was no million pound altar of gold-only a rock ledge for the preacher to rest his Bible. There were no relic chapels and gilded ceiling-just the "rocks of God" that daily were their refuge. On two occasions the armies of Rome found the spot and in each case lit huge fires over the opening and suffocated all within. Altogether, in the persecutions, at least one million Waldenses are known to have died for their faith.

"In 1544 the treacherous and heartless Catholic leader, d'Oppede, caused the terrible butchery of thousands of Waldenses. At Cabrieres he wrote a note to the people, saying that if they would open the gates of their city he would do them no harm. They, in good faith, opened the gates and d'Oppede cried

out: "Kill them all" Men, women and children were massacred or burned alive. In 1655 there was another massacre of Waldenses. After the Catholic leaders had made several vain attempts to break into the fastnesses of the mountains where the Waldenses lived, and were defeated, the Marquis of Pianesse wrote the various Waldensian towns to entertain certain regiments of soldiers to show their good faith. These Christian people, who always had such sacred regard for their own word, never seemed to learn that it is a fundamental Catholic doctrine that Catholics need not, and should not, keep faith with heretics when the interest of the church is at stake. After they had sheltered the soldiers, and fed them of their scanty store, a signal was given at 4 a.m., April 24, 1655, and the butchery began.

"Little children, Leger says, were torn from their mothers, dashed against the rocks, and cast carelessly away. The sick or the aged, both men and women, were either burned in their houses, or hacked in pieces; or mutilated, half murdered, and flayed alive, they were exposed in a dying state to the heat of the sun, or to flames, or to ferocious beasts." -Quoted in "Facts of Faith," p. 132.

England Intervenes

The massacre of 1655 aroused most of Europe in sympathy with the Waldenses; in fact, it was Cromwell. in England whose energetic action ended that persecution. In the dead of Alpine winter the massacre of "Bloody Easter" began. The Duke of Savoy on January 25, 1655, published an edict commanding all Waldenses to become Catholics. On April 17th 15,000 troops marched in and the atrocities began. This was the massacre that inspired England's great poet Milton to write "On the Late Massacher in Piemont," which has been described as one of the most powerful sonnets ever written.

"Avenge, O Lord, thy slaughtered Saints, whose bones
Lie scattered on the Alpine mountains cold,
Even them who kept thy truth so pure of old.
When all our Fathers worshiped Stocks and Stones.
Forget not : in thy book record their groans
Who were thy Sheep, and in their ancient Fold
,Slayn by the bloody Piemontese that rolled Mother with Infant down the Rocks.
The moans. The Vales redoubled to the Hills, and they
To Heaven. Their martyred blood and ashes so
O're all the, Italian fields where still doth sway
The triple tyrant: that from these may grow
A hundred fold, who having learned thy way,
Early may fly the Babylonian wo."

A wave of protest swept over Europe. Switzerland, Sweden, Germany, England and Holland sent offerings to help the survivors. The British Government sent Sir Samuel Morland to interpose. Morland addressed the Duke of Savoy in a powerful plea which included these words:

"The Angels are surprised with horror! men are amazed! Heaven itself seems to be astonished with the cries of dying men, and the very earth to blush, being discoloured with the gore - blood of so many innocent persons! Do not, O thou most high God, do not thou take that revenge which is due to so great wickedness and horrible villanies! Let thy blood, O Christ, wash away this blood!"

At Turin in June, and Geneva in July, Morland continued his appeals until the edict was withdrawn in August, 1655. In 1686 another terrible edict was issued against them from the Lateran Church in Rome. It was the same story of treachery. Gabriel of Savoy himself wrote them:

"Do not hesitate to lay down your arms; and be assured that if you cast yourselves upon the clemency of his royal highness, he will pardon you, and that neither your persons nor those of your wives or children shall be touched. "- "Israel of the Alps," p. 445.

The Waldenses accepted the official document in good faith and opened their fortifications. Priests and soldiers rushed in and butchered men, women and children in cold blood and left the towns of the valleys smouldering ruins. The historian Wylie says:

"The school of the prophets in the Pra del Tor is razed. No smoke is seen rising from cottage, and no psalm is heard ascending from dwelling or sanctuary, . . . and no troop of worshipers, obedient to the summons of the Sabbath bell, climbs the mountain paths History of the Waldenses," p. 173.

Attitude Still the Same.

Is Rome repentant for all this? On the contrary, she still proudly cites it as evidence of her power. Notice these statements from the Catholic "Western Watchman":

"Our heroes are the Duke of Alva and Catherine de Medici. They knew the Huguenots, and they drove them off the continent. You cannot excite any pity in our souls by whining accounts of Catholic atrocities in the 17th century. We have never written a line in extenuation or palliation of the Inquisition. We never thought it needed a defence." - November 21, 1912.

"Protestantism—we would draw and quarter it. We would impale it and hang it up for the crows to eat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell fire."

"We have always defended the persecution of the Huguenots, and the Spanish Inquisition. . . . When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all. Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behaviour." - December 24, 1908.

What a memorable few days I spent in these mountains. My guide showed me places in the valleys where the Waldenses on occasions were able to defend themselves. Often the mists would roll up the gorges, enabling them to escape. We stood at one place where my guide showed me how her forefathers had been trapped on a little hillside overlooking a deep ravine up which Rome's armies were marching. Suddenly heavy mists rolled up and soon the armies in the vale below were completely enshrouded. To add to their confusion the Waldenses on the heights above rolled great stones down upon them and the rout was complete. How real it all seemed to me, for even as the girl explained it to me the heavy fog swirled up the gorge and soon we could only see a few paces ahead of where we stood.

I was shown the Pellice River, which the present day inhabitants of the valleys still look upon with special respect. In times of melting snow this mountain torrent often would work in the favour of the persecuted, cutting off the pursuer. On one occasion the captain of the papal forces lined up all the villagers who were caught at Torre Pellice and at sword point they were made to watch the river and be ready to see their kinsmen's bodies from up in the mountains come floating down the river. Plans miscarried a little and the captain who gave the order was the only person to float down on that occasion. He slipped from a rock higher up and the mountain torrent brought his body down, the sight of which produced a great cheer from the watchers on the bridge.

I left Torre Pellice early one morning in the dark and walked to the little railway station. The rain was pouring down upon me and it was by the glare of the lightning that I found my way. The temperamental weather of the mountains that in the past had conspired to save lives was doing its best to give me pneumonia, and since I was more or less in trains for the next two days I had to just let my clothes and shoes dry on me.

10. St. Peter's and the Vatican

St. Peter's Cathedral completely dominates the Roman landscape. Its great dome, rising 448 feet, can be seen from most places in the city. The dome itself is a masterpiece of architecture and the most audacious building scheme that had ever been attempted. The diameter is 142 feet-the same as that of the Pantheon -and Michelangelo spent the last sixteen years of his life making it "the most glorious miracle of art and beauty in the world."

The church is the largest in the world; its vestibule alone is 468 feet long and 66 feet high; but the church proper just dwarfs the visitor completely. Some authorities claim that 80,000 persons can be accommodated here. This figure seems a little high to me, but in any case many thousands can stand in this great building. I say stand because in none of the churches of Rome did I see seats-there just aren't any. Everything inside is in proportion to the large dimensions of the building. The statuary is gigantic in size. What appear to be large paintings here and there turn out to be beautiful mosaic work as one draws nearer. There are no paintings here-all are beautiful mosaics.

Of course, the church has to have its relics and the most important ones here are "the spear with which Longinus pierced the Saviour's side," a portion of "the true Cross," a veil bearing the impression of Christ's face and the head of Andrew. The so-called tomb of Peter is here too, and the many faithful gather round it to pray and to rain down upon it their gifts of money-paper money was lying all round the crypt.

I saw the world's most beautiful sculpture, Michelangelo's "Pieta," showing the Saviour in His mother's arms after being taken down from the cross. Truly, it is a lovely thing. Just opposite is a huge work showing Ignatius Loyola, founder of the Jesuits, treading on the neck of Luther and the latter, twined about with snakes, is being pushed into Hell. I saw the sign of the peacock, an old heathen symbol that I had seen in Ceylon and Babylon and Pergamos, entered right here in the church. And, of course, the high altar faces the east. A little further along is the old statue of Peter (once Jupiter) with its well-worn toe.

Being one of the five Basilicas, the church has a "Holy Door" on which the pope knocks with a little gold hammer once every twenty-five years and the souls of all in purgatory escape to the realms of the blessed. I have often wondered, if he can bring them such release so easily, why not open the door a bit more often-say, every day.

Link With The Reformation

The present church was begun in 1506 and finished in 1626, and it is interesting to remember that in one way it was the building of this edifice, that actually sparked off the Protestant Reformation. It happened like this. Funds for St. Peter's were running short before the building was finished so the pope offered a plenary indulgence to all who contributed to the work. Boniface IX (1389-1404) had issued several papal bulls of plenary indulgences to aid in the building of the dome at the Milan cathedral and now the present pope had "Tax Lists" printed giving the price of indulgence for each particular sin, for each class of person, itemising "simony," "murder," "rape theft" and many others. In the British Museum are two volumes containing the pope's Penitential Taxes. They were taken from the archives of Rome at the death of Innocent XII. Tetzl was commissioned by the pope to journey through Europe selling indulgences and to proclaim that:

"The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from the place of torment and ascend into heaven. . . . For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment?" -"History of Reign of Emperor Charles V," Vol., p. 460.

The "History of the House of Austria" has this to say:

"With a view to replenish the treasury of the church, Leo X had recourse to the sale of indulgences, an expedient which had been first invented by Urban II, and continued by his successors; Julius II had bestowed indulgences on all who contributed towards building the church of St. Peter, at Rome, and Leo founded his grant on the same pretence. But . . . this scandalous traffic had been warmly opposed in Germany. These indulgences were held forth as pardons for the most enormous crimes; they were publicly put up for sale, and even forced upon the people, and Tetzl and his coadjutors indulged themselves in drunkenness, and every other species of licentiousness, in which they squandered their

share of the profits, and not infrequently produced indulgences as stakes at the gaming table."-Vol. 1, p. 384.

A gentleman of Saxony who had heard Tetzell at Leipsig inquired whether the indulgences also covered sins that a person might wish to commit in the future. On being assured that it did, he said, "I want to 'Lake some slight revenge on one of my enemies. I will give you ten crowns if you will give me a letter of indulgence that shall bear me harmless." The price was finally set at thirty crown. Shortly after, this gentleman, with his servants, laid wait for Tetzel in a wood near Jutterboch, gave him a beating and carried off the chest of indulgence money. When Tetzel brought action the gentleman showed the letter by Tetzel which exempted him beforehand from any responsibility. Duke George ordered the man to be acquitted.

Luther's Stand

The sale of indulgences was causing a schism through Europe and it was Tetzel's appearance at Wittenberg that brought things to a head. On 31st October, 1517, Dr Martin Luther, following the custom of the times with regard to important announcements, nailed his 95 theses against the sale of indulgences on the beautiful Castle Church at Wittenburg. In two weeks these propositions had circulated over all Germany; in a month over all Europe, and the Reformation was born.

Vatican Treasury and Library

From a door in St. Peter's I went into the Vatican Treasury and there, in a few moments, saw more wealth than one would see in a lifetime. There were great thrones made of gold and a profusion of crosses crusted with gems of all kinds. There was so much gold heaped up that the eye grew tired of it, although the pearls and jewels, by reason of their diversity of beauty, still attracted my gaze. I saw one of the pope's tiaras, its three tiers showing that he is "King of Heaven, king of earth and king of the lower regions (hell)." As I have often said, we dispute his claims to the first two, but are satisfied to allow the last, if he chooses to claim that way.

The Vatican contains 1100 rooms. I know it's an awful lot of rooms for a bachelor, but since they are heaped with rare treasures and art works, they really constitute a great museum. The Hall of Maps shows many of the early impressions of what the world looked like. These are ranged one after another along a great corridor. The Egyptian section would rival even the British Museum's collection from Egypt. The Vatican Library is too wonderful for words and simply brings tears to the eyes. Every inch of the walls and ceilings and pillars of this 1250 feet long room is covered with beautiful frescoes. The pictures on one side, incidentally, represent the different council the church has called to condemn heresy. The famous Codex Vaticanus can also be seen here.

I saw so many priceless treasures in the Vatican that, in my mind, each one seemed to tumble over the last and crowd the others out. But I did carry away a clear impression of something really exquisite. It was a tall polished shaft of what looked to me like Swedish black granite and on the top in pure gold was the Good Shepherd with crook, leading a flock of sheep. The workmanship was remarkable. A little card said it was a present from the Emperor Francis Joseph of Austria. Among the presents from rulers to, the various popes I saw so many from Spain that I could not but think that maybe to-day that impoverished country wouldn't mind a bit of reverse lend-lease.

11. A Monk's Eyes Are Opened

As I entered the Church of the Holy Stairs, just opposite St. John Lateran, it seemed as though time had gone back four hundred years and I stood there in the days when Luther climbed this famous stairway on his knees. The great events of those days came quickly to mind. By a decretal, an indulgence had been promised by the pope to all who would ascend "Pilate's Staircase" upon their knees. This is supposed to be the old staircase in Jerusalem on which the Saviour trod, and then some time, somehow, it just flew through the air and happened to land at Rome. Luther was about halfway up when a voice seemed to shout at him, "The just shall live by faith." He rose to his feet in shame and fled from the place. His eyes had been opened and from then on Luther saw more clearly the useless place of human work in the plan of salvation.

As I watched I saw about thirty or forty men and women kneeling on the stairs and gradually working their way upwards, praying certain prayers on each step. How I longed that they too might hear the Voice of God speak to them the words from Romans 1 : 17 that Luther heard. Near the top of the stairs was a step with a circle of crystal a few inches in diameter, and under this it is claimed some of the blood drops of Christ can be seen. It was being kissed frantically, and it has been for hundreds of years. As with the site of the queue waiting to kiss Peter's toe, so now my mind went wandering about the elementary laws of hygiene, etc., but the people still kept moving upwards the meanwhile.

Faux Pas.

Being anxious to see the relics at the top of the Holy Stairs and not wishing to climb up on my knees, I set out to walk up. Apparently this just isn't done, and I had only got about halfway up when men and women stood up where they were, gesticulating wildly, and barred my way. Priests came running from everywhere, so I walked back down and with a very serious expression said, "Wery sorry." They muttered something in the vicinity of "stupid Americano," and so New Zealand honour was spared at the expense of our Yankee friends. The priests then showed me another stairway up the side that would still let me get to the top.

At the top are the relics, and a list on the wall itemises them thus:

1. Fragment of the wood of the cross. Sandals of Christ.
2. Piece of the table of the last supper. A thorn from the crown of thorns.
3. Fragment of the column of Flagellation. Head of St. Prassede.
4. Fragment bones of the Holy Innocent.
5. Fragment bones of St. Lorengo and a coal and ashes and blood.
6. Tooth and girdle of John the Baptist. Hair of John the Evangelist.
7. Beard of St. Bartholomew.
8. Piece of the beard of Matthew.
9. Portion of the cross of Andrew.
10. Relics of St. Martiri, Mariano, Diodoro and companions.

Luther Shocked

Luther's visit to Rome was a tremendous shock to him. "Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and citizens he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation."-"The Great Controversy," p. 125.

"No one can imagine," he wrote, "what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus they are in the habit of saying, "If there is a hell Rome is built over it: it is an abyss whence issues every kind of sin.'" - "D'Aubigne," History of Reformation, b. 2, chap. 6.

Of course, Luther at this time was a good son of the church. An ordained priest, he had been called from the cloister to a professorship in the University of Wittenberg. Even when he opposed Tetzel and the indulgence system some time later, it was still far from his mind to leave the church. He hoped to

reform from the inside. Upon his return from Rome, Luther was granted the degree of Doctor of Divinity and he earnestly continued the study of the Bible that he had begun a little time before as the result of a chance finding of a small copy in the university library. In those days the Bible was not studied even by the clergy; in fact, they were discouraged from so doing. All kinds of writings of past popes and prelates, and, of course, the writings of the early "Fathers," were studied, but that was all. When Luther first found the Bible he didn't know what it was.

Church Admits It Needs Reform

No one will deny that the church needed reform badly. That Rome admits this will be seen from a few statements from "A Popular History of the Catholic Church" that I bought a few months ago from the Catholic stall at the Waikato Winter Show. These are not biased statements by some ex-priest, which I never feel are very fair after all, but rather are they statements taken from just one chapter of this book described thus by the Catholic Digest: "This is the best book we know for a brief history of the Church."

"This money was all of it badly needed. It was needed for the rival popes to fight each other once Christendom had reached that unhappy period, in which a pope at Rome and a pope at Avignon divided its allegiance. And, it must be stated, not a little of this money frequently found its way into the pockets of the popes' relations."

"If they were good popes and wise rulers the whole Church might profit, if they were foolish, or weak, or-as was next to be the case-bad and vicious, the papacy would suffer loss of prestige as never before."

"In August they announced that Urban was no pope. They had elected him simply to escape the death that otherwise awaited them. . . . All the cardinals-with one exception-recognised Clement as pope. What was Christendom to do? How was it to decide between the conflicting accounts of the rivals? And how was it to judge on which occasions this same body of cardinals had really, by its unanimous vote, elected a pope, in April (Urban) or in September (Clement)?"

"The miserable truth has to be faced that no pope, on either side, was at all worthy of his office. They were, all of them, little better than partisan leaders of rival factions and in the end the Church as a whole, tired of both, repudiated their authority, and, coming together in a self-styled General Council at Pisa (1409), elected a third pope of its own, Alexander V."

"Benedict was shifty and dishonest."

"John XXIII was a man so bad and so utterly unworthy

"Rome was the centre of all the new vices, and the popes were among their foremost practitioners."

