

THE MAN WHO CHANGED GOD'S LAW



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The Man Who Claimed to Change God's Law

Identifying the Beast

Jesus tells us that "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). The message of the Bible is never against people, but for them. Its admonitions "are written, that ye might believe, and that believing ye might have life" (John 20:31). Sometimes its message cuts across long-standing traditions and established religious systems. Error must be pointed out, and warnings given. But the intent is never to embarrass or condemn, but to heal. In this study, no attempt is being made to harm individuals. Many have been sincere in their error. It is therefore with genuine concern that we direct your attention to the Bible's own explanation of its symbolic terms which describe and identify the beast power of Revelation 13. To the Biblical specifications we simply add historical data, unfolding the facts in the past and present story of Sunday observance.

The little horn in Daniel 7 and the composite beast in Revelation 13:1-10 are two symbols for the same power. Through Bible prophecy God has given a more detailed description of this power than of any other apocalyptic figure. Daniel 7 describes his rise to power;

Revelation 13 gives additional details regarding his work. A third description of him is given in 2 Thessalonians 2:3-12.

There is only one political power which fits these three descriptions -- the Roman Catholic Papacy. Holding much more than ecclesiastical authority, the pope for hundreds of years enjoyed practically complete control of princes and rulers.

"In all ages of the Church, from the days of Gregory the Great down to the present, men have pointed to the Papacy as the fulfillment of the prophecy. That interpretation is set forth in the Homilies of the Church of England and by all the Reformed Churches. The interpretation, however, has been ignored or rejected by critics, for reasons which need not be specified. It can, however, stand all the tests of criticism."—Dr. Charles H. H. Wright, *Daniel and His Prophecies*, p. 168. London: 1906.

Let us examine each of the identifying marks of this little horn to confirm that the union of religious and civil power embodied in the Papal office is indeed the very entity predicted in these Scripture passages.

1. Its Geographic Location

"AMONG THEM" Daniel 7:8



In order to rise among the other horns, it would have to arise where the ten nations existed which had taken over the Western Roman Empire. The papacy did indeed arise in the very city of Rome itself.

2. The Time of its Rise to Power

"AFTER THEM" Daniel 7:24

Since the Roman Empire is considered by historians to have fully given over its authority to those ten nations by the year A.D. 476, we must look for the little horn to receive its power sometime after 476. It did, as we will see later.

3. The Circumstances of its Rise

"HE SHALL SUBDUE THREE KINGS" Daniel 7:8; Daniel 7:20; Daniel 7:24

The Heruli, the Vandals, and the Ostrogoths would not recognize the Bishop of Rome as the head of the church, and were deposed.

4. Its Comparison with the Other Kingdoms

"DIVERSE FROM THE FIRST" Daniel 7:24

The papacy was a different kind of power than the other kingdoms. While they possessed strictly secular authority, the pope claimed religious as well as civil power.

The eyes, mouth and stoutness of this horn reveal its superiority over the other kingdoms.

5. Its Inherited Characteristics

"LIKE UNTO A LEOPARD,... A BEAR, AND...A LION" Daniel 7:12; Revelation 13:2

The vital aspects of the kingdoms of Babylon, Medo-Persia, and Greece are preserved in the papacy. The priesthood and sacramental ritual of Catholicism were taken directly from the Babylonian cults. Also from ancient Babylon came the worship of a virgin mother-goddess. The Persian sun-worship religion, Mithraism, has been preserved in amazingly precise detail in the holidays and religious customs of the Catholic people. Doctrines and philosophies of Greek Gnosticism taught by the church fathers and adopted by early Catholic councils are still alive today.

The Catholic Cardinal Newman gives an extended list of things "of pagan origin" which the papacy brought into the church "in order to recommend the new religion to the heathen": "the use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense...candles...holy water...holydays...processions...sacerdotal vestments...the ring in marriage...images...the ecclesiastical chant..."—J. H. Newman, *An Essay on the Development of Christian Doctrine*, 1920 ed., p. 373.

6. Its Inherited Authority

"THE DRAGON GAVE HIM ...HIS SEAT" Revelation 13:2

Revelation 2:13 also mentions Satan's seat. Before the rise of the papacy, Satan used pagan Rome as his persecuting agent against Christianity. This was "he who now letteth...until he be taken out of the way." 2 Thess. 2:6, 7.

On the vacated seat of the Roman Empire arose the papacy. Said one historian, "The Pope...is Caesar's successor."—Adolf Harnack, *What is Christianity?* (New York: G. P. Putnam's Sons, 1903), p. 270.

7. Its Claims

"A MOUTH SPEAKING GREAT THINGS AND BLASPHEMIES" Daniel 7:8, 11, 20, 25; 2 Thessalonians 2:4; Revelation 13:1, 5, 6

The Bible gives two definitions of blasphemy: (1) John 10:33 -- When a man makes himself God; (2) Luke 5:20, 21 -- Claiming the power which belongs only to God to forgive sins. The papacy makes both of these claims. Notice the following quotations:

"Thou art another God on earth."—Christopher Marcellus' Oration in the Fifth Lateran Council, 4th session.

"We hold upon this earth the place of God Almighty." - Pope Leo XIII, Encyclical Letter "The Reunion of Christendom."

"All names which in the Scriptures are applied to Christ...all the same names are applied to the Pope."—Robert Bellarmine, *Disputationes de Controversiis*, Tom. 2.

"Hence the pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions."—Lucius Ferraris, *Prompta Bibliotheca*, "Papa", art. 2.

The very title, pope, means "papa," or "father." It is a title which in religious usage belongs only to God. "And call no man your father upon the earth: for one is your Father, which is in heaven." Matthew 23:9.

"They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God, when they give indulgences for sin. This is the worst of all blasphemies." - Adam Clarke, *Commentary*, on Daniel 7:25.

8. Its Persecuting Activity

"SHALL WEAR OUT THE SAINTS OF THE MOST HIGH" Daniel 7:21, 25; Revelation 13:7

"For professing faith contrary to the teachings of the Church of Rome, history records the martyrdom of more than one hundred million people. A million Waldenses and Albigenses perished during a crusade proclaimed by Pope Innocent III in 1208; beginning from the establishment of the Jesuits in 1540 to 1580, nine hundred thousand were destroyed; one hundred and fifty thousand perished by the Inquisition in 30 years; within the space of thirty-eight years after the edict of Charles V against Protestants, fifty thousand persons were hanged, beheaded, or burned alive for heresy; eighteen thousand more perished during the administration of the Duke of Alva in five and a half years."—*Brief Bible Readings for Busy People*, No. 8.

"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.... It is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realise their sufferings." - W. E. H. Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe* (1955 ed.), Vol. 2, p. 40.

9. Its Duration

"A TIME, AND TIMES, AND HALF A TIME" Daniel 7:25; Daniel 12:7; Revelation 12:14

"FORTY AND TWO MONTHS" Revelation 11:2; Revelation 13:5

"A THOUSAND TWO HUNDRED AND THREESCORE DAYS" Revelation 11:3; Revelation 12:6

These three expressions all refer to the period of time during which the papacy was to exercise its supremacy.

"A time and times and the dividing of time." A "time" represents a year (Daniel 4:16; 11:13, margin). One prophetic year equals 360 prophetic days. In Aramaic (the original language used in Daniel 7:25) the word "times" means "two times." So let's add it up.

1 time = 360 prophetic days

+2 times = 720 prophetic days

+half time = 180 prophetic days

TOTAL = 1260 PROPHETIC DAYS

"Forty and two months" A prophetic month consists of 30 prophetic days. So let's multiply it.

30 days per month

x 42 months

TOTAL = 1260 PROPHETIC DAYS

With seven references in Scripture to this time period, one thing is clear. The papacy was to be in power for exactly 1260 prophetic days.

In lesson 14 we learned that the scale for interpreting prophetic time periods in the Bible is "each day for a year." Two Biblical instances when this scale was used are Numbers 14:34 and Ezekiel 4:6. In Daniel 9:24-27 this scale was used to predict the very year of Christ's crucifixion. By adding that information to the details given in the first part of that same prophecy (Daniel 8:14), we figured the starting point of the great Day of Atonement foreshadowed in the ancient ceremonial system.

That same scale applies to the prophecy at hand:

1 prophetic day = 1 literal year

1260 prophetic days = 1260 LITERAL YEARS

History confirms the fact that the papacy held supremacy for exactly 1260 years. In A.D. 533, emperor Justinian issued a decree recognizing the bishop of Rome as the "head of all the holy churches." But full sovereignty could not be realized as long as the Ostrogoths held power in Rome. You remember that the Ostrogoths were the last of the three kingdoms which would not recognize the Roman bishop's authority. Then in 538 the Ostrogoths were overwhelmingly defeated. The bishop of Rome, with unchallenged political and ecclesiastical authority, was now the most powerful man in the West. That year, 538, marks the beginning of the 1260 years of papal supremacy. Now let's do some addition.

A.D. 538

+ 1260 years

A.D. 1798

On February 10, 1798, during the French Revolution, Napoleon's general, Berthier, entered Rome, proclaimed a republic, and took the pope prisoner. The pope died shortly thereafter in Valence, France. That year, 1798, marks the end of the 1260 years of papal supremacy.

10. Its Apparent Death

"AS IT WERE WOUNDED TO DEATH" Revelation 13:3

We have just described the death blow which the papacy received exactly 1260 years after it had gained its supremacy. Two factors reveal the significance of this event:

1. Unlike any previous schism, this de-poping was inflicted by an outside authority whose sole motive was to destroy the entire papal structure.
2. By 1798 the world had changed its attitude toward the papacy.

Following this event, the nations of the world considered the papacy as dead.

11. Its Healing

"HIS DEADLY WOUND WAS HEALED" Revelation 13:3

In 1870 the Italian government took over the city of Rome. But in 1929 Cardinal Gasparri met Premier Mussolini in the Lateran Palace to sign the Treaty of the Vatican, returning political power to the papacy.

The Catholic Advocate in Australia (April 18, 1929, p. 16) said that its effect was to "heal a wound of 59 years." The front page of the San Francisco Chronicle of February 12, 1929 carried the headline, "Heal Wound of Many Years." The Associated Press dispatch of the event said, "In affixing the autographs to the memorable document, healing the wound which has festered since 1870, extreme cordiality was displayed on both sides." Thus in 1929 Vatican City was recognized as an independent state, the pope its king. Religious and civil power were once again united in the papal office.

12. Its World-Wide Popularity

"ALL THE WORLD WONDERED AFTER THE BEAST" Revelation 13:3

On March 9, 1929 the pope could say, "The peoples of the entire world are with us." Today there is not a man on earth who receives more publicity, or whose movements are more closely followed than the pope.

13. Its Number

"SIX HUNDRED THREESCORE AND SIX" Revelation 13:18

Let us notice four facts about the mystical number 666:

1. It is "the number of the beast " (verse 18).
2. It is "the number of a man " (verse 18).
3. It is "the number of his name " (verse 17).
4. If a person "hath understanding" he can " count the number" (verse 18).

The Catholic Douay Bible has this note on Revelation 13:18: "The numeral letters of his name shall make up this number." So all we need is an understanding of the pope's name and we will be able to add it up ourselves. The Catholic weekly, Our Sunday Visitor , April 18, 1915, says, "The letters inscribed in the Pope's miter are these:

VICARIUS FILII DEI, which is the Latin for `VICAR OF THE SON OF GOD.'"

This title is applied to the pope in Roman Catholic literature of high standing (Prompta Bibliotheca, by Ferraris, in the article "Papa"). In English this expression is applied to the pope eleven times by Cardinal Manning in his book, The Temporal Sovereignty of the Pope . Thus the title is of undisputed authenticity. It expresses very plainly the position the pope claims to possess.

How does one count the number of his name? Before the use of numbers as we have them today, letters of the alphabet were given numerical significance. In ancient heathen cults much thought was given to the preparing of titles which contained the desired numerical significance.

You are familiar with Roman numerals, the numbering system used in ancient Rome. I=1; V or U=5; X=10; L=50; C=100; D=500. Let's add up the numerical value of the pope's title:

V = 5 F = 0 D = 500

I = 1 I = 1 E = 0

C = 100 L = 50 I = 1

A = 0 I = 1

R = 0 I = 1

I = 1

U = 5

S = 0

TOTAL: 666

14. Its Doctrine

"CONFESSES NOT THAT JESUS CHRIST IS COME IN THE FLESH" 1 John 4:3; 2 John 7

According to the Bible, a primary characteristic of antichrist is its teachings regarding the human nature of Christ. In two of his epistles, the apostle John (who also recorded the book of Revelation) warned that antichrist would deny that Jesus Christ is come in the flesh.

The Bible says that Jesus came "in the likeness of men," "in the likeness of sinful flesh." He came in the nature of those whom He wished to save. "In all things" he was "made like unto his brethren, that he might be a merciful and faithful high priest."

Catholic belief denies that Jesus came in the nature that you and I possess. The Catholic doctrine of the immaculate conception teaches that Mary was born without the ability to sin. Jesus, therefore, was born with a nature so far removed from us that He could not fully be "touched with the feeling of our infirmities," or be "in all points tempted like as we are."

15. Its Attempt to Tamper with God's Law

"HE SHALL...THINK TO CHANGE TIMES AND LAWS" Daniel 7:25

Primarily, the activities of the little horn are directed not merely against human authority, but against God Himself. Says the text, "He shall speak great words against the most High, and shall wear out the saints of the most High." The "times and laws" that he would "think to change" would therefore be "of the most High." The papacy would actually claim the right to alter divine precepts.

Consider the following statement made in Pope Nicholas' time. "The pope has authority and has often exercised it, to dispense with the commands of Christ...He can dispense above the law, and of wrong make right, by correcting and changing laws."

Again, "The pope is of so great authority and power that he can modify, explain, or interpret even divine laws.... The pope can modify divine law, since his power is not of man, but of God, and he acts in the place of God upon earth, with the fullest power of binding and loosing his sheep." - Lucius Ferraris, "Papa," art. 2, in *Prompta Bibliotheca*.

You remember that the Ten Commandments are the only part of the Bible which God both spoke with His own voice and wrote with his own finger. They are found in

Exodus 20:3-17. Let's notice a few examples of where the papacy has thought to change God's law. You will find these changes in any Catholic catechism.

God's second commandment says in Exodus 20:4-6, "Thou shalt not make unto thee any graven image." But because it speaks against the use of graven images which are a vital part of Catholic worship, the papacy has completely removed God's second commandment from its teachings. Then in order to come up with ten, they divide the tenth into two separate commandments, again attempting to change God's law.

Our text says he shall "think to change times and laws ." The only law of God that has to do with time is His fourth commandment. It says: "Remember the sabbath day, to keep it holy. Six days shalt 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."

The current widespread profaning of God's holy Sabbath day, and the veneration of the day of the sun, were brought about by no other authority than the Roman Catholic papacy itself. The papacy picked it up as just another practice inherited from heathenism. The following documentation traces the gradual transfer of Sunday observance from its heathen origin to its position in popular contemporary denominations.

The Origin of Sunday Observance

"It is certain, that Christ himself, his Apostles, and the Primitive Christians, for some good space of time did constantly observe the seventh-day Sabbath."—William Prynne, *A Briefe Polemicall Dissertation, Concerning...the Lordsday-Sabbath* , p. 33.

"Until the second century there is no concrete evidence of a Christian weekly Sunday celebration anywhere. The first specific references during that century come from Alexandria and Rome, places that also early rejected observance of the seventh-day Sabbath." Dr. Kenneth Strand, *The Sabbath in Scripture and History* , p. 330.

"It is certain that the ancient Sabbath did remain and was observed...by the Christians of the East Church, about three hundred years after our Saviour's death."—Prof. E. Brerewood, *A Learned Treatise of the Sabbath* , p. 77.

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church."—Lyman Coleman, *Ancient Christianity Exemplified* , chap. 26, sec. 2.

"Although almost all churches throughout the world celebrate the sacred mysteries on the sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this."—Socrates Scholasticus (written about A.D. 440), quoted in *Ecclesiastical History* , Book 5, chapter 22.

"The Christian Church made no formal, but a gradual and almost unconscious, transference of the one day to the other."—F. W. Farrar, *The Voice From Sinai* , p. 167.

"Christianity and the higher forms of paganism tended to come nearer and nearer to each other as time went on.... They tended to merge into one another like streams which had been following converging courses."—J. H. Robinson, Introduction to the History of Western Europe. p. 31.

"The two opposed creeds moved in the same intellectual and moral sphere, and one could actually pass from one to the other without shock or interruption.... The religious and mystical spirit of the Orient had slowly overcome the whole social organism and had prepared all nations to unite in the bosom of a universal church."—Franz V. M. Cumont, Oriental Religions in Roman Paganism , reprint 1956, pp. 210, 211.

"Remains of the struggle are found in two institutions adopted from its rival by Christianity in the fourth century, the two Mithraic sacred days, December twenty-fifth, dies natalis solis , as the birthday of Jesus, and Sunday, 'the venerable day of the Sun,' as Constantine called it in his edict of 321."—Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire , p. 60.

"The Church made a sacred day of Sunday...largely because it was the weekly festival of the sun; for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance."—Arthur Weigall, The Paganism in Our Christianity , 1928, p.145.

"The church...took the pagan Sunday and made it the Christian Sunday.... The Sun was a foremost god with heathendom.... And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday." Dr. William L. Gildea, The Catholic World , March, 1894.

"What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labour on Sunday."—Hutton Webster, Rest Days , p. 270.

"The Roman Church...reversed the Fourth Commandment by doing away with the Sabbath of God's word, and instituting Sunday as a holiday." Nicolas Summerbell, History of the Christian Church , 3rd edition, 1873, p. 415.

"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 , September 23, 1893.

"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. It is...not governed by the enactments of the Mosaic law. It is part and parcel of the system of the Catholic Church."—John Gilmary Shea, The American Catholic Quarterly Review , January, 1883.

"Q. Which is the Sabbath day?

A. Saturday is the Sabbath day.

Q. Why do we observe Sunday instead of Saturday? A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."—Peter Geiermann, *The Convert's Catechism of Catholic Doctrine* (1957 ed.), p. 50.

"They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue."—The Augsburg Confession , 1530.

"The church has changed the Sabbath into the Lord's day by its own authority, concerning which you have no Scripture."—Johann Eck, *Handbook of Common Places Against the Lutherans* , 1533.

"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.... 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 G. Lentz, *The Question Box* , 1900, p. 98, 99.

"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."—Joseph Fa di Bruno, *Catholic Belief* , p. 45.

"We have, therefore, the same authority for Purgatory as we have for Sunday."—Martin J. Scott, *Things Catholics Are Asked About* , 1927, p. 136.

"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."—John Gilmary Shea, *The American Catholic Quarterly Review* , January, 1883.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing 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* , 1917 ed., pp. 72, 73.

"Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?"—Bertrand L. Conway, *The Question Box Answers* , 1910, p. 255.

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"—Jesus, Matthew 15:3 .

"But in vain they do worship me, teaching for doctrines the commandments of men."—Jesus, Matthew 15:9 .

"No; it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect

to the reason, can be changed!! It is all old wives' fables to talk of the change of the sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio—I think his name is DOCTOR ANTICHRIST."—Alexander Campbell, *The Christian Baptist* , Feb. 2, 1824, vol. 1, no. 7.

"We ought to obey God rather than men."—Peter, Acts 5:29 .

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate."—Isaiah 24:5, 6 .

"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." *Catholic Mirror* , December 23, 1893.

How the Sabbath Was Changed to Sunday

THE LAW OF GOD

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, 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, thy manservant, nor thy maid servant, 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.

V

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not hear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

--Exodus 20:3-17.

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruption's of Christianity, which are embodied in the Roman system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error as is that of popery."--John Dowling, "History of Romanism," 13th Edition, p. 65.

"It would be an error to attribute ['the sanctification of Sunday'] to a definite decision of the Apostles. There is no such decision mentioned in the Apostolic documents [that is, the New Testament] ."--Antoine Villien, "A History of the Commandments of the Church," 1915, p. 23.

"It must be confessed that there is no law in the New Testament concerning the first day."--McClintock and Strong, "Cyclopedia of Biblical, Theological and Ecclesiastical Literature," Vol. 9, p. 196.

"Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. [Church] officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic."--William B. Killen, "The Ancient Church," p. xvi.

"Until well into the second century [a hundred years after Christ] we do not find the slightest indication in our sources that Christians marked Sunday by any kind of abstention from work."--W. Rordorf "Sunday," p. 157.

"The ancient Sabbath did remain and was observed, by the Christians of the Eastern Church [in the area near Palestine] above three hundred years after our Saviour's death."--"A Learned Treatise of the Sabbath," p. 77.

"Modern Christians who talk of keeping Sunday as a 'holy' day, as in the still extant 'Blue Laws,' of colonial America, should know that as a 'holy' day of rest and

cessation from labor and amusements Sunday was unknown to Jesus . . . It formed no tenet [teaching] of the primitive Church and became 'sacred' only in the course of time. Outside the Church its observance was legalized for the Roman Empire through a series of decrees starting with the famous one of Constantine in 321, an edict due to his political and social ideas."--W. W. Hyde, "Paganism to Christianity in the Roman Empire," 1946, p. 257.

"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."--Augustus Neander "The History of the Christian Religion and Church," 1843, p. 186.

"The [Catholic] Church took the pagan buckler of faith against the heathen. She took the pagan Roman Pantheon, [the Roman] temple to all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday . . . The Sun was a foremost god with heathendom. Balder the beautiful: the White God, the old Scandinavians called him. The sun has worshipers at this very hour in Persia and other lands . . . Hence the Church would seem to have said, 'Keep that old, pagan name. It shall remain consecrated, sanctified.' And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as they compared Mary to the moon."--William L. Gildea, "Paschale Gaudium," in "The Catholic World," 58, March, 1894.

"The Church made a sacred day of Sunday . . . largely because it was the weekly festival of the sun;--for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance."-- Arthur Weigall, "The Paganism in Our Christianity," 1928, p. 145.

"Remains of the struggle [between the religion of Christianity and the religion of Mithraism] are found in two institutions adopted from its rival by Christianity in the fourth century, the two Mithraic sacred days: December 25, 'dies natalis solis' [birthday of the sun], as the birthday of Jesus,--and Sunday, 'the venerable day of the Sun,' as Constantine called it in his edict of 321."--Walter Woodburn Hyde, "Paganism to Christianity in the Roman Empire," p. 60.

"Is it not strange that Sunday is almost universally observed when the Sacred Writings do not endorse it? Satan, the great counterfeiter, worked through the 'mystery of iniquity' to introduce a counterfeit sabbath to take the place of the true Sabbath of God. Sunday stands, side by side, with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Whit-sunday, Corpus Christi, Assumption Day, All Soul's Day, Christmas Day, and a host of other ecclesiastical feast days too numerous to mention. This array of Roman Catholic feasts and fast days are all man made. None of them bears the divine credentials of the Author of the Inspired Word."--M. E. Walsh.

"Sun worship was the earliest idolatry."--A.R. Fausset, "Bible Dictionary," p. 666.

Sun worship was "one of the oldest components of the Roman religion."--Gaston H. Halsberghe, "the Cult of Sol Invictus," 1972, p. 26.

" 'Babylon, the mother of harlots,' derived much of her teaching from pagan Rome and thence from Babylon. Sun worship--that led her to Sundaykeeping,--was one of those choice bits of paganism that sprang originally from the heathen lore of ancient Babylon: 'The solar theology of the 'Chaldaeans' had a decisive effect upon the final development of Semitic paganism . . . (It led to their] seeing the sun the directing power of the cosmic system. All the Baals were thence forward turned into suns; the sun itself being the mover of the other stars--like it eternal and "unconquerable.' . . . Such was the final form reached by the religion of the pagan Semites, and, following them, by that of the Romans . . . when they raised 'Sol Invictus' [the Invincible Sun] to the rank of supreme divinity in the Empire."--Franz V.M. Cumont, "The Frontier Provinces of the East," in "The Cambridge Ancient History," Vol. 11, pp. 643, 646-647.

"With [Constantine's father] Constantius Chlorus (A.D. 305) there ascended the throne [of the Roman Empire] a solar dynasty which . . . professed to have 'Sol Invictus' as its special protector and ancestor. Even the Christian emperors, Constantine and Constantius, did not altogether forget the pretensions which they could derive from so illustrious a descent."--Franz F.V.M. Cumont, "Astrology and Religion Among the Greeks and Roman," p. 55.

"When Christianity conquered Rome, the ecclesiastical structure of the pagan church, the title and the vestments of the 'pontifex maximus,' the worship of the 'Great Mother' goddess and a multitude of comforting divinities, . . . the joy or solemnity of old festivals, and the pageantry of immemorial ceremony, passed like material blood into the new religion,--and captive Rome conquered her conqueror. The reins and skills of government were handed down by a dying empire to a virile papacy."--Will Durant, "Caesar and Christ," p. 672.

"The power of the Caesars lived again in the universal dominion of the popes."--H.G. Guinness, "Romanism and the Reformation."

"From simple beginnings, the church developed a distinct priesthood and an elaborate service. In this way, Christianity and the higher forms of paganism tended to come nearer and nearer to each other as time went on. In one sense, it is true, they met like armies in mortal conflict, but at the same time they tended to merge into one another like streams which had been following converging courses."--J.H. Robinson, "Introduction to the History of Western Europe," p. 31.

"Like two sacred rivers flowing from paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truth. 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 [the sayings of popes and councils] is to us more clear and safe."--Di Bruno, "Catholic Belief," p. 33.

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D."--"Chamber's Encyclopedia," article, "Sabbath."

Here is the first Sunday Law in history, a legal enactment by Constantine 1 (reigned 306-331): "On the Venerable Day of the Sun ["venerabili die Solis"--the sacred 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, [A.D. 321], Crispus and Constantine being consuls each of them for the second time."--The First Sunday Law of Constantine 1, in "Codex Justinianus," lib. 3, tit. 12, 3; trans. in Phillip Schaff "History of the Christian Church," Vol. 3, p. 380.

"This [Constantine's Sunday decree of March, 321] is the 'parent' Sunday law making it a day of rest and release from labor. For from that time to the present there have been decrees about the observance of Sunday which have profoundly influenced European and American society. When the Church became a part of State under the Christian emperors, Sunday observance was enforced by civil statutes, and later when the Empire was past, the Church, in the hands of the papacy, enforced it by ecclesiastical and also by civil enactments."--Walter W. Hyde, "Paganism to Christianity in the Roman Empire," 1946, p. 261.

"Constantine's decree marked the beginning of a long, though intermittent series of imperial decrees in support of Sunday rest."-- Vincent J. Kelly, "Forbidden Sunday and Feast-Day Occupations," 1943, p. 29.

"Constantine labored at this time untiringly to unite the worshipers of the old and the new into one religion. All his laws and contrivances are aimed at promoting this amalgamation of religions. He would by all lawful and peaceable means melt together a purified heathenism and a moderated Christianity . . . 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 worshiped their Christ, the heathen their Sun-god . . . [so they should now be combined."--H.G. Heggteit, "illustreret Kirkehistorie," 1895, p. 202.

"If every Sunday is to be observed joyfully by the Christians on account of the resurrection, then every Sabbath on account of the burial is to be regarded in execration [cursing] of the Jews."--Pope Sylvester, quoted by S.R.E. Humbert, "Adversus Graecorum Calumnias," in J.P. Migne, "Patrologie," p. 143. [Sylvester (A.D. 314-337) was the pope at the time Constantine 1 was Emperor.]

"All things whatsoever that were prescribed for the [Bible] Sabbath, we have transferred them to the Lord's day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath."--Bishop Eusebius, quoted in J.P. Migne, "Patrologie," p. 23, 1169-1172. [Eusebius of Caesarea was a high-ranking Catholic leader during Constantine's lifetime.]

As we have already noted, excepting for the Roman and Alexandrian Christians, the majority of Christians were observing the seventh-day Sabbath at least as late as the middle of the fifth century [A.D. 450]. The Roman and Alexandrian Christians were among those converted from heathenism. They began observing Sunday as a merry religious festival in honor of the Lord's resurrection, about the latter half of the

second century A.D. However, they did not try to teach that the Lord or His apostles commanded it. In fact, no ecclesiastical writer before Eusebius of Caesarea in the fourth century even suggested that either Christ or His apostles instituted the observance of the first day of the week.

"These Gentile Christians of Rome and Alexandria began calling the first day of the week 'the Lord's day.' This was not difficult for the pagans of the Roman Empire who were steeped in sun worship to accept, because they [the pagans] referred to their sun-god as their 'Lord.' "--EM. Chalmers, "How Sunday Came Into the Christian Church," p. 3.

The following statement was made 100 years after Constantine's Sunday Law was passed: "Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this."--Socrates Scholasticus, quoted in "Ecclesiastical History," Book 5, chap. 22. [Written shortly after A.D. 439.]

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria."--Hermias Sozomen, quoted in "Ecclesiastical History," vii, 19, in "A Select Library of Nicene and Post-Nicene Fathers," 2nd Series, Vol. 2, p. 390. [Written soon after AD. 415.]

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."--Lyman Coleman, "Ancient Christianity Exemplified" chap. 26, sec. 2, p. 527.

"Constantine's [five Sunday Law] decrees marked the beginning of a long though intermittent series of imperial decrees in support of Sunday rest."--"A History of the Councils of the Church," Vol. 2, p. 316.

"What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labor on Sunday."--Huttan Webster, "Rest Days," pp. 122-123, 210.

Here is the first Sunday Law decree of a Christian council. It was given about 16 years after Constantine's first Sunday Law of A.D. 321: "Christians shall not Judaize and be idle on Saturday [in the original: "sabbato"--shall not be idle on the Sabbath], 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. If, however, they are found Judaizing, they shall be shut out ['anathema,'--excommunicated] from Christ."--Council of Laodicea, c. A.D. 337, Canon 29, quoted in C.J. Hefele, "A History of the Councils of the Church," Vol. 2, p. 316.

"The keeping of the Sunday rest arose from the custom of the people and the constitution of the [Catholic] Church . . . Tertullian was probably the first to refer to a cessation of affairs on the Sun day; the Council of Laodicea issued the first counciliar

legislation for that day; Constantine 1 issued the first civil legislation."--Priest Vincent J. Kelly, "Forbidden Sunday and Feast-Day Occupations," p. 203. [A thesis presented to the Catholic University of America.]

"About 590, Pope Gregory, in a letter to the Roman people, denounced as the prophets of Antichrist those who maintained that work ought not to be done on the seventh day."--James T. Ringgold, "The Law of Sunday," p. 267.

In the centuries that followed, persecution against believers in the Bible Sabbath intensified until very few were left alive. When the Reformation began, the true Sabbath was almost unknown.

"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 Catholic's Are Asked About," 1927, p. 236.

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

CATHOLICISM SPEAKS

"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.

"Protestantism, in discarding the authority of the [Roman Catholic] Church, has no good reasons for its Sunday theory, and ought logically to keep Saturday as the Sabbath."--John Gilmary Shea, in the "American Catholic Quarterly Review," January 1883.

"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

PROTESTANTISM SPEAKS

Baptist: "There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, 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."--Dr. E.T. Hiscox, author of the "Baptist Manual."

Congregationalist: "It is quite clear that however rigidly or devotedly 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

observe a commandment of the Catholic Church."--Priest Brady, in an address, reported in the Elizabeth, N.J. "News" of March 18, 1903.

"Ques.--Have you any other way of proving that the [Catholic] Church has power to institute festivals of precept [to command holy days]?"

"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."--Stephan Keenan, "A Doctrinal Catechism," p. 176.

"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.

"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," p. 2.

"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 realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the

a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."--Dr. R.W. Dale, "The Ten Commandments," p. 106-107.

Lutheran Free Church: "For when there could not be produced one solitary place in the Holy Scriptures which testified that either the Lord Himself or the apostles had ordered such a transfer of the Sabbath to Sunday then it was not easy to answer the question: Who has transferred the Sabbath, and who has had the right to do it?"--George Sverdrup, "A New Day."

Protestant Episcopal: "The day is now changed from the seventh to the first day . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church."--"Explanation of Catechism."

Baptist: "The Scriptures nowhere call the first day of the week the Sabbath . . . There is no Scriptural authority for so doing, nor of course, any Scriptural obligation"--"The Watchman."

Presbyterian: "There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters."--Canon Eyton, in "The Ten Commandments."

Anglican: "And where are we told in the Scriptures 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."--Isaac Williams, "Plain Sermons on the Catechism," pp. 334, 336.

Pope."--"Our Sunday Visitor," February 5, 1950.

"We hold upon this earth the place of God Almighty."--Pope Leo XIII, in an Encyclical Letter, dated June 20, 1894.

Not the Creator of the Universe, in Genesis 2:1-3,--but the Catholic Church "can claim the honor of having granted man a pause to his work every seven days"--S.C. Mosna, "Storia della Domenica," 1969, pp. 366-367.

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

"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.

"We define that the Holy Apostolic See [the Vatican] and the Roman Pontiff holds the primacy over the whole world."--A Decree of the Council of Trent, quoted in Philippe Labbe and Gabriel Cossart, 'The Most Holy Councils,' Vol. 13, col. 1167.

"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," p. 213.

"We observe Sunday instead of

Methodist: "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition."--Amos Binney, "Theological Compendium," pp. 180-181.

Episcopalian: "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, apostolic church of Christ."--Bishop Symour, "Why We Keep Sunday."

Southern Baptist: "The sacred name of the Seventh day is Sabbath. This fact is too clear to require argument [Exodus 20:10 quoted] . . . On this point the plain teaching of the Word has been admitted in all ages . . . Not once did the disciples apply the Sabbath law to the first day of the week,--that folly was left for a later age, nor did they pretend that the first day supplanted the seventh."--Joseph Judson Taylor, "The Sabbatic Question," pp. 14, 15, 16-17, 41.

American Congregationalist: "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 Abbot, in the "Christian Union," June 26, 1890.

Christian Church: "Now there is no testimony in all the oracles of heaven that the Sabbath is changed, or that the Lord's Day came in the room of it."--Alexander Campbell, in "The Reporter," October 8, 1921.