"Sixtus IV is commonly held to bear a heavy part of the responsibility for the scandals of the next sixty weeks. . . . The worst of cardinals, once he was elected pope, developed a new loyalty to his office, a loyalty set grotesquely, it may be, in the disorder of his personal immorality."

"Cardinal Rodrigo Borgia was still as openly scandalous as when, a young cardinal of twenty-eight, Pius II had rebuked him for it. This is the man notorious as Alexander VI"

"In Julius 11 (1503-1513) the Holy See had what it had long needed-a pope who was a first-rate diplomatist, fierce, ruthless and inflexible."

"The successor of Pope Julius was the cardinal Giovanni de' Medice, Pope Leo X (1513-1521). The record of his career epitomises the time in all its tendencies. He had received the red hat from Pope Innocent VIII at the age of thirteen."

"Adrian VI set himself to the task and first began to demonetise the church, which Leo X had run like a bank. Ten thousand applications for favours, privileges, and appointments awaited the new pope." - Extracts taken from chap. VI. "A Popular History of the Catholic Church."

And then, after all that, they have the effrontery to head the next chapter, which deals with the Reformation, "The Protestant Revolt." Remember the above quotations are not taken from some Protestant writer, but from a Catholic historian who is described on the inside page of the cover as "universally regarded as the outstanding Catholic Church historian writing in English to-day."

Luther began preaching against the doctrine of indulgences, and it wasn't long before he was summoned to appear at Rome to answer the charge of heresy. His friends succeeded in having the place changed to Augsburg, but even before the hearing Luther had been branded a heretic without even the chance to be heard. At Augsburg, without trying to prove him in error, the cardinal simply called out continually, "Retract, retract."

With many enemies planning his death, Luther left Augsburg on horseback early one morning, and before the legate learned of the departure he was beyond the reach of his persecutors.

Where Many Stand To-day.

Luther still loved the church of Rome, but the hour of final separation was approaching. Satan tried to confuse him with the thought, "How is it that all of Christendom can be wrong and you be right?" or, as Luther says in his diary, it seemed as though Satan said, "Art thou alone wise? Can everyone else be mistaken?" It seems as though Satan still uses that argument a lot today, for I know that often when people decide to obey God and keep His Sabbath rather than Rome's Sunday, the devil seeks to discourage with those words.

Luther loved his church and, even with all the Bible evidence before him, still found it difficult to make the final break. He was sure by now that the "pope was Antichrist," but he still found it difficult to turn against the teaching of his early years. At last the Bible truth was too strong for him to delay any longer. Luther could see that it was really Christ he must worship and not a Church system, and Christ's truth contained in the Bible meant everything compared with the man made ideas of some church. Many people come to the parting of the ways and must make that same decision today. Luther says, "I was so I fought with myself and with Satan, till Christ, by his own infallible word, fortified my heart against those doubts."

Later, when Luther stood before the Diet (council) at Worms, he was able to make that memorable speech first in German and then in Latin. We quote the last portion:

"Unless therefore I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the word of God, I cannot and I will not retract. For it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen".

What wonderful memories that visit to "Pilate's Staircase" brought back to me that day. O that God would give us more men and women of the stamina of Luther today.

12. The Jesuit Priest's Question

My Audience With the Pope

My one-time priest friend in Rome, with the help of several others, managed to arrange for me to have an audience with the pope. He was not in the Vatican, but spending a little time at his summer palace at the Castel Gandolfa. Pope Pius XII is certainly a remarkable man for his years. He has tremendous vitality and a very enjoyable sense of humour. He is a gifted man and speaks seven languages quite well, although his English is a little faltering. Pius is a skilful diplomat and for many years was Papal Nuncio to Germany. Before his election in 1939 he was Papal Secretary of State from 1930 onwards. It was quite an occasion for me to meet him and be able to observe this man at close range. It is considered by many that when Pius dies he is fairly certain to be created a saint very soon on account of his great veneration for Mary. It is said that no previous pope has done so much for the cause of Mariolatry. It was in 1950 that Pius discovered that Mary had been taken in bodily form to heaven so the Dogma of the Bodily Assumption of the Virgin Mary was pronounced.

Church of the Jesuits.

We have, in this brief sketch of Rome, touched on only one-hundredth part of the renowned spots that could be mentioned, but we must include just brief mention of one more. The Church of Gesu is the famous Jesuit church, and it is here that one finds the "preserved arm" of Francis Xavier that was recently flown to Japan for a public ceremony and, of course, the body of Ignatius Loyola, founder the Jesuit order. A sculpture group in the building shows the church holding a cross in her hand and treading underfoot Protestant "heretics."

The Jesuits, of course, are a militant order and have always been violently opposed to Protestantism. The oath that each member takes to wipe out Protestantism makes terrible reading indeed. Their political machinations have caused kings and rulers to expel them from different countries on many, many occasions.

Not long ago it was a Jesuit priest in this very church who asked a question that caused quite a sensation in Rome and greatly embarrassed the Protestants; in fact, it silenced the Protestant clergy completely. He was preaching on the authority of the Roman Church and simply asked why it was that Protestants who refuse to follow Rome all the way, nevertheless do follow in respect to honouring Rome's Sunday. He asked for anyone to show one text from the Bible that says Sunday is a holy day and went on to remind his hearers that it is solely a "holy" day of the Catholic Church. His question then was quite logical: why should Protestants accept this Catholic innovation and reject all others?

Cardinal Gibbons' Challenge

Of course, Catholic writers have been just as pointed from time to time. The renowned Cardinal Gibbons in the "Catholic Mirror" actually issued a challenge to Protestants that has caused many "re~ears" amongst ministers. To quote a portion of his challenge:

"The Protestants of the world, the Adventists excepted, with the same Bible as their cherished and infallible teacher, have rejected the day named for His worship by God, and assumed, in apparent contradiction of His command, a day for His worship never once referred to for that purpose in the pages of that Sacred Volume."

"Hence the conclusion is inevitable; viz., that of those who follow the Bible as their guide . . . Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defence for his substitution of Sunday for Saturday."

"What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining Saturday to be kept, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?"

"The only recourse left the Protestants is either to retire from Catholic territory where they have been squatting for three centuries and half, and accepting their own teacher, the Bible, in good faith, commencing forthwith to keep the Saturday, the day enjoined by the Bible from Genesis to Revelation;

or, abandoning the Bible as their sole teacher, cease to be squatters . . . and taking out letters of adoption as citizens of the kingdom of Christ on earth-His Church-be no longer victims of self-contradiction."

"Reason and common sense demand the acceptance of one or the other of these alternatives; either Protestantism and the keeping holy of Saturday or Catholicity and the keeping of Sunday. Compromise is impossible." -Cardinal Gibbons in the "Catholic Mirror."

Surely it is time that we as Protestants did something for God in this matter. If we have "been squatting on Catholic territory"-and many have-shall we not resolve to come back to the Bible and honour the God of creation and the memorial day that he has given-the Sabbath? This is much more than a matter of which day a person keeps, but rather which Master a person serves-Jesus the Lord of the Sabbath or the pope who confesses to tampering with it and giving us Sunday. See Romans 6:16)

What Are You Going to Do?

God's Word assures us that, as we draw near the coming of Jesus, this matter of the true Sabbath will be made plain to everyone. It will constitute the great test that will show where our allegiance lies. It will divide the peoples of the world in two great camps before Christ comes. There will be no one "in the middle" at that day. Jesus said, "He that is not for me is against me."

Those who have died in past generations without the knowledge of the true Sabbath will not be judged guilty. If they have lived up to the light they had, and obeyed the Truth as best they knew it, the Bible assures us they have done all that is required. But when we do understand the truth of the matter and have heard what is right, then the Word of God assures us that it is sin if we turn our back on it.

"To him that knows to do good and doeth it not, to him it is sin." - James 4:17.

May God give us the grace to stand four square for His Truth as we learn it and one day be ready for Jesus when He comes.

Appendix I- Authoritative Quotations on Sabbath And Sunday

PREFACE

This little compilation has been compiled for the benefit of those who really desire to know what prominent churchmen, Catholic and Protestant, as well as secular writers, have said regarding immutability of the law of God and the attempted change of the seventh-day Sabbath of creation week. Testimony from the leading denominations is here compiled, along with evidence gathered from dependable secular sources. All unitedly testify that it was the church in apostasy that tampered with the holy law of an unchangeable God. Centuries before the Christian Era the prophet of the Lord had prophesied:

"He shall speak great words against the most High, . . . and think to change times and laws." Daniel 7: 25.

To the Christian church, God entrusted great authority, but neither man nor organisation of men has ever been given divine authority to, tamper with the ten foundation pillars of the government of God. And He Himself has made it plain that they are forever established by His everlasting covenant whereby He promises to write His laws in the minds and hearts of men. (Hebrews 8: 10)

"According to Catholic teaching, the only 'bondage' to which human minds are subject is the moral law which emanates from God Almighty Himself. The Church, as God's agent, may not tamper with that law." Sunday Visitor, July 13, 1947, page 129.

"Man is a creature. As a creature, he is subject to his Creator in all that he does. God's will has ... a bearing on everything that touches human rights and duties. No state, no group of educators, may reject a truth of the moral order to suit the claim of convenience of Roman Catholic bishops as reported in Time, Nov. 23, 1961, page 21.

But the so-called Christian world has tampered with God's law and rejected a truth of the ten great moral principles enunciated in the eternal law reiterated on Sinai by the voice of God and written by His finger.

Tor up to this day mankind has absolutely trifled with the original and most specific revelation of the holy God, the ten words written upon the tables of the law from Sinai." -- "Crown Theological Library, " page 178. (Lutheran).

The world unrest, the disregard for law and order, and the immorality of our day may be charged directly to the brazen attempts of the created to meddle with the government of the Creator. This is the testimony of Holy Scripture: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore loath the curse devoured the earth." Isaiah 24:5, 6.

Friend, please read the testimony of the following pages with an open mind and in the light of God's Word: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

Will you not read and re-read this booklet prayerfully? And as you do so, bare your own soul before God while you make your decision with the apostles of the early church to "obey God rather than men." Acts 5:29. May God lead you to loving obedience, your token of love and the outward sign of inward sanctification. Remember that Jesus declared: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17.

His earthly mission was to save men from the transgression of the law, not to change it. Concerning Christ's first advent, the prophet had declared: "He will magnify the law, and make it honourable." Isaiah 42:21.

Will you not "walk even as He walked"? 1 John 2:6. Our Saviour said, I have kept My Father's commandments." John 15:10.

May God bless you as you consider this vital doctrine of the Bible.

BAPTIST

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday ! It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week.... Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

"To me it seems unaccountable that Jesus, during three years' intercourse with His disciples, often conversing with them upon the Sabbath question ... never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated.

"Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism! " ---DR. EDWARD T. HISCOX, author of "The Baptist Manual, " in a paper read before a New York ministers conference held Nov. 13, 1893.

"We believe that the law of God is the eternal and unchangeable rule of His moral government." - "Baptist Church Manual," Art. 12.

"The first four commandments set forth man's obligations directly toward God.... But when we keep the first four commandments, we are likely to keep the other six.... The fourth commandment sets forth God's claim on man's time and thought.... The six days of labour and the rest on the Sabbath are to be maintained as a witness to God's toil and rest in the creation....No one of the ten words is of merely racial significance... The Sabbath was established originally (long before Moses) in no special connection with the Hebrews, but as an institution for all mankind, in commemoration of God's rest after the six days of creation. It was designed for all the descendants of Adam." Adult Quarterly, Southern Baptist Convention series, Aug. 15, 1937.

"There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance." William Owen Carver, "The Lord's Day in Our Day " p 49.

It may be that Jesus gave them an explicit command so to do [to change the Sabbath from the seventh day to the first]; but of this we have no revelation." C.C.A. Wallace, " What Baptists Believe," p 167.

ROMAN CATHOLIC

"From this same Catholic Church you have accepted your Sunday, and that Sunday, as the Lord's day, she has handed down as a tradition; and the entire Protestant world has accepted it a tradition. For you have riot an iota of Scripture to establish it Therefore that which you have accepted as your rule of faith, is inadequate as it of course is, as well as your Sunday. You have accepted on the authority of the Roman Catholic Church." --D. B. RAY, "The Papal Controversy," 1892, page 179.

I have repeatedly offered \$ 1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says: 'No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.' And lo! The entire civilized world bows down in a reverent obedience to the command of the holy Catholic Church." --T. ENRIGHT, C.S.S.R., in a lecture at Hartford, Kansas, Feb. 18, 1884.

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." --The Catholic Mirror, Sept. 23, 1893.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorising the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we [Catholics] never sanctify."

JAMES CARDINAL GIBBONS, "The Faith of Our Fathers," page 111.

"There is but one church on the face of the earth which has the power, or claims power, to make laws binding on the conscience, binding before God, binding under penalty of hell-fire. For instance, the institution of Sunday. What right has any other church to keep this day? You answer by virtue of the third commandment [the Papacy changed the fourth commandment and called it the third], which says, 'Remember that thou keep holy the Sabbath day.' But Sunday is not the Sabbath. Any school-boy knows that Sunday is the first day of the week. I have repeatedly offered one thousand dollars to anyone who will prove by the Bible alone that Sunday is the day we are bound to keep, and no one has called for the money. It was the holy Catholic Church that changed the day of rest from Saturday, the seventh day, to Sunday, the first day of the week." --T. ENRIGHT, C. S. S. R., in a lecture delivered in 1893.

"Reason and sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday or Catholicity and the keeping holy of Sunday. Compromise is impossible." CARDINAL GIBBONS, Catholic Mirror, December 23, 1983.

"QUESTION: What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the pope the authority to change a command of God?

"ANSWER: If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church.... Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?" --"Question Box " by CONWAY, 1903 Edition, pages 254,255.

"QUESTION: Which is the Sabbath day? "

"ANSWER: Saturday is the Sabbath day. "

"QUESTION: Why do we observe Sunday instead of Saturday?

"ANSWER: we observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (AD 336), transferred the solemnity from Saturday to Sunday." -- PETER GIERMANN, "The Convert's Catechism of Catholic Doctrine," Second Edition, 1910, page 50.

"It was the Catholic Church which, by the authority of Jesus Christ has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church." -- MGR. SEGUR, Plain Talk About the Protestantism of Today," page 213.

'QUESTION: Have you any other way of proving that the Church has power to institute festivals of precept?

"ANSWER: Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority." KEENAN, "A Doctrinal Catechism," page 174.

"QUESTION: I-low prove you that the Church hath power to command feasts and holy days?

"ANSWER: By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

"QUESTION: How prove you that?

"ANSWER: Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, and to command them under sin and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power." - **HENRY TUBERVILLE, D. D., "An Abridgment of the Christian Doctrine" (R. C.), page 58.**

"Nowhere in the Bible do we find that Christ or the apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the seventh day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the church [Roman] outside the Bible." **Virginian, Oct. 3, 1947.**

"Our Lord rose from the dead on the first day of the week," said Father Hourigan of the Jesuit Seminary. "That is why the Church changed the day of obligation from the seventh day to the first day of the week. The Anglican and other Protestant denominations retained that tradition when the Reformation came along." ---**Toronto Daily Star, Oct. 26, 1949.**

"Catholic: Is the Bible the rule or guide of Protestants for observing Sunday? "Protestant: No, I believe the Seventh-day Adventists are the only ones who know the Bible in the matter of Sabbath observance." -- **"The Bible an authority Only in Catholic Hands," pages 25, 26.**

"Practically everything that Protestants regard as essential or important they have received from the Catholic Church. They accepted Sunday rather than Saturday as the day for public worship after the Catholic Church made that change.

"But the Protestant mind does not seem to realise that in accepting the Bible, in observing the Sunday, in keeping Christmas and Easter, they are accepting the authority of the spokesman for the church, the pope." **Sunday Visitor, Feb. 5, 1950.**

"Only gradually did Christians begin to observe Sunday as a day of rest.... In the third century, as we learn from Tertullian, many Christians had begun to keep Sunday as a day of rest to some extent.... "The real need of Sunday as a day of rest as well as worship came much later, in the sixth century." -- **"Yes, I Condemned the Catholic Church" (Supreme Council. Knights of Columbus), page 4.**

"When St. Paul repudiated the works of the law, he was not thinking of the Ten Commandments, which are as unchangeable as God Himself is, which God could not change and still remain the infinitely holy God." **Sunday Visitor, Oct. 7, 1951.**

CHURCHES OF CHRIST (Also Disciples of Christ)

"There is no direct Scriptural authority for designating the first day the Lord's day." - DR. D.H. LUCAS, Christian Oracle, January 23, 1890.

"The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath. There never was any change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change." --"First-Day Observance," pages 17, 19.

"It has reversed the fourth commandment by doing away with the Sabbath of God's Word, and instituting Sunday as a holiday." DR. N. SUMMERBELL, "History of the Christian Church," Third Edition, page 415.

"To command ... men ... to observe ... the Lord's day ... is contrary to the gospel." --"Memoirs of Alexander Campbell," Vol. 1, page 528.

It is clearly proved that the pastors of the churches have struck out one of God's ten words, which, not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality." CAMPBELL, "Debate With Purcell," page 214.

I do not believe that the Lord's day came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day, for this plain reason, where there is no testimony, there can be no faith. Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord's day came in the room of it." - ALEXANDER! CAMPBELL, Washington Reporter, Oct. 8, 1821.

CHURCH OF ENGLAND

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles."

WILLIAM DOMVILLE, Examination of the Six Texts," pages 6, 7. (Supplement).

"There is no word, no hint, in the New Testament about abstaining from work on Sunday. into the rest of Sunday no divine law enters... The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday." ---CANON EYTON, "The Ten Commandments," pages 52,63,65

Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? None." --"Manual of Christian Doctrine," page 127.

"The Lord's day did not succeed in the place of the Sabbath ... The Lord's day was merely an ecclesiastical institution It was not introduced by virtue of the fourth commandment, because for almost three hundred years together they kept that day which was in that commandment... The primitive Christians did all manner of works upon the Lord's day even in times of persecution when they are the strictest observers of all the divine commandments; but in this they knew there was none." BISHOP JEREMY TAYLOR, "Ductor Dubitantium," Part 1, Book 11, Chap. 2, Rule 6 Sec.51,59.

"Sunday being the day on which the Gentiles solemnly adore that planet and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it. that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel." --T. M. MORER, " Dialogues on the Lord's Day," pages 22,23.

"Where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.... The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church has enjoined it."

WILLIAMS, B.D., "Plain Sermons on the Catechism," Vol. 1, pages 334-336.

"Dear Madam: In reply to your letter of May 7th, I am asked by the Archbishop of Canterbury to say that from the first century onward the Christian church has observed the first day of the week as the weekly commemoration of the resurrection of our Lord Jesus Christ. Many of the early Christians ... deliberately substituted the first day of the week for the seventh on, the ground that it was on the first day that our Lord rose from the dead. [Italics ours.]

"Yours faithfully,

"ALAN C. DON."

"The Puritan idea was historically unhappy. It made Sunday into the Sabbath day. Even educated people call Sunday the Sabbath. Even clergymen do.

"But, unless my reckoning is all wrong, the Sabbath day lasts twenty-four hours from six o'clock on Friday evening. It gives over, therefore, before we come to Sunday. If you suggest to a Sabbatarian that he ought to observe the Sabbath on the proper day, you arouse no enthusiasm. He at once replies that the day, not the principle, has been changed. But changed by whom? There is no injunction in the whole of the New Testament to Christians to change the Sabbath into Sunday." --D. MORSE-BOYCOTT, Davy Herald, London, Feb. 26,1931.

"The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other." -- F. W. FARRAR, D.D., "The Voice From Sinai," page 167.

"Take which you will, either of the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week." - PETER HEYLYN, History of the Sabbath, page 410.

"Merely to denounce the tendency to secularise Sunday is as futile as it is easy. What we want is to find some principle, to which as Christians we can appeal, and on which we can base both our conduct and

our advice. We turn to the New Testament, and we look in vain for any authoritative rule. There is no recorded word of Christ, there is no word of any of the apostles, which tells how we should keep Sunday, or indeed that we should keep it at all. It is disappointing, for it would make our task much easier if we could point to a definite rule, which left us no option but simple obedience or disobedience.... There is no rule for Sunday observance, either in Scripture or history." ---DR. STEPHEN, Bishop of Newcastle, N.S.W., in an address reported in the Newcastle Morning Herald, May 14, 1924.

CONGREGATIONALIST

"It must be confessed that there is no law in the New Testament concerning the first day."
Buck's Theological Dictionary, page 403.

"There is no command in the Bible requiring us to observe the first day of the week as the Christian Sabbath." ---ORIN FOWLER, A. M.9 "Mode and Subjects of Baptism."

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament." --DR. LYMAN ABBOTT, Christian Union, Jan. 19, 1882.

It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath.... The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday.... There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." Ten Commandments," R. W. Dale, D.D., pages 106, 107.

LUTHERAN

I wonder exceedingly how it came to be imputed to me that I should reject the law of Ten Commandments Whosoever abrogates the law must of necessity abrogate sin also." -MARTIN LUTHER, Spiritual Antichrist," pages 719 72.

"The observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church." -- Augsburg Confession of Faith, quoted in "Catholic Sabbath Manual," Part 2, Chap. 1, Sec.10.

"For up to this day mankind has absolutely trifled with the original and most special revelation of the Holy God, the ten words written upon the tables of the Law from Sinai' - "Crown Theological library," page 178.

"The Christians in the ancient church very soon distinguished the first day of the week, Sunday; however, not as a Sabbath, but as an assembly day of the church, to study the Word of God together. And, to celebrate the ordinances one with another: without a shadow of doubt, this took place as early as the first part of the second century." BISHOP GRIMELUND, history of the Sabbath," page 60.

"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears, neither is there any example more boasted of than the changing of the Sabbath day! Great, say they, is the power and authority of the church, since it dispensed with one of the Ten Commandments." - Augsburg Confession of Faith, Article 28, paragraph 9.

"The festival of Sunday, like all other festivals, was always only a human ordinance."
AUGUSTUS NEANDER, History of the Christian Religion and Church," Vol. 1, page 186.

METHODIST

"This 'handwriting of ordinances' our Lord did blot out, take away, and nail to His cross. (Colossians 2: 14) But the moral law contained in the Ten Commandments, and enforced by the prophets, He did not

take away.... The moral law stands on an entirely different foundation from the ceremonial or ritual law. ... Every part of this law must remain in force upon all mankind and in all ages." - JOHN WESLEY, "Sermons on Several Occasions," 2-Vol Edition, Vol. 1, pages 221, 222.

"No Christian whatsoever is free from the obedience of the commandments which are called moral." Church Discipline," (1904), page 23.

"Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day." FRANKLIN RALL, Christian Advocate, July 2, 1942.

"The Sabbath was made for MAN; not for the Hebrews, but for all men." E. O. HAVEN, "Pillars of Truth, page 88.

"The reason we observe the first day instead of the seventh based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first. The early Christians began to worship on the first day of the week because Jesus rose from the dead on that day. By and by, this day of worship was made also a day of rest, a legal holiday. This took place in the year 321. Our Christian Sabbath, therefore, is not a matter of positive command. It is a gift of the church." - CLOVIS G. CHAPPELL, "Ten Rules For Living," page 61.

In the days of very long ago the people of the world began to give names to everything, and they turned the sounds of the lips into words, so that the lips could speak a thought. In those days the people worshipped the sun because many words were made to tell of many thoughts about many things. The people became Christians and were ruled by an emperor whose name was Constantine. This emperor made Sun-day the Christian Sabbath, because of the blessing of light and heat which came from the sun. So our Sunday is a sun-day, isn't it?" - Sunday School Advocates December 31, 1921.

"The moral law contained in the Ten Commandments, and enforced by the prophets, He [Christ] did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken.... Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time or place, or any other circumstances liable to change but on the nature of God and the nature of man, and their unchangeable relation to each other." JOHN WESLEY, "Sermons on Several Occasions," Vol. 1, Sermon XXV.

MOODY BIBLE INSTITUTE

"The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?" --D. L. MOODY "Weighed and Wanted," page 47.

I honestly believe that this commandment [the fourth, or Sabbath commandment] is just as binding today as it ever was. I have talked with men who have said that it has been abrogated, but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place. 'The Sabbath was made for man, and not man for the Sabbath.' It is just as practicable and as necessary for men today as it ever was—in fact, more than ever, because we live in such an intense age." - Id., page 46.

" 'Sabbath' means rest, and the meaning of the word gives a hint as to the true way to observe the day. God rested after creation, and ordained the Sabbath as a rest for man." - Id., pages 46, 47.

"Saturday is my day of rest because I generally preach on Sunday, and I look forward to it as a boy does to a holiday. God knows what we need." -- Id., page 48.

MORMON

(The Church of Jesus Christ of Latter-Day Saints)

In this, a new dispensation, and verily the fast dispensation of the fullness of times, the law of the Sabbath has been reaffirmed unto the church.... We believe that a weekly day of rest is no less truly a necessity for the physical well-being of man than for his spiritual growth; but primarily and essentially, we regard the Sabbath as divinely established, and its observance a commandment of Him who was and is and ever shall be, Lord of the Sabbath." ---JAMES E. TALMAGE, "Articles of Faith," 25th Edition, Art. 13, Chap. 24, pages 449, 451,452,

"The Sabbath was to be a perpetual covenant between the Lord and the children of Israel. 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant' (verse 16). In verse 17 they are commanded to observe it as a sign that they, remember that the Lord made heaven and earth, and rested on the seventh day.

In these quotations from Exodus 31, and in the Decalogue the most positive and weighty reasons are given by the Lord to the fathers of the house of Israel, for keeping the Sabbath day. The obligation is evidently as binding upon the Latter-day Saints as it was upon their fathers, and they in like manner, will reap the reward of obedience."

FRANKLIN D. RICHARDS AND JAMES A. LITTLE, "A Compendium of the Doctrines of the Gospel," page 226.

PRESBYTERIAN

"The Sabbath is a part of the Decalogue---the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution.... Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand.... The teaching of Christ confirms the perpetuity of the Sabbath." -- T. C. BLAKE, D.D., "Theology Condensed," pages 414,475.

"Ye must not imagine that the coming of Christ has freed us from the authority of the law; for it is the eternal rule of a devout and holy life, and must therefore be as unchangeable as the justice of God, which it embraced, is constant and uniform." ---JOHN CALVIN, "Commentary on a Harmony of the Gospels," Vol. 1, page 277

"The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthen this obligation." -- "Westminster Confession of Faith," Chap. 19, Art. 5.

God instituted the Sabbath at the creation of man, setting apart the seventh day for the purpose, and imposed its observance as a universal and perpetual moral obligation upon the race." -- American Presbyterian Board of Publication, Tract No. 175.

"The observance of the seventh-day Sabbath did not cease till it was abolished after the [Roman] empire became Christian." -- American Presbyterian Board of Publication, Tract No. 118.

DICTIONARIES

"As the Sabbath is of divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services; but these are not binding because of human institution. Not so the Sabbath. Hence the fourth commandment is ushered in with a peculiar emphasis - Remember that thou keep holy the Sabbath day.' ... The abolition of it would be unreasonable." CHARLES BUCK, A Theological Dictionary," 1830 Edition, page 537.

"But although it [Sunday] was in the primitive times indifferently called the Lord's day, or Sunday, yet it was never denominated the Sabbath; a name constantly appropriate to Saturday, or the seventh day, both by sacred and ecclesiastical writers." -1d., page 572.

"The notion of a formal substitution by apostolic authority of the Lord's day [meaning Sunday] for the Jewish Sabbath [or the first for the seventh day]. .. and the transference to it, perhaps in a spiritualised form, of the sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity."

WILLIAM SMITH AND SAMUEL CHEETHAM, A Dictionary of Christian Antiquities," Vol. 11, page 182, Article "Sabbath."

ENCYCLOPEDIAS

"Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshipped the sun, ... the seventh day was blessed and hallowed by God Himself, and ... He requires His creatures to keep it holy to Him. This commandment is of universal and perpetual obligation. ... The Creator blessed the seventh day' and declared it to be a day above all days. A day on which His favour should assuredly rest. . . . So long, then, as man exists, and the world around him endures, does the law of the early Sabbath remain. It cannot be set aside, so long as its foundations fast.... It is riot the Jewish Sabbath, properly so-called, which is ordained in the fourth commandment. In the whole of that injunction there is no Jewish element, any more than there is in the third commandment, or the sixth." -- Eadie's Biblical Cyclopedia, 1872 Edition, page 561.

"Thus we learn from Socrates (H.E., vi.c.8) that in his time public worship was held in the churches of Constantinople on both days. The view that the Christian's Lord's day or Sunday is but the Christian Sabbath deliberately transferred from the seventh to the first day of the week does not indeed find categorical expression till a much later period.... The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in A.D. 321, enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili die Solis*), with an exception in favour of those engaged in agricultural labour.... The Council of Laodicea (363) ... forbids Christians from Judaizing and resting on the Sabbath day, preferring the Lord's day, and so far as possible resting as Christians." Britannica, 1899 Edition, Vol. XXIII, page 654.

"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of Sunday is known to have been ordained is the sabbatical edict of Constantine, A.D. 321. Chambers' Encyclopedia, Article "Sunday."

It must be confessed that there is no law in the New Testament concerning the first day."

M'CLINTOCK AND STRONG, Cyclopedia of Biblical, Theological, and Ecclesiastical literature, Vol. IX, page 196.

"Sunday (*Dies Solis*, of the Roman calendar, 'day of the sun,' because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The 'sun' of Latin adoration they interpreted as the 'Sun of Righteousness.' ... No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined." ---SCHAFF HERZOG, Encyclopedia of Religious Knowledge, 1891 Edition, Vol. IV, Art. "Sunday."

HISTORICAL

During this indefinite time a considerable amount of a sort of theokrasia seems to have gone on between the Christian cult and the almost equally popular and widely diffused Mithraic cult, and the cult of Serapis-Isis-Horus. From the former it would seem the Christians adopted Sunday as their chief day of worship instead of the Jewish Sabbath." --H. G. WELLS, "The Outline of History" (New and Revised), page 543.

"The first who ever used it [the Sabbath] to denote the Lord's day (the first that I have met with in all this search) is one Petrus Alfonsus. He lived about the time that Rupertus did (which was the beginning of the twelfth century) -who calls the Lord's day by the name of Christian Sabbath."

HEYLYN, "History of the Sabbath," Part 2, Chap. 2, Sec. 12.

"Bear in mind that the substitution [of the first for the seventh day] was not a coerced happening; it could not be a sudden, but only a very slow development, probably never anticipated, never even designed or put into shape by those chiefly interested, but creeping almost unconsciously into being." WILLIAM B. DANA, "A Day of Rest and Worship," page 174.

The first direct reference to Sunday as a day of rest from physical toil we find in Tertullian, in about A.D. 200 in his *Liber de Oratione*, chapter 23. 'Ye, however (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our businesses lest we give any place to the devil.'---TERTULLIAN, "Ante-Nicene Fathers," Vol. III, page 689.

"The early Christians had at first adopted the Jewish seven day week with its numbered week days. By the close of the third century A.D. this began to give way to the planetary week. In the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. ... During these same centuries the spread of Oriental solar worships, especially that of Mithra (Persian sun worship) in the Roman world, had already led to the substitution by pagans of dies Solis for dies Saturni, as the first day of the planetary week.... Thus gradually a pagan institution was ingrafted on Christianity." ---HUTTON WEBSTER, Ph.D., *Rest Days*, pages 220,221.

Eusebius, fourth-century bishop and friend of the wicked Emperor Constantine, whose Sunday law is the first on record, flatly says: "All things, whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day [as they had begun to call Sunday]." on the Psalms."

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath.... The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to, take place; for men appear by that time to have considered labouring on Sunday as a sin." AUGUSTUS NEANDER, "General history of the Christian Religion and Church" (Rose's translation), Vol. page 186.

INFIDEL

Probably very few Christians are aware of the fact that what they call the 'Christian Sabbath' (Sunday) is of pagan origin. 'The first observance of Sunday that history records is in the fourth century, when Constantine issued an edict (riot requiring its religious observance, but simply abstinence from work) reading 'let all the judges and people of the town rest and all the various trades be suspended on the venerable day of the sun.' At the time of the issue of this edict, Constantine was a sun-worshipper; therefore it could have had no relation whatever to Christianity." -- HENRY M. TABER, "Faith or Fact" (preface by Robert G. Ingersoll), page 112.

I challenge any priest or minister of the Christian religion to show me the slightest authority for the religious observance of Sunday. And, if such cannot be shown by them, why is it that they are constantly preaching about Sunday as a holy day? ... The claim that Sunday takes the place of Saturday, and that because the Jews were supposed to be commanded to keep the seventh day of the week holy, therefore the first day of the week should be so kept by Christians, is so utterly absurd as to be hardly worth considering.... That Paul habitually observed and preached on the seventh day of the week, is shown in Acts 18:4 'And he reasoned in the synagogue every Sabbath' (Saturday)." --Id., pages 114, 116.

MISCELLANEOUS

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! But by whom? Who has authority to change an express commandment

of Almighty God? When God has spoken and said, 'Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of business on the seventh day; but thou shalt keep holy the first day in its stead'? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible and the bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the Ten Commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered." --"The Library of Christian Doctrine," pages 3, 4.

"The first precept in the Bible is that of sanctifying the seventh day: 'God blessed the seventh day, and sanctified it.' Genesis 2:3 This precept was confirmed by God in the Ten Commandments: 'Remember the Sabbath day to keep it holy. ... The seventh day is the Sabbath of the Lord thy God.' Exodus 20: 8, 10. On the other hand, Christ declares that He is not come to destroy the law, but to fulfil it. (Matthew 5: 17) He Himself observed the Sabbath: 'And, as His custom was, He went into the synagogues on the Sabbath day. Luke 4: 16. His disciples likewise observed it after His death: 'They ... rested the Sabbath day according to the commandment.' Luke 23:56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None at all but the unwritten word, or tradition of the Catholic Church, which declares that the apostle made the change in honour of Christ's resurrection, and the descent of the Holy Ghost on that day of the week." JOHN MILNER, "The End of Religious Controversy," page 71.

"Sabbath means, of course, Saturday, the seventh day of the week, but the early Christians changed the observance to Sunday, to honour the day on which Christ arose from the dead. " ---FULTON OURSLER, *Cosmopolitan*, Sept. 1951, pages 34,35.

I do not pretend to be even an amateur scholar of the Scriptures. I read the Decalogue merely as an average man searching for guidance, and in the immortal 'Ten Words' I find a blueprint for the good life." --Id. , page 33.

"Most certainly the Commandments are needed today, perhaps more than ever before. Their divine message confronts us with a profound moral challenge in an epidemic of evil; a unifying message acceptable alike to Jew, Moslem, and Christian. Who, reading the Ten in the light of history and of current events, can doubt their identity with the eternal law of nature?" - Id., page 124.

"The Sabbath is commanded to be kept on the seventh day. It could not be kept on any other day. To observe the first day of the week or the fourth is riot to observe the Sabbath.... It was the last day of the week, after six days of work that was to be kept holy. The observance of no other day would fulfil the law." --H. J. FLOWERS, B.A., B.D., "The Permanent Value of the Ten Commandments," page 131.