Disciples of Christ: "There is no direct

Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."--Peter Geiermann, CSSR, "A Doctrinal Catechism," 1957 edition, p. 50.

"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 . . . whereas you who are Protestants have really no authority for it whatever; for there is no authority for it [Sunday sacredness] 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 Matthew 15:6] ."--The Brotherhood of St. Paul, "The Clifton Tracts," Vol. 4, tract 4, p. 15.

"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."--"The Catholic Universe Bulletin," August 14, 1942, p. 4.

The Bible is your only safe guide. Jesus can help you obey it.

Scriptural authority for designating the first day 'the Lord's Day.' "--Dr. O.H. Lucas, in the "Christian Oracle," January 23, 1890.

Baptist: "To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false [Jewish traditional] glosses, never alluded to any transference of the day; also, that during the forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject.

"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, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism."--Dr. E. I. Hiscox, report of his sermon at the Baptist Minister's Convention, in "New York Examiner," November 16, 1893.

Sunday sacredness is not commanded or practiced in the Bible.

A **SABBATH** TIME LINE FROM EDEN TO EDEN

*A chain of truth in twelve links, linking
God to His people in the Holy Sabbath.*

At the Creation --

The Sabbath given to mankind

Genesis 2:1-3

Exodus 31:10-11

Before Sinai --

The Sabbath for 2500 years

Exodus 16:4,26,28,30

At Sinai --

The Sabbath written down

Exodus 20:8-11

After Sinai --

The Sabbath in the Old Testament

Numbers 15:32-35

Jeremiah 17:21-27

(Fulfilled: Jer 52:7-15;

2 Chr 36:19-21)

Jesus Our Example --

The Sabbath of Christ

Luke 4:16,1 Peter 2:21

Mark 2:28, Isaiah 42:21

Mark 1:21, 1 John 2:6

The Disciples --

The Sabbath of His people

Luke 23:56-24:1

A **SUNDAY** TIME LINE FROM EDEN TO EDEN

*A chain of facts in twelve links
disproving a man-made error--the
Sunday-sacredness error.*

At the Creation --

Sunday sacredness not known

Bible texts vindicating Sunday: None

Before Sinai --

Sunday sacredness never found

Bible texts vindicating Sunday: None

At Sinai --

Sunday sacredness totally missing

Bible texts vindicating Sunday: None

After Sinai --

Sunday sacredness completely
absent

Bible texts vindicating Sunday: None

Jesus Our Example --

Sunday sacredness totally ignored

Bible texts vindicating Sunday: None

The Disciples --

Sunday sacredness not mentioned

Bible texts vindicating Sunday: None

Paul --

Sunday sacredness never spoken of

Bible texts vindicating Sunday: None

After the time of Christ (At the destruction of
Jerusalem and the end of the world) --

Paul --

The Sabbath of the Apostles

Acts 17:2, 13:14, 42, 44, 16:13

After the Time of Christ (At the destruction of Jerusalem and the end of the world) --

Matthew 24:1-3, 20

The Dark Ages and the Last Days --

The Sabbath in the Christian Era

Revelation 12:17

Last Day Restoration Predicted --

The Sabbath of our time

Isaiah 58:12-14

Revelation 12:17, 14:12

Heaven and the New Earth --

The Sabbath for eternity

Revelation 22:14

Isaiah 66:22-23

Your Special Day with God --

The Sabbath founded upon
Scripture

Exodus 31:13,17

Isaiah 56:2,4,6

Ezekiel 20:12,20

All through the Bible, we find much information about the precious Bible Sabbath. And this is as we would expect, for the Sabbath is the connecting link between man and his God.

Can we do any better than to do the best? And the best is given us in the

Sunday sacredness entirely missing

Bible texts vindicating Sunday: None

The Dark Ages --

Sunday sacredness--such an error predicted!

Daniel 7:25, 8:10-12

Revelation 13:6-7

Revelation 17:5-6

Last Days --

Sunday sacredness--No, but return to Bible Sabbath predicted

Isaiah 58:12-14

Revelation 12:17, 14:12

Heaven and the New Earth --

Sunday sacredness totally missing

Bible texts vindicating Sunday: None

Your Special Day with God --

Sunday sacredness--nowhere found in Scripture

Bible texts vindicating Sunday: None

All through the Bible we find absolutely nothing said about Sunday sacredness. There is no text anywhere in Scripture that tells us that Sunday is holy unto the Lord, or that it has become the new sabbath.

pages of holy Scripture. There we find
God's plan for our lives. And it is a
wonderful plan.

Just now, become a link in God's
Sabbath time line; For it reaches to
eternity

The Story of Constantine - The Man who Changed the Christian Church

As far as the history of Christianity is concerned, Constantine was one of the most influential men that ever lived. From the time that the Bible ended (about the year A.D. 96), until Martin Luther nailed his theses to the church door in 1517,--there was no single person that so changed the course of church history as did Constantine. Indeed, his influence was so vast that it continues to tower over Christendom in this our own time. Both in church customs and in church government we owe a lot to Constantine's intervention.

It is for that reason that this biography has been prepared. Here is the man who changed history. If you are a Christian, you will want to read this brief story, for it will explain many things to you. Without a clear understanding of what took place during the life of Constantine, it is difficult to understand the simple, pure life, doctrines, and church government that the people of God had before he came on the scene of action.

After the crucifixion, the followers of Christ carried the good news of salvation to lands near and afar off. But that message was carried in spite of the rulers of Rome who worshiped heathen deities and frowned on the new religion. In the 240 years between A.D. 64 and 304, there were several major persecutions of Christians by the Roman Emperors. Fortunately, each period of persecution was short-lived or the faithful followers of Christ would have been blotted from the earth.

Yet, as it always does, persecution had a purifying effect on the Christians, whether they were located in the wicked cities or out in the farm lands. In the providence of God, problems and trials were needed, for many of the Christians were gradually uniting with the world in the observance of heathen belief and practices.

A surprisingly large number of the pagan concepts that entered the Christian Church in the first three centuries of the Christian Era originated in Alexandria (in Egypt) or in the city of Rome. For some reason, those two local Christian churches were more modernizing than the other congregations.

At that time, Alexandria was one of the largest cities in the Roman Empire. A worldly Christian seminary was located there, and its faculty occupied itself with an ongoing new-modeling of the Christian faith. Heathen ideas from pagan religions in Egypt, Babylon, Persia, and Asia Minor were explored, adapted, and taught to the ministerial students at the seminary.

From there the ideas had a way of going to Rome, where the leaders of the local church there divided their time between copying worldly customs and trying to urge their adoption by all the other Christian congregations of the Roman Empire.

In brief, Alexandria was surprisingly innovative in transforming Egyptian, Persian, Babylonian, and Greek paganism into Christianity, and Rome was amazingly bold in seeking to require acceptance of those new ideas by the other Christian churches.

What were some of those beliefs that began infiltrating into the Christian religion between A.D. 96 and 304? Let us consider a few:

Because pagan priests cut a circular bald spot on top of their heads in honor of the solar disc (the sun god). Christian leaders, first at Alexandria and Rome, copied this hair style, called the tonsure (Lev. 21:5; Deut. 14:1). It is still used today by certain monastic orders.

At about the same time, so-called "holy water" began to be used for baptism, which itself soon degenerated into a mere sprinkling instead of immersion (Acts 8:35-38; Rom. 6:3-5).

A large part of what would later become basic Roman Catholic liturgy came into the church at that time, as the Alexandrian church copied the Egyptian worship of Isis, the Egyptian Queen of Heaven (Jer. 7:18; 44:17-19, 25). Here is how the Egyptian Mother Goddess and her Child were worshiped by the pagans in Egypt:

"The daily ritual of Isis, which seems to have been as regular and complicated as that of the Catholic Church, produced an immense effect on the Roman mind. Every day there were two solemn offices [services], at which white-robed, tonsured priests, with acolytes and assistants of every degree, officiated. The morning litany and sacrifice was an impressive service. The crowd of worshipers thronged the space before the chapel at the early dawn. The priest ascending by a hidden stairs, drew apart the veil of the sanctuary, and offered the holy image to their adoration. He then made the round of the altars, reciting the litany [mystic words in an unknown tongue], and sprinkling the holy water from the secret spring." -Samuel Dill, Roman Society from Nero to Marcus Aurelius, page 577-578. [2 Tim 2:15-16; Lk 20:3-5].

The "Queen of Heaven, the Mother of God" concept came directly into the Christian church from the Mother and Child cult in Egypt--the worship of Isis and Horus. When this concept entered the church, it was accompanied by the idea that Mary was to be worshiped as the "mother of God." This caused a split in the church and the banishment of Nestorius, a Christian who opposed the new teaching. Images (statues) of Isis holding Horus had already been accepted for worship by pagans all over the Roman Empire, for they were patron gods of Roman sailors.

But then in the fifth century a very significant thing happened. The names "Isis and Horus" totally disappeared, and in their place appeared Mariology--the worship of the Virgin Mary holding her Child (Mark 3:31-35; Luke 11:27-28; Matt 10:37).

It is interesting to note that the very same thing happened to Mithra. Just as soon as the essential aspects of Mithraism had been officially brought into the Christian church,--Mithra disappeared within a century! Mithra was no longer needed, for his worship was now within the Christian church.

Who was Mithra? In the Roman Empire, he was the most important pagan god of the first three centuries after the time of Christ.

In order to better understand Mithraism, we need to go back in history. The various days of the week were in ancient times called "the first day, the second day," etc.

Those were their Bible names. But just before the birth of Christ they were given new names: "the day of the Sun," "the day of the moon," etc., in honor of different heavenly bodies. This was known as the "planetary week."

Each day was ruled over by a different god, but the most important of them was the sun god that ruled over the first day of the week. It was his day, the day of the sun, and all the worship of the week had its focus on the worship of the sun on the first day.

Now, although these names for the week were relatively new, the worship of the sun god was not. It was one of the most ancient forms of worship and is represented by solar-disc worship found on nearly every continent in the world.

Fausset tells us that "sun worship was the earliest idolatry." (Fausset's Bible Dictionary, page 666.) The Arabians appear to have worshiped it directly without using any statue or symbol (Job 31:26-27). Abraham was called out of all this when he went to the promised land. Ra was the sun god in Egypt, and On (Heliopolis) was the central city of sun worship in ancient Egypt.

Entering Canaan under Joshua, the Hebrews again met sun worship. Baal of the Phoenicians, Molech or Milcom of the Ammonites, and Ha-dad of the Syrians were sun gods. Later came the Persian sun god, Mithra (also known as Mithras). Shemish was an especially important sun god in the middle east. Later, in Egypt, the god of the sun disc was known as Aton. The temple at Baalbek was dedicated to sun worship.

By associating with sun worshipers, the Israelites frequently practiced it themselves (Lev. 26:30; Isa. 17:8). King Manasseh practiced direct sun worship (2 Kg 21:3, 5). Josiah destroyed the chariots that were dedicated to the sun, and also removed the horses consecrated to the sun worship processions (2 Kg 23:5, 11, 12). Sun altars and incense were burned on the housetops for the sun deity (Zeph. 1:5), and Ezekiel beheld the "greatest abomination" of them all: direct sun worship at the entryway to the temple of the true God. This was done by facing eastward to the rising sun (Ezek. 8:16-17).

All during that time, there was no particular day that was set aside for this heathen worship. But within a few years, prior to the birth of Christ, the various days of the week were dedicated to specific pagan gods: "dies Solis" the day of the sun; "dies Lunae"--the day of the Moon, and so on.

All through Bible times, and for several centuries thereafter, the sacred day of the people of God was the Seventh day, the Bible Sabbath. It was the memorial of Creation and the only weekly Sabbath given in the Bible.

The sacred day of paganism was the memorial of the sun-god, the first day of the week. His day was called "the venerable day of the sun."

Now, this is where Mithra comes in, for just as the planetary week (each day named for a different planet in the sky) played a very important part in the worship of the sun, so Mithra became important as the leading sun god after the time of Christ.

By the beginning of the first century, Mithraism had become the largest sun-worship cult of the Western World. Within the next two hundred years, it had become the largest pagan religion in the Roman Empire,--surpassing all others.

The Romans called him by a new name: Sol Invictus, "the Invincible Sun."

It is impossible to properly explain the dramatic changes that took place in Christianity without mentioning Mithraism, for, during the first three centuries after the death of Christ, it became the greatest pagan rival of Christianity.

And Mithraism was an outstanding counterfeit. It had such features as a dying, rising saviour-god, special religious suppers, a special holy day in the weekly cycle that was different than that of the Christians--the Sun Day, an introductory baptism of its converts (in the blood of a slain bull), as well as several other similarities. It counterfeited the religion of the true God more cleverly than did any other religion up to that time in history.

Mithra was especially worshiped by the Roman soldiers, and wherever they went throughout the empire, they spread the worship of Mithraism. When Augustus Caesar became emperor (several decades before the birth of Christ), Mithraism was already spreading westward from Asia into Europe, and throughout the Roman Empire. Since it was the Roman generals that frequently took command on the death of an emperor, this hastened the spread of Mithraism.

As might be expected, with the passing of time the more worldly Christians of the Roman Empire began keeping the first day as well as the seventh day.

By the middle of the second century, Mithric sun worship was very popular among the influential Romans. Antoninus Pius (emperor from A.D. 138 to 161) erected a temple to Mithra at Ostia, a seaport town a few miles from the city of Rome. The emperor Aurelian (270-275), whose mother was a priestess of the Sun, made this solar cult the official religion of the empire. His biographer, Flavius Vopiscus, tells us that the priests of the Temple of the Sun were called "Pontiffs". They were priests of their dying-rising saviour, Mithra, and reigned as his vicegerents.

Under Emperor Antoninus Pius, Mithra was by official decree entitled Sol Dominus Imperii Romani ("The Sun, the Lord of the Roman Empire"), and his holy day was declared to be "the Day of the Lord". This name, and his other name, Sol Invictus ("Invincible Sun") appeared together on his coinage.

Sun worship continued to be the official religion of the empire until the time of Constantine.

Cumont, Olcott and other scholars clearly show that December 25 was the yearly date of the annual birth of Mithra. On that date, his followers held a special celebration of the fact that the sun was beginning to rise again higher in the sky. (It was lowest at the winter solstice, December 21, and not until the 25th could its rising be clearly seen.) This birthday of the sun-god was made an official holiday in the Roman Empire by Aurelian about the year 273. Here is what Williston Walker, a well-known church historian, has to say about this:

"December 25 was a great pagan festival, that of Sol Invictus, which celebrated the victory of light over darkness, and the lengthening of the sun's rays at the winter solstice. This assimilation of Christ to the sun god, as Sun of Righteousness, was widespread in the fourth century and was furthered by Constantine's legislation on Sunday, which is not unrelated to the fact that the sun god was the titular divinity of his [Constantine's] family."--Williston Walker, *A History of the Christian Church*, third edition, page 155.

The Christians living in the larger cities of the empire were gradually leaning toward pagan practices, while their rural brethren more carefully maintained the true faith. The people of God were gradually nearing a crisis, and only the intermittent persecutions kept them relatively pure. But then Constantine entered the picture--and the Christian Church has never been the same since. Here is how it came about:

The Decian persecution of Christians began in A.D. 250 and was ended by an edict of Gallienus in 260. Again, there was peace for Christians for a few years, until Diocletian's heavy-handed persecution of 304-305. He became emperor in 284, and the next year he appointed three men to help him manage the government: Maximian, Galerius, and Constantius Chlorus. In February, 303, he began an intense persecution of Christians. Four edicts followed one another in quick succession, each more severe than the one preceding it. The fourth, in 304, ordered all Christians to offer sacrifice to the pagan gods or be slain. Constantius Chlorus was the only one of Diocletian's commanders that did little to persecute Christians in his territory of Gaul (modern France) and Britain.

In 305, Diocletian retired due to poor health, and Maximian abdicated from his position. This left Constantius Chlorus, Galerius, and two new co-rulers (Maxentius, and Licinius) as the leaders of the empire. Constantius Chlorus died in 306, and his son, Constantine took his place. A bitter fight between rival claimants for the throne began. Its outcome would determine the new master of the Roman Empire.

In April, 311, an edict of toleration was extended to the Christians by Galerius and Constantine. Galerius died the next month. Fighting for the throne continued. The crucial military engagement took place on October 28, 312, in what is generally considered to be, one of the decisive battles of history: the Battle of Mulvian Bridge.

A rapid march southward, and several successful battles in northern Italy, brought Constantine to Saxa Rubra a small town north of Rome. Just south of him, on the north side of the Tiber River, was the encampment of Maxentius. Near it was the Mulvian bridge that spanned the large river. In the battle which followed, Maxentius was slain.

Was Constantine a Christian at that time? There is no doubt that he was tolerant to Christians, but heathen emblems continued to be used on his armor and coins, and he retained the pagan title of Pontifex Maximus.

Early in 313, Constantine and Licinius met at Milan and agreed to permit, not merely toleration, but full freedom to the Christians. Their decision is known as the "Edict of Milan." Christianity was now legally equal to that of any religion of the empire. All

confiscated church property was ordered to be restored. (Licinius, co-ruler of the empire, later began persecuting Christians in the eastern third of the empire, but he was defeated by Constantine in 323.)

The mother of Constantine, Helena, had turned to Christianity when her husband, Constantius (Constantine's father) had divorced her. But Constantine never clearly became a Christian until, perhaps, as he neared his own death. In all of his contacts with Christianity, Constantine used it as a political springboard. In his court, he consulted with pagan philosophers and scholars, as well as Christian ones. Regarding Christian doctrine, he chose always to favor that which certain church leaders wanted in order to insure unity; beyond that, he had no personal interest in the beliefs of the Church.

Yet, through it all and afterward, Constantine continued to be a pagan.

"He continued to use vague monotheistic language that any pagan could accept. During the earlier years of his supremacy he carried out patiently the ceremonial required of him as Pontifex maximus of the traditional [heathen] cult; he restored pagan temples, and ordered the taking of the auspices [by examining livers of freshly-killed animals]. He used pagan as well as Christian rites in dedicating Constantinople. He used pagan magic formulas to protect crops and heal disease."--Will Durant, *Caesar and Christ*, page 656.

Yet, in spite of this mixing of Christianity and paganism in the mind of Constantine,-- he became the most influential determinant of Christianity for more than a thousand years! For it was through his political support that the apostate local Christian church at Rome, together with several other major city churches, grasped control of Christendom--and imposed their worldly ways upon Christians scattered in cities and villages all over the vast Roman Empire. And the changes that took place then, have continued on down to our own time. How very important it is that we understand what those changes were.

On March 7, 321 A.D., the first National Sunday Law in history was issued. This was the first "blue law" to be issued by a civil government. Here is the text of this, Constantine's first Sunday law decree:

"Let all judges and townspeople and occupations of all trades rest on the venerable day of the Sun [Sunday]; nevertheless, let those who are situated in the rural districts freely and with full liberty attend to the cultivation of the fields, because it so frequently happens that no other day may be so fitting for ploughing grains or trenching vineyards, lest at the time the advantage of the moment granted by the provision of heaven may be lost. Given on the Nones [seventh] of March, Crispus and Constantine being consuls, each of them, for the second time."--The Code of Justinian, Book 3, title 12, law 3.

Five additional Sunday laws were to be issued by Constantine within a very few years to strengthen this, his first Sunday edict.

When Constantine was issuing his Sunday laws, was he a consistent Christian? Hardly. At that very time he was embellishing the Temple of the Sun in Rome. In the

same year that he proclaimed his first Sunday law, he made several decrees maintaining pagan practices, such as consulting with heathen priests for guidance, who would then watch the flight of birds, or cut open animals, in order to know the advice to give. All this Constantine legalized.

The very next day after giving his famous Sunday Law of March 7, 321, quoted above, Constantine made another law for pagan soothsayers. When lightning should strike a public building, the heathen prophets were to be consulted as to its meaning.

Constantine's Sunday law was made to favor both the Christians and the Mithrites. In that law, Christianity is not mentioned. The day is called "the venerable day of the Sun" (*venerabili die solis*). That was the mystical name for the worship day of Mithra, the sun god. Both the heathen and the Christians knew this.

The objective of Constantine and high Christian Church officials was to bring peace through mutual compromise. It was on the doctrine of Sunday that the religions of the empire could best unite. Sunday sacredness was common both to the Sun-worshippers and to compromising Christians. Making that day the sacred day of Christendom could bring the heathen into the Church. And so it happened.

It is a historical fact that when Constantine issued this first imperial Sunday edict of A.D. 321, enforcing the observance of Sunday by the people of the Roman Empire,-- he himself was still a worshiper of Sol Invictus, "the Invincible Sun" (Mithra), as well as being the Pontifex Maximus (supreme pagan pontiff or priest) of Roman heathen worship as the state religion. Both he and the Christian leaders at Rome were half-converted Christians and together they worked to unite all under one church roof.

In another of his six Sunday laws, he gave the order that the soldiers be marched out into the field every Sunday morning for a sunrise service, there to recite a prayer as, with closed eyes, they faced toward the rising sun. Pagan ritual had required that they face the sun in a sunrise service as they gave their prayers to the sun god, so this feature was required in this Sunday edict.

Victor Duruy, a French historian, tells us more about this:

"He [Constantine] sent to the legions, to be recited upon that day [Sunday] a form of prayer which could have been employed by a worshiper of Mithra, of Serapis, or of Apollo, quite as well as by a Christian believer. This was the official sanction of the old custom of addressing a prayer to the rising sun."--Victor Duruy, *History of Rome*, Vol. 7, page 489.

Franz Cumont (in *Astrology and Religion Among the Greeks and Romans*, page 55) explains that Sol Invictus (Mithra) was the family god of both Constantine's father as well as himself.

Careful historians have concluded that Constantine passed his Sunday laws at the instigation of Christian leaders. Eusebius, bishop of Caesarea (270-338), was one of Constantine's closest religious advisors. He later wrote this:

"All things whatsoever it was duty to do on the [Seventh-day] Sabbath, these WE [the church leaders] have transferred to the Lord's day."--Commentary on the Psalms, in Migne, *patrologia graeca*, Vol. 23, col. 1171.

Commenting on this heaven-daring change, one historical writer wrote this:

"Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. 'All things' he says, 'whatever that it was duty [commanded by God] to do on the Sabbath, these we have transferred to the Lord's day.' But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival."--E.G. White, *The Great Controversy*, page 574.

This was the beginning of something new and ominous for the Church. Sylvester (314-337) was the pope during the reign of Constantine. His attitude toward the Bible Sabbath, which God gave to mankind at the Creation of this world is shown in the following quotation:

"If every Sunday is to be observed joyfully by the Christians on account of the resurrection, then every Sabbath on account of the burial is to be regarded in execration [loathing or cursing] of the Jews." --quoted by S.R.E. Humbert, *Adversus Graecorum calumnias* 6, in *Patrologie Cursus Completus*, Series Latina, ed. J.P. Migne, page 143.

By the year 325, Constantine had come to fullest power, and a large council was called to which leaders of the Christian Church, from all over the Empire, were commanded to come. This was the Council of Nicaea, during which the church leaders decreed that Easter must be kept only on a certain Sunday of each year, instead of the Biblical manner in which it had been observed by Christians up to that time. Immediately afterward, Constantine issued a decree that everyone must obey the rulings of this council, on pain of imprisonment or death.

As soon as Church and State unite, the result is always persecution of religious dissenters. Trouble was ahead for the people of God.

Shortly after this, the first recorded church legislation commanding Sunday was enacted at the Council of Laodicea, which convened a year or two before Constantine's death in A.D. 336.

In order to avoid the gradually-intensifying persecution by church and government authorities, many humble Christians tried to keep both days. They knew that the Seventh-day Sabbath was the only weekly holy day anywhere in Scripture, but at the same time they sought to avoid trouble with the authorities. For this reason, Sozomen, a church historian of that time, tells us that many "were assembling together on the Sabbath as well as on the first day of the week, which custom is never observed at Rome or at Alexandria."--Sozomen, *Ecclesiastical History*, Book 7, chapter 19.

Sozomen lived a hundred years after the time of Constantine. Even at that late date, many local churches were still trying to keep the Bible Sabbath. Notice that Rome and Alexandria were the exceptions; they totally ignored the Bible Sabbath.

Here is what the church historian, Socrates, who died in A.D. 440, wrote nearly a hundred years after Constantine's Sunday Law Decree was issued:

"Although almost all churches through the world celebrate the sacred mysteries on the Sabbath week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this."--Socrates, Ecclesiastical History, Books, chapter 22.

People cannot "cease" to do what they have never done, and so we can know that even at Rome and Alexandria the Bible Sabbath was once kept in earlier centuries.

But, at the same time, we see that 400 years after the death of Christ, and 100 years after Constantine's linking of Church and State by his Sunday law edict,--Rome and Alexandria were the only places in the world where many of the Christians kept only Sunday, and not the Bible Sabbath.

This is truly remarkable. In spite of decrees and punishments, church leader threats and governmental decrees,--the true Sabbath of the Bible was still being widely kept a hundred years after the church-state religious cartel began enforcing Sunday observance.

We can understand why Rome and Alexandria should not bother to keep it, for they had not done so for 200 years. Throughout the entire history of the changeover from Sabbath to Sunday, Rome and Alexandria had worked together: Alexandria providing philosophical reasons for the changes; Rome providing the decrees and anathemas.

Constantine's help was given only to the worldly church leaders at Rome; those Christians that resisted the errors that were being introduced into the church met with his opposition. "Unite with the bishop of Rome or be destroyed," was Constantine's position.

"Great as were the favors which Constantine showed to the church, they were only for that strong, close-knit, hierarchically organized portion that called itself 'Catholic.' The various [so-called] 'heretical' sects could look for no bounty from his hands."--Williston Walker, A History of the Christian Church, page 105.

It was May of A.D. 337--the thirtieth year of his reign,--and the emperor felt that the end was near, so he called for his close friend, bishop Eusebius of Nicomedia to baptize him. He had for decades decided that he would not be baptized until just before his death.

Only eleven years earlier, he had his favorite son, Crispus--who had helped him so much in the campaigns against Licinus,--put to death. Shortly thereafter his second wife, Fausta, was slain at his command. His had been a long life, and now it was over.

But the effects of that life reach down to our own time. The errors that he helped establish within the Church are with us to this day. Without his help it is questionable whether the Roman Catholic church-state control of Europe could have begun, been as strong, or lasted for so long a period of time. He laid a foundation upon which church leaders have built for centuries.

"Wiser than Diocletian, he gave new life to an aging Empire by associating it with a young religion, a vigorous organization, a fresh morality. By his aid Christianity became a state as well as a church, and the mold, for fourteen centuries, of European life and thought. Perhaps, if we except Augustus, the grateful Church was right in naming him the greatest of the emperors." -- Will Durant, *Caesar and Christ*, page 664.

The shift from the Bible Sabbath to Sunday was completed by the seventh century, as the popes, consolidating their enormous power, persecuted all who resisted their innovations.

The only solution for those who would today seek the true Bible faith is to read and obey the holy Scriptures. There you will find the pure faith and the only correct teachings, uncorrupted by the errors that Constantine and others brought into the Christian Church more than a thousand years ago.

The Apostasy

The Apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." 2 Thessalonians 2:3-4,7. Even at that early date he saw, creeping into the church, errors that prepare the way for the development of the papacy.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of the "man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power,--a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and, showing Him all the kingdoms of the world and the glory of them, offered to give all into his hands if he would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter, and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth, and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan,--the bishop of Rome.

Calling Himself God

It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has arrogated the very titles of

Deity. He calls himself "Lord God the Pope," assumes infallibility, and demands that all men pay him homage. Thus the same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

But those who fear and reverence God meet this Heaven-daring assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Luke 4:8. God has never given a hint in His Word that He has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation.

The Charge of Heresy

Romanists have persisted in bringing against Protestants the charge of heresy, and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ, and departed from "the faith which was once delivered unto the saints." Jude 3.

Blotting out the Word

Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the Word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, he opposed the wisdom and power of the Word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God, and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth endowed with authority over Church and State.

Changing the Law of God

The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to "think to change times and laws." Daniel 7:25. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council (the Second Council of Nice, A.D. 787) finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

Setting Aside the Sabbath

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan tampered with the fourth commandment also, and tried to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2-3), and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun." This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His Law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

Through Government Decree

In the early part of the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects, and was honored by Christians. It was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition, and thirst for power, perceived that if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church. But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord, and observed it in obedience to the fourth commandment.

Through Church Councils

The arch-deceiver had not completed his work. He was resolved to gather the Christian world under his banner, and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. Vast councils were held, from time to time, in which the dignitaries of the church were convened from all over the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." 2 Thessalonians 2:4. He had dared to change the only precept of the Divine Law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the Seventh day was sanctified as a rest-day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His Law. Therefore he directs his efforts especially against that commandment which points to God as the Creator.

This Child of the Papacy

Protestant leaders now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness," (2 Thessalonians 2:7 R. V.), which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

The Destroyer of the People

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. (Daniel 7:25, Revelation 13:5, 7.) Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus, "Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Luke 21:16-17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus, says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Revelation 12:6.

The Antichrist of Prophecy

The accession of the Roman Church to power marked the beginning of the Dark Ages. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator, and that none could approach God except through him, and further, that he stood in the place of God to them, and was therefore to be implicitly obeyed.

Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

Penance and Payment

They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church,--these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

Church Forgeries

Notwithstanding that vice prevailed, even among the leaders of the Romish Church, her influence seemed steadily to increase. About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth, greedily accepted these deceptions.

The few faithful builders upon the true foundation (1 Corinthians 3:10-11) were perplexed and hindered, as the rubbish of false doctrine obstructed the work. Like the builders upon the wall of Jerusalem in Nehemiah's day, some were ready to say, "The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build." Nehemiah 4:10.

Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared, "Be not ye afraid of them; remember the Lord, which is great and terrible," (Nehemiah 4:14), and they proceeded with the work, everyone with his sword girded by his side. Ephesians 6:17.

The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: "What I say unto you I say unto all, Watch." Mark 13:37.

Images and Candles

The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost her sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice.

Babylon the Unerring

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII, proclaimed the perfection of the Romish Church. Among the propositions which he put forth, was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff next claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by anyone, but that it was his prerogative to reverse the decisions of all others.

Proud Conqueror of Kings

A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned.

Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company with his wife and a faithful servant, he crossed the Alps in midwinter, that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet, and in a miserable dress, he awaited the pope's permission to come into his presence. Not until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty "to pull down the pride of kings."

How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents Himself as pleading at the door of the heart for admittance, that He may come in to bring pardon and peace and who taught His disciples, "Whosoever will be chief among you, let him be your servant." Matthew 20:27.

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy, the teachings of heathen philosophers had received attention and exerted an influence in the church. Many who professed conversion still clung to the tenets of their pagan philosophy,

and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. Serious errors were thus introduced into the Christian faith. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the virgin Mary. From this sprang also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

Purgatory--to burn off sin

Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to Heaven.

Indulgences--by Warfare and by Money

Still another fabrication was needed to enable Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. By such means did Rome fill her coffers, and sustain the magnificence, and vice of the pretended representatives of Him who had not woe to lay His head.

The Blasphemous Mass

The Scriptural ordinance of the Lord's supper had been supplanted by the idolatrous sacrifice of the Mass. Papist priests pretended, by their senseless mummary, to convert the simple bread and wine into the actual body and blood of Christ. With blasphemous presumption, they openly claimed the power of "creating God, the Creator of all things." All Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames.

The Terrible Inquisition

In the thirteenth century was established that most terrible of all the engines of the papacy,--the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils, Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees, and writing the history of deeds too horrible to appear to human eyes. "Babylon the great," was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.

The World's Despot

Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

TRADITION: THE STORY OF THE STEPS DOWNWARD

1. Prayers for the dead, began about A.D	A.D. 300
2. Making the sign of the cross	300
3. Wax candles, about	320
4. Veneration of angels and dead saints, and use of images	375
5. The Mass, as a daily celebration	394
6. Beginning of the exaltation of Mary, the term "Mother of God" first applied to her by the Council of Ephesus	431
7. Priests began to dress differently from laymen	500
8. Extreme Unction	526
9. The doctrine of Purgatory, established by Gregory 1	593
10. Latin language, used in prayer and worship, imposed by Gregory I	600
11. Prayers directed to Mary, dead saints and angels, about	600
12. Title of pope, or universal bishop, given to Boniface III by emperor Phocas	607
13. Kissing the pope's foot, began with pope Constantine	709
14. Temporal power of the popes, conferred by Pepin, king of the Franks	750
15. Worship of the cross, images and relics, authorized in	786
16. Holy water, mixed with a pinch of salt and blessed by a priest	850
17. Worship of St. Joseph	890

18. College of Cardinals established	927
19. Baptism of bells, instituted by pope John XIII	965
20. Canonization of dead saints, first by pope John XV	995
21. Fasting on Fridays and during Lent	998
22. The Mass, developed gradually as a sacrifice, attendance made obligatory in the 11th century	1050
23. Celibacy of the priesthood, decreed by pope Gregory VII (Hildebrand)	1079
24. The Rosary, mechanical praying with beads, invented by Peter the Hermit	1090
25. The Inquisition, instituted by the Council of Verona	1184
26. Sale of Indulgences	1190
27. Transubstantiation, proclaimed by pope Innocent III	1215
28. Auricular Confession of sins to a priest instead of to God, instituted by pope Innocent III, in Lateran Council	1215
29. Adoration of the wafer (Host), decreed by pope Honorius III	1220
30. Bible forbidden to laymen, placed on the Index of Forbidden Books by the Council of Valencia	1229
31. The Scapular, invented by Simon Stock, an English monk	1251
32. Cup forbidden to the people at communion by Council of Constance	1414
33. Purgatory proclaimed as a dogma by the Council of Florence	1439
34. The doctrine of Seven Sacraments affirmed	1439
35. The Ave Maria (part of the last half was completed 50 years later and approved by pope Sixtus V at the end of the 16th century)	1508
36. Jesuit order founded by Ignatius Loyola	1534
37. Tradition declared of equal authority with the Bible by the Council of Trent	1545

38. Apocryphal books added to the Bible by the Council of Trent	1546
39. Creed of pope Pius IV imposed as the official creed	1560
40. Immaculate Conception of the Virgin Mary, proclaimed by pope Pius IX	1854
41. Syllabus of Errors, proclaimed by pope Pius IX, and ratified by the Vatican Council. The Syllabus condemned freedom of religion, conscience, speech, press, and scientific discoveries which are disapproved by the Roman Church. It asserted the pope 's temporal authority over all civil rulers	1864
42. Infallibility of the pope in matters of faith and morals, proclaimed by the Vatican Council	1870
43. Public Schools condemned by pope Pius XI	1930
44. Assumption of the Virgin Mary (bodily ascension into heaven shortly after her death), proclaimed by pope Pius XII	1950
45. Mary proclaimed Mother of God, by pope Paul VI	1965

Add to these many others: Monks -- nuns -- monasteries -- convents -- forty days Lent -- holy week -- Palm Sunday -- Ash Wednesday -- All Saints day -- Candlemas day -- fish day -- meat days -- incense -- holy oil -- holy palms -- Christopher medals -- charms -- novenas -- and still others. What next? Mary as Mediatrix (our Mediator), and as Co-redemptrix (Our Redeemer)

The Story of the Change of the Sabbath

There have been seven days in the week from time immemorial. We can read the Bible from Genesis to Revelation and we will only find Seventh-day Sabbath worship. There is nothing about first-day worship in the entire book. Where then did it come from?