"The evaluation of Sunday, the traditionally accepted day of the resurrection of Christ, has varied greatly, throughout the centuries of the Christian Era. From time to time it has been confused with the seventh day of the week, the Sabbath. English speaking peoples have been the most consistent in perpetuating the erroneous assumption that the obligation of the fourth commandment has passed over to Sunday. In popular speech, Sunday is frequently, but erroneously, spoken of as the Sabbath." --F. M. SETZLER, Lead Curator, Department of Anthropology, Smithsonian Institute, from a letter dated Sept. 1, 1949.

He that observes the Sabbath aright holds the history of that which it celebrates to be authentic, and therefore believes in the creation of the first man. The creation of a fair abode for man in the space of six days. He believes in the primeval and absolute creation of the heavens and the earth, and, as a necessary antecedent to all this, in the Creator, who at the close of His latest creative effort, rested on the seventh day. The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance." - JAMES G. MICHY, "Commentary on the Book of Exodus," comments on Exodus 20: 8-11.

Appendix II – The Pagan Origin Of Sunday Observance

"On another occasion Aurelian is reported to have told his troops that god, not they, made emperors. When he returned victoriously to Rome in 274 AD, he introduced the cult of the unconquered sun, Sol Invictus, as a formal state worship for the empire. A new temple was built for Sol, and the god's birthday, December 25, became a national festival, while his day, Sunday, headed the week."

"The World Of Ancient Times", by Carl Roebuck, Charles Scribner & Sons, New York, 1966, Page 693.

"In March 321, he enacted that on 'the venerable day of the Sun.' "

"A second law enacted a few months later, confirms that 'the day celebrated by the veneration of the Sun ' "

"Constantine does not call it the Lord's Day, but on the contrary emphasises its sacredness to the Sun."

"It would appear that Constantine imagined that Christian observance of the first day of the planetary week was a tribute to the Unconquered Sun."

"Constantine did not see any harm in consulting soothsayers."

"Constantine And The Conversion Of Europe", by A. H. M. Jones, Hodder & Stroughton Ltd., London 1948, Page 100,101.

"This law arranges for the keeping holy of Sunday. The Christian day of rest fell, of course, on the dies Solis, the day dedicated to the very popular Sun God. But there was nothing in Sol or any other pagan god to justify the Sunday rest, which is based on the authority of the Bible."

"Conversion Of Constantine", by Andrew Alfoldi, Clarendon Press, Oxford, 1948, Page 48.

"But the realization of the fulfillment of the Sabbath in the Lord's Day does not find any expression in the N. T. This silence is especially marked in the epistle to the Hebrews. In that epistle the writer is addressing some who were in danger of relapsing into Judaism, who could scarcely bear to forego all the associations of the old religion, its antiquity, authority, splendor, variety."

"A Dictionary Of The Bible", by James Hastings, Charles Scribner & Sons, New York, 1906, Page 139.

"The record tells us very little about the manner in which Sunday was observed in the first three centuries."

"While the leaders of the Church gave no sanction to the idea that Sunday was the heir of the Sabbath, the idea was all the time gaining power among the mass of the Christian people in the west."

"It was not as the 'Lord's Day' but as 'the venerable day of the sun' that he describes the new public holiday."

"Encyclopedia Of Religion And Ethics", by James Hastings, Charles Scribner & Sons, New York, 1922, Volume 12, Page 104-110.

"The Reformers of the 16th century were in a difficult position, for, although they regarded both Genesis 2 and Exodus 20 as historical, they could not rest the institution of Sunday on either of the traditional grounds. They could not identify it with the Jewish Sabbath; nor could they admit that an ecclesiastical rule of observance, however venerable, was of unchanging validity. Yet both feeling and reason urged them to maintain its obligation."

"So long as the story of the creation in Genesis 1 and 2 and the account of the giving of the law on Mount Sinai were regarded as historical, the question had to be faced: How can a Divine command, directly given to men, be abrogated? The answer for us is plain: No such commands were ever given, and the stories which record them are legends. The Sabbath was made for man; and under the guidance of Providence, it was made by man. Sunday in its turn, was made by man and for man."

"Encyclopedia Of Religion And Ethics", by James Hastings, Charles Scribner & Sons, New York, 1922, Volume 12, Page 104-110.

"To understand the meaning and significance of Sunday as the first day of the week it is necessary to consider the five contributions which have been made to its place in the calendar and to its manner of observance :

- (1) The worship of the Sun among ancient peoples
- (2) The popularity of Mithraism among the Romans

- (3) The Roman observance of the day of the Sun
- (4) The early Christian dedication of the first day of the week as a memorial of the resurrection of Christ.
- (5) The Puritans of Massachusetts, with the resulting Sunday laws, usually known as Blue Laws."

"Mithras, identified with Sol Invictus, gave authority and victory to the throne."

"The earliest known Sunday law appeared in the edict of Constantine (AD 321)"

"This law probably bore no relation to Christianity; the emperor as Pontifex Maximus merely added the day of the Sun to the Roman calendar and thus gave imperial recognition of Sun worship which was already firmly established in Rome."

"As noted above, during this same period the spread of Oriental Solar religions had led in Rome to the designation of the day of the Sun as the first day of the week ."

"**Colliers Encyclopedia**", Volume 21, 1971, Page 632, 633

"The primitive church in Palestine was almost entirely Jewish and as such continued Sabbath observance; it was a social necessity."

"This made the church's most natural time for the Lord's Supper Saturday evening, i.e., the beginning of Sunday, as seems to be the case in Acts 20:7."

"1 Corinthians 16:2 does not refer to a church gathering. While 'the Lord's Day' (Rev. 1:10) is probably Sunday it is unprovable."

"No evidence for the equating of Sabbath and Sunday is found before the end of the third century, but by that time there was an increasing stress on the true, i.e., spiritual, observance of the Sabbath, and it was, at least in theory observed as a day of worship alongside Sunday."

"**Dictionary Of The Christian Church**", by J. D. Douglas, Paternoster Press, 1978, Page 939,940

"When the early church began Sunday worship is not known. Nor do the N.T. writers offer a rationale for the shift from Saturday's Sabbath observance to Sunday's meetings, but several factors may be suggested."

"No hint of cessation from work on Sundays is found until Tertullian (160 - 220 AD)."

"**Evangelical Dictionary Of Theology**", Bath Press, Avon, 1984, Page 649.

"SATURDAY : The Jewish 'Sabbath' and the day of the week on which Christ's body rested in the tomb." "**Oxford Dictionary Of The Christian Church**", Oxford Press, 1974, Page 1237.

"How, when, where, and under what stimulus the community of Jesus transferred there holy day from the Jewish Sabbath to Sunday - these questions are lost in obscurity. There is no evidence that the risen Lord gave directions for the observance of this day to the apostles."

"**Encyclopedia Of Biblical Theology**", Sheen And Ward Publishers, London, 1970, Volume 2, Page 513.

"The religious observance by Jews of the seventh day as the weekly day of rest was enjoined in the Ten Commandments."

"Thus after the death of Christ there was no formal abrogation of the Sabbath ; and the Jewish Christians continued to observe it, sometimes strictly as among the Ebionites."

"**Chambers Encyclopedia**", Volume 12, 1970, Page 123.

"Regular corporate worship on Sundays goes back to the apostolic age, but the New Testament writings do not explain how the practice began."

"**Encyclopedia Britannica**", Volume 11, 1985, Page 383.

Appendix III – The Seventh Day Through The Centuries

"Remember the Sabbath day to keep it holy. Six days shaft thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it!" Ex. 20: 8-11

1ST CENTURY SABBATH OBSERVANCE

INSTITUTION OF THE SABBATH

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 11-3

JESUS

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read." Luke 4:16

"And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, if thou wilt enter into life, keep the commandments." Matthew 19:16,17

"But pray ye that your flight be not in winter, neither on the Sabbath day." Matthew 24, 20. Jesus asked his disciples to pray that in the flight from the doomed city of Jerusalem they would not have to flee on the Sabbath day. This flight took place in 70 A.D. (40 years after the Cross).

HIS FOLLOWERS

"And they returned, and prepared spices and ointments and rested the Sabbath day according to the commandment." Luke 23:56.

PAUL

"And Paul, as his manner was went in unto them, and three Sabbath days reasoned with them out of the Scriptures" Acts 17:2

PAUL AND GENTILES

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath came almost the whole city together to hear the Word of God." Acts 13:42, 44. Here we find Gentiles in a Gentile city gathering on the Sabbath. It was not a synagogue meeting in verse 44, for it says almost the whole city came together. Verse 42 says they asked to bear the message the "next Sabbath."

And note this point: The Bible does not say it is the "old Jewish Sabbath that was passed away," but the Spirit of God, writing the Book of Acts some 30 years after the Crucifixion, calls it "the next Sabbath."

JOHN

I was in the Spirit on the Lord's day." Rev. 1: 10 (Mark 2:28, Isa.58:13, Ex.20: 10, Clearly show the Sabbath to be the Lords day).

JOSEPHUS

"There is not any city of the Grecians, nor any of the Barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come!" M'Clatchie, "Notes and Queries on China and Japan" (edited by Denny), Vol 4, Nos 7, 8, P.100.

FIRST CENTURY CHRISTIANS

"Then the spiritual seed of Abraham fled to Pella, on the other side of Jordan, where they found a safe place of refuge, and could serve their Master and keep His Sabbath." Eusebius's "Ecclesiastical History," "b, 3, chap. 5

PHILO

Declares the seventh day to be a festival, not of this or of that city, but of the universe. M'Clatchie, "Notes and Queries," Vol. 4,99

2ND CENTURY SABBATH OBSERVANCE

EARLY CHRISTIANS

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the Apostles themselves, as appears by several Scriptures to this purpose." "Dialogues on the Lord's Day," p. 189. London: 1701, By Dr. T.H. Morer (A Church of England divine).

EARLY CHRISTIANS

"...The Sabbath was a strong tie which united them with the life of the whole people, and in keeping the Sabbath holy they followed not only the example but also the command of Jesus." "Geschichte des Sonntags," pp.13,14

2ND CENTURY CHRISTIANS

"The Gentile Christians observed also the Sabbath," Gieseler's "Church History," Vol. 1, ch. 2, par. 30,93.

EARLY CHRISTIANS

"The primitive Christians did keep the Sabbath of the Jews; ... therefore the Christians, for a long time together, did keep their conventions upon the Sabbath, in which some portions of the law were read: and this continued till the time of the Laodicean council." "The Whole Works" of Jeremy Taylor, Vol. IX, p. 416 (R. Heber's Edition, Vol XH, p. 416).

EARLY CHURCH

It is certain that tile ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death." "A Learned Treatise of the Sabbath," p. 77

Note: By the "Lord's day" here the writer means Sunday and not the true Sabbath," which the Bible says is the Sabbath. This quotation shows Sunday coming into use in the early centuries soon after the death of the Apostles. Paul the Apostle foretold a great "Falling away" from the Truth that would take place soon after his death.

2ND, 3RD, 4TH CENTURIES

From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of tile Jews' Sabbath continued, as may be proved out of many authors: yea, notwithstanding the decree of the council against it." "Sunday a Sabbath." John Ley, p.163. London: 1640.

3RD CENTURY SABBATH OBSERVANCE

EGYPT (OXYMYNCHUS PAPYRUS) (200-250 AD)

"Except ye make the sabbath a real sabbath (sabbatize the Sabbath," Greek), ye shall not see the Father." "The oxyrhynchus Papyri," pt, 1, p.3, Logion 2, verso 4-11 (London Offices of the Egypt Exploration Fund, 1898).

EARLY CHRISTIANS

"Thou shalt observe the Sabbath, oil account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands." "The Anti-Nicene Fathers," Vol 7,1). 413. From "Constitutions of the Holy Apostles," a document of the 3rd and 4th Centuries.

AFRICA - ALEXANDRIA - ORIGEN

"After the festival of the unceasing sacrifice (the crucifixion) is put the second festival of the Sabbath, and it is fitting for whoever is righteous among the saints to keep also the festival of the Sabbath. There remains therefore a sabbatismus, that is, a keeping of the Sabbath, to the people of God (Hebrews 4:9)." "Homily on Numbers 23," par.4, in Migne, "Patrologia Graeca," Vol. 12, cols. 749, 750.

PALESTINE TO INDIA (CHURCH OF THE EAST)

As early as A.D. 225 there existed large bishoprics or conferences of the Church of the East (Sabbath-keeping) stretching from Palestine to India. Mingana, "Early Spread of Christianity." Vol. 10, p. 460.1

INDIA (BUDDHIST CONTROVERSY), 220 AD

The Kushan Dynasty of North India called a famous council of Buddhist priests at Vaisalia to bring uniformity among the Buddhist monks on the observance of their weekly Sabbath. Some had been so impressed by the writings of the Old Testament that they had begun to keep holy the Sabbath. Lloyd, "The Creed of Half Japan," p.'23.

EARLY CHRISTIANS

"The seventh-day Sabbath was ... solemnised by Christ, the Apostles, and primitive Christians, till the Laodicean Council did in manner quite abolish the observations of it." "Dissertation on the Lord's Day," pp. 33, 34

4TH CENTURY SABBATH OBSERVANCE

ITALY AND EAST-C 4th

It was the practice generally of the Eastern Churches; and some churches of the west ... For in the Church of Millaine (Milan); ... it seems the Saturday was held in a fair esteem... Not that the Eastern Churches, or ally of the rest which observed that day, were inclined to Judaisille (Judaism); but that they came together oil the Sabbath day, to worship Iesus (Jesus) Christ the Lord of (fie Sabbath." "History of the Sabbath' (original spelling retained), Part 2, par. 5, pp.73, 74. London: 1636. Dr. Heylyn.

ORIENT AND MOST OF WORLD

"The ancient Christians were very careful in the observance of Saturday, or the seventh day. It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival ... Athanasius likewise tells us that they held religious assembles on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius says the same." "Antiquities of the Christian Church," Vol.11 Book XX, chap. 3, sec.], 66. 1137,1138.

ABYSSINIA

In the last half of that century St. Ambrose of Milan stated officially that the Abyssinian bishop, Museus, had 'travelled almost everywhere in the country of the Seres' (China). For more than seventeen centuries the Abyssinian Church continued to sanctify Saturday as the holy day of the fourth commandment." Ambrose, DeMoribus, Brichmanoriunt Opera Ominia, 1132, found in Migne, Patrologia Latima, Vol. 17, pp. 1131,1132.

ARABIA, PERSIA, INDIA, CHINA

"Mingana proves that in 370 A.D. Abyssinian Christianity (a Sabbath keeping church) was so popular that its famous director, Musacus, travelled extensively in the East promoting the church in Arabia, Persia, India and China." "Truth Triumphant," p. 308 (Footnote 27).

ITALY-MILAN

"Ambrose, the celebrated bishop of Milan, said that when he was in Milan he observed Saturday, but when in Rome observed Sunday. This gave rise to the proverb, 'When you are in Rome, do as Rome does.' Heylyn, "The History of the Sabbath" (1612)

SPAIN-COUNCIL ELVIRA (A.D.305)

Canon 26 of the Council of Eivira reveals that the Church of Spain at that time kept Saturday, the seventh day. "As to fasting every Sabbath: Resolved, that the error be corrected of fasting every Sabbath." This resolution of the council is in direct opposition to the policy the church at Rome had inaugurated, that of commanding Sabbath as a fast day in order to humiliate it and make it repugnant to the people.

SPAIN

It is a point of further interest to note that in north eastern Spain near the city of Barcelona is a city called Sabadell, in a district originally inhabited. By a people called both "Validenses" and Sabbatati."

PERSIA - AD 335-375 (40 YEARS PERSECUTION UNDER SHAPUR 11)

The popular complaint against the Christians-"They despise our sun god, they have divine services on Saturday, they desecrate the sacred the earth by burying their dead in it." Truth Triumphant," p.170.

PERSIA - AD 335-375

"They despise our sun-god. Did not Zorcaster, the sainted founder of our divine beliefs, institute Sunday one thousand years ago in honour of the sun and supplant the Sabbath of the Old Testament. Yet these Christians have divine services on Saturday." O'Leary, "The Syriac Church and Fathers," pp. 83, 84.

COUNCIL LAODICEA - AD 365

"Canon 16-On Saturday tile Gospels and other portions of the Scripture shall be read aloud." "Canon 29-Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honour, and as being Christians, shall, if possible, do no work on that day." Hefele's "Councils," Vol. 2, b. 6.

5TH CENTURY SABBATH OBSERVANCE

THE WORLD

"For although almost all churches throughout the world celebrated the sacred mysteries (the Lord's Supper) on the Sabbath of every week, yet the Christians of Allexandria and at Rome, on account of some ancient tradition, refuse to do this." The footnote which accompanies the foregoing quotation explains the use of the word. It says: "That is, upon the Saturday. It should be observed, while Sunday is never called 'the Sabbath' by the ancient Fathers and historians." Socrates, "Ecclestical History," Book 5, chap. 22, p. 289.

CONSTANTINOPLE

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as oil the first day of the week, which custom is never observed at Rome or at Alexandria." Socrates, Ecclesiastical History," Book 7, chap. 19.

THE WORLD - AUGUSTINE, BISHOP OF HIPPO (NORTH AFRICA)

Augustine shows here that the Sabbath was observed in his day "in the greater part of the Christian world," and his testimony in this respect is all the more valuable because he himself was an earnest and consistent Sunday-keeper. See 'Nicene and Post Nicene Fathers," 1st Series, Vol. 1, pp. 353, 354.

POPE INNOCENT (402 – 417 AD)

Pope Sylvester (314-335) was the first to order the churches to fast on Saturday, and Pope Innocent (402-417) made it a binding law in the churches that obeyed him, (in order to bring the Sabbath into disfavour.) "Innocentius did ordain the Saturday or Sabbath to be always fasted." Dr. Peter Heylyn, "History of the Sabbath, Part 2, p. 44.

5TH CENTURY CHRISTIANS

Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church. "Ancient Christianity Exemplified," Lyman Coleman. ch. 26, sec. 2, p. 52 In Jerome's day (420 A.D.) the devoutest Christians did ordinary work on Sunday. "Treatise of the Sabbath Day," by Dr. White Lord Bishop of Ely, p. 219.

FRANCE

"Wherefore, except Vespers and Nocturns, there are no public services among them in the day except on Saturday (Sabbath) on Sunday." John Cassian, A French monk, "Institutes," Book 3 ch. 2.

AFRICA

"Augustine deplored the fact that in two neighbouring churches in Africa one observes the seventh day Sabbath, another fasted on it." Dr. Peter Heylyn, "The History of the Sabbath." p. 416.

SPAIN (400 AD)

"Ambrose sanctified the seventh day as the Sabbath (as he himself says). Ambrose had great influence in Spain, which was also observing the Saturday Sabbath." Truth Triumphant, p. 68

SIDONIUS (SPEAKING OF KING THEODORIC OF THE GOTH, AD 454-526)

It is a fact that it was formerly the custom in the East to keep the Sabbath in the same manner as the Lord's day and to hold sacred assemblies: while on the other hand, the people of the West, contending for the Lord's day have neglected the celebration of the Sabbath." "Apolinarius Sidonii Epistolae," lib.1, 2; Migne 57.

CHURCH OF THE EAST

"Mingana proves that in 410 Isaac, supreme director of the Church of the East, held a world council stimulated, some think, by the trip of Musacis, attended by eastern delegates from forty grand metropolitan divisions. In 411 he appointed a metropolitan director for China. These churches were sanctifying the seventh day."

EGYPT

"There are several cities and villages in Egypt where, contrary to the usage established elsewhere, the people meet together on Sabbath evenings, and, although they have dined previously, partake of the mysteries." Sozomen. "Ecclesiastical History Book 7, ch. 119

6TH CENTURY SABBATH OBSERVANCE

SCOTTISH CHURCH

In this latter instance they seemed to have followed a custom of which we find traces in the early monastic church of Ireland by which they held Saturday to be the Sabbath on which they rested from all their labours." W.T. Skene, "Admann's Life of St. Columba" 1874, p.96.

SCOTLAND, IRELAND

"We seem to see here an allusion to the custom, observed in the early monastic Church of Ireland, of keeping the day of rest on Saturday, or the Sabbath." History of the Catholic Church in Scotland," Vol.1, p. 86, by Catholic historian Bellesheim).

SCOTLAND-COLUMBA

"Having continued his labours in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the ninth of June, said to his disciple Dermot: "This day is called the Sabbath. That is the rest day, and such will it truly be to me; for it will put an end to my labours". Butler's Lives of The Saints," Vol.1, A.D. 597, art. "St. Columba" p. 762

COLUMBA (DR. BUTLER'S DESCRIPTION OF HIS DEATH)

The editor of the best biography of Columba says in a footnote:

"Our Saturday. The custom to call the Lord's day Sabbath did not commence until a thousand years later." Adamnan's "Life of Columba" (Dublin, 1857), p. 230.

7TH CENTURY SABBATH OBSERVANCE

SCOTLAND AND IRELAND

Professor James C. Moffatt, D.D., Professor of Church History at Princeton, says: It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labour. They obeyed the fourth commandment literally upon the seventh day of week." "The Church in Scotland," p.140.

SCOTLAND AND IRELAND

The Celts used a Latin Bible unlike the Vulgate (R.C.) and kept Saturday as a day of rest, with special religious services on Sunday." Flick, "The Rise of Medieval Church," p. 237

ROME

Gregory 1 (A.D. 590-640) wrote against "Roman citizens (who) forbid any work being done on the Sabbath day." "Nicene and Post-Nicene Fathers," Second Series, Vol, XIII, p. 13, epistle 1

ROME (POPE GREGORY I, AD .590 TO 604)

"Gregory, bishop by the grace of God to his well-beloved sons, the Roman citizens. It has come to me that certain men of perverse spirit have disseminated among you things depraved and opposed to the holy faith, so that they forbid anything to be done on the day of the Sabbath. What shall I call them except preachers of anti-Christ?" Epistles, b. 13:1

ROME - POPE GREGORY 1

Declared that when anti-Christ should come he would keep Saturday as the Sabbath. "Epistles of Gregory 1, "b 13, epistle I. found in "Nicene and Post-Nicene Fathers."

'Moreover, this same Pope Gregory had issued an official pronouncement against a section of the city of Rome itself because the Christian believers there rested and worshipped on the Sabbath." Same reference.

8TH CENTURY SABBATH OBSERVANCE

COUNCIL OF FRIAUL, ITALY-A.D. 791 (CANON 13)

"We command all Christians to observe the Lord's day to be held not in honour of the past Sabbath, but on account of that holy night of the first of the week called the Lord's day. When speaking of that Sabbath which the Jews observe, the last day of the week, and which also our peasants observe." Mansi, 13, 851

PERSIA AND MESOPOTAMIA

"The hills of Persia and the valleys of the Tigris and Euphrates re-echoed their songs of praise. They reaped their harvests and paid their tithes. They repaired to their churches on the Sabbath day for the worship of God." "Realencyclopaedic fur Protestatische and Kirche," art. "Nestorianer"; also Yule, "The Book of ser Marco Polo," Vol.2, p.409.

INDIA, CHINA, PERSIA, ETC

"Widespread and enduring was the observance of the seventh-day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India, who never were connected with Rome. It also was maintained among those bodies which broke off from Rome after the Council of Chalcedon namely, the Abyssinians, the Jacobites, the Maronites, and the Armenians," Schaff-Herzog, The New Enclopadia of Religious Knowledge," art. "Nestorians"; also Realencyclopaedie fur Protestantische Theologie und Kirche," art. "Nestorianv-.r."

COUNCIL OF LIFTINAE, BELGIUM-AD 745 (ATTENDED BY BONIFACE)

"The third allocution of this council warns against the observance of the Sabbath, referring to the decree of the council of Laodicea." Dr. Hefeic, Counciliengfesch, 3, 512, see. 362

CHINA-A.D.781

In A.D. 781 the famous China Monument was inscribed in marble to tell of the growth of Christianity in China at that time. The inscription, consisting of 763 words, was unearthed in 1625 near the city of Changan and now stands in tile "Forest of Tablets," Changan. The following extract from the stone shows that tile Sabbath was observed: "On the seventh day we offer sacrifices, after having purified our hearts, and received absolution for our sins. This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts." Christianity in China, M. l'Abbe Hue, Vol. 1, ch.2, pp. 48, 49

9TH CENTURY SABBATH OBSERVANCE

BULGARIA

"Bulgaria in the early season of its evangelization had been aught that no work should be performed on the Sabbath." Responsa Nicolai Papae 1 and Con-Consulta Builillarorum, Responsum 10, found in Mansi, Sacrorum Conciliorum Nova et Aniplissima Colectio, Vol.15; p. 406; also Hefele, Conciliengeschichte, VolA, see. 478

BULGARIA

(Pope Nicholas 1, in answer to letter from Bogaris, ruling prince of Bulgaria.)

"Ques. 6-Bathing is allowed on Sunday.

Ques. 10 One is to cease from work on Sunday, but not also on the Sabbath." Hefele, 4,346- 352, see. 478

The Bulgarians had been accustomed to rest on the Sabbath. Pope Nicholas writes against this practice.

CONSTANTINOPLE

(Photius, Patriarch of Constantinople (in counter- synod that deposed Nicolas, thus accused Papacy). Against the canons, they induced the Bulgarians to fast on the Sabbath." Photius, vonKard, Hergenrother, 1, 643

Note: The Papacy had always tried to bring the seventh-day Sabbath into disrepute by insisting that all should fast on that day. In this manner (she sought to turn people towards Sunday, the first day, the day that Rome had adopted.

ATHINGIANS

Cardinal Hergenrother says that they stood in intimate relation with Emperor Michael 11 (821-829) and testifies that they observed the Sabbath. Kirchengeschichte, 1, 527

INDIA, ABYSSINIA

"Widespread and enduring was the observance of the seventh day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India. It was also maintained by the Abyssinians.

BULGARIA

"Pope Nicholas 1, in the ninth century, sent the ruling prince of Bulgaria a long document saying in it that one is to cease from work on Sunday, but not on the Sabbath. The head of the Greek Church, offended at the interference of the Papacy, declared the Pope ex-communicated." Truth Triumphant, p. 232

10TH CENTURY SABBATH OBSERVANCE

SCOTLAND

"They worked on Sunday, but kept Saturday in a Sabbatical manner." A History of Scotland from the Roman Occupation, Vol. 1, p.96. Andrew Lang.

CHURCH OF THE EAST-Kurdistan

"The Nestorians eat no pork and keep the Sabbath. They believe in neither auricular confession nor purgatory." Schaff-Herzog, "The New Encyclopaedia of Religious Knowledge," art. "Nestorians."

WALDENSES

"And because they observed no other day of rest but the Sabbath days, they called them Insabathas, as much as to say, as they observed no Sabbath." Luther's "Fore-Runners" (original spelling), PP. 7, 8

WALDENSES

Roman Catholic writers try to evade the apostolic origin of the Waldenses, so as to make it appear that the Roman is the only apostolic church, and that all others are later novelties. And for this reason they try to make out that the Waldenses originated with Peter Waldo of the twelfth century. Dr. Peter Allix says:

"Some Protestants, on this occasion, have fallen into the snare that was set for them ... It is absolutely false, that these churches were never found by Peter Waldo ... it is a pure forgery." Ancient Church of Piedmont, pp. 192, Oxford: 1821

WALDENSES

It is not true, that Waldo gave this name to the inhabitants of the valleys: they were called Waldenses, or Vaudes, before his time, from the valleys in which they dwelt." Id., p. 182

WALDENSES

Oil the other hand, he "was called Valdus, or Waldo, because he received his religions notions from the inhabitants of the valleys." History of the Christian Church, Williarn Jones, Vol 11, p.2

11TH CENTURY SABBATH OBSERVANCE

SCOTLAND

They field that Saturday was properly the Sabbath on which they abstained from work. "Celtic Scotland," Vol. 2, p. 350

SCOTLAND

"They worked on Sunday, but kept Saturday in a sabbatical manner ... These things Margaret abolished." A History of Scotland from the Roman Occupation," Vol.1, p. 96.

SCOTLAND

It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she (Queen Margaret) proved to them as well by reason as by authority. 'Let us venerate the Lord's day.' said she, 'because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same.'" Life of Saint Margaret, Turgot, p. 49 (British Museum Library)

SCOTLAND

(Historian Skene commenting upon the work of Queen Margaret) 'Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seemed to have followed a custom of which we find traces in the early Church of Ireland, by which they field Saturday to be the Sabbath on which they rested from all their labours.'" Skene, "Celtic Scotland," Vol.2, p. 349

SCOTLAND AND IRELAND

"T. Ratcliffe Barnett, in his book on the fervent Catholic queen of Scotland who in 1060 was first to attempt the ruin of Columba's brethren, writes: 'In this matter the Scots had perhaps kept up the traditional usage of the ancient Irish Church which observed. Saturday instead of Sunday as the day of rest.'" Barnett, "Margaret of Scotland: Queen and Saint," p.97

COUNCIL OF CLERMONT

During the first crusade, Pope Urban 11 decreed at the council of Clermont (A.D. 1095) that the Sabbath be set aside in honour of the Virgin Mary." History of the Sabbath, p.672

CONSTANTINOPLE

"Because you observe the Sabbath with the Jews and the Lord's Day with us, you seem to imitate with such observance the sect of Nazarenes." Migne, "Patrologia Latina," Vol. 145, p.506; also Hergenroether, "Photius," Vol. 3, p.746. (The Nazarenes were a Christian denomination.)

GREEK CHURCH

"The observance of Saturday is, as everyone knows, the subject of a bitter dispute between tile Greeks and the Latins." Neale, "A History of the Holy Eastern ' Church," Vol 1, p. 731. (Referring to the separation of the Greek Church from the Latin in 1054)

12TH CENTURY SABBATH OBSERVANCE

LOMBARDY

Traces of Sabbath-keepers are found in the times of Gregory I, Gregory VII, and in the twelfth century in Lombardy." Strong's Cyclopaedia, 1, 660

WALDENSES

"Robinson gives an account of some of the Waldenses of the Alps, who were called Sabbati, Sabbatati, Insabbatati, but more frequently Inzabbalati. "One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day.---General History of the Baptist Denomination, Vol.11, P. 413

SPAIN (Alphonse of Aragon)

"Alphonse, king of Aragon, etc., to all archbishops, bishops and to all others...'We command you that heretics, to wit, Waidenses and Insabbathi, should be expelled away from the face of God and from all Catholics and ordered to depart from our kingdom.'" Marianse, Praefatio in Lucam Tudensem, found in "Macima Gibliotheca Veterum Patrum," Vol.25, p.190

HUNGARY FRANCE, ENGLAND, ITALY, GERMANY.

(Referring to the Sabbath- keeping Pasagini) "The spread of heresy at this time is almost incredible. From Gulgaria to the Ebro, from northern France to the Tiber, everywhere we meet them. Whole countries are infested, like Hungary and southern France; they abound in many other countries, in Germany, in Italy, in the Netherlands and even in England they put forth their efforts." Dr. Hahn, "Gesch. der Ketz." 1, 13, 14

WALDENSES

"Among the documents we have by the same peoples, an explanation of the Ten Commandments dated by Boyer 1120. Observance of the Sabbath by ceasing from worldly labours, is enjoined." Blair, History of the Waldenses, Volume 1, p. 220

WALES

"There is much evidence that the Sabbath prevailed in Wales university until AD 1115, when the first Roman bishop was seated at St. David's. The old Welsh Sabbath-keeping churches did not even then altogether bow the knee to Rome, but fled to their hiding places." Lewis, "Seventh Day Baptists in Europe and America," Volume 1, p.29

FRANCE

"For twenty years Peter de Bruys stirred southern France. He especially emphasised a day of worship that was recognised at that time among the Celtic churches of the British Isles, among the Paulicians, and in the great Church of the East namely, the seventh day of the fourth commandment."

PASAGINI

The papal author, Bonacursus, wrote the following against the Pasagini": "Not a few, but many know what are the errors of those who are called Pasaagini ... First, they teach that we should obey the Sabbath. Furthermore, to increase their error, they condemn and reject all the church Fathers, and the whole Roman Church." D'Achery, Spicilegium 1J.211-214; Muratory, Antiq. nted. aevi.5, f.152, Halin, 3, 209

13TH CENTURY SABBATH OBSERVANCE

WALDENSES

"They say that the blessed Pope Sylvester was the Antichrist of whom mention is made in the Epistles of St. Paul as having been the son of perdition. They also say that the keeping of the Sabbath ought to take place." Ecclesiastical History of the Ancient Churches of Piedmont," p. 169 (by prominent Roman Catholic author writing about Waldenses)

FRANCE (Waldenses)

To destroy completely these heretics Pope Innocent III sent Dominican inquisitors into France, and also crusaders, promising "a plenary remission of all sins, to those who took on them the crusade ... against the Albigenses." Catholic Encyclopaedia, Vol.XII, article "Raymond VI," p. 670

WALDENSES OF FRANCE

"The inquisitors ... [declare] that the sign of a Vaudois, deemed worthy of death, was that he followed Christ and sought to obey the commandments of God." History of the Inquisition of the Middle Ages," H.C.Les, vol. 1

FRANCE

Thousands of God's people were tortured to death by the Inquisition, buried alive, burned to death, or hacked to pieces by the crusaders. While devastating the city of Biterre the soldiers asked the Catholic leaders how they should know who were heretics; "Slay them all, for the Lord knows who is His." History of the Inquisition, pp.96

FRANCE-KING LOUIS IX, 1229

Published the statute "Cupientes" in which he charges himself to clear southern France from heretics as the Sabbath-keepers were called.

WALDENSES OF FRANCE

"The heresy of the Vaudois, or poor people of Lyons, is of great antiquity, for some say that it has been continued down even since the time of Pope Sylvester; and others, ever since that of the apostles." The Roman Inquisitor, Rein Crus Sacho, writing about 1230.

FRANCE-Council Toulouse, 1229

Canons against Sabbath-keepers: "Canon 1-The lords of the different districts shall have the villas, houses and woods diligently searched, and the hiding-places of the heretics destroyed.
"Canon 14 - Lay members are not allowed to possess the books of either the Old or the New Testaments." Hefele, 5, 931, 962

EUROPE

"File Paulicians, Petrobusinas, Passaginians, Waldenses, Insabbatati were great Sabbath-keeping bodies of Europe down to 1250 A.D."

PASAGINIANS

Dr. Halin says that if the Pasaginians referred to the 4th Commandment to support the Sabbath, the Roman priests answered, "the Sabbath symbolised the eternal rest of the saints."

MONGOLIA

"The Mongolian conquest did not injure the Church of the East. (Sabbath-keeping.) On the contrary, a number of the Mongolian princes and a larger number of Mongolian queens were members of this church."