In order to discover the origin and growth of worship on the first day of the week, we must look outside the Bible--into the pagan world of Christ's time. In fact, to locate the origin of "Sunday," we must look to the same source. For first-day sacredness, and the very name Sunday come from the same place.

The Planetary Week

The various days of the week were in ancient times called the first day, the second day, etc., for these were their Biblical names. But about the time of Christ they were given new names. The non-Christians began calling them the day of the sun, the day of the moon, etc., in honor of different heavenly bodies. This was known as the "planetary week."

Each day was ruled over by a different god, but the most important of all gods was given the rule of the first day of the week, with the idea in mind that the first is always more important than that which follows it. The most important of all gods was given the rule over the first of the seven days. It was his day, the day of the Sun, and all the worship of the week centered on his day.

Now, although these names for the days of the week were new, the sun god wasn't, for his worship came from a devotion to that most powerful of natural objects. It was one of the most ancient forms of worship and is represented by solar disc images found on nearly every continent of our world.

"Sun worship was the earliest idolatry."--Fausset, Bible Dictionary, page 666. The Arabians appear to have worshiped it directly without using any statue or symbol (Job 31:26-27). Abraham was called out of all this when he went to the promised land. Ra was the Sun god in Egypt, and On (Heliopolis) was the city of Sun worship (see the Hebrew of Jer. 43:13). Entering Canaan under Joshua, the Hebrews again met Sun worship--Baal of the Phoenicians, Molech or Milcom of the Ammonites, and Hadad of the Syrians, and later the Persian Mithras or Mithra. Shemesh was an especially important Sun god in the middle east, and, later, in Egypt Aton was the god of the Sun Disc. The temple at Baalbek was dedicated to Sun worship.

By associating with Sun worshipers, the Israelites frequently practiced it themselves (Lev 26:30, Isa 17:8). King Manasseh practiced direct Sun worship (2 Kg 21:3,5). Josiah destroyed the chariots that were dedicated to the Sun, and also removed the horses consecrated to Sun worship processions (2 Kg 23:5,11-12). Sun altars, and incense were burned on the housetops for the sun (Zeph 1:5). and Ezekiel beheld the "greatest abomination": direct Sun worship at the entry way to the temple of the true God. This was done by facing eastward to the rising sun. (Ezek 8:16-17).

All this time there was no particular day that was used for this heathen worship. But then, about the time of Christ, or a little before, the various days of the week were dedicated to specific pagan gods--dies Solis--the day of the Sun, dies Lunae--the day of the Moon, and so on.

The sacred day of the Jews and Christians was the memorial of Creation--the true Sabbath--the Seventh day--the only Sabbath given in the Bible. The sacred day of paganism was the memorial of the Sun-god--the first day of the week. His day was called, "the Venerable Day of the Sun."

Mithraism

As we have seen in other tracts in this series, Sunday-keeping never occurred in the Old or New Testament, nor was it commanded. In the time of Christ and the Apostles, the official religion of the Roman government did not have a sacred day, but gradually Sunday-keeping began to become common among the non-Christian people of the empire.

The planetary week, each day named after a different planet in the sky, played a very important part in the worship of the sun. By the time of Christ, Sun worship was most powerfully represented in Mithraism. Now, Mithra (or Mithras) was originally an ancient god of Iran, and had been worshiped as the god of strength and war by the descendants of the Persians. But by the first century A.D. he had been transformed, oddly enough, into the leading sun god, and the foremost pagan god of any kind, of the western civilized world. The Romans often called him by a new name, Sol Invictus, "the Invincible Sun." During the early centuries of the Christian Era, Mithra was the greatest pagan rival of Christianity.

And this was not without a carefully developed plan, for Satan had arranged that this religion would closely approximate in several ways the only true religion in the world--Christianity. It had such features as a dying, rising Saviour, special religious suppers, a special holy day out of the weekly seven--the Sun Day, initial baptism of its converts (in the blood of a slaughtered bull), and other similarities. It counterfeited the religion of the true God more cleverly than any other religion up to that time in history.

Gradually, large numbers of non-Christians began observing Sunday as a holy day in honor of Mithra. He was especially liked by the Roman soldiers, for his worship included athletic feats of skill and "warlike manliness."

When Augustus Caesar became emperor, just before the birth of Christ, Mithraism was already spreading westward from Asia into Europe, and into the Roman Empire.

Since the Roman generals, in times of crisis, frequently took over the emperorship, this also favored the growth of sun worship. (Two centuries later, the Roman generals Constantius Chlorus and his son Constantine were devoted to the Sun god. This would prove very significant, as we will see later on.)

But, in the first century, and the first part of the second, many of the non-Christians in the empire were also keeping the Seventh day. They were attracted to the Seventh-

day Sabbath, because of Jewish, as well as Christian, influence. Josephus, a historian who lived in the first century, remarks on how widespread throughout the empire was the keeping of the Seventh-day Sabbath at that time.

Anti-Semitic Reaction

But then two important events occurred that shattered all this. In A.D. 70, nearly forty years after the death of Christ, and then again in A.D. 135, serious Jewish revolts were put down with much bloodshed. As a result of this, the hatred of the Romans toward anything that savored of Judaism became intense. Hadrian, the emperor, issued an edict soon after, strictly prohibiting the observance of the Seventh-day Sabbath. But imperial decrees tended to be short-lived, and Christians generally disregarded it. However in Rome itself, the capitol of the empire, things were different.

Anicetus, the local bishop, or religious leader, of the Christian church in the city of Rome (men today would call him the "pope"), urged his followers as well as neighboring churches to keep the first day instead of the Seventh.

At the risk of his life, the aged Polycarp, who had been a close friend of the Apostle John before his death about 100 A.D., traveled to Rome about the year 155, and strongly protested this action on the part of Anicetus. The Roman bishop refused to yield to Scripture in this matter, but otherwise the meeting was courteous. Polycarp returned to Smyrna and was martyred the next year.

Second Century Mithraism

By the middle of the second century, Mithraic Sun worship was very popular among the Romans. The emperor Antoninus Pius (138-161 A.D.) erected a temple to Mithra at Ostai, a seaport town a few miles below Rome. Pius' name is also written at the base of the famous temple of the Sun at Baalbek (Heliopolis) in Syria. Justin Martyr, a leading Christian writer at the time, wrote an open letter to Pius, in which he referred several times to the increasing influence of Mithraism in the Christian Church. By this time, Mithraism was becoming popular among the Christians at the Theological Seminary in Alexandria, Egypt.

Gradually, the worship of the Invincible Sun became even more popular and widespread among the Roman Empire. Emperor Aurelian (270-275 A.D.), whose mother was a priestess of the Sun, made this solar cult the official religion of the empire. His biographer, Flavius Vopiscus, says that the priests of the Temple of the Sun at Rome were called pontiffs. They were priests of their dying-rising Saviour-- Mithra, and vicegerents in religious matters next to him.

By this time, the middle of the second century, worldly Christians apparently, from the records in Alexandria and Rome more than anywhere else, in order to be better accepted by their pagan neighbors, began keeping Sunday, and in order to excuse their practice, since it was not Scriptural, they called it "the Lord's Day" even though it was obvious to all that Revelation 1:10 said nothing about Sunday.

Then the ball bounced back. Picking up this idea from the worldly Christians, the followers of Mithra began calling their Sunday, the day of Mithra, "the Day of the Lord," and their god, Mithra, "Lord." This led to Emperor Pius' official declaration that the deity--Mithra--was to be called Sol Dominus Imperil Romani ("The Sun, the Lord of the Roman Empire"). This title and the name Sol Invicto appeared together on his coinage.

Most of the "new things" that entered the church in the early centuries originated in Alexandria (Egypt) or Rome (Italy), and from those two locations they gradually spread to many of the western churches, and thence to some of the eastern ones. Until the fourth century and some time beyond, the eastern churches, being farther from Rome, tended to remain closer to the teachings of the Apostles.

Sun worship continued to be the official religion of the empire until Constantine 1 defeated Licinius in 323, after which it was replaced by Romanized Christianity.

Sunday and Christianity (50--300 A.D.)

It may seem surprising that any Christians before the time of Constantine would keep Sunday instead of the Biblical Sabbath--the Seventh-day Sabbath commanded by God Himself. But a clearer understanding of what was happening within the Christian church itself will explain this. Christ was crucified in 31 A.D. Most of his disciples were gone by 65 A.D. John, the last of the Apostles, died just before 100 A.D.

By the year 200, pagan compromises and practices were beginning to come into the church in a decided way. Of course, the safety of God's people then, is our only safety now: The Word of God--nothing less, nothing more, nothing else. But friendship with the world was a pleasant thing and brought many rewards. By 250, tides of worldliness were sweeping into the early church in an amazing flood. Occasionally persecutions would arise which would purify the church, but then as soon as peace returned, the world returned with it. This tendency to compromise and worldly ideas was especially noticeable in the urban areas of Egypt and the western part of the Empire.

Here are some of the non-Scriptural changes that were coming into the Church at this time, primarily through the influence of Alexandria or Rome:

The December 25 Birth

Cumont, Olcott and others clearly show that December 25 was the yearly date of the annual birth of Mithra the Sun god--the leading heathen deity of the Empire. On this date, his followers celebrated the fact that the visible orb of the sun was again rising higher in the sky, following the winter solstice (December 21st, when it is the lowest). His birth-date was made an official holiday in the Empire by Aurelian about 273 A.D.

The Roman church being more liberal than most, the Christians there began celebrating this date as the birth-date of Christ not too long after this. The December 25 celebration came into the Christian Church from the local church at Rome, which received it directly from paganism.

"December 25 was a great pagan festival, that of Sol Invictus, which celebrated the victory of light over darkness and the lengthening of the sun's rays at the winter solstice. The assimilation of Christ to the Sun god, as Sun of Righteousness, was widespread in the fourth century and was furthered by Constantine's legislation on Sunday, which is not unrelated to the fact that the Sun god was the titular divinity of his [Constantine's] family."--Williston Walker, *A History of the Christian Church*, third edition, page 155.

This midwinter pagan holiday was eventually declared to be the solemn anniversary of the birth of Christ--the mass of Christ.

Tonsure and Holy Water

Because pagan priests cut a circular bald spot on top of their heads in honor of the solar disc, Christian leaders of Alexandria and Rome soon copied this hair style, the tonsure. [Read Lev 21:5, and Deut 14:1]. It is still used by certain monastic orders to this day. Along about this time, six called "holy water" began to be used for baptism, which itself soon degenerated into a mere sprinkling instead of immersion. [Ac 8:35-38; Rom 6:3-5].

The Queen of Heaven

Much of the basis of later Roman Catholic liturgy originated at this time, with the direct copying by the Alexandrian and Roman churches of the Egyptian worship of Isis, the Egyptian Queen of Heaven. [Jer 7:18; 44:17-19,25]. Here is how the Egyptian Mother goddess and her Child were worshiped:

The Sacrificial Ritual

"The daily ritual of Isis, which seems to have been as regular and complicated as that of the Catholic Church, produced an immense effect on the Roman mind. Every day there were two solemn offices, at which white-robed, tonsured priests, with acolytes and assistants of every degree, officiated. The morning litany and sacrifice was an impressive service. The crowd of worshippers thronged the space before the chapel at the early dawn. The priest ascending by a hidden stairs drew apart the Vail of the sanctuary, and offered the holy image to their adoration. He then made the round of the altars, reciting the litany [mystic words in an unknown tongue], and sprinkling the holy water from the secret spring."--Samuel Dill, *Roman Society from Nero to Marcus Aurelius*. page 577-578. London, Macmillan, 1904. [2 Tim 2:15-16, Ex 20:3-5].

The Mother and Child

The "Queen of Heaven, the Mother of God" concept came directly into the Christian church from the Mother and Child Cult in Egypt--the worship of Isis and Horus. When this new idea came into the Christian church through the local church at Rome in the fourth century, it really shook up the church. It came as a result of the urging of Egyptian church leaders who declared Mary to be "the Mother of God." This caused a split in the church and the banishing of Nestorius, a Christian who tried to oppose it. Images--statues--of Isis nursing Horus at her side had already been accepted by

pagans all over the empire, for she was the avowed patron goddess of sailors from Italy. But then in the fifth century a very significant thing happened: The names "Isis and Horus" totally disappeared, and in their place appeared the worship of "the Virgin Mary and her Child." [Mark 3:31-35, Luke 11:27-28, Matt 10:37]

It is interesting to note that the very same thing happened to Mithra. Just as soon as the essential aspects of Mithraism had been brought officially into the church, Mithra the greatest pagan god of his time--disappeared within a century! Satan no longer needed it for his purposes--for he had already brought both him and his day into the Church. And actually Mithraites no longer needed it either. Christianity, in its new form, now supplied its place very well.

Soon the church was reaching out to still other lands for ideas to make its rituals and teachings more varied and imposing.

Hermits and beads and Candles

From India, came ascetics, monastic hermits, and rosary beads. The burning of candles came from the worship of Mithra, the Sun god [the light in the candle flame was considered a small "sun"] All these things entered as the Christian church, led by the Theological School at Alexandria and the Bishop of Rome opened its doors to heathenism. And, of course, with these new practices, and from the same sources, Sunday observance came into the church.

Easter--the Resurrection of Spring

In the time of the apostles there was no Easter service such as we have today. The early church kept the day of the Biblical Passover (Pascha), but not Easter, which was but another invention of paganism. Now Easter also came in the spring of the year, but it was a pagan fertility festival in honor of Ishtar, also known as Attis and was accompanied by licentious practices. Emperor Claudius made it an official holiday during his reign.

The issue here is the fact that Christians began keeping a pagan holiday sacred to an ancient and well-known goddess, and a licentious one at that. Cumont tells us: "Attis awoke from his sleep of death, and the joy created by his resurrection burst out in wild merrymaking, wanton masquerades, and luxurious banquets. "--Franz Cumont, *Oriental Religions in Roman Paganism*, pages 56-57, 1907 edition.

Gradually the Christian church identified with this pagan festival of the Resurrection of Spring, by keeping it in honor of the resurrection of Christ. History reveals that it was a deliberate decree of the bishop of Rome that brought Easter into the church.

About the year 154 A.D., Anticetus, bishop of the church at Rome, authorized a Sunday festival to correspond with the Attis fertility festival. This was a combining of Mithra, Attis and Christ and would better appeal to the heathen, he thought. Half-converted theologians in Alexandria spent their time digging up pagan philosophy and recommending it in writing to the Christian churches of the Empire, while half-converted church leaders in Rome used those ideas as levers to gain control over

the other local churches by pretending that they had the authority to require obedience to them!

Polycarp who was a close friend of the Apostle John before his death, at the same time mentioned earlier in which he tried to win Anticetus back to the true Sabbath, also tried to dissuade him from keeping the pagan Sunday Easter festival. But he failed in his efforts and returned with a sad report to the brethren in the eastern churches.

First Sunday Coercion

Then, in 195 A.D., for the first time in history the Roman church made major news in all the churches of Christendom, when Victor, bishop of Rome, tried to force all of the eastern church leaders to keep the annual celebration of Christ's resurrection on Sunday. Of course, the bishops of the other churches protested, insisting that if done at all, the Biblical precedent for this was on the fourteenth day of the month Nisan [Ex 10,12,14, Lev 23:5].

But Victor would not consider this, and had the boldness to write letters "ex-communicating" all leaders and churches that refused to do as he said. He declared all the churches of Asia to be apostates because they would not follow his example in the matter.

Back in those days, some churches were more influential than others, but none were "over" the others. What Victor tried to do in 195 AD. bordered on the fantastic.

This was probably the first time in history that the bishop of Rome attempted to gain control over all the other churches, and commenting on it, Dr. Bower, in his History of the Popes, volume 1, page 18, calls it "The first essay of papal usurpation." In simple language, we would call it, "the first attempt at papal takeover."

A careful study of the historical records reveals that gradually, with the passing of the years, the Roman bishop tended to use his new day, Sunday, as a ploy for political supremacy over the other churches. Victor's decree was the first ecclesiastical Sunday Law of any kind, in history.

The Easter Controversy continued, with the Eastern churches giving it stiff opposition until the Council of Nicaea in 325 A.D., at which time Sunday was declared the official day for Easter observance. Emperor Constantine immediately followed this, the same year, with civil enactments enforcing it among the churches.

Origin of Christian Sunday keeping

It was through the Gnostic Christians of Alexandria that several serious problems entered the church:

- 1--Spiritizing away Scripture truth through the use of allegories
- 2--The use of images and image worship in Christian worship

- 3--The introduction of Greek philosophic speculations into the church
- 4--The practice of Sun Worship
- 5--The keeping of Sunday
- 6--The introduction of Egyptian pagan rituals
- 7--Anti-Jewish sentiment
- 8--The founding of the first worldly seminary for the training of ministers (a school, by the way, that continued with great success for centuries).

Only the church at Rome gave full support and backing to the marvelous innovations of Alexandria, and it is a striking fact that all the Christians for the first two centuries after Christ and the Apostles, whose writings have been authenticated beyond question, and who opposed the Sabbath and favored Sunday observance, were men who (1) were sympathetic with Gnosticism, had anti-Jewish prejudice, and (2) came from or who received their training in Alexandria or Rome.

Outstanding among these were the Gnostic Christian philosophers, Justin Martyr, Clement of Alexandria, and Origen. And with them, Tertullian, who, living west of Alexandria, received his training from a pagan skeptic (instead of gnostic) philosopher, before professing Christianity.

The only other significant and authenticated Christian writers who taught Sunday keeping before 300 A.D. were the bishops of Rome, in their decrees and writings.

Gnostic Philosophy

Now, unless you have actually read their writings you cannot imagine what kind of thinking went through the minds of these "Christian philosophy" men of Alexandria. It is nearly unbelievable--the mystical dreamy applications they put on Scripture and on everything else. And yet these are the men who began the Sunday-keeping idea in the Christian church, and then passed it onto the politically oriented, but liberal, minds of the leaders at Rome.

As an example, here are two of Clement of Alexandria's most important statements about Sunday-keeping. It should be here mentioned that Clement was head teacher at the Alexandrian theological school for several years (190-215 A.D.), and has the distinction of being the first Christian in recorded history to apply the term "Lord's day" to the first day of the week. Here are two of his most important passages on the importance of Sunday-keeping:

"And the fourth word [in the Ten Commandments] is that which intimates that the world was created by God, and that He gave us the seventh day as a rest, on account of the trouble that there is in life . . . The seventh day, therefore, is proclaimed a rest--abstraction from ills--preparing for the primal day, our true rest; which, in truth, is the first creation of light, in which all things are viewed and possessed . . . The eighth may possibly turn out to be properly the seventh, and the seventh a day of work. For the creation of the world was concluded in six days . . .

The Pythagoreans, as I think, reckon six the perfect number . . . As marriage generates from male and female, so six is generated from the odd number three, which is called the masculine number, and the even number two which is considered feminine. For twice three is six."--Clement, Miscellanies, book 6, chapter 16.

Such is Clement's Scriptureless reasoning on the Sabbath question. And what is his source of authority for the use of "Lord's day" to be applied to the first day of the week? As did several Sunday-keeping "Christian" philosophers of the Alexandrian school, Clement not only spiritualized away Scripture, but he also spiritualized out of Plato's Republic, extracts he could use for "new" Christian teachings! [Plato was an earlier heathen Greek writer who wrote a book called 'The Republic'] Here is the thinking that introduced Sunday as "the Lord's day" into the Christian Church:

"And the Lord's day Plato prophetically speaks of in the tenth book of the Republic, in these words, 'And when seven days have passed to each of them in the meadow, on the eighth day they are to set out and arrive in four days.'"--Clement, Miscellanies, book 5, chapter 14. [Col 2:6-8, 1 Tim 6:20]

Clement says he got the idea from Plato! Because of his very early statements about Sunday-keeping, Clement was considered very important later on to the leaders at Rome, so he was eventually canonized--and declared to be a saint!

So much for Clement--the man who invented the idea that the "Lord's Day" (Revelation 1:10) means Sunday. He was one of several teachers at the Alexandria theology school who wrote--and practiced--praying toward the sun during worship whenever possible. He tells us that he got the idea from the pagan Mithraites. [Ezek 8:16-17].

Offerings for the Dead

About the same time that all these other changes were coming into the church, Tertullian in the third century tells us of some others: "As often as the anniversary [Easter] comes round, we make offerings for the dead as birthday honors." [Ps 106:28,29]. Veneration of the saints and the burning of candles for the dead were not far distant.

The Sign of the Cross

Tertullian, one of the few authenticated Christian writers before 300 A.D., who advocated Sunday-keeping (active 196-220 A.D.), supplies careful instructions for keeping Sunday holy, in place of the Bible Sabbath, and then adds to it another "new idea"--the "sign of the cross":

"At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign of the cross."

Offshoot of Worldlings

Jesus warned us against "tradition". [Matt 15:3-9]. Tradition is man-made inventions that have no warrant in Scripture. By the beginning of the third century tradition had reshaped, indeed misshaped, apostolic Christianity. Tradition could produce unity, but not of right doctrine. Christianity, had so conformed to worldly customs that Faustus, a Manichaean living about 400 A.D. [Manichaeans were non-Christians who held certain erroneous beliefs] was able to make against the Christian church a serious charge. Here is what he said:

"You [Christians] appease the shades of the departed with wine and food. You keep the same holidays as the Gentiles . . . In your way of living you have made no change. Plainly you are a mere schism [offshoot of worldlings]; for the only difference from the original is that you meet separately."--Quoted by Augustine, in "Reply to Faustus the Manichaean," book 20, paragraph 4.

Two Contenders

All this time, the influence of Sun worship was rapidly increasing in the Roman Empire. Over the centuries the official religion of the empire had been emperor worship, but it had died out and two strong contenders for popular favor were taking its place. This was Mithra the Sun god, and Christ of Christianity. And, frankly, as the third century neared its close, it was difficult in some of the cities of Egypt and the West to see much difference between the two religions. Fortunately in the rural areas there were the seven thousand who had not bowed the knee to Baal, and who would not do so for several centuries to come, in spite of persecution from their own brethren.

But it would seem that there were those in the church that were doing their best to help the world see that Christ was but another name for Mithra. Cumont tells us that they purposely compared the two as closely as they could so that pagans would be drawn into the church.

The dazzling orb of sunlight, he tells us was exalted as the great symbol of Christ. Christians in certain places had sun-symbols in their churches to help the pagans adjust to the new surroundings. [Deut 4:16-19]. This is where originated the idea of light beams coming from the heads of Christ, and Mary, and the saints.

It had been the custom of the Egyptians and Persians to worship the sun in the morning, and Tacitus (a Roman historian) tells us of this practice in Emperor Vespasian's Roman army in the first century. Tertullian, living west of Alexandria, tells us that he and fellow Christians of his time regularly faced the east when they prayed to Christ their God. He mentions this in an essay in which he advocates Sunday-keeping, and rebukes other Christians because they were refraining from work on the Seventh day.

In every case that the present writer can locate, the few men advocating Sunday-keeping prior to 400 A.D.--were the very ones who were introducing pagan heresies to the brethren in the Christian Church. The primary exception were the Roman

Bishops, who appeared to be stronger at legislating the heresies upon the churches, than at inventing them.

Along about this time, a youngster was growing up that was destined to powerfully affect the Christian world for all time to come--a boy named Constantine.

Constantine and a State Church (300--350 A.D.)

On the retirement of Emperor Diocletian in 305, it was an uphill fight among several men for the coveted title of Emperor. Fighting continued on and off from 305 till 323. But out of it Constantine emerged as the sole ruler of the vast Roman empire. The crucial battle occurred just north of Rome in October of 312, following which by the Edict of Milan, he gave Christianity full legal equality with every other religion in the empire. More favors to the church soon followed.

Then, on March 7, 321, was issued the first national Sunday Law in history. This was the first "blue law" to be issued by a civil government. Here is the text of Constantine's Sunday Law Decree:

"Let all judges and townspeople and occupations of all trades rest on the Venerable Day of the Sun [Sunday]; nevertheless, let those who are situated in the rural districts freely and with full liberty attend to the cultivation of the fields, because it frequently happens that no other day may be so fitting for ploughing grains or trenching vineyards, lest at the time the advantage of the moment granted by the provision of heaven be lost. Given on the Nones [seventh] of March, Crispus and Constantine being consuls, each of them, for the second. time."--The Code of Justinian, Book III, title 12, law 3.

Five additional Sundays Laws were to be issued by Constantine within a very few years to buttress this, his basic one.

When Constantine was issuing his Sunday laws, was he a consistent Christian? Hardly. He was at that very time embellishing The Temple of the Sun in Rome, and in the same year that he proclaimed his first Sunday Law, he made several decrees maintaining pagan practices. The old Roman priests in these superstitious performances decided the most important governmental questions by watching the flight of birds, by examining the entrails of chickens, or by similar superstitions. All this Constantine legalized.

The very next day after giving the Sunday Law of March 7, 321, quoted above, Constantine made another law favoring pagan soothsayers, to the intent that whenever lightning should strike the imperial palace or any other public building, the heathen priests should be consulted as to what it might mean. This they did by looking at the entrails of beasts that had been slaughtered in sacrifice to the gods.

It is to be observed that Constantine's Sunday law was just that--a Sunday law--and nothing more. For Sunday was the great day of the Sun worship cults as well as of compromising Christians. In that law, Christianity is never mentioned. The day is called "the Venerable Day of the Sun" (venarabili die solis). This was the mystical name for the Day of the Sun god. Both the heathen and the Christians well knew

this. It is a historical fact that when Constantine issued this first imperial Sunday edict of 321, enforcing the observance of Sunday by the people of the Roman Empire, he was still a worshiper of Sol Invictus--"the Invincible Sun," as well as being the Pontifex Maximus (supreme pagan pontiff or priest) of Roman heathen worship as the state religion.

In another of his six Sunday laws, he gave the order that all of the heathen troops of his army be marched out on the drill field each Sunday in order to recite a prayer composed by the emperor for this purpose. It was worded in such a way that it could be addressed to any god adored by mankind. The soldiers were required by this Sunday law to recite this prayer while facing the sun.

Victor Duruy, a French historian, says this:

"He [Constantine] sent to the legions, to be recited upon that day [Sunday], a form of prayer which could have been employed by a worshiper of Mithra, of Serapis, or of Apollo, quite as well as by a Christian believer. This was the official sanction of the old custom of addressing a prayer to the rising sun."--Victor Duruy, *History of Rome*, volume 7, page 489.

However, after the death of Licinius (324), his colleague in the imperial office, Constantine openly professed Christianity, though he intentionally postponed baptism until a few days before his death in 337, for he considered baptism as something of a supernatural power to take away sin, and he avoided doing it any sooner than necessary.

Philip Schaff, the noted historian, commenting on the first Sunday Law Decree, clearly shows that the day to be observed was given not under the name *Sabbatum* [the Sabbath], or *dies domini* [the Lord's day], but instead, it was given under the heathen title for the day of the sun god *dies Solis* [the Day of the Sun]. Schaff observes that there was no reference in the law either to Christ, Christianity, or the resurrection of Christ.

But though Constantine meant the law to unite all contending religions into one giant compromising conglomerate, it was thought otherwise by the Christian church leaders of his time. To them it was considered a great victory.

Eusebius and Nicea

Eusebius, bishop of Caesarea (270-338), generally considered to be Constantine's outstanding flatterer in the church, made this remarkable statement:

"All things whatsoever it was duty to do on the [Seventh day] Sabbath, these we [the church] have transferred to the Lord's day."--Commentary on the Psalms, in *Migne, Patrologia Graeca*, volume 23, column 1171.

Commenting on this heaven-daring statement, one historical writer says this:

"Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors

of the change. 'All things,' he says, 'whatever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.' But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival."--E.G. White, *The Great Controversy*, page 574.

This was the beginning of some thing new and ominous within the Christian Church. Rome, itself, the capitol of the mammoth empire, was more licentious, dissipated, and political, than any other city. The influence of it all had reached to the local Christian church there, and a concern to meet the world's standard, as well as a fascination with power-politics had gripped it.

In 325 A.D. the Council of Nicaea met, at which time the church leaders decreed that all honor the resurrection of Christ by keeping the Easter festival--and only on a certain Sunday of each year. Immediately, following this ruling, Constantine issued an imperial order commanding all Christians everywhere to obey the decree of this council. Church and State had united, and whenever in history this has happened persecution of religious dissenters has generally followed. Trouble was ahead for the people of God.

Persecution of God's People Begins (350-- 700 A.D.)

In order to placate church and government authorities, there were those who attempted to keep both days--Sabbath as well as Sunday holy--thus endeavoring to obey God as well as man, for religious persecution against non-observance of Sunday was growing stronger.

For this reason, Sozomen, a church historian of that time, tells us that many "were assembling together on the Sabbath as well as on the first day of the week, which custom is never observed at Rome or at Alexandria."--Sozomen, *Ecclesiastical History*, book 7, chapter 19, in *A Select Library of Nicene and Post-Nicene Fathers*, second series, volume 2. [Lk 16:13, Ac 5:39, Gal 1:10].

Even at this late date, Rome and Alexandria continued to be the only bulwarks of Sunday-keeping.

The keeping of both days might seem a practical solution, but it wasn't. The Seventh-day Sabbath was the divinely ordained day for the worship of the Creator. God had never changed it. The Sun day was a man-made institution of worship in honor of a pagan god. To obey both was impossible. [Matt 6:24].

This was exactly the problem the three Hebrew worthies faced at Dura (Read Daniel 5.) They were not at this time forbidden to worship the true God. They need only bow down that day with others in a semblance of worship to the false. But, of course, to do so would signify an acceptance of heathen worship. And this they could not do. They would rather die first. They would rather die than lose something that many in our day consider to be of little value--The Sabbath of the Fourth Commandment given by the God of Heaven Himself.

Now, when in the fourth century it was discovered that some were doing this--keeping both days--this made the religious leaders unhappy--and angry.

They saw that their authority would not be respected as supreme, as long as both days were kept. The Sabbath had to go. And so later in the fourth century, at the Council of Laodicea, for the first time Bible Sabbath-keeping--worshiping on the Seventh day of the week--was forbidden by an official decree of the Christian church. Not to comply meant "anathema"--excommunication. This meant forced separation from church attendance and association with fellow Christians for the rest of their lives unless they recanted and submitted to the authority and teaching of the church. But to submit meant to lose the precious truths of God's Word, and the precious Sabbath.

"Christians shall not Judaize and be idle on Saturday [in the original: Sabbato--shall not be idle on the Sabbath], 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. If, however, they are found Judaizing, they shall be shut out [anathema, or excommunicated] from Christ."--Council of Laodicea, Canon 29, in C.J. Hefele, A History of the Councils of the Church, volume 2, page 316.

This talk of "Judaizing" was a cover-up for the real facts in the case. Christians who kept the Seventh-day Sabbath, weren't obeying the Jews--they were obeying God! They weren't Judaizing,--they were Bible-izing!

The first recorded church legislation on this was at Laodicea: "The keeping of the Sunday rest arose from the custom of the people and the constitution of the Church. Tertulian was probably the first to refer to a cessation of affairs on the Sunday; the Council of Laodicea issued the first Council legislation for that day; Constantine 1 issued the first civil legislation." Priest Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, page 203. [Roman Catholic] (The exact date of this Council of Laodicea, which marked the first Sunday legislation by the Christian Church, is not known, but is thought to have been in 336 A.D.)

The Council of Laodicea marked the beginning of a new era. When the persecution of God's people began, the extermination of Sabbath-keeping lay at the heart of it.

Something Lost

You see, you're reading the story of people who lost something--something they loved. Rather, it was taken from them--the precious Sabbath they valued, and needed. And they had to stand in silent grief, and watch, as the years passed, and their little children grew up--never having had it.

But there were others who resisted this apostasy against Bible truth. And they paid the highest price for it.

Still others just fled and tried to go into hiding in distant places, taking with them their beloved families and their Bibles, and the truths that meant so much to them.

For us today, there is help only in one line: determine by the grace of God to live right yourself. Study the Bible. And obey it, by the grace of Christ, your Lord and Saviour--at whatever the cost. They were willing to die back then for what the Bible said. Are you willing to suffer today for the same truths? Will you stand for the faith of your fathers?

Plead with your heavenly Father on your knees for a deeper experience. Plead for souls that don't know these precious Bible truths. Live those truths yourself. Your prayers and your daily life--are the best way you can help others live better. And to live better is to live Biblically. Take your stand for God's holy Sabbath, and don't waver, and others will follow your example.

Additional Decrees

Gradually, with the passing of time, additional decrees were passed, restricting what could be done on Sunday, and forbidding religious activities on the Bible Sabbath (governmental decrees in the years 365, 386, 389, 458, 460, 554, 589, 681, 768, 789, and onward, and church council decrees in 343, 538, 578, 581, 690, and onward.) Each law became stricter--every penalty more severe. Satan was determined to destroy the Sabbath, for it represented part of God's will for mankind. In every case, we find human laws suppressing that which God has expressly commanded, the keeping of the seventh-day Sabbath, and in its place exalting a day for which God has made no provision whatever at any time; namely, the day of the sun. Surely here we have a mark, an evidence, of the desire of willful men to set up their own wishes against the wishes of God, and to establish their own traditions in place of the things which God has commanded. "It is the mark of a man." But in spite of all this, the holy Sabbath day of the fourth commandment, although it has for centuries been flouted, still remains the rest day of God, the day of which Christ Himself is Lord and Master.

The Sabbath in 425 A.D.

It is a striking fact that all this time the Seventh-day Sabbath continued to be kept by the majority of Christians in spite of all the inroads of paganism and compromise.

There are those who claim that most Christians had begun to keep the Sunday within two or three hundred years after the time of Christ and the Apostles. This is not true. By the middle of the fourth century under the duress of combined church and state legislation many of the city Christians may have begun compromising in this direction, but the greater majority of the Christians--the Christians outside the cities remained free for a much longer period of time from the encroachment of Sunday pressure.

The important church leader, Augustine, the bishop of the church of Hippo in North Africa, who died in the year 430, acknowledged the widespread keeping of the Sabbath in his day and in a letter to Jerome (the translator of the Roman Catholic Bible), he urged that Christians not be persecuted for keeping it instead of Sunday. In this letter he mentions that the Seventh-day Sabbath was observed in his day "in the greater part of the Christian world." Augustine, himself, was a Sunday-keeper.

Here is what the church historian Socrates, who died about 440 A.D., wrote nearly a hundred years after Constantine's Sunday Law Decree: "Although almost all churches through the world celebrate the sacred mysteries on the Sabbath every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this."--Ecclesiastical History, book 5, chapter 22.

People cannot "cease" to do what they have never done, and so we can know that even at Rome and Alexandria the Bible Sabbath was once kept. But here we see that--amazingly so--400 years after the death of Christ and 100 years after Constantine's linking of church and state by his national Sunday law--Rome and Alexandria were the ONLY places in the world where the majority of Christians kept Sunday and not the Bible Sabbath.

This is truly remarkable. In spite of decrees and punishments; in spite of church leaders and governmental decrees, the true Sabbath of the Bible was being kept everywhere in Christendom a hundred years after Sunday legislation began--except in but two places--Rome and Alexandria. We can understand why Rome had ceased to keep the Sabbath, since for two hundred years it had been emphasizing the keeping of Sunday. We can understand, too, the Alexandrian church's failure to obey God, for that church from its infancy had been the leading influence of Gnostic and speculative philosophy in the church. Throughout the entire history of the changeover from Sabbath to Sunday, Rome and Alexandria had worked together--Alexandria providing philosophical reasons for the changes, Rome providing the decrees and anathema.

Who was the Antichrist?

But all the while there were humble folk who continued to keep the true Sabbath. Humble folk who read their Bible and followed it. But it remained for a pope of Rome to denounce as followers of anti-Christ those who continue to observe the true Sabbath. Gregory 1, named the Great bishop of Rome from A.D. 590 to 604, declared Sabbath-keepers to be preachers of anti-Christ. Here is what he wrote:

"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, book 13:1, in Labbe and Cossart, Sacrosancta Concilia, volume 5, column 1511.

This shift from Sabbath to Sunday became effective from the fourth through the seventh centuries, at the time when the popes were consolidating their enormous ecclesiastical power.

The Church in the Dark Ages (700-1500 A.D.)

As the centuries rolled by, Sunday observance became increasingly a symbol of the religious power of the Roman Church. Dissenters wherever they might be found were severely punished, but in spite of this, followers of the true Sabbath were to be found in distant or isolated places. For many centuries after Bible Sabbath-keeping

had been crushed out of much of the western world, it was still kept in such areas as Britain, Scotland and Ireland. A school was established on the lonely isle of Iona, and from there missionaries went to northern Europe, Switzerland and elsewhere. Eventually the churches in the British Isles were taken over by Rome, but among the Waldenses of the Italian Piedmont and the Swiss Alps, one of the most persecuted and hunted people of the Dark Ages, many kept the Bible Sabbath. Churches that held to this faith also existed for hundreds of years in Central Africa, in Ethiopia and Abyssinia, and among the Armenians and Syrians of Asia. (See Heylyn, History of the Sabbath, part 2, chap. 5, sec. 7; J.H. Merle D'Aubigne, History of the Reformation of the Sixteenth Century, bk. 17, chap. 2; Roger de Hoveden, Annals, vol. 2, pp. 528-530, 281-282; Michael Geddes, Church History of Ethiopia, pp. 311-312, and other books on the Dark Ages.)

The pattern is a simple one: Christian groups that tended to be hidden away in distant places from Rome, and that had access to the Bible in their own language, were the ones who were likely to continue keeping the true Sabbath.

When the northern tribes invaded the empire, the larger number of them accepted the Roman version of Christianity, instead of the purer eastern faith. And so at the request of the pope, they prohibited Sunday work with severe civil decrees in their respective countries.

But the medieval church never mixed Sunday with the Sabbath in their thinking. They recognized and freely admitted that it wasn't the Bible Sabbath. Christians never called Sunday "the sabbath" until modern times.

Interestingly enough, just as is done today, in their blue laws they never forbade amusements on Sunday, except the most objectionable types.

Sunday rest proved difficult to regulate. To church and civil decrees were added superstitious tales of letters from heaven, or miraculous punishments visited upon violators of Sunday.

Gregory, a sixth-century bishop of the city of Tours, in France, wrote up a bookful of them--fire falling from the skies and killing Sabbath-keepers, iron sticking to the hand, blood spurting from the eyes, or thorns growing inside the eyeballs of Sunday violators, and so forth.

In what company has Sunday arisen! Born of tradition, introduced by gnostic philosophers, popularized by Sun worship, clothed in anti-Semitism, enforced by law, sanctified by superstition, finally upheld by the death sentence. All these means have been necessary because of a lack of divine authorization in even one smallest passage of Scripture.

Hidden Churches

But as we have seen, scattered here and there were to be found observers of the true Sabbath--especially in isolated places. Many of the eastern churches, as the centuries passed, continued to hold church services on the Sabbath, and refused to

follow the Roman rule of disparaging God's holy day by using it only for a day of fasting and sorrowing, in preparation for Sunday-keeping, as was decreed by Rome.

Many of these hidden churches, such as the Celts of Scotland and the Waldenses of the Alps, were encouraged in their efforts to keep the true Sabbath by the fact that they had the Bible in their own language--a rare thing in those days. It had earlier been discovered that one of the best ways to forbid the Sabbath, was to forbid the Bible along with it.

One of their opponents said this:

"They do not hear the masses of Christians [Catholics] . . . they flee the image of the Crucifix as the devil, they do not celebrate the feasts [holy days] of the divine Virgin Mary and of the Apostles, . . . Some indeed celebrate the Sabbath that the Jews observe!"--Translated by J.J. von Doellinger, *Beitraege zur Sek tengeschichte des Mittelalters*, volume 2, number 61, page 662.

The Sabbath is a precious gift of God to you. One He wants to share with you. There is a reason why He wants you to keep His Sabbath. And as you yield yourself to His plan you will receive a far greater blessing than you had imagined possible. The Sabbath walk, hand in hand with your God, will extend through the remainder of the week. And a deep peace will come into your life. A happiness known and felt--the quiet rest of soul that comes from obedience to His Word, through faith in Jesus Christ your Lord and Master.

The Bible Sabbath--the Seventh-day Sabbath--is the right Sabbath. It is the only Sabbath God ever gave to you.

May our Heavenly Father bless you, as you return to the faith of your fathers of centuries ago--and the faith of men and women of God in Bible times.

Who Changed the Bible Sabbath

At the beginning of earth's history, God created the entire world in six days and rested on the seventh day and sanctified it, or set it apart, as a special day for men to worship Him on (Gen 2:1-3). This is God's own day--His day--the Lord's Day--given to man to worship Him on.

Jesus Christ created all things (Col. 1:16, In 1:3, Heb 1:1-3) and He calls Himself the Lord of the Sabbath (Matt 12:8, Mk 2:28). It is His day. The Lord's Day (Rev 1:10).

He made it for man--all mankind (Mk 2:27) and not just for the Jewish race. God gave the Sabbath at the foundation of the world (Gen 2.1-3), and His followers kept it before it was given on Mount Sinai (Ex 16). On Mount Sinai He spoke it and wrote it that all the world might more clearly know of it (Lx 20:8-11). It is the seal of the law and the sign that He is our Creator (Ex. 11:17) and our Redeemer (Ex. 20:12) and that we belong to Him (Ex. 20:20).

Because His people, so prone to go into idolatry and serve other gods, later refused to obey Him and keep His Sabbath, Jerusalem was destroyed and His people led into captivity (Jer 17.19-27; 52:1-13).

While here on earth, Jesus gave us a careful example of obedience to the Sabbath day He had given mankind (Lk 4:16), and rebuked man-made changes in His laws (Matt 15.9, 6). He magnified the law and made it honorable (Isa. 42:21).

Just before His death He predicted the destruction of Jerusalem thirty-nine years later, in A.D. 70, and the end of the world (Matt. 24), and He cautioned His followers to continue to carefully observe the Sabbath even when those terrible events should come to pass years and even centuries later (Matt 24:20).

He carefully instructed His disciples to keep His day holy, and He wanted them to "remember the Sabbath day" (Ex 20.8) long after He had returned to heaven. His followers faithfully kept it after His death (Lk 23:56), and later in their missionary work (Ac 13:14-16, 40-46; 16:12-15, 17:1-4). They declared that we ought to obey God rather than men (Ac 5:29), and Paul could sincerely say of himself and his fellow believers: "Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom 3:31). The Word of God was being fulfilled that Gentiles would one day faithfully keep the Sabbath the Jews were desecrating (Isa 56:3-7).

The Bible predicted that a great desolating power was to arise in later centuries that would seek to destroy the atonement and God's laws from among His people (Dan 7.8, 20-21, 25, 8:9-12).

The attempt by this power to change God's laws, and especially His Time Law, was specifically predicted in Daniel 7:25. Only God can change the law, and so Paul predicted the rise of a man who would call himself God (2 Thess 2:3-4). With boldness this power would sit in the temple of God and call itself God (2 Thess 2.4), and boastfully admit what it had done, declaring it to be the Mark of its authority--and indeed is it not?

You see, it's like this: I acknowledge and honor God 's authority, when I obey His commands and encourage others to do so. I declare my independence of God when I set aside His law and refuse to keep it. But I set myself up as a rival god, when having set aside His law. I establish in its place a counterfeit and then require others to keep it in place of the law that God commanded.

"Whom ye obey, his servants ye are." (Rom 6:16). God's Word declares that obedience to this man-made god by keeping his counterfeit day of worship, while knowing that there is not one word, not one hint in all of Scripture to keep that false day in place of the true Bible Sabbath--will soon bring upon oneself the Mark of the Beast (Rev 13:16-17, 14:6-12). Only the Remnant who keep the commandments of God and the faith of Jesus will at that time resist it (Rev 13:8, 14:6-12, 12:17). In fact, the Bible predicts a return to the true Sabbath as God's people will rebuild the torn-out place in the law of God--by again keeping His true Sabbath (Isa 58:13-14). And, thank God, the assuring prophecy is given that the saved of all ages will one day soon, honor the holy Sabbath of God for all eternity in the new earth (Isa 66:22-23).

Sunday in the Bible

Sunday is never called sacred or holy anywhere in the Bible. It is never called the Sabbath or the Lord's Day. Sunday is only mentioned eight times in the Bible. The first time is Genesis 1:5, where the first day of creation week is spoken of. The next five times refer to Jesus' appearances on Sunday to His disciples after His rest in the tomb on the Sabbath (Matt 28:1, Mk 16:1-2,9, Lk 24:1, Jn 20:1,19). Jesus went and found them and told them the good news that He was alive. Nothing here about Sunday sacredness. The seventh time is in Acts 20:7-8, where Paul speaks to the Ephesian leaders. A few verses later (Ac 20:15-38), he speaks to another group in the middle of the week, but that doesn't make that day any more sacred than the Sunday preceding it. For only a direct command of God can make a day holy. Repeatedly in Acts Paul kept the Sabbath holy (Ac 13:14-16, 40-46, 16:12-15, 17:1-4), just as His Master had done before Him. Acts is as silent on Sunday sanctity as is Matthew, Mark, Luke, and John.

The eighth and last text is found in 1 Corinthians 16:1-2 where Paul instructs the believers to do their bookkeeping at home on Sunday mornings. The first working day of the week was a good day for this since Friday they were busy preparing for the Sabbath, This is the only mention in all Paul's writings of the first day of the week.

John the Revelator saw Christ in vision on the Lord's Day (Rev 1:10). This was the Day of the Lord. The Sabbath is the day unto the Lord (Ex 16:23,25, 31:15, 35:2), the day of the Lord (Ex 20:10, Lev 23:3, Deut 5:4), and His own day (Isa 58:13). Jesus is the Creator, who gave us the Sabbath (Eph 3:9, Jn 1:3, Col 1:16, Heb 1:2, Gen 2:1-3), and John had heard Him call Himself, "the LORD of the Sabbath day." (Matt 12:8, Mk 2:28), John well knew which day was the Lord's Day. This day is the Memorial Day of the Creator (Gen 2:1-3, Ex 31:1 7), the Memorial Day of the Redeemer (Ezek 20:12, 20). It is the Lord's Day . . . a day that God wants to share with you. He plans to keep it' with you through all eternity to come (Isa 66:22-23). Come, worship Him on the Best Day--His day--the only day of worship your God ever gave you.

Protestants and Historians - What They Tell Us

Protestants

Congregational: "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping 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 line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."--*Dr. R W. Dale in The Ten Commandments, pp. 106-107.*

Baptist: "There was and is a commandment to keep holy the Sabbath day, but that Sabbath was not Sunday. It will, however, be readily said, 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"--*Dr. E F. Hiscox (author of The Baptist Manual), report of his sermon at the Baptist Ministers' Convention, in New York Examiner. November 16, 1893.*

Presbyterian: "There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters."--*Canon Eyton, of Westminster, in The Ten Commandments.*

Episcopal: "The Bible commandment says on the seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday."--*Phillip Carrington, quoted in Toronto Daily Star, October 26. 1949.*

Church of England: "The Lord's day was merely of ecclesiastical institution. It was not introduced by virtue of the fourth commandment."--*Jeremy Taylor, Ductor Dubitantium, 1850 edition, volume 9. pages 458, 464.*

Anglican: "And where are we told in the Scriptures 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." --*Isaac Williams, Plain Sermons on the Catechism, volume 1, pages 334,336.*

Disciples of Christ: " 'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? --No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned (in Genesis 2:1-31 must be changed before the observance or respect to the reason, can be changed. It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that August personage changed it who changes times and law ex-officio. --I think his name is 'Doctor Anti-Christ'. "--*Alexander Campbell, the Founder of the Disciples of Christ Church writing in The Christian Baptist, February 2, 1824, volume 1, number 7.*

Lutheran: "We have seen how gradually the impression of the Sabbath faded, and now completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christians of the first three centuries never confused one with the other."--*The Sunday Problem, 1923 edition, a study book of the United Lutheran Church, page 36.*

Methodist: "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition."--*Amos Binney, Theological Compendium, pages 180-181,171.*

English Independent: "Sabbath in the Hebrew language signifies rest, and is the seventh day of the week, . . . and it must be confessed that there is no law in the New Testament concerning the first day."--*Charles Buck, A Theological Dictionary, art. "Sabbath," page 403.*

Lutheran Free Church: "For when there could not be produced one solitary place mm the Holy Scriptures which testified that either the Lord Himself or the apostles had ordered such a transfer of the Sabbath to Sunday then it was not easy to answer the question: Who has transferred time Sabbath into Sunday, and who has had the right to do it?"--*George Sverdrup (founder of the Lutheran Free Church), En ny Dag (A New Day), in Sondagen og dens Halligholdelse (Sunday and its Observance), 1879.*

Dwight L. Moody: "I honestly believe that this commandment is just as binding today as it ever was. I have talked with men who have said that it has been abrogated [abolished], 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 . . . The Sabbath was binding in Eden, and it has been in force ever since. How can men claim that this one commandment has been done away with when they will admit that the other nine (adultery, murder, lying, theft, etc.) are still binding?"--*Dwight L. Moody (the well-known evangelist), Weighed and Wanting, 1898, pages 46-47.*

Historians:

"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 transfer the laws of the Sabbath to Sunday."--*Augustus Neander, the History of the Christian Religion and Church, Rose's translation from the first German edition, page 186 [Neander is generally considered to be one of the Protestant church historians of modern times].*

"It [the Catholic Church] reversed the Fourth Commandment by doing away with the Sabbath of God's Word, and instituting Sunday as a holiday."--*N. Summerbell, History of the Christian Church, 1873, page 415.*

"It must be confessed that there is no law in the New Testament concerning the first day."--*McClintock and Strong, Cyclopedia of Biblical, Theological and Ecclesiastical Literature, volume 9, page 196, article: "The Sabbath."*

The Bible Prophecy: "Behold, in this horn were eyes like the eyes of man, and a mouth speaking great things . . . then I would know the truth of the fourth beast . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them . . . He said, The fourth beast shall be the fourth kingdom upon earth, . . . 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 hand until a time and times and the dividing of time."--*The Book of Daniel, chapter seven, verses 8,19-21,23- 25 (compare Dan. and Rev. 12 and 13).*

Roman Catholics - What They Tell Us

"Ques. --Have you any other way of proving that the church has power to institute festivals of precept?

"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."--*Priest Stephan Keenan, A Doctrinal Catechism, 1846 edition, page 174.*

"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."--*Peter Geiermann, The Convert's Catechism of Catholic Doctrine, 1957 edition, page 50 [Geiermann received the "apostolic blessing" of pope Pius X on his labors, January 26, 1910].*

"You may search the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."--*James Cardinal Gibbon, The Faith of Our Fathers, chapter 8.*

"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., 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*, Dec. 23, 1893.

"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 labor 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 prescriptions. 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."--*The American Catholic Quarterly Review*, January, 1883, pages 152, 139.

"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, page 213.

"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."--*Henry Tuberville, An Abridgement of the Christian Doctrine*, (1833 papal approbation), p. 58.

"The Catholic Church . . . by virtue of her divine mission, changed the day from Saturday to Sunday."--*Catholic Mirror*, official organ of Cardinal Gibbons, September 23, 1893.

"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, volume 1, page 51.

"The Pope can modify [change] the Divine Law"--*Ferraris, Ecclesiastical Dictionary*.

"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world."--*Labbe and Cossart, The Most Holy Councils*, volume 13, column 1167 on *The Council of 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, king of kings. Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions."--*Lucius Ferraris, Prompta Bibliotheca*, volume 6,

article: "Papa II" ['Papa' is the Latin name for pope, and both words mean 'Father.' Read Matthew 23.9].

"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*, page 304.

"Tradition, not Scripture, is the rock on which the Church of Jesus Christ is built."--A. Nampon (a Jesuit priest), *Catholic Doctrine*, page 157.

"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 of February 10, 1920.

"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."--*The Catholic Universe Bulletin*, The official newspaper of the Cleveland Diocese, Aug. 14, 1942, page 4.

"The Protestant says: 'How can I receive the teachings of an apostate [Catholic] Church?' How, we ask, have you managed to receive her teaching all your life, in direct opposition to your recognized teacher, the Bible, on the Sabbath question?"--*The Christian Sabbath*, published by *The Catholic Mirror*, pages 29-30, 1893.

"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 reverent obedience to the command of the Holy Catholic Church."--Priest Thomas Enright, CSSR, President of Redemptorist College, Kansas City, Mo., in a lecture at Hartford, Kansas, February 18, 1884, and printed in the *Hartford, Kansas Weekly Call*, February 22, 1884, and the *American 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"--from the office of Cardinal Gibbons, through Chancellor HF. Thomas, November 11, 1895.

One Hundred Thousand Dollars - Can you use it?

"Bible study is something that we today need more of. As we prayerfully enter upon a study of the Word of God, we shall gain a better understanding of His plan for our lives, and we shall be strengthened by faith in Jesus to seek it for our own,

"Part of God's plan for our lives is a return to the day He appointed for His worship--the Biblical Seventh-day Sabbath--in order that we may have that closer experience so much needed for the trials and duties of each oncoming week.

"FOR THIS REASON, I HEREBY OFFER \$100,000 TO ANYONE WHO WILL GIVE ME ONE TEXT FROM THE BIBLE THAT PROVES THAT WE SHOULD KEEP SUNDAY THE FIRST DAY OF THE WEEK INSTEAD OF SATURDAY THE SEVENTH DAY. In order to change the day of worship from that which God commanded in Scripture, to any other day, we would need a definite Biblical command of God before attempting such a thing.

"You may look for this text in any Bible in any language, but the text itself must be readily located and clearly evident in all standard Bibles, such as the King James Version. For this purpose, added notes or comments could not be accepted.

"It is our intention to continue this offer until it is claimed, that there may be no question as to the teaching of the Bible in regard to this important matter, We honor God when we obey Him. And His will for our lives is given in the Bible.

"As long as this offer remains unclaimed, it will be a standing witness to the fact that the Seventh-day Sabbath given at the Creation of this world --continues to be the only true Sabbath for all of its inhabitants.

"You know, actually, the study of God's Word is worth far more than any amount of money, isn't it? For we really want to know what the Bible says about everything that might affect our lives. We surely wouldn't want to make a mistake, Jesus once said, 'In vain they do worship Me, teaching for doctrines the commandments of men.' Matthew 15:9, how important it must be in God's sight that we worship Him the way He told us to. He has told us how to do it. We dare not change it to something that isn't in the Bible.

"And listen, won't you do this for me? If after studying your Bible you decide that the Seventh day is still the Sabbath, the Bible Sabbath write and let me know, won't you? Just to know of your decision will mean a lot . . . for I'll know . . . it meant a lot . . . to you.

"For you see, Bible prophecy declares that there is a crisis just ahead--when men will seek to enforce man-made laws that take the place of God's law, Knowing your Bible for yourself will be your only safeguard in the crisis just ahead. For it is only through a knowledge of Bible truth, and obedience to the laws of God through the strength of Jesus, that you will be able to stand for the Bible Sabbath when the powers of earth decree that you must keep a different day." *Vance Ferrell*

From radio broadcasts of Pilgrims' Rest, the Great Controversy Broadcast--bringing special messages from the pen of inspiration--to a world on the edge of a crisis--a crisis it is unprepared to meet.

A Special Message

I love you, My child. I died to save you. Whole worlds sink into insignificance in comparison with your importance to Me. It was because of this that I gave you the Sabbath--a special day to be with Me.

I know you are having problems. But unless you will put Me first, I can't do for you all that you need. I want to do for you things that you can't do for yourself--and so strengthen and ennoble you through obedience to My laws, that the perplexities and fears you now face will vanish in the confidence of My presence.

Won't you set apart this one day--the only one I've spoken of in this way--as dedicated time--time to be with Me in a special sense, a closer sense, than all through the rest of the work-a-day week? Come now, My little one, let us reason together. It's all in My written Word. A simple, beautiful plan. One that I have personally laid out, by which you may be united with Me more closely than ever before. You need it. You know you do. And I know it, too, Don't be afraid to trust yourself to Me. Take Me at My Word. You will find I never go back on it. The same yesterday, today, and forever--just as I have written in the book I gave you.

Come--begin that new walk--that better walk--with Me on My Day. Not the day that someone down the street tells you is the Sabbath--but the day the Bible that I gave you tells you is the Sabbath. My Word can change your life. And you need it. The Sabbath rest--the Bible Sabbath rest--properly entered into--can bring you a new way of life. It can bring happiness and peace you have never known before.

For, you see, as you surrender to My plan, you will find that closeness with Me that you have been wanting for years. Though it always seemed so far off, it was really just as near us My Word.

And now . . . it's time to get started. Don't be afraid. I'll hold you by the hand and go with you. I have given you My promise; If you will stay with Me and obey My Word--I will never leave you nor forsake you.

Come, My child

Let's begin it . . . together.

Letter From Rome

I am going to propose a very plain and serious question, to those who follow "the Bible and the Bible only" to give their most earnest attention. It is this: Why do you not keep holy the Sabbath Day?

The command of Almighty God stands clearly written in the Bible in these words: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, 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" (Exodus 20:8, 9). And again, "Six days shall work be done; but on the Seventh day there shall be unto you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death" (Exodus 35:2, 3). How strict and precise is God's commandment upon this head! [In this matter!] No work whatever was to be done on the day which He had chosen to set apart for Himself and to make holy. And, accordingly, when the children of Israel "found a man that gathered sticks upon the Sabbath day," "the Lord said unto Moses, The man shall surely be put to death; all the congregation shall stone him with stones without the camp" (Numbers 15:35). Such being God's command then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath day?

You will answer me, perhaps, that you do keep holy the Sabbath day; for that you abstain from all worldly business and diligently go to church, and say your prayers, and read your Bible at home, every Sunday of your lives.

But Sunday is not the Sabbath day. Sunday is the first day of the week; the Sabbath day is the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but He named His own day, and said distinctly: "Thou shalt keep holy the seventh day;" and He assigned a reason for choosing this day rather than any other--a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, "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" [Genesis 2:1-3]. Almighty God ordered that all men should rest from their labor on the seventh day, because He too had rested on that day: He did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, He began the work of creation, He did not finish it; it was on Saturday that He "ended His work which He had 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 2:2,3). Nothing can be more plain and easy to understand than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you then keep holy the Sunday, and not Saturday?

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 worldly 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. Let us see whether any such passages can be found. I will look for them in the writings of your own champions, who have attempted to defend your practice in this matter.

1. The first text which I find quoted upon the subject is this: "Let no man judge you in respect of an holy day, or of the new moon, or of the sabbath days" (Colossians 2:16) [the ceremonial--sacrificial--yearly sabbaths of Leviticus 23, which were done away at the Cross]. I could understand a Bible Christian arguing from this passage, that we ought to make no difference between Saturday, Sunday, and every other day of the week; that under the Christian dispensation all such distinctions of days were done away with; one day was as good and as holy as another; there were to be no Sabbaths, no holy days at all. But not one syllable does it say about the obligation of the Sabbath being transferred from one day to another.

2. Secondly, the words of St. John are quoted, "I was in the Spirit on Lord's day (Apocalypse [Revelation] 1:10). Is it possible that anybody can for a moment imagine that here is a safe and clear rule for changing the weekly feast from the seventh to the first day? This passage is utterly silent upon such a subject; it does not but [only] give us Scriptural authority for calling some one day in particular (it does not even say which day) "the Lord's day."

3. Next we are reminded that St. Paul bade his Corinthian converts, "upon the first day of the week, lay by them in store, that there might be no gatherings" when he himself came (1 Corinthians 16:2). How is this supposed to affect the law of the Jewish Sabbath? It commands a certain act of alms-giving [at home] to be done on the first day of the week. It says absolutely nothing about not doing certain other acts of prayer and public worship on the seventh day.

4. But it was "on the first day of the week when the disciples were assembled with closed doors for fear of the Jews, and Jesus stood in the midst of them" (John 20:19). What is there in these facts to do away with the obligation of keeping holy the seventh day? Our Lord rose from the dead on the first day of the week, and on the same day at evening He appears to many of His disciples. Let Protestants, if they will, keep holy the first day of the week in grateful commemoration of that stupendous mystery, the Resurrection of Christ, and of the evidences which He vouchsafed to give of it to His doubting disciples; but this is no scriptural authority for ceasing to keep holy another day of the week which God had expressly commanded to be kept holy for another and altogether different reason.

5. But lastly, we have the example of the Apostles themselves. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7). Here we have clear proof that the disciples heard a sermon on a Sunday. But is there not proof they had not done the same on the Saturdays also? [Acts 13:14, 42-44, 16:12-13, 17:1-2, 18:1-4,11]. Is it not expressly written concerning those early Christians, that they "continued daily with one accord in the temple, breaking bread from house to house?" (Acts 2:46). As a matter of fact, do we not know from other sources that, in many parts of the Church, the ancient Christians were in the habit of meeting together for public worship, to receive Holy Communion, and to perform the other offices, on Saturdays? Again, then, I say, let Protestants keep holy, if they will their first day of the week, in order that they may resemble those Christians who were gathered together on that day in an upper room in Troas; [a Troas meeting on Sunday in Acts 20:7, just prior to a Miletus meeting on Tuesday in Acts 20:17-38--although no one today keeps Tuesday sacred because of it] but let them remember that this cannot possibly release them from the obligation of keeping holy another day which Almighty God has ordered to be kept holy, because on that day He "rested from all His work."

I do not know of any other passages of holy Scripture which Protestants are in the habit of quoting to defend their practice of keeping holy the first day of the week instead of the seventh; yet, surely those which I have quoted are not such as should satisfy any reasonable man, who looks upon the written word of God as they profess to look upon it, namely, as the only appointed means of learning God's will, and who really desires to learn and to obey that will in all things with humbleness and simplicity of heart. For in spite of all that anyone might say to the contrary, it is fully and absolutely impossible that a reasonable and thoughtful person should be satisfied, by the texts that I have quoted, that Almighty God intended the obligation of Saturday to be transferred to Sunday. And yet Protestants do so transfer it and never seem to have the slightest misgivings lest, in doing so, they should be guilty of breaking one of God's commandments. Why is this? Because, although they talk so largely about following the Bible and the Bible only, they are really guided in this matter by the voice of [Roman Catholic] tradition. Yes, much as they may hate and denounce the word [tradition], they have in fact no other authority to allege for this most important change. The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backwards from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion [from Catholicism to Protestantism] left this particular portion of Catholic faith and practice untouched.

But, had it happened otherwise,--had someone or other of the "Reformations taken it into his head to denounce the observance of Sunday as a Popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that He had never authorized the observance of any other,--all Protestants would have been obliged, in obedience to their professed principle of following the Bible and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Jewish Sabbath [the Bible Sabbath given by God at the Creation, Genesis 2:1-3,--2000 years before there was

a Jew], or else to deny that there is any Sabbath at all. And so, in like manner, anyone at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written Word of God, must needs come to the same conclusion: he must either believe that the seventh-day Sabbath is still binding upon men's consciences, because of the Divine command, "Thou shalt keep holy the seventh day," or he must believe that no Sabbath at all is binding upon them. Either one of these conclusions he might honestly come to;--but he would know nothing whatever of a "Christian sabbath" distinct from the Biblical Sabbath, [that is] celebrated on a different day, and observed in a different manner,--simply because Holy Scripture itself nowhere speaks of such a thing.

Now, mind, in all this you would greatly misunderstand me if you supposed I was quarreling with you for acting in this matter on a true and right principle,--in other words, a Catholic principle (viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition). I would not [then] tear from you a single one of those shreds and fragments of Divine truth [Catholic truth] which you have retained. God forbid! They are the most precious things you possess, and by God's blessing may serve as clues to bring you out of that labyrinth of [Protestant] error in which you find yourselves involved, far more by the fault of your forefathers three centuries ago [when in the Reformation they left Rome] than by your own. What I do quarrel with you for, is not your inconsistency in occasionally acting on a true principle [such as Roman Catholic Sunday keeping], but your adoption, as a general rule of a false one [your Protestant refusal to accept the rest of Roman traditional teachings]. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began [in the sixteenth century, as Catholics think]; but you have abandoned other Catholic observances which were equally universal at that day, preferring the novel ties introduced by the men who invented Protestantism, to the unvarying tradition of above 1500 years [of Catholic teaching]. We blame you not for making Sunday your weekly holyday instead of Saturday, but for rejecting tradition [the sayings of Rome], which is the only safe and clear rule by which this observance [of Sunday] can be justified. In outward act we do the same as yourselves in this matter; we too no longer observe the Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend--as you do--to derive our authority for so doing from a book [the Bible], but we [Catholics] derive it from a living teacher, and that teacher is the [Roman Catholic] church. Moreover, we believe that not everything which God would have us to know and to do is written in the Bible, but that there is also an unwritten word of God [the sayings of popes and councils and saints], which we are bound to believe and to obey . . .

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, and ground of 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 [Catholic] 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, denouncing it all the

time as a fallible and treacherous guide which often "makes the commandment of God of none effect" (Matthew 15:6).--

"Why Don't You Keep Holy the Sabbath Day?" pages 3-15, in The Clifton Tracts, Volume 4, published by the Roman Catholic Church in 1869. Originally released in North America through the T.W. Strong Publishing Company of New York City, so that those outside the papal fold might know the pathway back to the authority of the Mother Church of the Vatican.

Others Agree

Episcopal: "The Bible commandment says on the seventh-day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday."--*Phillip Carrington, quoted in Toronto Daily Star, October 26, 1949 [Carrington (1892- ?), Anglican archbishop of Quebec, spoke the above in a message on this subject delivered to a packed assembly of clergymen. It was widely reported at the time in the news media].*

Anglican: "And where are we told in the Scriptures 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 [commanded] it."--*Isaac Williams, Plain Sermons on the Catechism, Vol. 1, pp. 334, 336.*

Baptist: "There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the Seventh to the First day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, 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.

"I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussion is because the Christian world has settled down content on the conviction that somehow a transference has taken place at the beginning of Christian history.

"To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses [of Jewish traditions], never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject.

"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, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism."--*Dr. F. T. Hiscox, author of the Baptist Manual. From a photostatic copy of a notarized statement by Dr. Hiscox.*

D.L. Moody: "I honestly believe that this commandment [the Sabbath commandment] is just as binding today as it ever was. I have talked with men who have said that it has been abrogated [abolished], 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, not man for the Sabbath" [Mark 2:27]. 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.