14TH CENTURY SABBATH OBSERVANCE

WALDENSES

"That we are to worship one only God, who is able to help us, and not the Saints departed; that we ought to keep holy the Sabbath day." Luther's Fore-runners," p. 38

INSABBATI

For centuries evangelical bodies, especially the Waldenses, were called Insabbati because of Sabbath-keeping." Gui, Manueld' Inquisiteur

BOHEMIA, 1310 (Modern Czechoslovakia)

In 1310, two hundred years before Luther's theses, the Bohemian brethren constituted one fourth of the population of Bohemia, and that they were in touch with the Waldenses who abounded in Austria, Lombardy, Bohemia, north Germany, Thuringia, Brandenburg, and Moravia. Erasmus pointed out how strictly Bohemian Waldenses kept the seventh day Sabbath." Armitage, "A History of The Baptists," p.313; Cox, "The Literature of the Sabbath Question," vol. 2, pp. 201-202

NORWAY

Then, too, in the "Catechism" that was used during the fourteenth century, the Sabbath commandment read thus; "Thou shalt not forget to keep the seventh day." This is quoted from "Documents and Studies Concerning the History of the Lutheran Catechism in the Nordish Churches," p.89. Christiania 1893

NORWAY

"Also the priests have caused the people to keep Saturdays as Sundays." Theological Periodicals for the Evangelical Lutheran Church in Norway, Vol. 1, page 184 Oslo.

ENGLAND, HOLLAND, BOHEMIA

"Ye wrote of the Sabbatarians in Bohemia, Transylvania, England and Holland between 1250 and 1600 AD" Truth Triumphant, Wilkinson, p.309

15TH CENTURY SABBATH OBSERVANCE

BOHEMIA

Erasmus testifies that even as late as about 1500 these Bohemians not only kept the seventh day scrupulously, but also were called Sabbatarians." Cox, "The Literature of the Sabbath Question," Vol.2, pp.201, 202 "Truth Triumphant," p.264

NORWAY

(Church Council held at Bergin, August 22,1435) "The first matter concerned a keeping holy of Saturday. It had come to the ears of the archbishop that people in different places of the kingdom had ventured the keeping holy of Saturday. It is strictly forbidden-it is stated-in the Church Law, for any one to keep or to adopt holy-days, outside of those which the pope, archbishop, or bishops appoint." The History of the Norwegian Church under Catholicism, R. Keyser, Vol.11, p. 488.Oslo: 1858

NORWAY 1435

(Catholic Provincial Council at Bergin) "We are informed that some people in different districts of the kingdom, have adopted and observed Saturday-keeping. It is severely forbidden-in holy church canon - one and all to observe days excepting those which the holy Pope archbishop, or the bishops command. Saturday-keeping must under no circumstances be permitted hereafter further than the church canon commands. Therefore, we council all the friends of God throughout all Norway who want to be obedient towards the. holy church to let this evil of Saturday- keeping alone; and the rest we forbid under penalty of sever church punishment to keep Saturday holy." Dip. Norveg., 7, 397

NORWAY, 1436

(Church Conference at Oslo) It is forbidden under the same penalty to keep Saturday holy by refraining from labour." History of the Norwegian Church, p.401

FRANCE - Waldenses

Louis XII, King of France (1498-1515), being informed by the enemies of the Waldenses inhabiting a part of the province of Provence. That several licentious crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, to make inquiry into this matter. On their return they reported that they had visited all the parishes, but could not discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism, according to the primitive church, instructed their children in the articles of the Christian faith, and the commandments of God. The King having heard the report of his commissioners, said with an oath that they were better men than himself or his people." History of the Christian Church, Vol.11, pp. 71, 72, third edition. London: 1818

INDIA

"Separated from the Western world for a thousand years, they were naturally ignorant of many novelties introduced by the councils and decrees of the Lateran. 'We are Christians and not idolaters,' was their expressive reply when required to do homage to the image of the Virgin Mary.'

16TH CENTURY SABBATH OBSERVANCE

ENGLAND

In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it previously had done to some Protestants in Bohemia) that the fourth commandment required of them the observance, not of the first, but of the specified 'seventh day of the week.' Chambers' Cyclopaedia, article "Sabbath," Vol. 8, p. 462, 1537

RUSSIA (Council, Moscow, 1593)

"The accused [Sabbath-keepers] were summoned; they openly acknowledged the new faith, and defended the same. The most eminent of them, the secretary, of state, Kuritzyn, Ivan Maximow, Kassian, arch imandrite of the Holy Trinity Monastery of Novgorod, were condemned to death, and burned publicly in cages, at Moscow; December 17,1503." H. Sternberfi, "Geschichte der Juden" (Leipzig, 1873), pp.117-1122

SWEDEN

"This zeal for Saturday-keeping continued for a long time: even little things which might strengthen the practice of keeping Saturday were punished." Bishop Anjou, "Svenska Kirkans Historia after Motetthiers, Upsala

LICHENSTEIN FAMILY

Estates in Austria, Bohemia, Moravia, Hungary. Lichenstein in the Rhine Valley wasn't their country until the end of the 7th century. "The Sabbatarians teach that the outward Sabbath, i.e. Saturday, still must be observed, They say that Sunday is the Pope's invention." Refutation of Sabbath, by Wolfgang Capito, published 1599

BOHEMIA

(The Bohemian Brethren). Dr. R. Cox says: I find from a passage in Erasmus that at the early period of the Reformation when he wrote, there were Sabbatarians in Bohemia, who not only kept the seventh day, but were said to be ... scrupulous in resting on it." Literature of the Sabbath Question, Cox, Vol. 11, pp. 201, 202

HISTORIAN'S LIST OF CHURCHES (16th Century)

"Sabbatarians, so called because they reject the observance of the Lord's day as not commanded in Scripture, they consider the Sabbath alone to be holy, as God rested on that day and commanded to keep it holy and to rest on it." A. Ross

GERMANY

Dr. Esk (while refuting the Reformers) 'However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture." Dr. Esk's "Enchiridion," 1533, page 78, 79.

PRINCES OF LICHTENSTISIN (Europe)

About the year 1520 many of these Sabbath -keepers found shelter on the estate of Lord Leonhardt of Lichtenstein held to the observance of the true Sabbath." J. N. Andrews, History of the Sabbath, p. 649, ed.

INDIA

"The famous Jesuit, Francis Xavier, called for the Inquisition, which was set up in Goa, India, in 1560, to check the 'Jewish wickedness' (Sabbath-keeping).," Adeney, "The Greek and Eastern Churches," p.527, 528

NORWAY-1544

"Some of you, contrary to the warning, keep Saturday. You ought to be severely punished. Whoever shall be found keeping Saturday, must pay a fine of ten marks." History of King Christian the Third," Niels Krag and S. Stephanus

AUSTRIA

"Sabatarians now exist in Austria." Luther, "Lectures on Genesis," A.D. 1523-27

ABYSSINIA - AD 1534

(Abyssinian legate at court of Lisbon) It is not therefore, in imitation of the Jews, but in obedience to Christ and His holy apostles, that we observe the day." Gedde's "Church History of Ethiopia," pp. 87,8

DR. MARTIN LUTHER

"God blessed the Sabbath and sanctified it to Himself, God willed that this command concerning the Sabbath should remain. He willed that on the seventh day the word should be preached." Commentary on Genesis, Vol.1, pp.138-140

BAPTISTS

"Some have suffered torture because they would not rest when others kept Sunday, for they declared it to be the holiday and law of Antichrist." Sebastian Frank (A.D. 1536)

FINLAND - December 6, 1554

(King Gustavus Vasa 1 of Sweden's letter to the people of Finland) "Some time ago we heard that some people in Finland had fallen into a great error and observed the seventh day, called Saturday." State Library at Helsingfors, Reichs register, Vom 1, 1554, Teil B. B. leaf 1120, pp. 175-180a

SWITZERLAND

"The observance of the Sabbath is a part of the moral law. It has been kept holy since the beginning of the world." Ref. Noted Swiss writer, R Hospinian, 1592

HOLLAND AND GERMANY

Barbara of Thiers, who was executed in 1529, declared: "God has commanded us to rest on the seventh day." Another martyr, Christina Tolingerin, is mentioned thus: "Concerning holy days and Sundays, she said: 'In six days the Lord made the world, on the seventh day he rested. The other holy days have been instituted by popes, cardinals, and archbishops.'" Martyrology of the Churches of Christ, commonly called Baptists, during the era of the Reformation, from the Dutch of TA. Van Bright, London, 1850,1, pp. 113-4.

17TH CENTURY SABBATH OBSERVANCE

ENGLAND-1618

"At last for teaching only five days in the week, and resting upon Saturday she was carried to the new prison in Maiden Lane, a place then appointed for the restraint of several other persons of different opinions from the Church of England. Mrs. Traske lay fifteen or sixteen years a prisoner for her opinion about the Saturday Sabbath." Pagitt's "Heresiography." p.196

ENGLAND - 1668

"Here in England are about nine or ten churches that keep the Sabbath, besides many scattered disciples, who have eminently preserved." Stennet's letters, 1668 and 1670. Cox, Sab.,1, 268

HUNGARY, RUMANIA

"But as they rejected Sunday and rested on the Sabbath, Prince Sigmond Bathory ordered their persecution. Pechi advanced to position of chancellor of state and next in line to throne of Transylvania. He studied his Bible, and composed a number of hymns, mostly in honour of the Sabbath. Pechi was arrested and died in 1640.

SWEDEN AND FINLAND

"Ye can trace these opinions over almost the whole extent of Sweden of that day-from Finland and northern Sweden. "in the district of Upsala the farmers kept Saturday in place of Sunday. "About the year 1625 this religious tendency became so pronounced in these countries that not only large numbers of the common people began to keep Saturday as the rest day, but even many priests did the same." History of the Swedish Church, Vol.1, p.256

MUSCOVITE RUSSIAN CHURCH

"They solemnize Saturday (the old Sabbath). Samuel Purchase - "His Pilgrims." Vol. 1, p. 350

INDIA (Jacobites)- 1625

"They kept Saturday holy. They have solemn service on Saturdays." Pilgrims, Part 2,1).1269.

AMERICA - 1664

"Stephen Mumford, the first Sabbath-keeper in America come from London in 1664." History of the Seventh-day Baptist General Conference by Jasper Bailey, pp. 237, 238

AMERICA - 1671 (Seventh-day Baptists)

"Broke front Baptist Church ill order to keep Sabbath." See Bailey's History, pp. 9,10

ENGLAND

Charles 1, 1647 (when querying the Parliament Commissioners) For it will not be found in Scripture where Saturday is no longer to be kept, or turned into the Sunday wherefore it must be the Church's authority that changed the one and instituted the other." Cox, "Sabbath Laws," p. 333.

ENGLAND-John Milton

It will surely be far safer to observe the seventh day, according to express commandment of God, than on the authority of mere human conjecture to adopt the first." Sab. Lit. 2, 46-54

ENGLAND

"Upon the publication of the 'Book of Sports' in 1618 a violent controversy arose among English divines on two point. - First, whether the Sabbath of the fourth commandment was in force; and, secondly, on what ground the First day of the week was entitled to be observed as the Sabbath." Haydn's Dictionary of Dates, art. "Sabbatarians." p.602

ETHIOPIA - 1604

Jesuits tried to induce the Abyssinian church to accept Roman Catholicism. They influenced King Zadenghel to propose to submit to the Papacy (AD 1604). "Prohibiting all his subjects, upon severe penalties, to observe Saturday any longer." Gedde's "Church History of Ethiopia." p.31 1, also Gibbon's "Decline and Fall," ch. 47

BOHEMIA, MORAVIA, SWITZERLAND, GERMANY

One of the counsellors and lords of the court was John Gerendi, head of the Sabbatarians, a people who did not keep Sunday, but Saturday." Lanly, "The History of Socinianism." p. 60

TELEGRAPH PRINT, NAPIER

The inscription on the monument over the grave of Dr. Peter Chamberlain, physician to King James and Queen Anne, King Charles 1 and Queen Katherine says that Dr. Chamberlain was "a Christian keeping the commandment of God and the faith of Jesus. Being baptised about the year 1648, and keeping the seventh day for the Sabbath above thirty-two years."

18TH CENTURY SABBATH OBSERVANCE

ABYSSINIA

"The Jacobites assembled on the Sabbath day, before the Domical day, in the temple, and kept that day, as do also the Abyssinians as we have seen from the confession of their faith by the Ethiopian king Clauditis." Abundaenus, "Historia Jacobatarum," p.1 18-9 (18th Century)

RUMANIA, 1760

"Joseph II' s edict of tolerance did not apply to the Sabbatarians, some of whom again lost all of their possessions." Jahrgang 2, 254

"Catholic priests aided by soldiers forcing them to accept Romanism nominally, and compelling the remainder to labour on the Sabbath and to attend church on Sunday, these were the methods employed for two hundred fifty years to turn the Sabbatarians.

GERMANY-Tennhardt of Nurember

"He holds strictly to the doctrine of the Sabbath, because it is one of the ten commandments." Bengel's Meban und Wirken." Burk, p.579

He himself says: It cannot be shown that Sunday has taken the place of the Sabbath (P.366). the Lord God has sanctified the last day of the week. Antichrist, on the other hand, has appointed the first day of the week." Ki Auszug aus Tennhardt's "Schriften," P.49 (printed 1712)

BOHEMIA AND MORAVIA (Today Czechoslovakia).

Their history from 1635 to 1867 is thus described by Adolf Dux: - The condition of the Sabbatarians was dreadful. Their books and writings had to be delivered to the Karisburg Consistory to become the spoils of flames." Aus Ungarn, pp. 289-291. Leipzig, 1850

HOLLAND AND GERMANY

"Dr. Cornelius stated of East Friesland, that when Baptists were numerous, "Sunday and holidays were not observed," (they were Sabbath- keepers). Der Anteil Ostfrieslands and Ref. Muenster," 1852, pp 129,34

MORAVIA

Count Zinzendorf. In 1738 Zinzendorf wrote of h is keeping the Sabbath thus:---I have employed the Sabbath for rest many years already, and our Sunday for the proclamation of the gospel." Budingsche Sammiung, See. 8, p. 224. Leipzig, 1742

AMERICA, 1741

-Moravian Brethren (after Zinzendorf arrived from Europe). "As a special instance it deserves to be noticed that he is resolved with the church at Bethlehem to observe the seventh day as rest day. Id., pp. 5, 1421, 1422

AMERICA

But before Zinzendorf and the Moravians at Bethlehem thus began the observance of the Sabbath and prospered, there was a small body of German Sabbath keepers in Pennsylvania. See Rupp's "History of Religious Denominations in the United States," pp. 109 - 123

19TH CENTURY SABBATH OBSERVANCE

RUSSIA

"But the majority moved to the Crimea and the Caucasus, where they remain true to their doctrine in spite of persecution until this present time. The people call their Subotniki, or Sabbatarians," Sternberg, "Gescitcliffe der Juden in Polen," p.124

CHINA

"At this time flung prohibited the use of opium, and even tobacco, and all intoxicating drinks, and the Sabbath was religiously observed." The Ti-Ping Revolution," by Llin-Le, and officer among them, Vol. 1, pp.36-48, 84

"The seventh day is most religiously and strictly observed. The Taiping Sabbath is kept upon our Saturday." P. 3 19

CHINA

"The Taipings when asked why they observed the seventh day Sabbath, replied that it was, first, because the Bible taught it, and, second, because their ancestors observed it as a day of worship." A Critical History of the Sabbath and the Sunday.

INDIA AND PERSIA

"Besides, they maintain the solemn observance of Christian worship throughout our Empire, on the seventh day." Christian Researches in Asia," p.143

DENMARK

"This agitation was not without its effect. Pastor M.A. Sornmer began observing the seventh day, and wrote in his church paper "Indovet Kristendom" No.5,187 an impressive article about the true Sabbath. In a letter to Elder John G. Matteson, he says: "Among the Baptists here in Denmark there is a great agitation regarding the Sabbath commandment. However, I am probably the only preacher in Denmark who stands so near to the Adventists and who for many years has proclaimed Christ's second coming." Advent Tidende," May, 1875

SWEDEN (Baptists)

"Ye will now endeavour to show that the sanctification of the Sabbath has its foundation and its origin in a law which God at creation itself established for the whole world, and as a consequence thereof is binding on all men in all ages." Evangelisten (Tile Evangelist). Stockholm, May 30 to August 15, 1863 (organ of the Swedish Baptist Church)

AMERICA, 1845

"Thus we see Dan. 7, 25, fulfilled, the little horn changing times and laws. 'Therefore it appears to me that all who keep the first Sunday for the Sabbath are Pope's Sunday-keepers and God's Sabbath-breakers." Elder T.M. Preble, Feb.13, 1845

AMERICA

(Seventh-day Adventists) In 1844 Seventh-day Adventists arose and had spread to nearly all the world by the close of the 19th Century. Their name is derived from their teaching of the seventh day Sabbath and the Advent of Jesus. In 1874 their work was established in Europe, 1885 Australasia, 1887- South Africa, 1888 - Asia, 1888 - South America. Seventh - day Adventists uphold the same Sabbath that Jesus and His followers kept. The sacred Torch of Truth was not extinguished through the long centuries. Adventists are working today in nearly 1000 languages of earth and have over 27,000 churches. Over ten million members around the globe welcome the sacred Sabbath hours.

20TH CENTURY

BAPTIST: SUNDAY SABBATH NOT IN THE SCRIPTURES

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not on Sunday ... It will be said, however, and with some show of triumph, that the Sabbath was transferred from (the seventh to the first day of the week where can the record of such a transaction be found?

Not in the New Testament. Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of a sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to protestantism!" Dr. Edward T. Hiscox, author of The Baptist Manual

"There was never any formal or authoritative change from the Jewish seventh day Sabbath to the Christian first day observance" William Owen Carver, The Lord's Day in One Day p.49

ROMAN CATHOLIC: NO SUCH LAW IN THE BIBLE

"Nowhere in the Bible do we find that Jesus or the apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is, the seventh day of the week, Saturday. Today, most Christians keep Sunday because it has been revealed to us by the [Roman] church outside the Bible." Catholic Virginian, Oct. 3, 1947

Question: "Have you not any other way of proving that the Church has power to institute festivals of precept?"