"The [Seventh-day] Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment [Exodus 20:8-11] begins with the word 'remember' showing that the Sabbath already existed when God wrote this 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 [adultery, murder, lying, theft, etc.] are still binding?"--*D.L. Moody, Weighed and Wanting, 1898, pp.46-47 [D.L. Moody (1837-1899) was the most famous evangelist of his time, and founder of the Moody Bible Institute].*

Church of England: "Take which you will, either 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."--*Dr. Peter Heylyn of the Church of England, quoted in History of the Sabbath, Part 2, chapter 1, p. 410.*

American Congregationalists: "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, in the Christian Union, June 26, 1890.*

Disciples of Christ: "If it [the Ten Commandments] yet exists, let us observe it . . . And if it does not exist, let us abandon a mock observance of another day for it. 'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom?--No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned [in Genesis 2:1-3] must be changed before the observance or respect to the reason, can be changed. It is all old wives' fables to talk of the 'change of the sabbath' from the seventh to the first day. If it be changed, it was that an august personage changed it who changes times and laws ex officio.--I think his name is 'Doctor Antichrist.' "--*Alexander Campbell, The Christian Baptist, February 2, 1824, Vol. 1, No. 7.*

Methodist: "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a

supposition."--Amos Binney, *Theological Compendium*, 1902 edition, pp. 180-181, 171. [Binney (1802-1878), Methodist minister and presiding elder, whose *Compendium* was published for forty years in many languages, also wrote a *Methodist New Testament Commentary*].

Lutheran: "They [the Catholics] allege the change of the Sabbath into the Lord's day, as it seemeth, to the Decalogue [the ten commandments]; and they have no example more in their mouths than the change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue."--*The Augsburg Confession*, 1530 AD. (Lutheran), part 2, art. 7, in Phillip Schaff, *The Creeds of Christendom*, fourth edition, vol. 3, p. 64 [this important statement was made by the Lutherans and written by Melancthon, only thirteen years after Luther nailed his theses to the door and began the Reformation].

Congregationalist: "The 'Christian' Sabbath [Sunday] is not in the Scripture, and was not by the primitive [early Christian] church called the Sabbath."--*Timothy Dwight, Theology*, sermon 107, 1810 ed., Vol. IV, p.49 [Dwight (1752-1817) was president of Yale University from 1795-1817].

Episcopalian: "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, apostolic church of Christ."--*Episcopalian Bishop Symour, Why We Keep Sunday*.

ROMAN CATHOLIC

"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].

"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 [J.J. Laux (1878-1939) was a Catholic priest, teacher, and author of many Catholic histories as well as biographies of their saints].

"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 [the Catholic 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 which are inspired, plus six apocryphal books accepted by Rome] "--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].

"Question.--How prove you that the Church hath power to command feasts and holydays?

"Answer--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 Abridgement of the Christian Doctrine*, p. 58 [In

1833, Tuberville received a papal approbation--a special Vatican approval--on this book].

"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 realize 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*, February 5, 1950 [One of the largest U. S. Roman Catholic magazines].

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

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to 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].

"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.*

"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.

"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 [Catholic] Church . . . 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 Matthew 15:6]"--*The Brotherhood of St. Paul, The Clifton Tracts, Vol. 4, tract 4, p. 15 [Roman Catholic]*.

"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 labor 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 prescriptions. 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].*

"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 . . . 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].*

"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 reverent obedience to the command of the Holy Catholic Church."--*Priest Thomas Enright, CSSR, President of Redemptorist College, Kansas City, Mo., in a lecture at Hartford, Kansas, February 18, 1884, and the American 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."--*from the office of Cardinal Gibbons, through Chancellor H. F. Thomas, November 11, 1895.*

Showdown in Siberia

"You must prove what you say!" The fierce Kirghiz tribal leader glared around the room at each of us. "One of our priests of the skin offerings tells us that you are liars and deceivers, and that you cannot prove that the day to worship your God Is Sunday. If you cannot prove this, then we will certainly kill you, for we want no white man's deception in this place!" With that, he whirled and left our little church.

A chill of terror swept through the little room. The Kirghiz were indeed much to be feared. These Mongolian tribesmen had the grisly habit of tanning the flesh of human beings. Whenever they were angered or did not receive justice, they would skin their victims, tan the skins, and make what they called "worthwhile items" out of them. The minister ran out of the church after the chief. "It will take a few days, but we will find you the text," he shouted. We would be given three days.

Exiles, we had no way of escape in the frozen wastes of Siberia. The only method of transportation that we had was a few ponies that were still in a semi-wild state, having just recently been captured. However, we were not yet totally discouraged, for we thought that we knew what we believed. The minister summoned us all to our little adobe church. The Bibles that we had were given to each person who could read and understand what we were looking for--a Scripture that said to keep Sunday, the first day of the week, holy. It must be there. We believed it as Christians, and we knew that there must be a text to prove our belief. It was now up to us to find it.

Those who could, began searching the Scriptures; those who could not knelt in prayer that we would be successful. Sections of the Bible were assigned to each of us. If we were to finish before we found the passage that we needed to find, we were to exchange sections, check, and double check our work.

Long hours of Scripture study and prayer failed to give us the text we so desperately needed. Much to our amazement, however, we did find many Scriptures that pointed to the seventh day as God's holy Sabbath. Nowhere, in Scripture, could we find that the Sabbath had been changed to another day!

There were 21 families In our exile colony--more than 100 people. The first two years of our exile were extremely difficult; and, many times, existence was a real fight, Many people starved to death, and the horrible cold winters took their toll of life, with no respect for age or sex. Only the most hardy were able to survive. But our living God heard the cries of His exiles, just as He had in ages past. He was a comforting Presence in the vast wastes of Siberia, and we never felt abandoned or without hope.

During the nineteenth century, more than one million of Russia's intelligentsia were exiled to Siberia to die. They were not criminals. All that they wanted was the freedom to live a free life according to the dictates of their own consciences, but they were not allowed to do so. This longing for freedom had cost untold thousands their lives, and many more would never see civilization again.

Now this same fate had come to us, a group of Christians with the simple desire to worship the God of our choice, in the manner that we felt was correct. For this we found ourselves deep in the heart of Siberia, with only the wild animals and a few Kirghiz tribesmen surrounding us. The natives with whom we had become acquainted were kind to us; but, for a long time, the language barrier between us was almost insurmountable. They could not speak a European language, and we could make absolutely no sense from their Turkic language. Time and practice were all that we needed, however, and one day we began to be able to communicate readily.

It was about two years before we really became proficient with their language, and it was then that our pastor called the elders of our church together and proposed a plan for a missionary endeavor among these people. The pastor felt sure that God must have had a reason for allowing us to be banished to this barren wasteland, and we were reminded that God's Word never returns to Him void. We were urged to exercise our Christian concern among these Siberian natives, and teach them of the living God and His dear Son who had given His life as a ransom for all men. We were encouraged by their interest in our way of life, as many times the Kirghiz had expressed their dissatisfaction with their terrible pattern of existence.

They could not read or write, but the Spirit of God works on all hearts. For weeks our elders, sometimes accompanied by their wives, went to the Kirghiz village to teach them of God and the Christian way of life. After several months, the Kirghiz began to come to the little adobe church which we had erected for our worship services. It was at this point that we really began to introduce them to the three main points of doctrine that we, as a mixed group of different denominations, held in common.

Of course, the first point was that there was indeed a living God who cared personally for each one of the Kirghiz. This was not too hard to make clear to them, as all around us we had unspoiled natural wonders to convince them of God's existence. The second point was that there was a Word of God, rather like a group of love letters left for all men, to assure them of God's care for them and to remind them of their duties and responsibilities to Him as His subjects. We told them that although this book had been written by men, it was God's Spirit that had moved upon the authors to write the messages. The Bible was our guide to the heavenly land for which we are all looking, where there would be no more cold winters, no more freezing to death, no more starvation or exile. The third point we showed them was that they should not keep Friday as the day of rest as was their custom from their Mohammedan background. We instructed them that they should henceforth keep the Lord's day holy, which was called Sunday. This was not an easy subject for them to grasp, and we sensed their uneasiness with this doctrine from the very first. We also presented many other subjects surrounding these three major doctrines, such as baptism and the second coming of Christ.

It was then, after these natives had worshiped with us for several weeks, that we were visited on that fateful day by three of the Kirghiz tribal leaders, and their spokesman had made the demand that we prove from God's Holy Word that a man must worship Him on Sunday. If we couldn't prove our doctrine, we would certainly be put to death!

Now here we were, huddled together in our little church, unable to justify our beliefs according to the Bible, and with all the evidence pointing to the fact that we were indeed wrong and had been following the dictates of men and not of God. We had no place to escape, and nothing to escape with. Many wept and prayed, for we were certain that the morning dawn would bring our doom. How we longed for the wings of a bird, to be able to flee from our persecutors!

Solemnly our pastor stood and motioned for silence. "My dear Christian brethren, take courage! God will not fail us in this time of trouble! In honesty, we have prayed and searched the Scriptures, and He has rewarded us with a gem of new truth, hidden for centuries! Do not you think that if we are honest with our brothers, the Kirghiz, that our God will soften their hearts to believe? This is what He has sent us here for; and, live or die, we must accomplish His will! Let His truth be known! And trust yourselves to Him! Tomorrow we admit the truth and God will indeed be with us, I am sure!"

We spent the remaining time of our probation in prayer, promising God that if He would hear our cries and let us live, we would do His will as revealed in His Word.

Thursday arrived, perhaps our last day of life. Clouds appropriately veiled the sun as the members of our settlement gathered in the church for a final session of prayer. At noon, the cloud of dust grew thicker as across the steppes came a herd of galloping horses, more than a hundred in all! Brandishing their sharp knives, our native neighbors headed for the church. They knew exactly how many people were in our little colony, and there was one Kirghiz rider for each of us. It was indeed a terrible reminder of what they had in mind! They surrounded the church, Jumped off their horses and stood beside them while the three leaders came inside for our answer to their question.

We had cried our last tears and spoken our last words of comfort to each other, assuring each other that if our appeal failed, we would certainly meet on the resurrection morning. Now we sat silent, at the mercy of these native men and of God.

Our minister arose and met the three men halfway up the narrow aisle. He told them that we had been misled in Europe. We had been taught falsely. We had now read the Word of God through for ourselves several times, and the only Scriptures that we could find identified the seventh day, and not the first, as the Christian Sabbath. True, there were eight mentions of the first day of the week in the New Testament, but not in a single case did we find any suggestion of holiness attached to it.

"We will not resist," our pastor said. "You may kill us if you wish, but we hope and pray that instead you will join us in worship of the true God on His holy Sabbath."

Then he stepped back and sat down. The three natives stood, conferring among themselves, then turned and walked out without saying a word in reply. The little door closed. It did not seem like a good omen. We sat in silence for another few moments with God. The quietness was broken only by an occasional sob. We felt as if time pressed down around us and stopped as we waited there.

Suddenly the door opened and the three men entered once again. "Don't be afraid," they said. "We will not kill you. We have come back to join you, and we will all worship on the seventh day as your Holy Book prescribes." Then Hammemba, the chief and spokesman, began to tell us why they had made this request in the beginning.

When the caravan of native priests had arrived at the village for their skin offerings that the natives regularly supplied, the Kirghiz had nothing to give. When they explained that it was because of their friendship with the Christian exiles that they had not taken any skins, the priest asked, "Oh, then you have become Christians?"

"Yes," the native replied.

"Then you have undoubtedly also given up your keeping of Friday, as you were taught, and begun to keep their Sunday?"

"Yes, we have," was their reply.

The chief priest drew up to his full height, and a slow smile began to spread over his face. "Fools! Go back and ask your white friends to show you the proof that they are instructed by their God to keep the first day holy! If they cannot do that, then bring me their skins, for they lie!"

The native priests had heard about the Bible before, and some had even studied it. They told the Kirghiz that the Christians would be unable to find such a text and that they would get our skins. The priests told the natives, while they were waiting for our reply, that, if we were really honest about Christianity (they felt that most white men were liars), and wanted to live in the way our God prescribed, we would be keeping the seventh day holy and not the first.

Now these natives had heard our minister make an honest confession that we had all been misled, and that our Book had indeed pointed to the seventh day as the Sabbath of the Lord. They had to decide that we were honest, even though we were white! They really did want to be Christians; they were tired of such things as skin offerings. Their lives did not improve under the supervision of the heathen priests, while we helped them to advance in many ways and had asked for nothing in return.

After they had finished telling us this story, they said that they wanted to be real Christians and to follow the Bible and its sacred teachings. They returned to their village and told the priests to be on their way, that henceforth they would have no more skin offerings. The following Saturday, on God's holy Sabbath, our little colony, together with the Kirghiz, worshiped together in our mud-brick church.

SABBATH IN THE BIBLE

At the beginning of earth's history, God created the entire world in six days and rested on the Seventh day and sanctified it, or set it apart, as a special day for men to worship Him on (Gen 2:1-3). This is God's own day--His day--the Lord's Day--given to man to worship Him on.

Jesus Christ created all things (Col 1:16; Jn 1:3; Heb 1-3) and He calls Himself the Lord of the Sabbath (Matt 12:8; Mk 2:28). It is His day, the Lord's Day (Rev 1:10).

He made it for man--all mankind (Mk 2:27), and not just for the Jewish race. God gave the Sabbath at the foundation of the world (Gen 2:1-3), and His followers kept it before it was given on Mount Sinai (Ex 16). On Mount Sinai, He spoke it and wrote it that all the world might more clearly know of it (Ex 20:8-11). It is the seal of the law and the sign that He is our Creator (Ex 31:17) and our Redeemer (Eze 20:20).

Because His people, so prone to go into idolatry and serve other gods, later refused to obey Him and keep His Sabbath, Jerusalem was destroyed and His people led into captivity (Jer 17:19-27; 52:1-13).

While here on earth, Jesus gave us a careful example of obedience to the Sabbath day He had given mankind (Lk 4:16), and rebuked man-made changes in His laws (Matt 15:9,6). He magnified the law and made it honorable (Isa 42:21).

Just before His death He predicted the destruction of Jerusalem thirty-nine years later, in A.D. 70, and the end of the world (Matt 24), and He cautioned His followers to continue to carefully observe the Sabbath even when those terrible events should come to pass years and even centuries later (Matt 24:20).

He carefully instructed His disciples to keep His day holy, and He wanted them to "remember the Sabbath day" (Ex 20:8) long after He had returned to heaven. His followers faithfully kept it after His death (Lk 23:56), and later in their missionary work (Acts 13:14-16; 40-46; 16:12-15; 17:1-4). They declared that we ought to obey God rather than men (Acts 5:29), and Paul could sincerely say of himself and his fellow believers: "Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom 3:31). The Word of God was being fulfilled that Gentiles would one day faithfully keep the Sabbath the Jews were desecrating (Isa 56:3-7).

The Bible predicted that a great desolating power was to arise in later centuries that would seek to destroy the atonement and God's laws from among His people (Dan 7:8, 20-21,25; 8:9-12).

The attempt, by this power, to change God's laws, and especially His Time Law, was specifically predicted in Daniel 7:25. Only God can change the law, and so Paul predicted the rise of a man who would call himself God (Thess 2:3-4). With boldness, this power would sit in the temple of God and call himself God (2 Thess 2:4), and boastfully admit what it had done, declaring it to be the Mark of his authority--and indeed is it not?

You see, it's like this: I acknowledge and honor God's authority, when I obey His commands and encourage others to do so. I declare my independence of God when I set aside His law and refuse to keep it. But I set myself up as a rival god, when, having set aside His law, I establish in its place a counterfeit and then require others to keep it in place of the law that God commanded!

"Whom ye obey, his servants ye are." (Rom 6:16). God's Word declares that obedience to this man-made god, by keeping his counterfeit day of worship, while

knowing that there is not one word, not one hint in all of Scripture to keep that false day in place of the true Bible Sabbath--will soon bring upon oneself the Mark of the Beast (Rev 13:16-17; 14:6-12). Only the Remnant who keep the commandments of God and the faith of Jesus will, at that time, resist it (Rev 13:8; 14:6-12; 12:17). In fact, the Bible predicts a return to the true Sabbath as God's people will rebuild the torn-out place in the law of God--by again keeping His true Sabbath (Isa 58:13-14). And, thank God, the assuring prophecy is given that the saved of all ages will, one day soon, honor the holy Sabbath of God for all eternity in the new earth (Isa 66:22-23).

SUNDAY IN THE BIBLE

Sunday is never called sacred or holy anywhere in the Bible. It is never called the Sabbath or the Lord's Day. Sunday is only mentioned eight times in the Bible. The first time is Genesis 1:5, where the first day of Creation week is spoken of. The next five times refer to Jesus' appearances on Sunday to His disciples after His rest in the tomb on the Sabbath (Matt 28:1; Mk 16:1-2, 9; Lk 24:1; Jn 20:1, 19). Jesus went and found them, and told them the good news that He was alive. There is nothing here about Sunday sacredness. The seventh time (Acts 20:15-38) he speaks to another group in the middle of the week, but that doesn't make that day any more sacred than the Sunday preceding it. For only a direct command of God can make a day holy. Repeatedly, in Acts, Paul kept the Sabbath holy (Acts 13:14-16, 40-46; 16:12-15; 17:1-40), just as His Master had done before Him. Acts is silent on Sunday sanctity as is Matthew, Mark, Luke, and John.

The eighth and last text is found in 1 Corinthians 16:1-2, where Paul instructs the believers to do their bookkeeping at home, on Sunday mornings. The first working day of the week was a good day for this, since Friday they were busy preparing for the Sabbath. This is the only mention in all Paul's writings of the first day of the week.

John the Revelator saw Christ in vision on the Lord's Day (Rev 1:10). This was the Day of the Lord. The Sabbath is the day of the Lord (Ex 16:23,25; 31:15; 35:2), the Day of the Lord (Ex 20:10; Lev 23:3) and His own day (Isa 58:13). Jesus is the Creator, who gave us the Sabbath (Eph 3:9; Jn 1:3; Col 1:16; Heb 12; Gen 2:1-3), and John had heard Him call Himself, "the LORD of the Sabbath day." (Matt 12:8; Mk 2:28). John well-knew which day was the Lord's Day. This day is the Memorial Day of the Creator (Gen 2:1-3; Ex 31:17), the Memorial Day of the Redeemer (Eze. 20:12, 20). It is the Lord's Day . . . a day that God wants to share with you. He plans to keep it with you through all eternity to come (Isa 66:22-23). Come, worship Him on the Best Day--His day--the only day of worship your God ever gave you.

The Churches Speak

Congregational: "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping 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 line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."--Dr. A. W. Dale, in *The Ten Commandments*, pp. 106-107.

Baptist: "There was and is a commandment to keep holy the Sabbath day, but that Sabbath is not Sunday. It will, however, be readily said, 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."--*Dr. E. R. Hiscox (author of the Baptist Manual), report of his sermon at the Baptist Minister's Convention, in New York Examiner, November 16, 1893.*

Presbyterian: "There is no word, nothing in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters."--*Canon Eyton, of Westminster, in The Ten Commandments.*

Episcopal: "The Bible commandment says on the Seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday."--*Phil Carrington, quoted in Toronto Daily Star, October 26, 1949.*

Anglican: "And where are we told in the Scriptures 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."--*Isaac Williams, Plain Sermons on the Catechism, Vol. 1, pp. 334,336.*

Methodist: "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition."--*Amos Binney, Theological Compendium, pp. 180-181, 171.*

Dwight L. Moody: "I honestly believe that this commandment is just as binding today as it ever was. I have talked with men who have said that it has been abrogated [abolished], 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 . . . The Sabbath was binding in Eden, and it has been in force ever since. How can men claim that this one commandment has been done away with when they will admit that the other nine [adultery, murder, lying, theft, etc.] are still binding?"--*Dwight L. Moody (the well-known evangelist), Weighted and Wanting, 1898. pp. 46-47.*

Roman Catholic: "You may search the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."--*James Cardinal Gibbon, The Faith of Our Fathers, chapter 8.*

"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., 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*, Dec. 23, 1893.

"The observance of Sunday by the Protestants is a 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.

"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."--*Henry Tuberville, An Abridgement of the Christian Doctrine (1833 papal approbation)*, p. 58.

"The Catholic Church . . . by virtue of her divine mission, changed the day from Saturday to Sunday."--*Catholic Mirror*, official organ of Cardinal Gibbons, September 23, 1893.

"The Pope can modify [change] the Divine Law."-- *Ferraris, Ecclesiastical Dictionary*.

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.

"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 of February 10, 1920*.

"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 reverent obedience to the command of the Holy Catholic Church."--*Priest Thomas Enright, CSSR, President of Redemptorist College, Kansas City, Mo., in a lecture at Hartford, Kansas Weekly Call, February 22, 1884, and the American Sentinel, a New York Roman Catholic journal, in June 1893*, p. 173.

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

Catholicism Speaks about the Bible Sabbath and Sunday

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 J. Scott, Things Catholics are Asked About, 1927, p. 236 [Scott (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." --*Peter 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 authorizing 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 ed., 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 labor 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. Is Sunday the first day of the week and did the Church change the seventh day--Saturday --for Sunday, the first day?

"I answer yes.

"3. Did Christ change the day?

"I answer no! no!

"Faithfully yours, J. Cardinal Gibbons"--*autographed 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 realize 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 U.S. 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."--*The 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 Savior, 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."--*Christopher 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 be 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 [J.J. 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 F. 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."--*Monsignor Louis Segur, Plain Talk About the Protestantism of Today, p. 213 [L.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 Conciliorum 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 organization].*

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 The 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, as king of heaven and of earth and of the lower regions."--*Lucius Ferraris, Prompta Bibliotheca, vol. 6, art. "Papa II" [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 honor of having granted man a pause to his work every seven days [!]"--S. C. Mosna, *Storia della Domenica*, pp. 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 (the 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 canceling the Saturday arrangement [seventh-day Sabbathkeeping] 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 Sundaykeeping]; 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."--*The 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 authorization 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. 15:6]."--*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."--*The Catholic Universe Bulletin*, August 14, 1942, p. 4 [This is the political weekly newspaper at the Cleveland Catholic Diocese].

"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 clamoring, 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.' "--*The 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 (Ex. 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 recognized 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. 2:3. 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.' [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.' Lk. 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, or Tradition of the Catholic church, which declares that the apostles made the change in honor 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 civilized world bows down in reverent obedience to the command of the Holy Catholic Church."--*Priest Thomas Enright, CSSR, President of Redemptorist College, Kansas City, Mo., in a lecture at Hartford, Kansas, February 18, 1884, and printed in the Hartford Kansas Weekly Call, February 22, 1884, and the American 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."--*from the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.*

Protestantism Speaks about the Bible Sabbath and Sunday

The Bible Sabbath is the seventh day of the week and Sunday is the first day. Protestant ministers, writers, and leaders from America and other countries--here unite to tell us the truth about both days:

Baptist: "There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the Seventh to the First day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on the subject, which I have studied for many years, I ask, 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. . .

"I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussion is because the Christian world has settled down content on the conviction that somehow a transference has taken place at the beginning of Christian history.

"To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from it's false [Jewish traditional] glosses, never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject.

"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, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism." --*Dr. E. T. Hiscox, author at the Baptist Manual. From a photostatic copy of a notarized statement by Dr. Hiscox.*

Presbyterian: "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--meanwhile 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, and then claimed the rank of divine institution." --*William D. Killen, Preface, The Ancient Church, 1883, xv-xvi [Dr. Killen was professor of ecclesiastical history in the [Protestant] Irish Assembly's College in Belfast, Ireland].*

American Congregationalists: "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, in the Christian Union, June 26, 1890.*

Disciples of Christ: "Either the [Ten Commandment] Law remains in all its force, to the utmost extent of its literal requirements, or it is passed away with the Jewish ceremonies. If it yet exists, let us observe it according to law. And if it does not exist, let us abandon a mock observance of another day for it." --*Alexander Campbell, "Address to the Readers of the Christian Baptists," part 1, Feb. 2, 1824, pp. 44-45 [Campbell (1788-1866) was the founder of the Disciples of Christ Church].*

British Congregationalists: "It is quite clear that however rigidly or devotedly 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 line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." --*Dr. R.W. Dale, The Ten Commandments, Hodder and Stoughton, page 106-107.*

Protestant Episcopal: "Ques. --Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? Ans.--None." --*Manual of Christian Doctrine, p. 127.*

Lutheran: "The taking over of Sunday by the early Christians is, to my mind, an exceedingly important symptom that the early church was directly influenced by a spirit which does not originate in the gospel, nor in the Old Testament, but in a religious system foreign to it." --*Dr. H. Gunkel, Zum Religionsgesch. Verstaendnis des NT., p.76.*

English Independent: "Sabbath in the Hebrew language signifies rest, and is the seventh day of the week, . . . and it must be confessed that there is no law in the New Testament concerning the first day." --*Charles Buck. A Theological Dictionary, art. "Sabbath," p. 403 [Buck (1771-1815) was a British Independent minister and author].*

Methodist Episcopal: "The Sabbath instituted in the beginning, and confirmed again and again by Moses and the prophets, has never been abrogated. A part of the moral law, not a jot or tittle of its sanctity has been taken away." -- *Bishop's Pastoral, 1874 edition.*

Southern Baptist: "Before the giving of the law from Sinai the obligation of the Sabbath was understood. When some of the people went out [four chapters before Sinai] to get manna, God said unto Moses: 'How long refuse ye to keep My Commandments and My Laws? The Lord hath given you the Sabbath, therefore He hath given you on the sixth day bread enough for two days' [Ex. 16]. Indeed, it may be questioned if the Law given through Moses on tables of stone disclosed any new truth . . . The fourth commandment does not institute a Sabbath, nor does it sanctify a day; it simply writes the Sabbath among the immutable things of God." --*Joseph Judson Taylor, The Sabbatic Question, 1914, pp. 22, 24 [Dr. Taylor (1885-1930) was vice-president of the Southern Baptist Convention].*

Church of England: "The Lord's day did not succeed in the place of the [Bible] Sabbath, but the . . . Lord's day was merely of ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment." --*Jeremy Taylor, The Rule of Conscience, 1851, pp. 456-548 [Dr. Taylor (1613-1667) was chaplain to the King of England, and later appointed a bishop and became president of a college in Wales].*

Lutheran Free Church: "For when there could not be produced one solitary place in the Holy Scriptures which testified that either the Lord Himself or the apostles had ordered such a transfer of the Sabbath to Sunday, then it was not easy to answer the question. Who has transferred the Sabbath, and who has had the right to do it?" --*George Sverdrup, En ny Dag (A New Day), in Sondagen og dens Halligholdelse (Sunday and its Observance), 1879 [Sverdrup (1848-1907) was the Norwegian-born founder of the Lutheran Free Church, and principal of the Augsburg Seminary in Minnesota].*

Christian Church (Christian Connection): "The Roman Church . . . reversed the Fourth Commandment by doing away with the Sabbath of God's word, and instituting Sunday as a holiday." --*Nicholas Summerbell, History of the Christian Church, 3rd ed., 1873, p. 415 [Summerbell (1816-1889) was the president of Union Christian College in Indiana].*

American Sunday School Union: "Up to the time of Christ's death no change had been made in the day . . . So far as the records show, the apostles did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week." --*American Sunday School Union, prize Essay, "The Lord's Day," page 185-186.*

Disciples of Christ: "There is no direct Scriptural authority for designating the first day 'the Lord's Day.'" --*Dr. D.H. Lucas, in the Christian Oracle, January 23, 1890.*

Protestant Episcopal: "The day is now changed from the seventh to the first day; . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church." --*The Protestant Episcopal "Explanation of Catechism."*

Baptist: "The Scriptures nowhere call the first day of the week the Sabbath . . . There is no Scriptural authority for so doing, nor of course any Scriptural obligation." --*The Watchman.*

Episcopal: "The Sabbath was religiously observed in the Eastern church three hundred years and more after our Saviour's Passion." --*Prof. E. Brerewood of Gresham College, London in a sermon.*

Irish Protestant Assembly: "The Great Teacher never intimated that the Sabbath was a ceremonial ordinance to cease with the Mosaic ritual. It was instituted when our first parents were in Paradise; and the precept enjoining its remembrance, being a portion of the Decalogue, is of perpetual obligation. Hence, instead of regarding it as a merely Jewish institution, Christ declares that it was made for MAN.' or, in other

words, that it was designed for the benefit of the whole human family. Instead of anticipating its extinction along with the ceremonial law, He speaks of its existence after the downfall of Jerusalem [in A.D. 70, 39 years after the crucifixion]. When He announces the calamities connected with the ruin of the holy city, He instructs His followers to pray that the urgency of the catastrophe may not deprive them of the comfort of the Sabbath rest. "Pray ye," said He, "that your flight be not in the winter, neither on the Sabbath-day." Matt. 24.20" --*William Dool Killen, The Ancient Church, pp. 188-189 [Killen (1806-1902) was a European church historian and president of a Protestant college].*

Baptist: "There was and is a commandment to keep holy the Sabbath day, but that Sabbath was not Sunday. It will, however, be readily said, 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." -- *ER. Hiscox, report of his sermon at the Baptist Ministers' Convention, in New York Examiner, November 16, 1893 [Dr. Hiscox was a well-known Baptist writer and author of their Baptist Manual].*

Presbyterian: "There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters." --*Canon Eyton, in The Ten Commandments [Dr. Eyton was the Canon at Westminster in London].*

Episcopal: "The Bible commandment says on the seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday." --*Phillip Carrington, quoted in Toronto Daily Star, October 26, 1949 [Carrington (1892-), Anglican archbishop of Quebec, spoke the above in a message on this subject delivered to a packed assembly of clergymen. It was widely reported at the time in the news media].*

Anglican: "And where are we told in the Scriptures 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 [commanded] it." --*Isaac Williams, Plain Sermons on the Catechism, Vol. 1, pp. 334. 336.*

Disciples of Christ: "If it [the Ten Commandments] yet exist, let us observe it . . . And if it does not exist, let us abandon a mock observance of another day for it. 'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom?--No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned [in Genesis 2:1-3] must be changed before the observance or respect to the reason, can be changed. It is all old wives' fables to talk of the change of the sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio. -- I think his name is 'Doctor Antichrist.' " --*Alexander Campbell, The Christian Baptist, February 2, 1824, vol. 1, no. 7 [Campbell (1788-1866) was an Irish Protestant who founded in America the denomination known as the Disciples of Christ].*

Lutheran: "We have seen how gradually the impression of the Sabbath faded, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christians of the first three centuries never confused one with the other." --*The Sunday Problem, a study book of the United Lutheran Church, 1923, p. 36.*

Methodist: "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition." --*Amos Binney, Theological compendium, 1902 edition, pp. 180-181, 171 [Binney (1802-1878), Methodist minister and presiding elder, whose Compendium was published for forty years in many languages, also wrote a Methodist New Testament Commentary].*

Episcopalian: "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, apostolic church of Christ ." --*Episcopalian Bishop Symour, Why We Keep Sunday.*

Southern Baptist: "In the Scriptures these two days [the seventh day and the first day] are never confounded, nor are they in any way exchanged the one for the other. On the contrary they are set in contrast, and are kept distinct . . . In current usage these two days have two secular names. The seventh is called Saturday, and the first is called Sunday. In no case are these names used interchangeably. The seventh day is never called Sunday, nor is the first called Saturday . . .

The sacred name of the seventh day is Sabbath. This fact is too clear to require argument. The truth is stated in concise terms: "The seventh day is the Sabbath of the Lord thy God." This utterance is repeated in Exodus 16:26, 23:12, 31:15, 35:2, Leviticus 23:3, and Deuteronomy 5:14. On this point the teaching of the word has been admitted in all ages. Except to certain special [yearly] sabbaths appointed in Levitical law [Lev. 23], . . . the Bible in all its utterances never, no, not once, applies the name Sabbath to any other day . . .

"Not once did the [the disciples] apply the Sabbath law to the first day of the week,-- that folly was left for a later age, nor did they pretend that the first day supplanted the seventh." --*Joseph Judson Taylor, The Sabbatic Question, 1914, pp. 14, 15, 16-17, 41 [Dr. Taylor (1885-1930) was vice-president of the Home Mission Board of the Southern Baptist Convention].*

Lutheran: "They [the Catholics] allege the change of the Sabbath into the Lord's day, as it seemeth, to the Decalogue [the Ten Commandments]; and they have no example more in their mouths than the change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue." --*The Augsburg Confession, 1530 A.D. (Lutheran), part 2, art. 7, in Philip Schaff. the Creeds of Christendom, fourth edition, vol. 3, p. 64 [this important statement was made by the Lutherans and written by Melancthon, only thirteen years after Luther nailed his theses to the door and began the Reformation].*

Anglican: "The Christian Church made no formal, but a gradual and almost unconscious transference of the day to the other."--*Frederic William Farrar, The Voice from Sinai, p. 167 [Dr. Farrar (1831-1903), an Anglican clergyman, was the dean of Canterbury in England]*.

Congregational: "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping 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 line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."--*Dr. R.W. Dale, in The Ten Commandments, pp. 106-107.*

Church of England: "The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first under no direct precept of Scripture." --*William E. Gladstone, in his Later Gleanings, p. 342 [Gladstone (1809-1898) was a leading British statesman, four times prime minister, and a member of Parliament for 62 years]*.

Southern Baptist: "There was never any formal or authoritative change from the Jewish Seventh Day Sabbath to the Christian First Day observance.

"There are in the New Testament no commands, no prescriptions, no rules, no liturgies applying to the observance of the Lord's Day . . .

"There is no organic [no actual] connection between the Hebrew Sabbath and the Christian Lord's Day . . . It was only a short while until gentiles predominated in the [early church] Christian movement. They brought over the consciousness of various observances in the pagan religions, pre-eminently the worship of the sun--a sort of Sunday consciousness." --*William Owen Carver, Sabbath Observance, 1940. pp. 49, 52, 54 [Dr. Carver (1868-1954) was professor of comparative religion at the Southern Baptist Theological Seminary, in Louisville, Kentucky]*.

Presbyterian: "For the permanency of the Sabbath, however, we might argue its place in the decalogue, where it stands enshrined on a tablet that is immutable and everlasting."--*Dr. Thomas Chalmers, Sermons, vol. 1, pp. 51-52.*

Congregationalist: "The Christian Sabbath [Sunday] is not in the Scripture, and was not by the primitive [early Christian] church called the Sabbath." --*Timothy Dwight, Theology, Sermon 107, 1818 ed., Vol. IV, p. 49 [Dwight (1752-1817) was president of Yale University from 1795-1817]*.

Episcopalian: "The observance of the first day instead of the seventh day rests on the testimony of the Catholic church, and the [Catholic] church alone." --*Hobart Church News, July 2, 1894.*

Dwight L. Moody: "I honestly believe that this commandment is just as binding today as it ever was. I have talked with men who have said that it has been abrogated [abolished], 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, not man for the Sabbath' [Mark 2:27]. 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.

"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 this 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 [adultery, murder, lying, theft, etc.] are still binding?" --*Dwight L. Moody, Weighed and Wanting, 1898, pp. 46-47 [D.L. Moody (1837-1899) was the most famous evangelist of his time, and founder of the Moody Bible Institute].*

Irish Methodist: "There is no intimation here that the Sabbath was done away, or that its moral use superseded, by the introduction of Christianity. I have shown elsewhere that, 'Remember the Sabbath day, to keep it holy,' is a command of perpetual obligation." --*Adam Clarke, The New Testament of our Lord and Saviour Jesus Christ, Vol. 2, p. 524 [Clarke (1760-1832) was an Irish Wesleyan minister, writer, and three times Methodist conference president].*

Church of England: "Take which you will, either 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" --*Dr. Peter Heylyn quoted in History of the Sabbath, Part 2, chapter 1, page 410.*

Southern Baptist: "As presented to us in the Scriptures the Sabbath was not the invention of any religious founder. It was not at first part of any system of religion, but an entirely independent institution. Very definitely it is presented in Genesis as the very first institution, inaugurated by the Creator Himself." --*W.O. Carver, Sabbath Observance, pp. 40-41 [Dr. Carver (1868-1954) was professor of comparative religion in the Southern Baptist Theological Seminary in Kentucky].*

Lutheran: "When servants have worked six days, they should have the seventh day free. God says without distinction, 'Remember that you observe the seventh day' . . . Concerning Sunday it is known that men have instituted it . . . It is clear however, that you should celebrate the seventh day." --*Andres Carolstat [Andreas Rudolf Karlstadt], Concerning the Sabbath and Commanded Holidays, 1524, chap. 4, pp. 23-24 [Karlstadt (1480-1541) joined Luther at Wittenberg in 1517. the year the German Reformation began, and as an important coworker with Luther, he taught the Bible Sabbath].*

Congregationalist: "A further argument for the perpetuity of the Sabbath we have in Matthew 24:20, 'Pray ye that your flight be not in the winter, neither on the Sabbath day.' Christ is here speaking of the flight of the apostles and other Christians out of Jerusalem and Judea, just before their final destruction, as is manifest by the whole context, and especially by the 16th verse: 'Then let them which be in Judea flee into the mountains.' But the final destruction of Jerusalem was after the dissolution of the Jewish constitution, and after the Christian dispensation was fully set up. Yet it is plainly implied in these words of the Lord, that even then Christians were bound to a strict observance of the Sabbath."--*The Works of President Edwards, reprint of Worcester ed., 1844-1848, vol. IV, pp. 621-622.*

Presbyterian: "God instituted the Sabbath at the creation of man, setting apart the seventh day for that purpose, and imposed its observance as a universal and perpetual moral obligation upon the race." --*Dr. Archibald Hodge, Tract No. 175 of the Presbyterian Board of Publication, pp. 3-4.*

Baptist: "The Scriptures nowhere call the first day of the week the Sabbath. There is no Scriptural authority for so doing, nor, of course, any obligation." --*Watchman Magazine.*

Christian Church: "Now there is no testimony in all the oracles of heaven that the Sabbath is changed, or that the Lord's Day came in the room of it."--*Alexander Campbell [founder of the "Christian Church"], quoted in The Reporter, Washington, Pennsylvania, October 8, 1921 [Campbell (1788-1866) was also the founder and president of Bethany College].*

Church of England: "The reason for which the [Sabbath] command [of Exodus 20:8-11] was originally given, --namely, as a memorial of God's having rested from the Creation of the World, --cannot be transferred from the seventh day to the first; nor can any new motive be substituted in its place, whether the resurrection of our Lord or any other, --without [first in Scripture receiving] the sanction of a divine commandment . . .

"For if we under the gospel are to regulate the time of our public worship by the prescriptions of the Decalogue,--it will be far safer to observe the seventh day, according to the express commandment of God, than on the authority of mere human conjecture to adopt the first day of the week]." --*John Milton, A Posthumous Treatise on the Christian Doctrine, bk. 2, chap. 7 [John Milton (1608-1674) was the most famous poet of English literature, and the author of Paradise Lost].*

Lutheran: "God blessed the Sabbath and sanctified it to Himself. It is moreover to be remarked that God did this to no other creature. God did not sanctify to Himself the heaven nor the earth nor any other creature. But God did sanctify to Himself the seventh day . . . The Sabbath therefore has, from the beginning of the world, been set apart for the worship of God." --*Martin Luther, Commentary on Genesis, Vol. 1, Comment on Gen. 2:3, pp. 138-139 [Luther (1483-1546) is recognized as the one who led out in the great Sixteenth Century Reformation].*

Methodist Episcopal: "The Sabbath was made for man; not for the Hebrews, but for all men." --*Bishop E.O. Haven, Pillars of Truth, p. 88.*

"It is certain that Christ Himself, His apostles, and the primitive Christians for some good space of time, did constantly observe the Seventh-day Sabbath." --*William Prynne, Dissertation on the Lord's Day Sabbath, page 33.*

"Long should pause the erring hand of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God." --*George Elliott.*

"If we had no other passage than of Genesis 2:3, there would be no difficulty in deducing from it a precept for the universal observance of the Sabbath to be devoted

to God, as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words 'He hallowed it,' can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy." --Taylor Lewis, *Translator's note on Gen. 2:3, in John Peter Lange, A Commentary: Genesis, 1868, p. 197* [Lewis (1802- 1877) was a respected ancient language and literature professor at Union College and N. Y. City University].

Henry Tabor (1825-1897) was an American Businessman, banker, religious liberal, and promoter of public educational buildings of over a century ago. He was a man who clearly saw facts as they were and generally stated them bluntly: "Why will not Christian people investigate and find out for themselves (which they easily can), that the keeping of Sunday as a 'holy Sabbath day,' is wholly without warrant?

"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? Are they not open to the suspicion of imposing upon the confidence and credulity of their hearers? Surely they are deliberately and knowingly practicing deception upon those who look to them for candor and for truth, unless they can give satisfactory reasons for teaching that Sunday is a sacred day. There never was, and is not now, any such 'satisfactory reasons.' No student of the Bible has ever brought to light a single verse, line or word, which can, by any possibility, be construed into a warrant for the religious observance of Sunday."

"Quotations from the writings of the 'Church Fathers,' and others familiar with Church history, support this statement, and include the names of Tertullian, Eusebius, Irenaeus, Victorinus, Theodoretus, Origen, Chrysostom, Jerome, Luther, Melancthon, Zwingle, Knox, Tyndale, Grotius, Neander, Mosheim, Heylyn, Frith, Milton, Priestly, [and] Domville. John Calvin had so little respect for the day that he could be found playing bowls most any Sunday.

"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 that the FIRST day of the week should be so kept by Christians,--is so utterly absurd as to be hardly worth considering. "--Henry Morehouse Taber, *Faith or Fact, 1897, p.114.*

Historians Speak about the Bible Sabbath and Sunday

Sabbath not Sunday in the Early Church

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruption's of Christianity, which are embodied in the Romish system, took their rise, yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error as is that of popery. "-- *John Dowling, History of Romanism, 13th ed., i 1, sec. 1, p. 65 [Dowling was a Protestant clergyman and historian of the early nineteenth century].*

"It would be an error to attribute ['the sanctification of Sunday'] to a definite decision of the Apostles. There is no such decision mentioned in the Apostolic documents [the New Testament]. "--*Antoine Villien, A History of the Commandments of the Church, 1915, p. 23 [Catholic priest and professor at the Catholic University of Paris].*

"Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic." -- *William D. Killen, The Ancient Church, preface, p. xvi [Killen (1806-1902) was a Protestant church history professor in Belfast, Ireland].*

"The notion of a formal substitution [of the first for the seventh day] and the transference to it, perhaps in a spiritualized form, of the sabbatical obligation established by . . . the Fourth Commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity. "--*Smith and Cheetham's Dictionary of Christian Antiquities, art. "Sabbath."*

"Until well into the second century we do not find the slightest indication in our sources that Christians marked Sunday by any kind of abstention from work."--*W. Rordorf, Sunday, p. 157.*

"Is it not strange that Sunday is almost universally observed when the Sacred Writings do not indorse it? Satan, the great counterfeiter, worked through the 'mystery of iniquity' to introduce a counterfeit Sabbath to take the place of the true Sabbath of God. Sunday stands side by side with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Whitsun day, Corpus Christi, Assumption Day, All Souls' Day, Christmas Day, and a host of other ecclesiastical feast days too numerous to mention. This array of Roman catholic feasts and fast days are all man made. None of them bears the divine credentials of the Author of the Inspired Word."--*M. E. Walsh.*

"There is not any city of the Grecian, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come."--

Flavius Josephus, Against Apion, Book 2, par. 40, in Works of Josephus, p. 899 [Josephus the Jewish historian wrote at the end of the first century, A.D.].

"The obligation of rest from work on Sunday remained somewhat indefinite for several centuries."-- *The Catholic Encyclopedia, vol. 14, p. 336.*

"The ancient Sabbath did remain and was observed . . . by the Christians of the Eastern Church, above three hundred years after our Savior's death."--*A Learned Treatise of the Sabbath, p. 77.*

"The idea of importing into the Sunday the solemnity of the Sabbath with all its exigencies was an entirely foreign one to the early Christians."-- *Louis M.O. Duchesne, Christian Worship, p. 47 [Duchesne (1843-1922) was a French Catholic church historian, and director of the Ecole Francaise at Rome].*

"It should be observed that Sunday is never called 'the Sabbath' (to sabbaton) by the ancient Fathers and historian."--*translators' footnote in The Ecclesiastical History of Socrates, bk. 5, chap. 22, 1874, p. 289 [Sunday was never confused with the Bible Sabbath in ancient times, in the middle ages, or early modern history. It was not until two or three centuries ago that some began calling Sunday the 'Sabbath'].*

"A history of the problem shows that in some places, it was really only after some centuries that the Sabbath rest really was entirely abolished, and by that time the practice of observing a bodily rest on the Sunday had taken its place . . . It was the seventh day of the week which typified the rest of God after creation, and not the first day."--*Vincent Jo Kelly, Forbidden Sunday and Feast day Occupations, 1943, pp. 15, 22 [This Catholic University Press publication was written by a priest of the Redemptorist order].*

"Modern Christians who talk of keeping Sunday as a 'holy' day, as in the still extant 'Blue Laws' of colonial America, should know that as a 'holy' day of rest and cessation from labor and amusements Sunday, was unknown to Jesus . . . It formed no tenet [teaching] of the primitive Church and became 'sacred' only in course of time. Outside the Church its observance was legalized for the Roman Empire through a series of decrees starting with the famous one of Constantine in 321, an edict due to his political and social policies . . . So much confusion in identifying Sunday and the Sabbath has been inherited by Britain and America through Puritan influence that it seems well to recapitulate the well known facts."--*Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire, 1946, pp. 257. [Dr. Hyde (1870- ?) was a professor of Greek, Latin and ancient history in several American universities].*

"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."--*Augustus Neander, The History of the Christian Religion and Church, H. J. Rose's translation from the first German edition, 1843, p. 186. [Dr. Neander (1789-1850), a professor of church history in Berlin, is generally considered to be one of the most important Protestant church historians of modern times].*

"It must be confessed that there is no law in the New Testament concerning the first day."--*McClintock and Strong, Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, vol. 9, p. 196, art. "The Sabbath."

Where Sunday Originated

"The [Catholic] church took the pagan buckler of faith against the heathen. She took the pagan Roman Pantheon, [the Roman] temple to all the gods, and made it sacred to all the martyrs: so it stands to this day. She took the pagan Sunday and made it the Christian Sun day . . . The Sun was a foremost god with heathendom. Balder the beautiful, the White God, the old Scandinavians called him. The sun has worshipers at this hour in Persia and other lands . . . There is, in truth, something royal, kingly about the sun, making it a fit emblem of Jesus, the Sun of Justice. Hence the church would seem to have said, 'Keep that old, pagan name. It shall remain consecrated, sanctified.' And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as they compared Mary to the moon."--*William L. Gildea, "Paschale Gaudium," in The Catholic World*, 58, March, 1894, p. 809. [Dr. Gildea (1856-19 14) was rector of St. James Catholic Church in London].

"Concerning the power of the Mithras cult [on Christianity], we still have evidence in the fact that it is not the Jewish Sabbath that is the sacred weekday (which Christianity, coming out of Judaism, had nearest at hand), but Sunday, dedicated to the Sun-god Mithra."--*H. Lamer, "Mithras," Wurterbuch der Antike*, 2nd ed., 1933. [Hans Lamer (1873- ?) was an archaeological writer and a student of ancient religions and civilizations].

"The Church made a sacred day of Sunday . . . largely because it was the weekly festival of the sun;--for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance."--*Arthur Weigall, The Paganism in Our Christianity*, 1928, p. 145 [Dr. A. E. Weigall (1880-1937) was a high-ranking British Egyptologist in the Egyptian Government].

"Remains of the struggle [between Christianity and Mithraism] are found in two institutions adopted from its rival by Christianity in the fourth century, the two Mithraic sacred days: December 25th, dies natalis solis [birthday of the sun], as the birthday of Jesus,--and Sunday, 'the venerable day of the Sun,' as Constantine called it in his [Sunday law] edict of 321."--*Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire*, p. 60. [Hyde (1870- ?) was an American ancient history professor and writer].

"The rites which they [the Mithraists] practiced offered numerous analogies [similarities, to Christianity]. The sectaries of the Persian god, like the Christians, purified themselves by baptism; received, by a species of confirmation, the power necessary to combat the spirits of evil; and expected from a Lord's Supper salvation of body and soul . . . They held Sunday sacred, and celebrated the birth of the Sun on the 25th of December, the same day on which Christmas has been celebrated, since the fourth century at least . . . They both admitted the existence of a Heaven inhabited by beatified ones, situate in the upper regions, and of a Hell peopled by

demons, situate in the bowels of the earth . . . They both believed in the immortality of the soul."--*Franz F. Cumont, The Mysteries of Mithra, pp. 190-191. [Dr. Cumont (1868-1947) was one of the most extensive writers on ancient Near-eastern religions of modern times].*

"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, apostolic church of Christ."--*Episcopalian Bishop Seymour, Why We Keep Sunday.*

"Babylon, mother of harlots, derived much of her teachings from pagan Rome and thence from Babylon. Sun worship that led her to Sunday keeping, was one of those choice bits of paganism that sprang originally from the heathen lore of ancient Babylon: 'The solar theology of the "Chaldaeans" [Babylonian priests] had a decisive effect upon the final development of Semitic paganism . . . [It led to their] seeing the sun [as] the directing power of the cosmic system. All the Boats were thence forward turned into suns, the sun [itself] being the mover of the other stars, like it eternal and "unconquerable." . . . Such was the final form reached by the religion of the pagan Semites, and, following them, by that of the Romans . . . when [they] raised Sol invictus [the Invincible Sun] to the rank of supreme divinity in the Empire.'"--*F.V. M. Cumont, "The Frontier Provinces of the East," in The Cambridge Ancient History, Vol. II, pp. 643, 646-647. [Cumont (1868-1947) was the acknowledged expert in his field of Mithras, and a European university professor].*

Sun-worship was "one of the oldest components of the [pagan] Roman religion."--*Gaston H. Halsberghe, The Cult of Sol Invictus (the Religion of the Invincible Sun), 1972, p. 26.*

Sun worship was deeply entrenched in the pagan Roman world just after the time of Christ. Mark Anthony (d. 31 B.C.) portrayed the Sun god on his coins and after marrying Cleopatra he renamed her two sons Helios and Selene. In 31 AD., Augustus Caesar sent two obelisks to Rome and had them dedicated to the Sun-god--*Soli donum dedit*--in the Circus Maximus and in Mars Field in Rome in thanks to that god for the victory over Antony which had made him Emperor. Over a century earlier, Cicero reflects the high esteem the cultured Romans had for the Sun-god. Like the pagans following him, he called it "the Lord." Nero (54- 68 AD.), who started the first organized slaughter of Christians, believed the Sun-god had protected him from the plot to assassinate him and erected the famous Colossus Neronis sun image--at the highest point of the velia in honor of it. Tacitus, the Roman historian (c. 55-120 AD.), tells us that Emperor Vespasian's (69-79 AD.) third legion 'according to the Syrian custom, greeted the rising sun.' By the time of Hadrian (117-138), images of the Sun-god were on the imperial coins.

From all the evidence that is available, the planetary week--the practice of naming the days of the week after the sun, moon and planets was the basis of first-day sun-worship. There had been sun-worship for thousands of years, but not on any especially dedicated day. Satan arranged it, in anticipation of a change of the Sabbath, that the planetary week began less than a century before the time of Christ.

"This planetary week . . . did not become known and commonly used, as generally believed, only in the first half of the first century AD., but already in the first years of

the Augustan era [27 B.C.-14 A.D.]."--A. Degrassi, *Atti del Terzo Congresso Internazionale, et. al.*, p. 104.

Paintings of Mithra, the sun-god, portrayed him as a man with a disk or circle behind his head. This same design was later used in Catholic paintings of Christ, and later still of the saints. This linking of the sun-god with Christ in art was matched with the linking of Christian worship on the day of the sun-god.

North African half-heathen Christians who led on in Christian worship on Sunday, were also the first to call Jesus Christ the true Sun-god, and to direct their prayers toward the east--the rising sun--to rise early in the morning that they pray facing the sun as it arose. Clement of Alexandria (c. 150-215 AD.) frequently called Christ the true Sun, and he urged the pagans to accept Him as such. Origen (c. 185-254) said, "Christ is the Sun of Justice; if the moon is united, which is the Church, it will be filled with His light." Cyprian (d. 258), Bishop of Carthage told believers "to pray at sunrise to commemorate the resurrection . . . and to pray at the setting of the sun . . . for the advent of Christ." "They took a much easier view of certain pagan customs, conventions and images and saw no objection, after ridding them of their pagan content, to adapting them to Christian thought."--J. Danielou, *Bible and Liturgy*, p. 299. Clement of Alexandria explains that "prayers are offered while looking toward sunrise in the East" because that is where the birth of light that dispels the darkness of the night comes from. Origen said that the East symbolizes the soul that looks to the source of light and thus we should pray towards it. The anonymous Apostolic Constitutions urged Christians to pray while facing the East that they might be reminded of paradise and the coming of Christ.

[Writing to the pagans of the Roman empire, Tertullian defends the Christian adoption of Sunday from the pagans] "Others, with greater regard to good manners, it must be confessed, suppose that the sun is the God of the Christians, because it is a well-known fact that we pray toward the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshiping the heavenly bodies likewise move your lips in the direction of the sunrise? It is you, who are responsible in the first place for admitting the sun into the calendar of the week; and it is you who have selected its day [Sunday] in preference to the preceding day [the Bible Sabbath], as the most suitable in the week for either an entire abstinence from the bath, or for its postponement until the evening, or for taking rest and for banqueting."--Tertullian [155-225 AD.], *Ad Nationes (To the Nations)*, i 13, in *The Ante-Nicene Fathers*, vol. III, p. 123.

"A suitable, single example of the pagan influence may be had from an investigation of the Christian custom of turning toward the East, the land of the rising sun, while offering their prayers . . . in the transition from the observance of the [Bible] Sabbath to the celebration of the Lord's day."--F.A. Regan, *Dies Dominica*, P. 196.

"When Christianity conquered Rome: the ecclesiastical structure of the pagan church, the title and the vestments of the pontifex maximus, the worship of the Great Mother goddess and a multitude of comforting divinities, the sense of super sensible presences everywhere, the joy or solemnity of old festivals, and the pageantry of immemorial ceremony, passed like maternal blood into the new religion,--and captive

Rome conquered her conqueror. The reins and skills of government were handed down by a dying empire to a virile papacy."--*Will Durant, Caesar and Christ, p. 672. [Durant (1885- ?) was a prolific historical writer and teacher at UCLA in Calif.]*

"The power of the Caesars lived again in the universal dominion of the popes."--*H.G. Guinness, Romanism and the Reformation.*

"From simple beginnings the church developed a distinct priesthood and an elaborate service. In this way, Christianity and the higher forms of paganism tended to come nearer and nearer to each other as time went on. In one sense, it is true, they met like armies in mortal conflict, but at the same time they tended to merge into one another like streams which had been following converging courses."--*J. H. Robinson, Introduction to the History of Western Europe p. 31.*

"Like two sacred rivers flowing from paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truth. Though these two divine streams are in them selves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, Tradition [the sayings of men] is to us more clear and safe."--*Di Bruno, Catholic Belief, p. 33.*

"From earliest times, . . . every Pharaoh was an earthly incarnation of the sun, and every city worshiped its favorite form of the sun-god."--*J. Mayer and T. Prideaux, eds., Never to Die: The Egyptians in Their Own Words, p. 18.*

"The Oriental clergy [the religions of the East] . . . preached doctrines which tended to elevate sovereigns [kings] above mankind, and they supplied the [Roman] emperors with a dogmatic justification of their despotism . . . The emperor is the image of the Sun on earth, like him invincible and eternal . . . This sun-worship was the final form which Roman paganism assumed."--*Franz Cumont, Astrology and Religion Among the Greeks and Romans, pp. 53, 54, 74. [Cumont (1868-1947) was professor in the University of Ghent].*

"Cults of the sun, as we know from many sources, had attained great vogue during the second, third, and fourth centuries. Sun-worshippers indeed formed one of the big groups in that religious world in which Christianity was fighting for a place. Many of them became converts to Christianity . . . Worshipers in St. Peter's turned away from the altar and faced the door so that they could adore the rising sun."--*Gordon J. Laing, Survivals of Roman Religion, p. 192. [Dr. Laing(1869-1945) was a Canadian-born university professor and later dean at the University of Chicago].*

"Bel of [ancient] Babylon was worshiped all over northern Syria . . . The naturalistic and primitive worship which these [Semitic] peoples paid to the Sun, the Moon, and certain stars such as Venus, was systematised by a doctrine which constituted the Sun--identified with the Baals, conceived as supreme gods--the almighty Lord of the universe, thus paving the way in the East for the future transformation of Roman paganism"--*Franz Cumont, Astrology and Religion Among the Greeks and Romans, pp. 45- 46 [Cumont (1868-1947) was the most important writer on ancient Oriental religions in our century].*

"The early Christians had at first adopted the Jewish seven-day week with its numbered week days, but by the close of the third century A.D. this began to give way to the planetary week; and 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 [sun] 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 engrafted on Christianity."--*Hutton Webster, Rest Days*, pp. 220-221. [Webster (1875-?), was an author, historian, and professor at the University of Nebraska].

Certain historians agree that it was the pagan sun-worshippers--and not Christians--who first gave the name 'Lord's day' to Sunday. "The first day of each week, Sunday, was consecrated to Mithra [the most widely known sun-god of the early Christian centuries] since times remote, as several authors affirm. Because the Sun was god, the Lord par excellence, Sunday came to be called the 'Lord's day,' as later was done by Christianity."--*Agostinho de Almeida Paiva, O Mitraismo*, p. 3.

Here is the prayer that the heathen sun-worshippers offered to their god: "Lord, hail, King of great power, far-ruling, greatest of the gods, Helios, the Lord of the heaven and the earth, god of gods."--*A. Dieterich, Eine Mithrasliturgie (The Liturgy of the Mithraites)*, p. 10, line 31.

Constantine and the Fourth Century: The First Sunday Law

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D."--*Chamber's Encyclopedia*, article, "Sabbath."

"Constantine the Great made a law for the whole empire in 321 AD. that Sunday be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."--*Encyclopedia Americana*, article: "Sunday."

Here is the first Sunday Law in history, a legal enactment of Constantine I (reigned 306-337): "On the venerable Day of the Sun [venerabili die Solis--the sacred 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, [321 A.D.,] Crispus and Constantine being consuls each of them for the second time."--*First Sunday Law of Constantine I, in Codex Justinianus*, lib. 3, tit. 12, 3, trans. in Philip Schaff, *History of the Christian Church*, Vol. 3, p. 380.

"The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 AD., 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 favor of those engaged in agricultural labor."--*Encyclopedia Britannica, ninth edition, article: "Sunday."*

"This [Constantine's Sunday decree of March, 321] is the 'parent' Sunday law making it a day of rest and release from labor. For from that time to the present there have been decrees about the observance of Sunday which have profoundly influenced European and American society. When the Church became a part of State under the Christian emperors, Sunday observance was enforced by civil statutes, and later when the Empire was past, the Church in the hands of the papacy enforced it by ecclesiastical [church], and also by civil [government] enactments."--*Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire, 1946, p. 261. [Hyde was an ancient history professor in several American universities].*

"Constantine's decree marked the beginning of a long, though intermittent series of imperial decrees in support of Sunday rest."--*Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, 1943, p. 29, [Catholic University of America dissertation].*

What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries [and afterward], enjoined with increasing stringency abstinence from labor on Sunday."--*Hutton Webster, Rest Days, 1916, pp. 122-123, 270. [Dr. Webster was a historian teaching at the University of Nebraska].*

"This [Sunday law] legislation by Constantine probably bore no relation to Christianity. It appears, on the contrary, that the emperor, in his capacity as Pontifex Maximus, was only adding the day of the sun, the worship of which was then firmly established in the Roman Empire, to the other ferial days of the sacred calendar."--*Hutton Webster, Rest Days, pp. 122-123 [Webster is an American anthropologist and historian].*

Phillip Schaff, the noted church historian, commenting on the first Sunday Law Decree, clearly shows that the day to be observed was given not under the name Sabbatum [the Sabbath], or dies domini [the Lord's day],--but instead the first Sunday Law was issued under the heathen title for the day of the sun god--dies Solis [the Day of the Sun]. Schaff notes that there was no reference in the law either to Christ, Christianity, or the resurrection of Christ.

"In the year 321 the Emperor Constantine, who was not yet a declared Christian, but was still hovering between paganism and Christianity, issued a decree making Sunday a compulsory day of rest: but the fact that he speaks of Sunday as 'the venerable day of the Sun' [the pagan sun-worship title for the day] shows that he was thinking of it as a traditional sun-festival at the same time that he thought of it as a Christian holy-day . . . Sunday came to be observed throughout Europe as it is still observed by Roman Catholics, namely, as a day on which, like our Christmas, people went to church in the morning and then gave themselves over to rest or to holiday-making and sports."--*Arthur Weigall, The Paganism in Our Christianity, 1928, pp. 236-237. [A. D. Weigall (1880-1934) was a British historian, Egyptologist and inspector-general of antiquities for the Egyptian Government].*

"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 [pagan Rome worship] 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, 3rd ed., Vol. VI, Art. "Sunday," p. 2259.*

"The retention of the old pagan name, 'Dies Solis' [day of the Sun] or 'Sunday' for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment, with which the first day of the week was recommended by Constantine to his subjects, Pagan and Christian alike, as the venerable day of the sun' . . . It was his mode of harmonizing the discordant religions of the empire under one common institution."--*Dean Stanley [Episcopalian leader], Lectures on the Eastern Church, Lecture 6, p. 184.*

"So long as Christianity was not recognized and protected by the state, the observance of Sunday was purely religious, a strictly voluntary service . . .

"Constantine is the founder, in part at least, of the civil observance of Sunday, by which alone the religious observance of it in the church could be made universal and could be properly secured . . . But there is no reference whatever in his law [Constantine's first Sunday Law of 321 A.D.] either to the fourth commandment or to the resurrection of Christ. Besides, he expressly exempted the country districts, where paganism still prevailed, from the prohibition of labor . . . Christian's and pagans had been accustomed to [religious] festival rests; Constantine made these rests to synchronize, and gave the preference to Sunday."--*Philip Schaff, History of the Christian Church, 1902, Vol. 3, pp. 379-380 [Schaff (1819-1893) was one of the most important church historians of modern times].*

"Constantine labored at this time untiringly to unite the worshipers of the old [pagan] and the new [Christian] faith in one religion. All his laws and contrivances are aimed at promoting this amalgamation [combining] of religions. He would by all lawful and peaceable means melt together a purified heathenism and a moderated [compromising] Christianity . . . 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 worshiped their Christ, the heathen their sun-god; according to the opinion of the Emperor, the objects for worship in both religions being the same [the worship of a divine person on a select day of the week]."--*H. G. Heggteit, Illustreret Kirkehistorie, 1895, p. 202. [Hallvard Heggteit (1850-1924) was a Norwegian church historian and teacher].*

It was the Roman Imperial plan on several occasions, to unite all religions of the Empire into one religion--sun-worship: "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."--*Henry Hart Milman, The History of Christianity, bk. 2, chap. 8 (Vol. II, p. 175). [Dr. Milman (1791-1868) was an important historian of England and dean of St. Paul's Cathedral in London].*

"A star cult, sun-worship, became (in the third century AD.) the dominant official creed, paving the road for the ultimate triumph of Judaeo-Christian monotheism. So

strong was the belief in the Invincible Sun (Sol Invictus) that for example Constantine I (d. 337), himself at first a devotee of the sun cult, found it, indeed perfectly compatible with his pro-Christian sympathies to authorize his own portrayal as Helios [the sun-god]. And in 354 the ascendent Christian church in the reign of his pious but unsavory son, Constantius II, found it prudent to change the celebration of the birth of Jesus from the traditional date (January 6) to December 25, in order to combat the pagan Sun god's popularity--his 'birthday' being December 25."--*Franz Cumont, Astrology and Religion Among the Greeks and Romans, pp. 89-90 [January 6 had a century earlier been adopted by paganizing Christians from a different pagan god. The earliest Christians thought Jesus was born in May].*

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry . . . The altars of Apollo [the sun god] were crowned with votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity; and that, either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine."--*Edward Gibbon, The Decline and Fall of the Roman Empire, Vol. 2, chap. 20, par. 3, p. 291 [Gibbon (1737-1794), English historian and member of Parliament, was the outstanding scholar of the history of Rome of his time].*

"With [Constantine's father] Constantius Chlorus (305 AD.) there ascended the throne [of the Roman Empire] a solar dynasty which . . . professed to have Sol Invictus [the Unconquered Sun] as its special protector and ancestor. Even the Christian emperors, Constantine and [his son] Constantius, did not altogether forget the pretensions which they could derive from so illustrious a descent, and the last pagan who occupied the throne of the Caesars [Constantius' cousin], Julian the Apostate [was a sun worshiper]."--*Franz F. V. M. Cumont, Astrology and Religion Among the Greeks and Romans, p. 55 [Cumont (1868-1947) was a Belgian university professor].*

"He [Constantine] sent to the legions [of the Roman armies], to be recited upon that day [Sunday], a form of prayer which could have been employed by a worshiper of [pagan gods:] Mithra, of Serapis, or of Apollo, quite as well as by a Christian believer. This was the official sanction of the old custom of addressing a prayer to the rising sun."--*Victor Duruy, History of Rome, volume 7, page 489.*

The Attack on the Sabbath by Constantine's Pope

"At this time in early church history 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 offense and a stumbling block to them. The church could naturally reach them better by keeping their day."--*William Frederick, Three Prophetic Days, pp. 169-170.*

In Revelation 1:10 we are told of "the Lord's Day," but we are not there told which day of the week this is. Elsewhere in Scripture the "Lord's Day" is clearly explained: only the Seventh-day Sabbath is His day (Ex 16:23,25; 20:10; 31:15; 35:2; Lev 23:3;

Deut 5:4; Isa 58:13; Matt 12:8 and Mark 2:28). But it was pope Sylvester, Bishop of Rome (314- 337 A.D.--the "pope" during the reign of Constantine) who officially called Sunday the "Lord's Day." "He officially changed the title of the first day, calling it the 'Lord's Day' "--*M. Ludovicum Lucium, Historia Ecclesiastica, "Century IV," chap. 10. pp. 739-740, Edition Basilea, 1624.*

Sylvester (314-337 A.D.) was the pope during the reign of Constantine. Here is what he thought of the Bible Sabbath: "If every Sunday is to be observed joyfully by the Christians on account of the resurrection, then every Sabbath on account of the burial is to be execration [loathing or cursing] of the Jews."--*quoted by S. R. E. Humbert, Adversus Graecorum calumnias 6, in Patrologie Cursus Completus, Series Latina, ed. J.P. Migne, 1844, p. 143.*

Eusebius' Proud Boast

Eusebius, bishop of Caesarea (c. 260-340), was the first Christian to associate the Christian Sunday and the pagan veneration of the day of the Sun. He is mentioned in that masterpiece of church history, *Great Controversy*, as "the special friend and flatterer of Constantine"--*Great Controversy, p. 574.* A well-known quotation from Eusebius is then given, in which he admits that it was his ecclesiastical organization--the church--which was responsible for the change of the Sabbath. Very true this is, and the entire quotation shows that Eusebius repeatedly connects the new holy day of the Christians--Sunday--with the symbols of the Sun-god:

"The Logos [Christ] has transferred by the New Alliance [new covenant] the celebration of the Sabbath to the rising of the light. He has given us a type of the true rest in the saving day of the Lord, the first day of light . . . In this day of light, first day and true day of the sun, when we gather after the interval of six days, we celebrate the holy and spiritual Sabbaths. All things whatsoever that were prescribed for the [Bible] Sabbath, we have transferred them to the Lord's day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath. In fact, it is on this day of the creation of the world that God said, 'Let there be light and there was light.' It is also on this day that the Sun of Justice has risen for our souls."--*Eusebius, Commentary on the Psalms, Psalm 91, in Patrologie Cursus Completus, Series Latina, ed. J.P. Migne, p 23, 1169-1172.*

"Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. 'All things,' he says, 'whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.' But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival."-- *E. G. White, The Great Controversy, page 574.*

The Council of Laodicea: The First Church Sunday Law

"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, in the Council of Laodicea 336 AD., transferred the solemnity from Saturday to Sunday. "--*Peter Geiermann, A Doctrinal Catechism, London, 1934 ed., p. 50. [Geiermann was a Catholic priest of Mt. St. Clement's College, in De Soto, Missouri].*

"The keeping of the Sunday rest arose from the custom of the people and the constitution of the Church . . . Tertullian [155-225 A.D.] was probably the first to refer to a cessation of affairs on the Sunday; the Council of Laodicea [337 A.D.] issued the first conciliar church council] legislation for that day; Constantine I [321 A.D.] issued the first civil legislation."--*Vincent J. Kelly, Forbidden Sunday and Feast-day Occupations, 1943, p. 203. [Kelly is an American Catholic priest of the Redemptorist order].*

Sunday keeping "was made a [church] law by the Council of Laodicea [337 A.D.] . . . Constantine legally recognized it, in [his Imperial Sunday Law of] 321."--*George Park Fisher, History of the Christian Church, 1900, p. 118 [Dr. Fisher (1827-1909) was professor of ecclesiastical history in Yale University].*

"The first important conciliar [church council] decree in the history of the Sunday observance is that contained in the 29th canon [decree] of the Council of Laodicea . . . Against these 'Judaizers,' the Council acted, warning the faithful that they should work on Saturday and not rest like the Jews. However the Council adds, let them as Christians rest on Sunday." --*Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, 1943, p. 30. [Kelly is a Catholic priest and this work is his doctoral dissertation at Catholic University in Washington, D.C.]*

Here is the text of the first Church Sunday legislation in history: "Christians shall not Judaize and be idle on Saturday [sabbaton--Sabbath--in the Greek origin al] but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out [anathema--excommunicated] from Christ."--*Council of Laodicea, canon 29, trans. in Charles Joseph Hefele, A History of the Christian Councils, Vol. 2, trans. and ed. by H. N. Oxenham, 1896, p. 316 [In our studies on the Sabbath we list the date of this important council as 337 AD., although there is a question as to its actual date. It is most commonly thought of as occurring in 337 or 339, but may also have occurred between the years 343 and 381 A.D. Nearly all of the sixty articles adopted by this gathering later became a part of Roman Catholic Canon Law].*

Fifth Century: Sunday only at Rome and Alexandria

"As we have already noted, excepting for the Roman and Alexandrian Christians, the majority of Christians were observing the seventh-day Sabbath at least as late as the middle of the fifth century. The Roman and Alexandrian Christians were among those converted from heathenism. They began observing Sunday as a merry religious festival in honor of the Lord's resurrection, about the latter half of the second century A.D. However, they did not try to teach that the Lord or His apostles commanded it. In fact, no ecclesiastical writer before Eusebius of Caesarea in the

fourth century even suggested that either Christ or His apostles instituted the observance of the first day of the week.