Answer: Had she not such power, she could not have done that in which all modern religionists agree with her - she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority" Stephen Keenan, A Doctrinal Catechism 3rd ed. p. 174

Some theologians have held that God likewise directly determined the Sunday as the day of worship in the NEW LAW, that He Himself has explicitly substituted Sunday for the Sabbath. But this theory is entirely abandoned. It is now commonly held that God simply gave His church the power to set aside whatever day or days she would deem suitable as holy days. The church chose Sunday, the first day of the week, and in the course of time added other days as holy days." John Laux A Course in Religion for Catholic High Schools and Academics 1936, vol. 1 p. 51

ANGLICAN / EPISCOPAL

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy Catholic Church" Bishop Seymour, Why We Keep Sunday.

LUTHERAN: THEY ERR IN TEACHING SUNDAY SABBATH

But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel. These churches err in their teaching for Scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect" John Theodore Mueller, Sabbath or Sunday, pp. 15, 16

"We have seen how gradually the impression of the Jewish Sabbath faded from the mind of the Christian church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christian of the first three centuries never confused one with the other, but for a time celebrated both." The Sunday Problem, a study book by the Lutheran Church (1923) p.36

"They [Roman Catholics] refer to the Sabbath Day, as having been changed into the Lord's Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten commandments!" Augsburg Confession of Faith, art. 28; written by Melancthon and approved by Martin Luther, 1530; as published in The Book of Concord of the Evangelical Lutheran Church Henry Jacobs, editor (1911), p.63

PRESBYTERIAN: SUNDAY KEPT THE GENTILES HAPPY

"Sunday being the first day of which the Gentiles solemnly adored that planet avid called it Sunday. Partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it). The Christians thought fit to keep the same day and the same name of it, that they in might not appear carelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice that might be otherwise taken against the gospel" T.M. Morer, Dialogues on the Lord's Day

MOODY BIBLE INSTITUTE: "SABBATH WAS BEFORE SINAI"

"The Sabbath was binding in Eden, and it has been in force ever since. This Fourth Commandment begins with the word 'remember,' showing that the Sabbath had already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they admit that the other nine are still binding? D.L. Moody, Weighed and Wanted, p.47

METHODIST: JESUS DID NOT ABOLISH THE MORAL LAW

The moral law contained in the Ten Commandments, and enforced by the prophets. He Jesus did not take away. It was not the design of His coming to revoke any part of this. This is a law which can never be broken ... Every part of this law must remain in force upon all mankind and in all ages. Not depending either on time or place, or any other circumstances liable to change, but on the nature of man, and their unchangeable relation to each other." John Wesley, Sermons on Several Occasions, Volume 1, No. 25

Appendix IV – Rome Speaks About Sunday Sacredness

"He shall intend to changes times and the law. " Daniel 7J.25

The Roman Catholic Church---its leaders, its priests, its scholars. its writers and its teachers---here unite to tell us the truth about the Bible Sabbath (the seventh day of the week) and the Sunday (the first day of the week).

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first." -- Catholic Press Sydney, Australia, August 1900.

Is there no express commandment for the observance of the first day of the week as a Sabbath, instead of the seventh day? "None whatever. Neither Christ nor His apostles nor the first Christians celebrated [observed] the first day of the week, instead of 'the seventh as the Sabbath.'" -New York Weekly Tribune [Roman Catholic], May 24, 1900.

'Some non-Catholics object to Purgatory because there is no specific mention of it in Scripture. There is no specific mention of the word Sunday in Scripture [either]. The Sabbath is mentioned, but Sabbath means a keeping of Saturday. Yet the Christians of almost all denominations worship on Sunday not on Saturday. The Jews observe Saturday. Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday.

Martin A Scott, Things Catholics are Asked About, 1927, p. 236 [Schoff (1865-1954) was a Jesuit theologian and one of the foremost Catholic defenders of his time].

"Protestantism, in discarding the authority of the church has no good reasons for its Sunday theory, and ought logically to keep Saturday as the Sabbath." ---John Gilmary Shea, "The Observance of Sunday and Civil Laws for its Enforcement, in The American Catholic Quarterly Review, Jan. 1883, p. 152. Shea (1824-1892), a Catholic priest, wrote an important history of American Catholicism].

"Ques.---Have you any other way of proving that the church has power to institute festivals of precept [command holidays]? "Ans.---Had she not such power, she could not have done that in which all modern religionists agree with her.--She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." -Stephen Keenan, A Doctrinal Catechism 1846 edition., p. 176 [Keenan was a Scottish priest, whose catechism has been widely used in Roman Catholic schools and academies].

"Ques.---Which is the Sabbath day?

"Ans.---Saturday is the Sabbath day.

"Ques.---Why do we observe Sunday instead of Saturday?

"Ans.---We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."

Geiermann, The Convert's Catechism of Catholic Doctrine, 1957 edition, p. 50 [Geiermann (1870-1929) received the "apostolic blessing" of pope Pius X on this book, January 26, 1910].

Is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may search the Bible from Genesis to Revelation, and you will not find a single line authorising the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." -James Cardinal Gibbons, The Faith of Our Fathers, 92nd edition, rev., p. 89 [Cardinal Gibbons (1834 - 1921) was archbishop of Baltimore. This book was the most famous Catholic book in America a hundred years ago].

It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church and those who observe the day observe a commandment of the Catholic Church." - Priest Brady, in an address at Elizabeth, N.J. on March 17, 1903, reported in the Elizabeth, N.J.

News of March 18, 1903.

"Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible." ---The Catholic Mirror, December 23, 1893 [The Mirror is a Baltimore Roman Catholic weekly newspaper.

"For ages all Christian nations looked to the Catholic Church, and, as we have seen, the various states enforced by law her ordinances as to worship and cessation of labour on Sunday. Protestantism, in discarding the authority of the Church, has no good reason for its Sunday theory, and ought logically, to keep Saturday as the Sabbath. The State in passing laws for the due Sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carrying out more or less faithfully its prescription. The Sunday as a day of the week set apart for the obligatory public worship of Almighty God is purely a creation of the Catholic Church." ---John Gilmary Shea, in The American Catholic Quarterly Review, January 1883, p. 139 [Shea (1824-1892) was an important Catholic historian, of his time].

"Ques.--- How prove you that the Church hath power to command feasts and holy days? "Ans.---By the very act of changing the Sabbath into Sunday, which Protestants allow of [by observing it]; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church." ---Priest Henry Tuberville, An Abridgment of the Christian Doctrine, p. 58 [In 1833, Tuberville received a papal approbation- a special Vatican approval on this book.

1. Is Saturday the seventh day according to the Bible and the Ten Commandments? " I answer yes.
2. "2. Is Sunday the first day of the week and did the Church change the seventh day--Saturday Sunday, the first day? I answer yes.
3. "3. Did Christ change the day? I answer no! No!

"Faithfully yours, [Cardinal Gibbons" letter photostat. Cardinal Gibbons of Baltimore was the leading advocate of Catholicism in America at the end of the last century].

'Some theologians have held that God [in the Bible] likewise directly determined the Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His [Catholic] Church the power to set aside whatever day or days, she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days, as holy days." -- Vincent J. Kelly, Forbidden Sunday and Feast Day Occupations, 1943, p. 2. Kelly, a Catholic priest, prepared this at Catholic University of America.

"The pope has authority and has often exercised it, to dispense with the commands of Christ ... The pope's will stands for reason. He can dispense above the law, and of wrong make right, by correcting and changing laws." ---from Pope Nicholas ' time.

"Protestants ... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change ... But the Protestant mind does not seem to realise that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope." - Our Sunday Visitor, Feb. 5, 1950 [One of the largest US. Roman Catholic magazines].

"Ques.---What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the Pope the authority to change a command of God? "Ans.---It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to the Sunday. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." --Monsignor Louis Segur, Plain Talk About the Protestantism of Today, 1868, p. 213. L. G. Segur (1820-1881) was a French Catholic prelate and apologist, and later a diplomatic and judicial official at Rome.

"The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under veil of flesh." Catholic National, July, 1895.

[When the pope is crowned, he is reminded that he is] "the father of princes, and kings, and the Supreme Judge of the Universe', and on earth the Vicar of Jesus Christ our Saviour, and the Governor of the world."

Ferraris, Ecclesiastical Dictionary, art. "Pope "Lucius Ferraris (d. before 1763) was an Italian Catholic canonist of the Franciscan order and consultor of the Holy Office in Rome].

"Ques.---By what authority did the Church substitute Sunday for Saturday? "Ans.---The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her." ---Peter F. Geiermann, The Convert's Catechism of Catholic Doctrine, 1923 edition, p. 59 [Priest Geiermann (1870-1929) was a well-known Catholic writer].

"The judicial authority will even include the power to forgive sins."
--The Catholic Encyclopedia, vol. 12, p. 265, art. "Pope. "

"Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman, finally thou art another god on earth."

Marcellus, in the fourth session of The Fifth Lateran Council, 1512, an address to the pope. Labbe and Cossart, History of the Councils, vol 24, col 109 [Marcellus (d. 1527) was a Catholic priest and archbishop of Corcyra. In appreciation of his many kindnesses, he was declared to be "noble lord of Venice".

"The Catholic Church ... by virtue of her divine mission, changed the day from Saturday to Sunday."

The Catholic Mirror, September 23, 1893. The Mirror, a Baltimore based Catholic weekly, was the official organ for Cardinal Gibbons.

"Ques.---When Protestants do profane work [regular employment] upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith-do they find this permission clearly laid down in the Sacred Volume?

"Ans.---On the contrary, they have only the authority of [Catholic] tradition for this practice. In profaning Saturday, they violate one of God's commandments, which He has never abrogated,--Remember thou keep holy the Sabbath day.'

"Ques.---Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

"Ans. - It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day is to say we act without warrant of Scripture; and we might as well [incorrectly] say, that we should rest on Thursday because Christ ascended to heaven on that day." ---Priest Steven Keenan, A Doctrinal Catechism, pp. 252, 254 [The catechism of this Scottish priest is widely used in Catholic schools to instruct children into their beliefs].

"Scripture and Tradition are called the remote rule of faith, because the Catholic does not base his faith directly on these sources. The proximate rule of faith is for him the One, Holy, Catholic, and Apostolic Church, which alone has received from God the authority to interpret infallibly the doctrines He has revealed, whether these he contained in Scripture or in Tradition ... If we consulted the Bible only, we should still have to keep holy the Sabbath Day, that is, Saturday." ---John Laux, A Course in Religion for Catholic High Schools and Academies, 1936 edition, vol. 1, p. 51 [Laux (1878-1939) was a Catholic priest, teacher, and author of many Catholic histories as well as biographies of their saints.

"Like two sacred rivers flowing from Paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truths. "Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, TRADITION is to us more clear and safe. "[full caps, theirs] --Joseph E. Di Bruno, Catholic Belief, 1884 ed., p. 45 [Di Bruno was an Italian Catholic cleric].

"Some of the truths that have been handed down to us by tradition and are not recorded in the Sacred Scriptures. are the following: That there are just seven sacraments; that there is a purgatory; that, in the

new law, Sunday should be kept holy instead of the Sabbath; that infants should be baptized, and that there are precisely seventy-two books in the Bible [66 that are inspired, plus 6 apocryphal] ---Francis J. Butler, Holy Family Catechism, No. 3, p. 63. Butler (1859 - ?) was a Catholic priest of Boston and an author of a series of catechisms].

It is worthwhile to remember that this observance of Sunday-in which after all, the only Protestant worship consists not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."

Louis Segur, Plain Talk About The Protestantism of Today, p. 213 IL. G. Segur (1820-1881), a French prelate, later was appointed as a diplomatic and judicial official in Rome.

"All the names which in the Scriptures are applied to Christ, by virtue of which it is established that He is over the church, all the same names are applied to the pope." ---Robert Cardinal Bellarmine, De Concilio Auctoritate - On the Authority of the Councils, Bk. 2, chap. 17. Bellarmine (1542-1621), a professor and rector at the Gregorian University in Rome, is generally considered to have been one of the outstanding Jesuit instructors in the history of this organisation].

On April 30, 1922, in the Vatican throne room, a throng of cardinals, bishops, priests, nuns, boys, and girls, who had all fallen on their knees in reverence of the one before them, were addressed from the throne by Pope Pius XI, who said: "You know that I am the Holy Father, the representative of God on the earth, the Vicar of Christ, which means I am God on the earth." Pope Pius XI, quoted in Tire Bulwark, October, 1922, p. 104. Pius XI (1857-1939) was pope from 1922-1939, and was the one who signed the Treaty of the Lateran with Mussolini in 1929, whereby Vatican City was established. He consistently backed Mussolini's policies and government until he met with military reverses...

"The Pope can modify [change] the Divine Law."

Lucius Ferraris, Ecclesiastical Dictionary [Ferraris (d. before 1763) was an Italian Catholic official of the Franciscan order, highly placed in the Church].

"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world."

Philippe Labbe and Gabriel Cossart, The Most Holy Councils, vol. 13, col. 1167, on "The Council at Trent. "

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. He is the divine monarch and supreme emperor, and king of kings. Hence the Pope is crowned with a triple crown, asking of heaven and of earth and of the lower regions."

Lucius Ferraris, Prompta Bibliotheca, vol. 6, art. "Papa IF". Ferraris (d. prior to 1763) was an Italian Catholic canonist and consultor to the Holy Office in Rome].

"We hold upon this earth the place of God Almighty."

Pope Leo XIII, in an encyclical letter dated June 20, 1894, The Great Encyclical Letters of Leo XIII, p. 304. Leo XIII (1810-1903) was pope from 1878 until his death. He was one of the most forceful popes of the nineteenth century]

Not the Creator of the universe, in Genesis 2:1-3,--but the Catholic Church "can claim the honour of having granted man a pause to his work every seven days [!]" --S. C. Mostra, Storia della Domenica, page 366-367. This is a recent work of the twentieth century (1969), prepared by the author under the direction of the leading Jesuit university in the world--the Gregorian, in Rome].

If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church." ---Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal in a letter dated February 10, 1920.

The following Catholic tract was originally published in The Catholic Mirror (file magazine of Cardinal Gibbons of Baltimore), on September 2, 1893. In it, a contrast is made between the Biblical faith and practice of the Hebrews, the Seventh-day Adventists, and the other Protestant churches, in order to ridicule the usual Protestant position in regard to Sunday:

"The Israelite respects the authority of the Old Testament only, but the Adventist who is a Christian, accepts the New Testament on the same ground as the Old, viz.: an inspired record also. He finds that the Bible, his teacher is consistent in both parts; that the Redeemer, during His mortal life, never kept any other day than Saturday. The Gospels plainly evince to him this fact; while in the pages of the Acts of the Apostles, the Epistles and the Apocalypse [Revelation], not the vestige of an act cancelling the Saturday arrangement [seventh day Sabbath keeping] can be found.

"The Protestant world at its birth [as he thinks, at the time of the Sixteenth Century Reformation] found the Christian Sabbath too strongly entrenched to run counter to its existence [to oppose Sunday keeping]. It [Protestantism] was therefore planted under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day . . . The Christian Sabbath [Sunday] is therefore to this day the acknowledged offspring of the Catholic Church. As Spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."
Christian Sabbath, 2nd ed, The Catholic Mirror, 1893, p. 31.

"All of us believe many things in regard to religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the apostles changed [the day] from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath Day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the Church outside the Bible." -- "To Tell You the Truth," The Catholic Virginian, 22, October 3, 1947, p. 9.

"Protestants often deride the authority of Church tradition, and claim to be directed by the Bible only; yet they, too, have been guided by customs of the ancient Church, which find no warrant in the Bible, but rest on Church tradition only! A striking instance of this is the following:--The first positive command in the Decalogue is to 'Remember the Sabbath Day to keep it holy,' . . . But the Sabbath Day, the observance of which God commanded, was our Saturday. Yet who among either Catholics or Protestants, except a sect or two, ever keep that commandment now? None. Why is this? The Bible, which Protestants claim to obey exclusively, gives no authorisation for the substitution of the first day of the week for the seventh. On what authority, therefore, have they done so? Plainly on the authority of that very Catholic Church which they abandoned, and whose traditions they condemn." ---John L. Stoddard, *Rebuilding a Lost Faith*, p. 80. Stoddard (1850-1931) was an agnostic writer most of his life, who later was converted to Catholicism.

"A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday." ---Peter Geiermann, CSSR, *A Doctrinal Catechism*, 1957 edition, p. 50. Geiermann (1870-1929) received a papal approbation from the Vatican on his book on January 25, 1910.

"Q. What is the Third Commandment? The fourth in Protestant Bibles, because the Catholic Church took out the Second Commandment-Exodus 20:4-6. "A. The Third Commandment is: Remember that thou keep holy the Sabbath day. "Q. Which is the Sabbath day? "A. Saturday is the Sabbath day. "Q. Why do we observe; Sunday instead of Saturday? "A. The Catholic Church, after changing the day of rest from Saturday, the seventh day of the week, to Sunday, the first day, made the third commandment refer to Sunday as the day to be kept as the Lord's Day. Catholic Encyclopedia, vol. 4, p. 153.

"Ques.---What do we conclude from all this? "Ans.---That Protestants have no Scripture for the measure of their day of rest,--that they abolish the observance of Saturday without warrant of Scripture,--that they substitute Sunday in its place without Scriptural authority,--consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would . . . keep the Saturday and profane the first day, as a victim of perdition. Hence we must conclude from the Protestant belief of our teachings], that the Scripture, which does not teach these things clearly, does not contain all necessary truths, and, consequently, cannot be the only rule of faith." ---Stephan Keenan, *A Doctrinal Catechism*, pp. 334-335. Keenan was a Scottish Catholic priest, whose catechism is much used in Roman Catholic schools to instruct children and youth.