"These Gentile Christians of Rome and Alexandria began calling the first day of the week 'the Lord's day.' This was not difficult for the pagans of the Roman Empire who were steeped in sun worship to accept, because they [the pagans] referred to their sun-god as their 'Lord' "--E. M. Chalmers, *How Sunday Came Into the Christian Church*, p. 3.

"Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this. "--Socrates, *Ecclesiastical History*, bk. 5, chap. 22 [This is a very important statement, for it shows that most Christians were still keeping the Bible Sabbath in the fifth century--one hundred years after Constantine's Sunday law. Socrates Scholasticus was a fifth century historian who wrote shortly after 439 AD.].

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria."--Sozomen, *Ecclesiastical History*, vii, 19, in *A Select Library of Nicene and Post-Nicene Fathers*, 2nd series, vol. II, p. 390 [This valuable statement that Christians were still keeping the Sabbath in the fifth century--though by then trying to satisfy the Sunday edict too--comes from Hermias Sozomen, who was a Greek Christian author of this important church history, written after 415 AD.].

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."--Lyman Coleman, *Ancient Christianity Exemplified*, chap, 26, sec. 2, p.527.

Persecution of Sabbath-keepers Begins

"Constantine's decrees marked the beginning of a long though intermittent series of imperial decrees in support of Sunday rest. "--A *History of the Councils of the Church*, volume 2, page 316.

"What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labor on Sunday"--Hutton Webster, *Rest Days*, 1916, pp. 122-123, 270. [Webster (1875-?) was an anthropologist and historian at the University of Nebraska].

Constantine enacted several Sunday laws during his reign (306-337 A.D.). In my files I have information on at least fifteen additional Sunday decrees within the next few centuries after his death. Governmental decrees in the years 365, 386, 389, 458, 460, 554, 589, 681, 768, 789, and onward. Church council decrees in 343, 538, 578, 581, 690 and onward. These laws restricted what could be done on Sunday and forbade Sabbath keeping. Each law became more strict, each penalty more severe. It is obvious that humble Christians were determined not to stop keeping the Bible

Sabbath. Do you think highly of Sunday sacredness? You shouldn't. It has been responsible for the suffering and death of large numbers of Christians.

"The church has persecuted. 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 physical force, she will use it."--*Western Watchman*, December 24, 1908 [*Roman Catholic*].

"The attempt of the Roman papacy to extinguish the Waldenses, Lollards, Bohemians, and the Albigenses is a matter of history. The Inquisition in Spain and Italy, the ferocity of the Duke of Alva in the Netherlands, the Massacre of St. Bartholomew, the persecution of the Huguenots by the league, and the open persecution in Poland are known to all. The prophecy [of Daniel 7:25] said that this power would 'wear out the saints of the Most High.' "--*Theodore Carcich*.

Pope Gregory I: Calling Christians Antichrist

"About 590 Pope Gregory, in a letter to the Roman people, denounced as the prophets of Antichrist those who maintained that work ought not to be done on the seventh day."--*James T. Ringgold, The Law of Sunday*, p. 267.

Gregory I ("Gregory the Great"), was pope from 590 to 604 A.D., and is an excellent example of the papal view of things. Here is the text of Gregory's letter to the citizens of Rome. It is blasphemous, for it declares that the keeping of the Bible Sabbath is the teaching of the Antichrist: "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 antichrist, who when he [the Antichrist] comes, will cause the Sabbath day to be kept free from all work . . . He [the Antichrist] compels the people to Judaize that he may bring back the outward rite of the law, and subject the perfidy of the Jews to himself, [therefore] he wishes the Sabbath to be observed.

"On the Lord's day [Sunday], however, there should be a cessation of labor and attention given in every way to prayers, so that if anything is done negligently during the six days, it may be expiated by supplications on the day of the Lord's resurrection."--*Gregory I, Epistles, book 13, epis. 1, in Labbe and Cossart, Sacrosancta Concilia, vol. 5, col. 1511. [Gregory I, bishop of Rome from 590-604 A.D. here condemned those that kept the Bible Sabbath instead of Sunday]*.

"The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into a few words, and stripped of rhetorical disguise, is simply this: I am in the right, and you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error."--*Lord Macaulay, Essay on "Sir James Mackintosh," in Critical and Historical Essays, 1865 edition, vol. 1, pp. 333-334.*

Convert Them to Sunday--or Else

"They do not hear the masses of Christians [Catholics] . . . they flee the image of the Crucifix as the devil, they do not celebrate the feasts [Catholic holy days] of the divine Virgin Mary and of the apostles, . . . Some indeed celebrate [keep] the Sabbath that the Jews observe!"--*Translated by J. J. von Doellinger, Beitrage zur Sektengeschichte des Mittelalters, vol. 2, no. 61, p. 662.*

"Convicted heretics should be put to death just as surely as other criminals."--*Thomas Aquinas (1225-1274 AD.) [Aquinas is the most important Catholic theologian in all history. He was made a saint in 1323, and in 1789, Pope Leo XXIII decreed that Aquinas' writings be the basis of all Catholic theology].*

"The Ethiopians received the Eastern form of doctrine in the fourth century. The Sabbath had not then been discarded as the day of rest, though the Sunday festival was observed. In the seventh century the rise of the Saracen [Mohammedan] power cut Abyssinia [Ethiopia] off from the knowledge of the world. Gibbon says: 'Encompassed on all sides by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten' (Decline and Fall of the Roman Empire, chap. 47, par. 37). And when discovered by the Portuguese in the sixteenth century, they were found making the seventh day, as well as Sunday, a day of rest, not having known of its being set fully aside in the course of apostasy. Gibbon relates how the Jesuits never rested until they persuaded the Abyssinian king (A.D. 1604) to submit to the pope, and to prohibit Sabbath observance."--*Bible Students Source Book, p. 895.*

In the year 1054, Cardinal S. R. E. Humbert was sent by Pope Leo IX as papal nuncio [ambassador] to Constantinople to try to bring the Greek Christians back to the Roman Catholic Church. The fact that the Greek Catholics were still keeping the Bible Sabbath was one of the heresies that Humbert was sent to correct them on. He wrote up a complete report of his visit, his discussions, and his failure to win them back to the "true faith."--*Cardinal S. R. E. Humbert, Adversus Graecorum Calumnias 6, quoted in Patrologie Coursus Completus, Series Latina, ed. J. P. Migne, 1844, p. 143, 933.*

"The monks sent to England [in 596 A.D.] by Pope Gregory the Great soon came to see that the Celtic Church differed from theirs in many respects . . . Augustine himself [a Benedictine abbot] . . . held several conferences with the Christian Celts in order to accomplish the difficult task of their subjugation [submission] to Roman authority . . . The Celts permitted their priests to marry, the Romans forbade it. The Celts used a different mode of baptism from that of the Romans . . . The Celts held their own councils and enacted their own laws, independent of Rome. The Celts used a Latin Bible unlike the [Catholic] Vulgate, and kept Saturday as a day of rest."--*Alexander Clarence Flick, The Rise of The Mediaeval Church, 1959, pp. 236- 327 [Dr. Flick (1869-1942) was professor of European history in Syracuse University and author of an important historical work].*

Columba, the early sixth century missionary of Scotland kept the Bible Sabbath, and so he instructed others. A missionary school was established in the lonely island of Iona, off the Scottish-coast, and from there missionaries carrying the truth of the

Bible Sabbath went to England, Germany, Switzerland, and even to Italy. In 1435, a decree was issued in the provincial Catholic council in Bergen, Norway, warning Christians not to keep the Bible Sabbath--the Seventh-day Sabbath. "The decrees of councils proving insufficient, the secular authorities were besought to issue an edict that would strike terror to the hearts of the people and force them to refrain from labor on the Sunday." (*Great Controversy*, p. 575). Many incidents of this occurred. One example is in the year 1864, as Theodore Norlin tells us, "We find traces of these Jewish doctrines throughout practically the whole of Sweden of the day, from Finland through northern Sweden . . . Some of the common people would not work on Saturday but would keep it . . . They also assert that they through various dreams and visions were moved to such worship." (*Svenska Kyrkans Historia*, 1864, Vol. 1, pp. 357-358). We are then told that king Gustavus, in 1541, issued a strict prohibition against this practice in Scandinavia. Many of the Picards and Waldenses throughout Europe kept it also. "They do not celebrate the feasts of the divine Virgin Mary and of the Apostles; some [observe] only the Lord's day. Some indeed celebrate the Sabbath with the Jews." (*Cod. Viennens*, c. 967 A.D., quoted in J. J. von Doellinger, *Beitrage zur Sektengeschichte des Mittelalters*, 1890, vol. 2, p. 662.) The Waldensians mentioned here included a much larger group of Europeans than those in Switzerland. Among the first to bring the Bible Sabbath to the New World were the Moravians under the instruction of their leader, Nikolaus Zinzendorf (1700-1760). Many other examples could be cited of Bible Sabbath keepers through the ages.

The Council of Sardica, a church session of about the year 343, decreed that Christians must not absent themselves from church services more than three Sundays in a row--or be excommunicated. This was followed soon after by laws forbidding farmers to tend their crops on Sunday. More restrictions followed. The council of Orleans in Gaul (ancient France) required that punishments for Sunday violations be meted out by the church leaders directly. This was strengthened by further requirements at the Council at Auxerre in France in 578, and at the Council of Macon in 581. Four years later, in the Second Council of Macon, Sunday amusements, and court trials were forbidden. This was confirmed by act of King Guntram soon after.

At the Council of Narbonne in Spain in 589, it was decreed that anyone doing work on Sunday should receive a hundred strokes of the whip. Soon after, as mentioned earlier, Pope Gregory I declared all who kept the Bible Sabbath to be followers of Antichrist. A church council summoned by King Ina of Wessex (in ancient Britain) in 690 ruled that a freeman violating Sunday sacredness would become a slave.

As soon as Charlemagne was crowned king, he immediately issued the first of a long series of Sunday laws. These were specifically enforced by counts and bishops who were sent around his empire to inspect on whether the people were keeping Sunday properly. The passing of such laws and their enforcement by continually stricter means continued on through the centuries, until by the time of the Reformation, true Sabbathkeeping on God's holy day--the Seventh day--had been almost entirely crushed out and forgotten.

The Sixteenth Century and the Reformation

Who among the early Reformers raised the question of Sabbath observance? "Carlstadt held to the divine authority of the Sabbath from the Old Testament."--Dr. Barnes Sears, *Life of Luther*, page 402.

What did Luther say of Carlstadt's Sabbath views? "Indeed, if Carlstadt were to write further about the Sabbath, [then] Sunday would have to give way, and the Sabbath, that is to say, Saturday, must be kept holy."--Martin Luther, in his pamphlet, *"Against the Celestial Prophets,"* quoted in *Life of Martin Luther in Pictures*, page 147.

Carlstadt, a co-worker with Martin Luther in the Sixteenth Century German Reformation, accepted the Bible Sabbath as correct, and published his belief: "When servants have worked six days, they should have the seventh day free. God says without distinction, 'Remember that you observe the seventh day' . . . Concerning Sunday it is known that men have instituted it . . . It is clear however, that you should celebrate the seventh day."--Andres Carlstadt [Andreas Rudolf Karlstadt]. *Von dem Sabbat und gebotten feyertagen (Concerning the Sabbath and Commanded Holidays)*, 1524, chap. 4, pp. 23-24 [Karlstadt (1480-1541) joined Luther at Wittenberg in 1517, and later taught at Bazel from 1534 onward].

"God blessed the Sabbath and sanctified it to Himself. It is moreover to be remarked that God did this to no other creature. God did not sanctify to Himself the heaven nor the earth nor any other creature. But God did sanctify to Himself the seventh day . . . The Sabbath therefore has, from the beginning of the world, been set apart for the worship of God."

--Martin Luther, *Commentary on Genesis*, ed. J N. Lenker, Vol. 1, *Comment on Gen. 203*, pp. 138-139 [Luther (1483- 1546) is recognized as the one who led out in the great Sixteenth Century Reformation].

"Hence you can see that the Sabbath was before the law of Moses came, and has existed from the beginning of the world. Especially have the devout, who have preserved the true faith, met together and called upon God on this day."--Martin Luther, *Comment on Exodus 16:4, 22-30. Translated from Luther's Old Testament Commentary, in Sammtliche Schriften (Collected Writings)*, edited by J. G. Walch, vol. 3, col.950.

The Council of Trent

"They [the Catholics] allege the change of the Sabbath into the Lord's day, as it seemeth, to the Decalogue; and they have no example more in their mouths than the change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue."--*The Augsburg Confession*, 1530 AD. (Lutheran), part 2, art. 7, in Philip Schaff, *The Creeds of Christendom*, fourth edition, vol. 3, p. 64 [this important statement was made only thirteen years after Luther nailed his theses to the door and began the Reformation].

"The Scripture teaches: Remember that you sanctify the Sabbath day; you will labor six days and do all your work, but on the seventh day is the Sabbath of the Lord your God, etc., etc.; nevertheless the church has changed the Sabbath to the Lord's day by its own authority, concerning which you have no Scripture."--John Eck, 1533 AD., *Enchiridion Locorum, et al. (Handbook of Common places Against the Lutherans)*,

pp. 4-5. [John Eck (1486-1543), professor of theology at Ingolstadt, was the outstanding Roman Catholic opponent of Martin Luther in debates and assemblies during Luther's lifetime].

When the Reformation presented an open Bible to the world, the Church of Rome needed something to withstand it. The Council of Trent was convened for this purpose (1545-1563), and it was not until their last session that they struck on the solution--to officially declare Tradition (what the Church says) to be greater than Scripture. And we are told that the fact that the Catholic Church had earlier changed Sabbath to Sunday--was the truth that convinced them that they had a right to vote this in: "Finally at their last opening on the 18th of January 1563, their last scruple was laid aside. The Archbishop of Reggio made a speech in which he openly declared that tradition stood above the Scriptures. The authority of the Church could therefore no longer be bound to the authority of the Scriptures--because the Church had changed Sabbath into Sunday--not by the command of Christ, but by its own authority. With this, to be sure, the last illusion [of Scriptural authority] was destroyed."--*Heinrich Julius Holtzman, Kanon und Tradition (Scripture and Tradition), 1859 ed., p. 263* [In the discussion following his speech, it was officially stated "For this reason [the change of the Sabbath to Sunday], we have the right to bind the conscience of the people by tradition as well as Scripture. It [the change of the Sabbath] is the evidence, the mark, the sign of our authority in religious things." *Holtzmann (1832-1910), the author of the above statement, was a respected theology professor at several German universities*].

"From a doctrinal and disciplinary point of view, it [the Council of Trent] was the most important council in the history of the Roman church, fixing her distinctive faith and practice in relation to the Protestant Evangelical churches."--*The Schaff-Herzog Encyclopedia, art. "Council of Trent."*

"Tradition, not Scripture, is the rock on which the church of Jesus Christ is built."--*Adrien Nampon, Catholic Doctrine as Defined by the Council of Trent, p. 157.* [Nampon (1809-1869) was a Jesuit of Geneva who wrote on Catholic doctrine].

"The Church of God has thought it well to transfer the celebration and observance of the Sabbath to Sunday."--*Catechism of the Council of Trent, for Parish Priests, p. 402 of the 1937 English edition. First published 1566.*

The Forming of the Beast

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!

"But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee on every side and shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." *Luke 19:42-44.*

The Destruction of Jerusalem

From the crest of Olivet, Jesus looked upon Jerusalem. The Lord had told His disciples that He would come the second time. Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming, and as they were gathered about the Saviour upon the Mount of Olives, they asked, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" *Matthew 24:15-16; Luke 21:20.*

Prophecy of the End

The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts,--the Redeemer's sufferings and death and temple--they would have been overwhelmed with horror. Christ presented before them an outline of prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was twofold in its meaning: While foreshadowing the destruction of Jerusalem, thirty-nine years later, in 70 A.D., it also prefigured the tenors of the last great day.

A Symbol of the World

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe, for few would seek their only Source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.

The Majesty of Heaven in tears! The Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all Heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for infinite power, to save the guilty from the consequences of transgressing the law of God. Jesus looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their

rejection of the law of God, the foundation of His government in Heaven and earth. The basis of God's government--His law--would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!

Another Fulfillment

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future.

As the Midnight Thief

The world is no more ready to credit the message for this time than were the Jews to receive the Saviour's warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security,--then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly,--"and they shall not escape.

Fierce Wasting Tempests

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance. From Olivet the Saviour beheld the storms about to fall upon the apostolic church, and, penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances, of awful significance, He foretold the portion which the rulers of this world would mete out to the church of God. *Matthew 24:9,21-22*. The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer, would be manifested against all who should believe on His name.

The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions, and driven from their homes. They "endured a great fight of afflictions." *Hebrews 10:32*. They had trial of "cruel mockings and scourgings, yea, moreover of bonds and imprisonment." *Hebrews 11:36-38*. Great numbers sealed their testimony with their

blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

Blood is Seed

Said a Christian, writing to the heathen rulers who were urging forward the persecution: "You may torment, afflict, and vex us. Your wickedness puts our weakness to the test, but your cruelty is of no avail. It is but a stronger invitation to bring others to our persuasion. The more we are mowed down, the more we spring up again. The blood of Christians is seed."

Thousands were imprisoned and slain; but others sprung up to fill their places. And those who were martyred for their faith were secured to Christ, and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and, where least expected, the subjects of Satan were leaving his service, and enlisting under the banner of Christ.

Deception instead of Persecution

Satan therefore laid his plans to war more successfully against the government of God, by planting his banner in the Christian church. If the followers of Christ could be deceived, and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its place were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God, and to believe in His death and resurrection; but they had no conviction of sin, and felt no need of repentance or of a change of heart. With some concessions on their part, they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

Fearful Peril

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith, and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith, and turn their minds from the Word of truth.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of

Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power.

Separation in order to Obey

After long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the Word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle.

The Great Apostasy

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God?" *2 Thessalonians 2:3-4*. And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work" verse 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

The Man of Sin

This compromise between paganism and Christianity resulted in the development of the "man of sin" foretold in prophecy as opposing and exalting himself above God. *2 Thessalonians 2:3-4*. That gigantic system of false religion is a masterpiece of

Satan's power,--a monument of his effort to seat himself upon the throne to rule the earth according to his will.

Change Times and Laws

The detector of error--the Bible--having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to "think to change times and laws." *Daniel 7:25*. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council, that of the Second Council of Nice, in A.D. 787, finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to tear out from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath--the Seventh day Sabbath,--the day which God had blessed and sanctified, *Genesis 2:2-3*, and in its stead to exalt the festival observed by the heathen as "the Venerable Day of the Sun." This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious Services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions.

The Day of the Sun

In the early part of the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. March 7, 321 A.D. The day of the sun was revered by his pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition, and thirst for power, perceived that if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church. But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord, and observed it in obedience to the fourth commandment.

The Commandments of Men

The arch-deceiver had not completed his work. He was resolved to gather the Christian world under his banner, and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. Vast councils were held, from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." *2 Thessalonians 2:4*. He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the Seventh day was sanctified as a rest-day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

Protestants now urge the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness" *2 Thessalonians 2:7, R.V.*, which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction? Papal Supremacy

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." *Revelation 13:2*. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. *Daniel 7:25; Revelation 13:5-7*. Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus, "Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My names sake." *Luke 21:16-17*. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman [the true church] fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." *Revelation 12:6*.

The Dark Ages

The beginning of the Roman Church to power marked the beginning of the Dark Ages. As her power increased the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator, and that none could approach God except through him, and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions, was manifest the corruption that ever results from setting aside the law of God.

Fled into the Wilderness

Among the leading causes that had led to the separation of the true church from Rome, was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the Papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God's law in peace.

In Lands Beyond

In lands beyond the jurisdiction of Rome, there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors: but they continued to regard the Bible as the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God, and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice, existed in Central Africa and among the Armenians of Asia.

The Waldenses

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land--southern Europe--where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the

crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to the death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God, centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the Word of God, and for the testimony of Jesus Christ." *Revelation 1:9*.

The Reformation Continues

The Reformation did not, as many suppose, end with Martin Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding. Bridging the chasm, the reformers, while renouncing the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the church. Their observance tended to narrow the gulf which separated the Protestant churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists.

To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. The fact these customs tended to bridge the chasm between Rome and the Reformation, was in their view a conclusive argument against retaining them. They looked upon them as badges of the slavery from which they had been delivered, and to which they had no disposition to return. They reasoned that God has in His Word established the regulations governing His worship, and that men are not at liberty to add to these or to detract from them. The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church. Rome began by requiring what God had not forbidden, and she ended by forbidding what He had specifically commanded.

Sealing the Law

The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah 56 and 58. The Lord commands by the same prophet, "Bind up the testimony, seal the law among My disciples." Isaiah 8:16. The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority.

"To the law and to the testimony . . ." While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and

theories are to be tested. Says the prophet, "If they speak not according to this word, it is because there is no light in them." *Isaiah 8:20*.

Repairing the Torn-out Place

Isaiah thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." *Isaiah 58:12-13*. This prophecy also applies in our time. The breach, or torn-out place, was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

From the days of Creation, and all through the Bible, and down to our own time, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the "man of sin" succeeded in trampling under foot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Thus, through the centuries, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath--the Seventh-day Sabbath.

Truth is Older than Error

Many have urged that Sunday-keeping has been an established doctrine and widespread custom of the church for many centuries. Against this argument it is shown that the Sabbath and its observance is more ancient and wide spread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath. *Genesis 2:1-3*. Well may this institution demand our reverence: it was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of days, and commanded by His eternal word.

Where did Halloween Come From?

With the loving approval of their parents, children dress up in weird costumes and play pranks on Halloween night--little realizing that for more than a thousand years this one evening in the year has been specially dedicated by spirit mediums and witches to the worship of Satan.

Halloween has nothing to do with Christianity. It is a festival which no one--child or adult--should have anything to do with. We need to better understand the origins of Halloween and its dangers.

During the Dark Ages, a number of pagan customs were adopted by the dominant Christian church in Europe. One of these was devil night, which was later named, "Halloween." This special night, celebrated since antiquity as the night when the devils came out and walked about the streets, was a satanic festival on October 31 of each year. The next day was called "All Saints Day" (or "All Hallows Day"), so "Halloween" was the night before Saints' day. Like the night before it, All Hallows Day was dedicated to honoring the dead.

The Druids were an order of priests in Gaul (ancient France) and Britain. They were devil-worshippers who told the people they must hold an annual celebration to their two leading gods: the Celtic sun god and their lord of the dead. On this night the god who brings death--Satan--was worshiped in a variety of peculiar ways. This October 31 festival was named Samhain (or Sow em; both are pronounced "SAH-win"), or "summer's end." The next day, the sun god was worshiped.

On the night of October 31, they believed the dead came out of the graves and walked around, so they offered up sacrifices and had special feasts to honor them. The priests of Druid taught them that they must do this or, when they themselves died, they would be reincarnated as animals instead of people.

But pretended communication with the dead is the basis of spiritism (also called spiritualism), which is one of the most dangerous practices in society, for it invites the control of demons! We should have nothing to do with anything connected with spiritism.

Druidic priests became nominally converted to Christianity when, in the early centuries, it entered their land (A.D. 432-475), and Druidic practices, including the November 31 festival to devils, came into the church (A.D. 558). To pacify the followers of Druid, in the eighth century, Pope Gregory III (731 -741) declared November 1 to be a special feast day honoring the dead. In the ninth century, Pope Gregory IV (827-844) said that it must be kept by all Christians. Church discipline would be enforced on those who refused.

It is of interest that November 1 was the first day of the Druidic New Year. This made the evening before very special. As might be expected, because the night of October 31 had for centuries been dedicated to devils, the new church ruling only intensified the celebrations that took place that night. The devils made sure of that. Soon

Halloween (Hallowe'en, All Hallows' Eve, or Hallows' Evening), originally a pagan festival, became the outstanding Christian event held every autumn.

Celebrations of all kinds took place. In Ireland, carvings on pumpkins were made, and called jack-o'-lanterns (also known as will-o-the-wisp, fox fire, fairy fire, friar's lantern, and corpse lantern). The legend was that a man named Jack had played practical jokes on the devil and bothered him, so the devil kept him out of heaven. Jack, therefore, had to live forever on earth carrying about a lit lantern, warning people not to offend the devil. The lesson for little children: do not offend the devil.

Yet such teachings helped neither the people nor the morals of society. Throughout Europe, on this one night of the year, it soon seemed as if all the devils came out! Indeed, that was the hidden meaning of Halloween, and the wild excitement and orgies of the people on that night seemed to fulfill it.

The Druids believed that on Halloween, ghosts, spirits, fairies, witches, and elves came out to harm people. These evil creatures must be placated with offerings of food. The Celts would go with their children to one another's house to gather food for the devil gods.

Animals were feared on that night also. Dogs, owls, snakes, and pigs were particularly worshiped in fear on that night, but among them, the cat was regarded with a special veneration. The Druid priests taught that cats--especially black ones--were sacred. This is why, today, we think of cats, as well as skeletons, pumpkins, skulls, and children with sheets over their heads, when we think of Halloween.

Druids were supposed to be able to cast spells and bring demon spirits into cats and similar animals. By believing these lies, the people came into fear of and bondage to the priests, to do whatever they requested.

The Celtic priests also taught that witches ride on brooms through the skies on that night, and fling down curses on those who do not honor the dead by taking part in the ritual ceremonies of that night.

As might be expected, Satan had introduced a similar October festival on the mainland of Europe among the Finns and Goths. But it was the Druidic festival in Britain--and the date of that festival--which was adopted by the Vatican as the official harvest festivals in honor of the dead.

After being adopted by nominal Christianity in the Dark Ages, the festival of Halloween spread throughout Europe and to most countries later colonized by them. Yet few today are aware that this holiday originated in paganism, not Christianity, and that it is the most dangerous "holiday" in the year. For long ages, Halloween has been a night especially dedicated to satanic agencies. Every October 31 we see the clearest evidence of that fact.

The Druid priests in North Wales taught that the devils came out of the fire on this night. So bonfires were lit to bring them out in droves! This is why outdoor night fires are today considered a part of the Halloween experience.

In North Wales, each family was told to build a bonfire, and then throw stones into it to bring out the devils and placate the dead. Prayers were offered. In the Scottish highlands, fortune telling was given by clairvoyants during the bonfire celebrations.

The problem has become so serious in our time, that, a couple years ago in Detroit, Mayor Coleman Young reported that 281 fires had occurred on that night, up 20 percent from the 223 fires set on the previous Halloween.

Another ancient Halloween practice was prognostication. Events of the forthcoming year (which began the next day) were predicted. The spirits were thought to give this information to the priests on that special evening. By accepting these speculations as truth, the people came to fear the power of the priests even more. It is well-known among spiritist mediums that those people who follow horoscopes and go to fortune tellers, are easier to control. If you want devils to harass your life, then go to the prognosticators and fortune tellers.

Even today, it is at the time of this October devil festival that the psychics (a modern name for spiritist mediums) write down and publish their predictions of next year's events. (It is of interest that lists of predictions made by these mystics have been compiled--and then checked out the following year. Only rarely does even one predicted event occur.) Have no thing to do with fortune telling, astrology, and horoscopes. Remember where they came from and the demon power controlling them.

After the papal edicts were given, adopting and sanctifying the October 31 festival into the church, the people were taught that, the next day, special masses must be said for the dead. Children were sent out to the homes on the evening before. They were told, in exchange for money or some other offering, to offer to fast the next day so that departed souls might be released sooner from the suffering of purgatory. In this way, the Druidic practice of begging food from home to home continued. The church of the dark ages was expert at absorbing pagan customs, and then calling them "Christian."

There are those today who have tried to "Christianize" Halloween even more. They dress their children in Biblical costumes and celebrate Halloween as a "harvest festival." But the origin of the night's celebrations remains the same. We should not ape the world in observing special sacred days originated by Satan. Separation is needed, not compromise.

Vandalism on a major scale now plagues our cities on that night. Last year, Detroit alone experienced three days of riots, arson, and mass destruction. For three days children and men seemed possessed, and the city seemed out of control.

Should we today celebrate this pagan night, which every witch, clairvoyant, wizard, and spirit medium will tell you is the outstanding occultic night in the year? Far better to keep our children home on that night, and pray to God and read the Bible! Dedicate your life anew to the true God, and shun the amusements and follies of the devil gods. Although very inviting, they will only bring you trouble and misery, confusion of mind and an empty life without happiness.

Few people realize how very dangerous it is to dabble in spiritism. Here is a powerful warning, excerpted from the book *Great Controversy*, that will help you understand the seriousness of the matter:

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess, and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel." *Romans 5:12; 2 Timothy 1:10*. And only through Christ can immortality be obtained. Said Jesus: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." *John 3:36*. Every man may come into possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive "eternal life." *Romans 2:7*.

The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden--"Ye shall not surely die"--was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die" (*Ezekiel 18:20*), is made to mean: The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan and so unbelieving in regard to the words of God.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." *Romans 6:23*. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: "I have set before thee this day life and good, and death and evil." *Deuteronomy 30:15*. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffers the penalty of his transgression. It is "the second death" that is placed in contrast with everlasting life.

In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust" "for as in Adam all die, even so in Christ shall all be made alive." *Acts 24:15; 1 Corinthians 15:22*. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." *John 5:28, 29*. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." *Revelation 20:6*. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression--"the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: "Yet a little while,

and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." And another declares: "They shall be as though they had not been." *Psalm 37:10; Obadiah 16*. Covered with infamy, they sink into hopeless, eternal oblivion.

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." *Psalm 9:5,6*. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise undisturbed by one note of discord. Every creature in heaven and earth was heard ascribing glory to God. *Revelation 5:13*. There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved.

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death--a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the earth and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." *Psalm 146:4*. Solomon bears the same testimony: "The living know that they shall die: but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." *Ecclesiastes 9:5, 6, 10*.

When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to God a tribute of praise for His great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, he shall praise Thee, as I do this day." *Isaiah 38:18, 19*. Popular theology represents the righteous dead as in heaven, entered into bliss and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" "The dead praise not the Lord, neither any that go down into silence." *Psalms 6:5; 115:17*.

Peter on the Day of Pentecost declared that the patriarch David "is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." *Acts 2:29,34*. The fact that David remains in the grave until the

resurrection proves that the righteous do not go to heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God.

And said Paul: "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." *1 Corinthians 15:16-18*. If for four thousand years the righteous had gone directly to heaven at death, how could Paul have said that if there is no resurrection, "they also which are fallen asleep in Christ are perished"? No resurrection would be necessary.