'We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed; namely, the authority of 'the church of the living God, the pillar and ground of the truth' (1 Timothy 3:15). Whereas you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the [Catholic] Church to be its divinely appointed guardian and interpreter; you follow it [the Catholic Church], denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandments of God of none effect'. [quoting Matt. 15:61." ---The Brotherhood at St. Paul, The Clifton Tracts, Vol. 4, tract 4, p. 15. Roman Catholic.

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant. " -- Tit e Catho fic Un iverse B ullefin, A ugust 14, 1942, p. 4 1Th is is tit e political weekly n e wspaper at tit e Cleveland Catholic Diocesel.

"By what authority did the [Catholic] Church change the observance of the Sabbath from Saturday to Sunday?

"The Protestant world has been, from its infancy in the sixteenth century, in thorough accord with the Catholic Church, in keeping 'holy' not Saturday, but Sunday ... If however, on the other hand, the latter [the Catholics] furnish arguments, incontrovertible by the great mass of Protestants, . . . [they] appealing to their common teacher, the Bible, the great body of Protestants, so far from clamouring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other resource left than the admission that they have been teaching and practicing what is Scripturally false. For over three centuries, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of 'Sacred Scripture. To add to the intensity of this Scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: 'Remember the Sabbath Day to keep it holy.' "

Christian Sabbath a tract for Protestants], 2nd ed., The Catholic Mirror, 1893, pp. 6- 7.

"Now the [Catholic] Church ... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory ... We have, therefore, the same authority for Purgatory as we have for Sunday." --Martin J. Scott, Things Catholics Are Asked About, 1927, p.236 [Jesuit theologian and writer].

"Ques. -(a) The Bible says, 'The seventh day is the Sabbath of the Lord,' and we read in your literature that it is the only Bible, Sabbath there is. Will you please explain how the Sunday observance originated? (b) Do you think the Seventh-day Adventists keep the right day? Ans. --- If you follow the Bible alone there can be no question that you are obliged to keep Saturday holy, since that is the day especially prescribed by Almighty God to be kept holy to the Lord. In keeping

Sunday, non-Catholics are simply following the practise of the Catholic Church for 1800 years, a tradition, and not a Bible ordinance. What we would like to know is since they deny the authority of the Church, on what grounds can they base their faith of keeping Sunday? Those who keep Saturday, like the Seventh-day Adventists, unquestionably have them by the hip in this practise. And they cannot give them any sufficient answer which would satisfy an unprejudiced mind. With the Catholics there is no difficulty about the matter. For, 'since we deny that the Bible is the sole rule of faith, we can fall back upon the constant practise and tradition of the Church.'" Francis George Lentz, The Question Box. 1900, p. 98-99 /Lentz, who died in 1917, was an Illinois Catholic priest].

"The [Catholic] Church, by the power our Lord gave her, changed the observance of Saturday to Sunday."-The Catholic Canon, H. Cafferata, The Catechism Simply Explained, 1932 edition, p. 80.

"The Catholic Church: has decreed for many centuries that Christians observe this day of rest on Sunday."

Pope John XXIII, Mater et Magistra (Mother and Teacher), section 251, dated May 15,1961 [John XXIII was pope from 1958 to 1963.

"The Church... after changing the day of rest from Sabbath, or the seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day." ---The Catholic Encyclopedia, vol. 4, p. 153 [The Sabbath commandment is the fourth commandment (Exodus 20:8-11), but is reckoned as the third by Roman Catholics, because they dropped the second (that forbade image worship), and then split the tenth into two to make up the full number].

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day from Saturday to Sunday ... But the Protestant says: 'How can I receive the teachings of an apostate Church? How, we ask, have you managed to receive her teaching all your life, in direct opposition to your recognised teacher, the Bible, on the Sabbath question?' --- The Christian Sabbath, 2nd ed., published by the Catholic Mirror of Baltimore, 1893, pp. 29-31. [The journal of James Cardinal Gibbons.

If you follow the Bible alone there can be no question that you are obliged to keep Saturday holy, since that is the day especially prescribed by Almighty God to be kept holy to the Lord." ---Priest F. G. Lentz, The Question Box, 1900, p. 98. Lentz (d. 1917) was a Catholic priest and writer, based in the Illinois area.

The following statement comes from a tract written to the Protestants of England, by John Milner (1752-1826), the English Vicar Apostolic of the Roman Catholic Church. The entire tract is an appeal for Protestants to return fully to the Church of Rome:

"The first precept in the Bible, is that of sanctifying the seventh day: 'God blessed the SEVENTH DAY, and sanctified it. Gen.' 2:1 This precept was confirmed by God, in the Ten Commandments: 'Remember the Sabbath day to keep, it holy'. 'The SEVENTH DAY is the Sabbath of the Lord thy God.' [Ex. 20:8-11]. On the other hand, Christ declares that he is 'not come to destroy the law, but to fulfil it.' Matt. 5:17. He himself observed the [Seventh-day] Sabbath: 'And as his custom was, he went into the synagogue on the Sabbath day.' Luke 4:16 His disciples likewise observed it, after His death: 'They rested on the Sabbath day according to the commandment.' Lk. 23:56.

"Yet, with all this weight of Scripture authority for keeping the Sabbath, or seventh day holy, Protestants, of all denominations, make this a profane day and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None at all, but the unwritten Word, of The Church of the Catholic church, which declares that the apostles made the change in honour of Christ's resurrection, and the descent of the Holy Ghost, on that day of the week." John Milner, The End of Religious Controversy, in a Friendly Correspondence Between a Religious Society of Protestants, and a Roman Catholic Divine, "Letter 11, To James Brown, Esq., " 1897, p. 89.

"Ques.---What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the Pope the authority to change a command of God? "Ans.---If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right, in observing the Saturday with the Jew ... Is it not strange that those who make the Bible their only teacher, should inconsistently follow in this matter the tradition of the Catholic Church?" Bertrand Conway, The Question Box, 1903 ed, pp. 254-255; 1915 ed, p. 179. Conway (1872-1959) was a Paulist father in the Catholic Church].

"The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of day from the seventh to the first ... Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible." -- Catholic Mirror, September 2 and December 23, 1893 [The Catholic Mirror, a Baltimore Journal was at this time the official organ of Cardinal Gibbons].

"Prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says 'Remember the Sabbath day to keep it holy.' The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And ho! The entire civilised world bows down in reverent obedience to the command of the Holy Catholic Church."

Thomas Enright, CSSR, President of Redemptorist College, Kansas City, Mo., in a lecture at Hary'ord, Kansas, February 18, 1884, and printed in the Hartford Kansas Weekly Call, February 22, 1884, and the American an Sentinel, a New York Roman Catholic journal in June 1893, page 173.

"Of course the Catholic Church claims that the change was her act ... AND THE ACT IS A MARK of her ecclesiastical power." the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.

Appendix V –How Sunday Sacredness Came Into the Church

BY GRADUAL STEPS

Archdeacon Farrar of the Church of England wrote: The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other. (The Voice From Sinai, Archdeacon F W Farrar, London, Isbister & Co., 1892, page 167)

INFLUENCE OF SUN WORSHIP

Originally Sunday was the festal day of Roman sun worship. It was observed as "the Venerable Day of the Sun" in honour of the sun god Mithra. The religion of Mithra itself originated in Persia and Babylon many centuries before Christ. Franz Cumont, an outstanding authority on ancient religion says of Roman Mithraism:

The worshippers of Mithra held Sunday sacred, and celebrated the birth of the sun on the 25th December.

(Franz Cumont, The Mysteries of Mithra, Dover Publications, New York, 1956, page 191)

ADOPTED INTO THE CHURCH

The first 'clear reference to Sunday observance within the Christian church comes from Rome about AD155-160. Justin Martyr, a church leader and philosopher stated:

Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness of matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead.

(Justin Martyr, First Apology Chapter 67, Tr The Ante Nicene Fathers, Vol. 1, page 186)

Notice his reasons - the first day of creation and Christ's resurrection. But he offers no scriptural authorisation for either. There is none! Aside from his two reasons, the statement does reveal that Sunday was being observed in Rome and vicinity as the day for common assembly in the second century AD. This was about one hundred years after the cross.

The practice of Sunday assembly in Rome at that time, however, does not indicate that a universal change from the seventh to the first day had taken place at that time. As we shall see, the Bible Sabbath continued to be kept for many centuries throughout the Christian world, with Sunday observance gradually spreading and growing in importance as it was promoted and enforced by Rome.

ROME'S INITIATIVE

While no evidence can be found to support the view that Christian Sunday keeping originated with Christ and His apostles, there is clear evidence that the practice did begin in the Roman church and grew as the Roman church gained power.

The Roman congregation was composed of Jews and Gentiles. This is reflected in Paul's epistle to the Romans (see Romans 1: 13; 11: 13). Friction in the church between Jew and, Gentile necessitated the writing of this epistle (see Romans 3,4,5; 2:17,25-27; 14: 1, etc.). Evidently the problems were never wholly corrected, for history shows that the Roman church eventually reacted against whatever was considered to be Jewish, particularly the Sabbath.

This situation was further complicated because the Roman civil authorities regarded Christianity as a Jewish sect, and as part of the general Jewish community who were in constant revolt against Rome. The church took its share of punishment for the misdemeanors of Jews. In AD49 the Emperor Claudius expelled all Jews, from Rome. Among them were Christians (see Acts 18:2).

One of the measures taken by Roman Gentile Christians to disassociate themselves from Jews in the eyes of the public was to use the traditional pagan Sunday as a day of assembly. This brought them closer to their pagan neighbours and-made it easier for those accustomed to Sunday in their old religion to adopt Christianity. Thus a trend set in toward Sunday observance and away from the Sabbath. Many other pagan practices came into the church for that same reason.

As Rome became stronger, she grew more and more confident in adopting pagan customs, as Cardinal Newman truthfully stated:

Confiding then in the power of Christianity to resist the infection of evil, and to transmute (change) the very instruments and appendages of demon worship to an evangelical use ... the rulers of the church from early times were prepared... to adopt, or imitate, or sanction the existing rites and customs of the populace as well as the philosophy of the educated class.

1. For in-depth study of the Jew-Gentile problems in Rome see Samuele Bacchiocchi, *From Sabbath to Sunday*. The Pontifical Gregorian University Press, Rome. 1977, pages 166-198, from which many of the above particulars were gathered.

'Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own.'

"(These) are all of pagan origin, and sanctified by their adoption into the church."

(Cardinal John Henry Newman, *An Essay on the Development of Christian Doctrine*, Passim, pages 371, 372)

In this way, the popularity of customs and traditions of paganism and the unpopularity of things considered Jewish, led to the establishment of Sunday in place of the Sabbath. Augustus Neander (1798-1850), leading German authority in church history, stated:

Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. The festival of Sunday, like all other festivals, was always only a human ordinance and it was far from the intentions of the apostles to establish a divine command in this respect. Far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place.

(Augustus Neander, *The History of the Christian Religion and Church*, First Ed., translated by Henry John Rose, B.D., Philadelphia: James M Campbell & Co., 1843, page 186)

Over the next couple of centuries the movement toward Sunday keeping and away from the Sabbath was urged on by church authorities. The Sabbath was proclaimed a day of fasting and sadness while Sunday was made a day of rejoicing and feasting.

Sunday was presented as the day on which the creation should be commemorated, because it: was on the first day that God created light. It was also the day of Christ's resurrection, and therefore should be honoured. The Sabbath, it was claimed, was imposed upon the Jews as punishment for their stubbornness. All this was totally unbiblical of course, but it had its effect.

THE FIRST SUNDAY LAW

By the onset of the fourth century the ground had been well prepared for the first Sunday law, in history. It was issued by the Emperor Constantine in AD321.

On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing

or vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Codex Justinianus, Lib. S. tit. 12, S; translated in *History of the Christian Church* Philip Schaff, D.D., 7 Vol. ed., Vol. III, New York. Charles Scribner's Sons, 1893, page 380)

It is important to note that this was a stale law, not an ecclesiastical (church) law. But it marked the beginning of many hundreds of religious and political decrees to support and enforce Sunday observance.

AFTER CONSTANTINE'S EDICT

The first ecclesiastical law for Sunday keeping was enacted 300 years after Christ by the Council of Laodicea (AD364). After stating that "on Saturday the gospels and other portions of the Scripture shall be read aloud" (Canon 16), the act went on to legislate against seventh-day Sabbath rest, as follows:

Christians shall not Judaize and be idle on Saturday (Sabbath in the original), but shall work on that day: but the Lord's day (meaning Sunday) they shall especially honour, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing (doing as Jews do) they shall be shut out from Christ. (Charles Joseph Hefele, D.D. (R.C.), A History of the Church Councils, Vol. 11, Edinburgh: T & T Clark, 1896, Page 316)

The two laws together, the pro-Sunday state law of Constantine and the pro-Sunday law of the church, effectively transferred Sabbath keeping to Sunday. Constantine said "Rest on Sunday". The church also said "West on Sunday", but the church went further and said, in effect, "You must not rest on the Sabbath". If you rest on the Sabbath you will be shut out from Christ. A short time afterward, Bishop Eusebius, historian and leading figure at the Council of Laodicea, stated:

All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord's Day as being more appropriate. (Eusebius, Commentary on the Psalms, cited in a commentary on the Apocalypse, Moses Stewart, Vol. II, Andover Alien. Morrill, and Wardell, 1845, page 40)

SABBATH AND SUNDAY TOGETHER

However, despite all measures aimed at eliminating the observance of the seventh day as the Sabbath, it continued throughout the centuries. It was observed as a companion to Sunday. Athanasius, a Greek church leader (died AD 373) wrote:

On the Sabbath day we gathered together, not being infected with Judaism, for we do not lay hold of false sabbaths, but we come on the Sabbath to worship Jesus, the Lord of the Sabbath. (Athanasius, Homilia de Semente, Sec. 1 in Migne ed. Patrologia Gracca, Vol. 28, Col. 144 [Greek])

Gregory, Bishop of Nyssa (AD331-396), also Greek, wrote similarly:

With what kind of eyes do you see the Lord's Day (Sunday), you who dishonour the Sabbath? Do you not know that these days are sisters? (Gregory of Nyssa, De Castigotione, "On Reproof" in Migne Patrologia Gracca, Vol. 46, Col. 309)

Other statements from the fourth and fifth centuries say much the same:

Let the slaves work five days; but opt the Sabbath Day and the Lord's Day, let them have leisure to go to church for instruction and piety. (Constitutions of the Holy Apostles. BK. 8, Sec. 4, Ch. 33. trans. in Ante Nicene Fathers, Vol. 7, page 495, [AD 375])

Keep the Sabbath, and the Lord's Day festival; because the former is the memorial of creation, and the latter of the resurrection. (Constitutions of the Holy Apostles, BK. 7, Sec. 2, Ch. 23, trans. in Ante Nicene Fathers, Vol. 7. page 469)

In some places no day is omitted, on which the Communion is riot offered; in some (it is offered) only on the Sabbath and the Lord's Day (Sunday), and in some only on the Lord's day. (Augustine, AD430, Letter -54 to Januarius--- Chapter 2, in Migne Patrologia Latina, Vol. 33. Col. 200)

There are no public services among them in the day except on Saturday and Sunday, when they meet together at the third hour for the purpose of holy communion.

(John Cassian, AD440. Institutes III., Book 3, Ch. 2, trans. in Nicene and Post Nicele Fathers, 2nd series. Vol. II, page 213)

Despite efforts on the part of Rome to destroy the Sabbath it continued to be kept for many centuries after Christ in the eastern churches, in far away Persia, Armenia, Ethiopia, Britain, and other places. But in the Roman church, the western arm of Christianity, it seems that the Sabbath was discarded altogether some time in the fourth century. Note how the Greek historians Socrates and Sozomen observed this situation as follows:

Although almost all churches throughout the world celebrate the sacred mysteries of the Sabbath (ie. Saturday) of every week, yet the Christians of Alexandria and Rome, on account of some ancient tradition, have ceased to do this.

(Socrates Scholasticus, Ecclesiastical History Book 5, Ch. 22, trans. in Nicene and Post Nicene Fathers, 2nd series, Vol. 2, page 132)

The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which is never observed at Rome, or at Alexandria.

(Sozomen, Ecclesiastical History VII, and Ch. 19, AD 440)

Thus it was that Rome had, by gradual steps, replaced God's appointed Sabbath with Sunday, a day which God had never blessed. Most Christian churches have eventually followed Rome in continuing with the Sunday, and in dismissing God's Sabbath as merely "the Sabbath of the Jews".

Catholic writers have often pointed an accusing finger at Protestants for their inconsistencies in following Rome regarding Sunday while professing to obey the Bible. The following statement from Cardinal Gibbons is one of many along these lines. He says:

The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday ... The Protestant world at its birth found the Christian Sabbath (meaning Sunday) too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

(The Catholic Mirror. 23 September 1893, from the last of a weekly series of four editorials entitled: "The Christian Sabbath". The Catholic Mirror was the official organ of Cardinal Gibbons, Baltimore, Maryland, USA.)

Newcomers to the Pacific islands are intrigued by huge rainforest trees. At first they were not trees at all, but innocent-looking little vines which lodged in the branches of genuine trees. As these vines grew, by feeding from the sap of the host trees, they eventually sent their roots into the earth and strangled their hosts, taking their places completely.

In a similar way Sunday attached itself to the Sabbath, grafting itself onto the true, eventually doing away with it in the minds of the majority. However, throughout the world, thousands are now returning to the true Sabbath daily.