But when about to leave His disciples, Jesus did not tell them that they would soon come to Him. "I go to prepare a place for you," He said. "And if I go and prepare a place for you, I will come again, and receive you unto Myself." *John 14:2,3*. And Paul tells us, further, that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And he adds: "Comfort one another with these words." *1 Thessalonians 4:16-18*.

Before any can enter the mansions of the blessed, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books and to be rewarded as their works have been. This judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." *Acts 17:31*. Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world.

Jude refers to the same period: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." And, again, he quotes the words of Enoch: "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." *Jude 6, 14, 15*. John declares that he "saw the dead, small and great, stand before God; and the books were opened: ... and the dead were judged out of those things which were written in the books." *Revelation 20:12*.

But if the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need of a future judgment? The teachings of God's word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the judgment, receive the commendation, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive sentence from the Judge of all the earth: "Depart from Me, ye cursed, into everlasting fire"? *Matthew 25:21, 41*. Oh, solemn mockery! Shameful impeachment of the wisdom and justice of God!

Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. *1 Thessalonians 4:14; Job 14:10-12.*

In the very day when the silver cord is loosed and the golden bowl broken (*Ecclesiastes 12:6*), man's thoughts perish.

They that go down to the grave are in silence. They know no more of anything that is done under the sun. *Job 14:21.* Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." *1 Corinthians 15:52-54.* As they are called forth from their deep slumber they begin to think just where they ceased. The last sensation was the pang of death; the last thought, that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout: "O death, where is thy sting? O grave, where is thy victory?" Verse 55.

The doctrine of man's consciousness in death, especially the belief that spirits of the dead return to minister to the living, has prepared the way for modern spiritualism.

The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds. He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven, and without suspicion of danger, they give ear "to seducing spirits, and doctrines of devils."

When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in heaven and even to occupy exalted positions there, and thus the error is widely taught that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the deity of Christ.

But none need be deceived by the lying claims of spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed, as do the spiritualists of today, to hold communication with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be "the spirits of devils." (Compare *Numbers 25:1-3*; *Psalms 106:28*; *1 Corinthians 10:20*; *Revelation 16:14*.) The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death. *Leviticus 19:31*; *20:27*. The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings--this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.

There are few who have any just conception of the deceptive power of spiritualism and the danger of coming under its influence. Many tamper with it merely to gratify their curiosity. They have no real faith in it and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watch care of His angels; as the evil one presents his deceptions, they are without defense and fall an easy prey. Those who thus place themselves in his power little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin.

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? 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 8:19, 20*. If men had been willing to receive the truth so plainly stated in the Scriptures concerning the nature of man and the state of the dead, they would see in the claims and manifestations of spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which they love, multitudes close their eyes to the light and walk straight on, regardless of warnings, while Satan weaves his snares about

them, and they become his prey. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie." *2 Thessalonians 2:10, 11.*

Many will be confronted by the spirits of devils personating beloved relatives or friends and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything and that they who thus appear are the spirits of devils.

Just before us is "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." *Revelation 3:10.* All whose faith is not firmly established upon the word of God will be deceived and overcome. Satan "works with all deceivableness of unrighteousness's to gain control of the children of men, and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. "Because thou hast kept the word of My patience, I also will keep thee" (verse 10), is the Saviour's promise. He would sooner send every angel out of heaven to protect His people than leave one soul that trusts in Him to be overcome by Satan.

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." *Isaiah 28:15.* In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to heaven, to become as the angels of God. But still more emphatically are those making a covenant with death and an agreement with hell, who renounce the truths which Heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead--the delusive pretensions of spiritualism.

Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the word of God as unworthy of belief and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God and obey the requirements of His law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell--as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden: "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." *Genesis 3:4, 5*. Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." *Revelation 16:13, 14*. Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Saith the Lord God: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." *Isaiah 28:17, 18*.

Where did Christmas Come From?

Yes, where did Christmas come from? It did not begin at the birth of Christ; it began earlier! The December 25 celebration had nothing to do with His birth. It is an interesting story; one I think you will be interested in.

When was Jesus born?

It is well-known among Biblical scholars that Jesus was not born in December, because the shepherds were never out in the fields with their sheep at that time.

"There were in the same country shepherds abiding in the field, keeping watch over their flock by night."--*Luke 2:8*.

Shepherds always brought their sheep in from the mountainsides and fields and corralled them not later than October 15, to protect them from the cold, rainy season that followed. (*Also read Songs 2:11 and Ezra 10:9, 13.*)

"It was an ancient custom among Jews of those days to send out their sheep to the fields and deserts about the Passover [early spring], and bring them home at commencement of the first rain. During the time they were out, the shepherds watched them night and day. As . . . the first rain began early in the month of marchesvan, which answers to part of our October, we find that the sheep were kept out in the open country during the whole summer.

"And, as these shepherds had not yet brought home their flocks [when Christ was born in Bethlehem], it is a presumptive argument that October had not yet commenced, and that, consequently, our Lord was not born on the 25th of December, when no flocks were out in the fields; nor could He have been born later than September, as the flocks were still in the fields by night. On this very ground the nativity in December should be given up. The feeding of the flocks by night in the fields is a chronological fact . . . See the quotations from the Talmudists in Lightfoot."--*Adam Clarke, Commentary, Vol. 5, p. 370*.

The census of Caesar Augustus is mentioned in Luke 2:1-2, but historians are not certain when it was issued. But it is improbable that he would call for the citizens of the Roman Empire to return to their native homes to be enrolled in the census in the middle of winter. Even his armies avoided marching during the hazards of winter weather.

Many authorities believe that Christ was born in the spring of the year, but, in the wisdom of God, the date of Christ's birth has been hidden from us.

Why then does all the world celebrate the birth of Christ--not merely in December--but on a certain day in December?

We need to know (1) what is "Christmas?" (2) how did Christmas get into the Christian Church? and (3) why did it enter back in those early days? Here are answers to these questions:

What is Christmas?

The word "Christmas" means "Mass of Christ," or, as it came to be shortened, "Christ-Mass." It came to the modern world from the Roman Catholic Church. They, in turn, got it not from the Bible, but from paganism.

"Christmas was not among the earliest festivals of the Church . . . The first evidence of the feast is from Egypt." "Pagan customs centering around the January calends [the pagan calendar] gravitated to Christmas."--*Catholic Encyclopedia, 1911 ed., article: "Christmas."*

Origen, an early Catholic writer, said this about celebrating birthdays in the Bible:

"In the Scriptures, no one is recorded to have kept a feast or held a great banquet on his [Christ's] birthday. It is only sinners [like Pharaoh or Herod] who make great rejoicings over the day in which they were born into this world."--*Catholic Encyclopedia, 11th ed., art: "Natal Day."*

How did Christmas get into the Christian Church?

In one brief paragraph, the New Schaff Herzog Encyclopedia of Religious Knowledge tells us how the December 25 holiday entered the Christian Church:

"How much the date of the festival depended upon the pagan Brumalia [The December 25 celebration], following the Saturnalia [an eight-day December 17-24 festival preceding it], and celebrating the shortest day of the year and the 'new sun' . . . cannot be accurately determined. The pagan Saturnalia and Brumalia were too deeply entrenched in popular custom to be set aside by Christian influence . . . The pagan festival with its riot and merrymaking was so popular that Christians were glad of an excuse to continue its celebration with little change in spirit and in manner. Christian preachers of the West and the Near East protested against the unseemly frivolity with which Christ's birthday was celebrated, while Christians of Mesopotamia accused their Western brethren of idolatry and sun worship for adopting as Christian this pagan festival."-- *New Schaff-Herzog Encyclopedia of Religious Knowledge, art: "Christmas."*

Church leaders adopted a pagan holiday, in spite of the protests of some godly local pastors. It was considered idolatry to do this, since it was nothing more than a heathen day of worship. In addition, the day for this worship had been selected in honor of Mithra, the sun god. December 25 was dedicated to the keeping of his birthday. Therefore, sincere Christians considered it to be a form of sun worship. The sun had reached its lowest angle in the sky on December 21 (the winter solstice), and the 25th was the first observable day in which it began rising in the noon sky. So December 25 had, for centuries, been celebrated as the "birth of the sun god."

But earnest believers recognized that Christians dare not accept pagan practices or pagan holidays. Those heathen customs could not be found in the Bible, so they ought to be shunned by conscientious Christians.

The Roman world was essentially pagan and many converts to Christianity had come to enjoy those festivities, and did not want to forsake them after baptism into the Christian church. When these half-converted church members rose to leadership positions, they made policy changes in agreement with contemporary heathen customs. And that is how we got Christmas.

"A feast was established in memory of this event [Christ's birth] in the fourth century. In the fifth century the Western Church ordered it to be celebrated forever on the day of the old Roman feast of the birth of Sol, as no certain knowledge of the day of Christ's birth existed." --*Encyclopedia Americana* (1944 edition), art: "Christmas."

If the Bible contained no certain knowledge of when Christ was born, then we should not select a definite day on which to worship Him. Instead, we should remain with the only weekly worship day God ever gave us: the Seventh-day Sabbath (Genesis 2:1-3; Exodus 20:8-11).

Sol means "sun" in Latin, and was another name for Mithra, the sun god. A strong controversy arose in the Christian church over this latest apostasy by Western church leaders: "Certain Latins, as early as [A.D.] 354, may have transferred the birth day from January 6th to December 25, which was then a Mithraic feast . . . or birthday of the unconquered sun . . . The Syrians and Armenians accused the Romans of sun worship and idolatry."--*Encyclopedia Britannica*, (1946 ed).

It was clearly understood by many that this pagan holiday should not be adopted as the memorial day of the birth of Christ:

How did Mithra worship bring these things into the Christian church?

In order to understand how and why Christmas came into the Christian Church back in those early centuries, we need to understand the tremendous influence of pagan Mithraism in the first few centuries after the time of Christ--and how Christian leaders decided to adopt the customs of paganism in order to win the battle against it.

The following information is vital, and comes from an earlier study by the present writer:

The Planetary week

The various days of the week were in ancient times called the first day, the second day, etc., for these were their Biblical names. But about the time of Christ they were given new names. The non-Christians began calling them the Day of the Sun, the Day of the Moon, etc., in honor of different heavenly bodies. This was known as the "planetary week."

Each day was ruled over by a different god, but the most important of all gods was given the rule of the first day of the week, with the idea in mind that the first is always more important than that which follows it. The most important of all gods was given the rule over the first of the seven days: it was his day, the day of the Sun, and all the worship of the week centered on his day.

Now, although these names for the days of the week were new, the Sun god wasn't, for his worship came from a devotion to that most powerful of natural objects. It was one of the most ancient forms of worship and is represented by solar-disc images found on nearly every continent of our world.

"Sun worship was the earliest idolatry."--*Fausset, Bible Dictionary* page 666. The Arabians appear to have worshipped it directly without using any statue or symbol (*Job 31:26-27*). Abraham was called out of all this when he went to the promised land. Ra was the Sun god in Egypt, and On (Heliopolis) was the city of Sun worship (see the *Hebrew of Jer. 43:13*). Entering Canaan under Joshua, the Hebrews again met Sun worship: Baal of the Phoenicians, Molech or Milcom of the Ammonites, and Hadad of the Syrians, and later the Persian Mithras or Mithra. Shemesh was an especially important Sun god in the Middle East, and, later, in Egypt Ala, was the god of the Sun Disc. The temple at Baalbek was dedicated to Sun worship.

By associating with Sun worshipers, the Israelites frequently practiced it themselves (*Lev 26:34; Isa 17:8*). King Manasseh practiced direct Sun-worship (*2 Kg 21:3, 5*). Josiah destroyed the chariots that were dedicated to the Sun, and also removed the horses consecrated to Sun worship processions (*2 Kg 23:5, 11-12*). Sun altars and incense were burned on the housetops for the sun (*Zeph 1:5*). And Ezekiel beheld the "greatest abomination": direct Sun worship at the entryway to the temple of the true God. This was done by facing eastward to the rising sun. (*Ezek 8:16-17*)

Mithra and the day of the Sun

All this time there was no particular day that was used for his heathen worship. But then, about the time of Christ, or a little before, the various days of the week were dedicated to specific pagan gods--dies Solis--the day of the Sun, dies Lunae--the day of the Moon, and so on.

The sacred day of the Jews and Christians was the memorial of Creation--the true Sabbath--the Seventh day--the only Sabbath given in the Bible. The sacred day of paganism was the memorial of the Sun-god--the first day of the week. His day was called, "the Venerable Day of the Sun."

Sunday-keeping never occurred in the Old or New Testament, nor was it commended. In the time of Christ and the Apostles, the official religion of the Roman government did not have a sacred day, but gradually Sunday-keeping began to become common among the non-Christian people of the empire.

The planetary week, each day named after a different planet in the sky, played a very important part in the worship of the sun. By the time of Christ, Sun worship was most powerfully represented in Mithraism.

Now, Mithra (or Mithras) was originally an ancient god of Iran, and had been worshipped as the god of strength and war by the descendants of the Persians. But by the first century A.D., he had been transformed, oddly enough, into the leading Sun god, and the foremost pagan god of any kind, of the western civilized world. The Romans often called him by a new name, Sol invictus, "the Invincible Sun." During

the early centuries of the Christian Era, Mithra was the greatest pagan rival of Christianity.

And this was not without a carefully developed plan, for Satan had arranged that this religion would closely approximate in several ways the only true religion in the world--Christianity. It had such features as a dying, rising saviour, special religious suppers, a special holy day out of the weekly seven--the Sun Day, initial baptism of its converts (in the blood of a slaughtered bull), and other similarities. It counterfeited the religion of the true God more cleverly than any other religion up to that time in history.

Gradually, large numbers of non-Christians began observing Sunday as a holy day in honor of Mithra. He was especially liked by the Roman soldiers, for his worship included athletic feats of skill and "warlike manliness."

Gradually, the worship of the Invincible Sun became even more popular and wide spread among the Roman Empire. Emperor Aurelian (270-275 A.D.), whose mother was a priestess of the Sun, made this solar cult the official religion of the empire. His biographer, Flavius Vopiscus, says that the priests of the Temple of the Sun at Rome were called pontiffs. They were priests of their dying-rising saviour--Mithra, and vicegerents in religious matters next to him.

By this time, the middle of the second century, worldly Christians, apparently from the records in Alexandria and Rome more than anywhere else, in order to be better accepted by their pagan neighbors, began keeping Sunday, and in order to excuse their practice, since it was not Scriptural, they called it "the Lord's Day," even though it was obvious to all that Revelation 1:10 said nothing about Sunday.

Sun worship continued to be the official religion of the empire until Constantine I defeated Licinius in 323, after which it was replaced by Romanized Christianity.

In every case that the present writer can locate, the few men advocating Sunday-keeping prior to 400 A.D. were the very ones who were introducing pagan heresies to the brethren in the Christian Church. The primary exceptions were the Roman Bishops, who appeared to be better at legislating these heresies upon the churches, than inventing them.

Along about this time, a youngster was growing up that was destined to powerfully affect the Christian world for all time to come--a boy named Constantine.

Constantine and a state church

On the retirement of Emperor Diocletian in A.D. 305, it was an uphill fight among several men for the coveted title of Emperor.

Fighting continued on and off from 305 till 323. But out of it Constantine emerged as the sole ruler of the vast Roman empire. The crucial battle occurred just north of Rome in October of 312, following which by the Edict of Milan, he gave Christianity full legal equality with every other religion in the empire. More favors to the church soon followed.

Then, on March 7, 321, was issued the first national Sunday Law in history. This was the first "blue law" to be issued by a civil government. Here is the text of Constantine's Sunday Law Decree: "Let all judges and townspeople and occupations of all trades rest on the Venerable Day of the Sun [Sunday]; nevertheless, let those who are situated in the rural districts freely and with full liberty attend to the cultivation of the fields, because it frequently happens that no other day may be so fitting for ploughing grains or trenching vineyards, lest at the time the advantage of the moment granted by the provision of heaven be lost. Given on the Nones [seventh] of March, Crispus and Constantine being consuls, each of them, for the second time."--*The Code of Justinian, Book 111, title 12, law 3.*

Five additional Sunday Laws were to be issued by Constantine within a very few years to strengthen this, his basic one.

It is to be observed that Constantine's Sunday law was just that--a Sunday law--and nothing more. It was a Sunday law that both Mithraites and compromising Christians could easily accept. In that law, Christianity is never mentioned. The day is called "the Venerable Day of the Sun, "(venarabili die solis). This was the mystical name for the Day of the Sun god. Both the heathen and the Christians well knew this. It is a historical fact that when Constantine issued this first imperial Sunday edict of 321, enforcing the observance of Sunday by the people of the Roman Empire, he was still a worshiper of Sol invictus--"the Invincible Sun," as well as being the Pontifex Maximus (supreme pagan pontiff or priest) of Roman heathen worship as the state religion.

But though Constantine meant the law to unite all contending religions into one giant compromising conglomerate, Christian leaders in Rome saw it as a great victory.

Church enforcement

Eusebius, bishop of Caesarea (270-338), generally considered to be Constantine's outstanding flatterer in the church, made this remarkable statement:

"All things whatsoever it was duty to do on the [Seventh day] Sabbath, these we [the church] have transferred to the Lord's day [Sunday]."--*Commentary on the Psalms, in Migne, Patrologia Graeca, volume 23, column 1171.*

Commenting on this heaven-daring statement, one historical writer says this: "Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. 'All things,' he says, 'whatever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.' But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival."--*Great Controversy, page 574.*

This was the beginning of something new and ominous within the Christian Church. Rome, itself, the capitol of the mammoth empire, was more licentious, dissipated, and political, than any other city. The influence of it all had reached to the local

Christian church there, and a concern to meet the world's standard, as well as a fascination with power-politics had gripped it.

In 325 A.D. the Council of Nicaea met, at which time the church leaders decreed that all honor the resurrection of Christ by keeping the Easter festival--and only on a certain Sunday of each year. Immediately, following this ruling, Constantine issued an imperial order commanding all Christians everywhere to obey the decree of this council. Church and State had united, and whenever in history this has happened persecution of religious dissenters has generally followed. Trouble was ahead for the people of God.

Persecution begins

From A.D. 350, onward, the persecution of Christians by their fellow Christians began.

In order to placate church and government authorities, there were those who attempted to keep both days--Sabbath as well as Sunday holy--thus endeavoring to obey God as well as man, for religious persecution against non-observance of Sunday was growing stronger.

For this reason, Sozomen, a church historian of that time, tells us that many "were assembling together on the Sabbath as well as on the first day of the week, which custom is never observed at Rome or at Alexandria."--*Sozomen, Ecclesiastical History, book 7, chapter 19, in A Select Library of Nicene and Post-Nicene Fathers, second series, volume 2. [Lk 16:13, Act 5:39]*

Even at this late date, Rome and Alexandria continued to be the only bulwarks of Sunday keeping.

The keeping of both days might seem a practical solution, but it wasn't. The Seventh-day Sabbath was the divinely ordained day for the worship of the Creator.

God had never changed it. The Sun day was a man-made institution of worship in honor of a pagan god. To obey both was impossible. [*Matt 6:24*]

This was exactly the problem the three Hebrew worthies faced at Dura (*Read Daniel 5.*) They were not at this time forbidden to worship the true God. They need only bow down that day with others in a semblance of worship to the false. But, of course, to do so would signify an acceptance of heathen worship.

And this they could not do. They would rather die first They would rather die than lose something that many in our day consider to be of little value--The Sabbath of the Fourth Commandment given by the God of Heaven Himself.

Thus it was that Christmas--the birthday of the sun god,--and Sunday sacredness both came into the Christian Church because early church leaders in Rome and Alexandria, working with government leaders, wanted to unite Christianity with Mithraism--by requiring Mithric practices in the worship of Christ.

Mistle Toe

Where did the mistletoe custom originate? Among the ancients, because mistletoe was considered sacred to the sun, it was used at the December festival of the winter solstice, when the sun was lowest in the noon sky.

Kissing under the mistletoe was thought to be an act of solar worship, empowering the worshipers for still further worship. As this indicates, pagan sun-worship services were very licentious. Temple prostitution was performed during the eight-day Roman Saturnalia which immediately preceded the December 25 sun-birth celebration.

Wreaths and Holly

Circular wreaths of evergreen branches (especially holly) were a featured part of the festival. These were formed in the shape of the sun, and represented life which could not exist without sunlight. These wreaths were placed on inside and outside walls during the celebrations. At the time of initiation into the Dionysian mysteries, these were worn by the initiates as fertility symbols. They represented the perpetuity of existence through ongoing cycles of life, death, and rebirth.

Holly berries were also considered sacred to the sun-god.

Christmas Trees

Green trees were cut down, mounted, and then decked with offerings of food and precious gifts to Mithra.

"The use of Christmas wreaths is believed by authorities to be traceable to the pagan customs of decorating buildings and places of worship at the feast which took place at the same time as Christmas. The Christmas tree is from Egypt, and its origin dates from a period long anterior to the Christian Era."--*Frederick J. Haskins, Answers to Questions.*

Evergreens, because of their ability to remain fresh and green all year, symbolized immortality and fertility. Egyptian priests taught that the evergreen tree sprang from the grave of their god Osiris, who, after being murdered by another god, was resurrected through the energy in an evergreen tree.

Even the Bible speaks about the pagan custom: "Thus saith the Lord, Learn not the way of the heathen . . . For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."--*Jeremiah 10:2-6.*

Yule log

The Yule log did not come from the Bible, nor from Near Eastern paganism. It came from heathen Celtic worship practices in Britain. The Celts also worshipped the sun, and they too had a celebration at the time of the winter solstice.

Their December sun festival, called Julmond, was taken into Christianity when it came to Britain.

During the Yule festival, evergreen branches were used for decoration, and, after the branches were stripped off, the log was considered sacred to the sun. It was round like the sun and its length symbolized movement, just as the sun was round and moved through the sky. (All this may sound ridiculous, but paganism always is.)

The family would, each year, go out and specially select a nice round tree from which to cut the yule log. When burned, it sent out heat, just as the sun-god burned and sent out heat.

Santa Claus

St. Nicholas is thought to be a fine, old saint in the church, but not so. It is true that there may have been a Nicholas, bishop of Myra, who lived in the fourth century and was said to have helped the poor. But Santa Claus was named after another "old Nick."

The legends of Santa Claus are quite similar to those of the ancient Egyptian god, Bes. Bes was a short rotund god who was said to give gifts to children. They were told he lived in the far north, where he spent most of the year making toys for them.

The Roman God, Saturn, was similar--and probably copied from Bes. He too, was said to live in the northernmost part of the world, making gifts for children who were good. The Romans said he was the one who, each December, brought them the gift of the new year.

The name "Santa Claus" and "Kriss Kringle" do not go as far back into history. "Santa Claus" is a corruption of the Dutch "Sant Nikolaas" (Sant Ni-Klaus), and "Kriss Kringle" is from the German "Christ Kindl" or "Christ Child." So we have here a counterfeit Christ.

Parents punish their children for telling falsehoods, then tell them this big one in December! Later, when their children are grown, they wonder why they question the existence of God.

Teach your children about Jesus Christ, their best Friend, their only Saviour, and the only One who can really bring them the gifts they need. Do not waste time telling them myths, lest, when they grow older, they will not believe the realities you tell them of.

Christ's Mass

"Christmas" means "Christ's Mass." This is a special Roman Catholic mass performed on December 25.

It must be attended by the faithful, under penalty of mortal sin for not doing so. At this mass--as at every other,--Christ is offered by the priest in a wafer. The people are to worship this wafer as the true body, blood, mind, and soul of Jesus Christ!

One of the most recent Vatican statements on this reveals that this worship of a piece of bread remains unchanged: "There should be no doubt in anyone's mind that all the faithful ought to show to this most holy sacrament [the communion wafer] the worship which is due to the true God, as has always been the custom of the Catholic Church. Nor is it to be adored any the less because it was instituted by Christ to be eaten."--*Vatican II: The Conciliar and Post Conciliar Documents*.

This Vatican II statement reaffirms the doctrinal statement made in 1648 at the Council of Trent (*Session 13: Decree on the Eucharist, chap. 5, Denz. 878, 1648*).

Should we give presents?

The pagan Romans exchanged food, small statues of gods, and trinkets to one another during the winter festival. The church in adopting the custom, declared that it was to be done on December 25.

"The interchange of presents between friends is alike characteristic of Christmas and the Saturnalia, and must have been adopted by Christians from the pagans, as the admonition of Tertullian plainly shows."--*Bibliotheca Sacra, Vol. 12, pp. 153-155*.

Should we today give gifts to our friends and to those who need them? Yes, it is well to do this all through the year,--especially to the needy. But our choicest gifts should be brought to Christ. For that we have a Biblical example: "Now when Jesus was born in Bethlehem of Judea . . . and when they [the wise men] came into the house, they . . . fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."--*Matthew 2:1-11*.

Give Him the best you have; give Him your life. Dedicate all you have to Him, to be used in His service. Read the Bible daily and obey its commands through the enabling grace of Christ. Only then can you have genuine happiness.

But let not ancient paganism select the day on which you will worship God. The weekly, Bible Sabbath was given as the day appointed us on which to worship Him. If we want to have happy gatherings with our loved ones, that is good. But let us not copy the heathen in doing it.

"Take heed to thyself, that thou be not snared by following them . . . that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for every abomination to the Eternal, which He hateth, have they done unto their gods."--*Deuteronomy 12:30-31*.

"In vain, do they worship Me, teaching for doctrines the commandments of men."--*Matthew 15:9*.

It is obeying the Inspired Word of God--the Bible,--keeping the Sabbath He gave us (*Genesis 2:1-3; Exodus 20:8-11*), and giving our lives in His service that we become worshipers of the Living God. That is what pleases Him, and we would rather please Him than do anything else. He has been so good to us all our lives. In Him we live and move and have our being, and only through Him can we be saved.

Where did Easter come from?

Few people know that "Easter" is not the resurrection of Christ. In fact, the only time the word is found in the Bible (in Acts 12:4), it is only "Easter" by mistranslation; the word in the original Greek is "Passover."

Jesus died at the time of the Passover feast. But the Passover is not Easter, and Jesus did not die at Easter time. Here is information you will want to know. It comes from a publication entitled, "Easter: Where it Came From," printed many years ago, by Southern Publishing Association. An old man is speaking:

"Sunday was held sacred centuries before Sinai; December 25 was highly honored; the time of Easter was religiously observed; and Lent was a time for fasting,--all thousands of years before the coming of the Babe to Bethlehem!"

The children had gathered around the huge, open fireplace. The lights were turned out and the shooting flames of the great wood fire lit their faces. Farther back, in a huge rocker, sat the Wise Man. In the daytime a very prosaic figure known as grandpa, on the special nights when the children were allowed to "stay up" the fire light played on what seemed to be the very soul of the old man, his face, and he became a mystic form, infinitely removed and yet very close to them. They called him the Wise Man then.

This Easter night the children begged for the story of Easter. They did not understand the first part of his reverie, but afterward they understood nearly all of it.

"After the Flood, the Garden of Eden was no longer on the earth. You remember the Lord had placed angels with flaming swords at its gates. As the people came to the gates to worship God, their faces were toward the west, for the gates were on the east side of the Garden. When Eden was taken up to God's dwelling place, and no one knows just when that was, Satan had so confused some that they worshiped the things that God had made, instead of God himself. The next brightest thing men saw was the sun, and they began to worship it. God at creation had given them the Sabbath, to remind them every week that He had made everything, but Satan has always tried to make men forget the Sabbath so they would forget the true God.

THE ORIGIN OF SUN WORSHIP

"One of Noah's great-grandsons was called Nimrod. Nimrod was a great leader, and was the first empire builder. His wife, history says, was named Semiramis, and she was a very great queen. Satan was working to counterfeit God's plan of salvation; and when Nimrod died, the people said he was a god. Semiramis told them that he was indeed the sun god, and that his spirit was still living, dwelling in the sun.

"In order that the people should love her as queen as long as she lived, Semiramis told them that hers was the spirit of the moon, and when she died, she would dwell in the moon as Nimrod already dwelt in the sun.

"Satan was laying the foundation for every system of falsehood and error the world has ever known. The sun god, under different names, was worshiped in Babylon, Egypt, Greece, and Rome, as conquering nations were conquered by the religion of their captives.

A PAGAN HOLIDAY

"Every year when the cold season began, the people believed their sun god was leaving them. They came to learn that his lowest dip on the horizon, about December 21, was followed by his gradual return, until in midsummer he was directly overhead at noon day. It was on the 25th of December that they noticed, each year, the coming back, a little, of their god. This day they called the birthday of the sun. It was this belief in the annual journey of their god that Elijah alluded to in his conflict with the priests of Baal, the Syro-Phoenician sun god. [1 Kings 18:27]

"After the death of Nimrod, Semiramis never married again--indeed how could the queen of heaven marry an ordinary man?--but some years later she gave birth to a son. His name was Tammuz, and he was born on the 25th day of December! There was wild rejoicing in the nation over which Semiramis was queen. She told the people that the spirit of the sun, her husband Nimrod, was the father of Tammuz, and thus through her sin, Satan persuaded the people of the counterfeit of the birth of Jesus; for Jesus was really born of a virgin.

"Tammuz was hailed as the Son of the Sun, and the first letter of his name became in time the symbol of sun worship. Human sacrifices to the sun god were offered on this initial letter, made of wood, known as the cross. His birthday, December 25, was honored more and more, and the first day of the week was called the Sun's day, or Sunday. The people forgot God's Sabbath, and honored the day of the sun. To honor Semiramis they set aside a time in honor of the moon. This was the first full moon after the vernal equinox, or the twenty-first of March. The first Sunday after this full moon was indeed a gala day.

"While yet a young man, Tammuz, a hunter like his supposed father, was killed by a wild boar. What weeping there was in the kingdom! And the forty days before the time of the celebration for the moon were set apart as days of weeping for Tammuz.

"God's people were constantly being tempted to follow this religion instead of that of the Bible. Often Satan succeeded in his purpose. In the eighth chapter of Ezekiel we read of the women's weeping for Tammuz; and the people's turning their backs on the temple of God, and worshiping the sun toward the east. They also worshiped the moon goddess, making cakes to the queen of heaven [Jer. 7:18]. These were round cakes on which had been cut a cross.

"The great distinguishing mark of the heathen was their Sunday; and the mark of God's people was the Sabbath. [Ezek. 20:12,20.] Side by side through the centuries were God's people, worshiping Him, obeying His commandments, keeping His Sabbath, and the heathen, worshiping the sun, keeping Sunday, and offering their children in the fire as a sacrifice to the sun, or crucifying their human victims to turn away his supposed anger.

"One writer in a noted periodical says that 'Sunday was the wild, solar holiday of all pagan times. 'It was on this day that the worst features of sun worship were practiced. Too often Israel did these things too, but God constantly sent them messages to obey Him.

THE GENUINE APPEARS

"Finally Christ, the Son of God, was born. The exact day of His birth no one knows, but it was probably in October. He was just thirty-three and a half years old when He was crucified, in April, at the time of the Passover. How Jesus loved His people! He loved them so much that He was willing to suffer abuse and mocking, scourging and death. Remember that Tammuz was exalted by Satan to be the great rival of Jesus, and the symbol of the cross was the sign of sun worship. Through all the years it had seemed that the sun god was greater than the true God, for Israel alone followed God, but often even Israel followed the sun god.

"O yes, Jesus loved His people! He came into a world that had forgotten Him, its Creator, suffered every insult at its hands, and finally died upon the symbol of sun worship, 'even,' says Paul, 'the death of the cross.' [Phil.2:8]

"What rejoicing then by the demons! The Son of God, delivered by His own people and crucified by the sun-worshiping Romans on the symbol of sun worship! O the condescending Jesus! How He must have loved His people!"

The old man's face softened, and the children saw tears in his eyes. After a time he went on. His eyes were shining now.

"But God honored that sacrifice! On the third day after His crucifixion, the first day for sun worship, while the spirits of demons were in the wildest orgy of celebration over their victory; for though many men did not realize it, Satan's angels all rejoiced in the victory of false worship; on that very day, set aside and honored by the name of the sun, God raised His Son from the grave a conqueror! As after creation He had rested, so after redemption, He rested in the tomb on His Sabbath, and now on the day of the sun He was raised, eternal victor over the sun worship and all false systems of worship! That was why God raised Him on Sunday. Once more the Sabbath is God's sign between Him and His people. His disciples kept it while they lived.

THE MASTER DECEPTION

"But Satan was not yet through with the world. First, he persecuted God's people, and then he tempted them again. The heathen were still keeping Sunday and as the Christians were scattered throughout the world, Satan whispered in the ears of God's people that they should try to gain favor by being more like the heathen. Was not Christ born toward the end of the year? The exact date was uncertain. Why not call it the same date as the birth of Tammuz? So December 25 became Christmas.

"Again, Christ was crucified and resurrected in the spring near the time of the moon festival. Why not have the same time as the heathen, and even do as they did, but call it in honor of Christ's resurrection. The cakes to the queen of heaven became the

hot cross buns. The forty days of 'weeping for Tammuz' became Lent, and at the close of Lent came Easter Sunday, a counterfeit masterpiece.

The voice was silent for a time. The old man's face darkened as he seemed to see in the embers of the fire a sinister event against which he would cry out. Suddenly there rang out in the stillness the trumpet-like tones that had called to the men on the battle field, when as a drummer-boy he had snatched up the colors where a dying bearer had fallen, and rallied a regiment that had nearly broken.

"O the cowards! The cowards! They allowed the flag of God, His holy Sabbath, to trail in the dust; they trampled under their feet, they exalted the sun's day, they broke the command of God, and all in the name of the One who had given His life to save His people from that very thing!

"Oh, how Jesus in heaven must have wept when His so-called followers, to gain influence, set up the mark of rebellion against heaven,--Sunday. And how He must weep today when people profess to honor His resurrection by trampling on His day and honoring the flag of the defeated foe. God forgive our nation if she ever passes a law to do that, if she ever passes a national Sunday law." -- *Southern Publishing Association*

Easter began long before the time of Christ. Easter was the Ishtar celebration. Ishtar, Astarte, Ashtoreth were all the same. It was a single pagan goddess that was worshiped under various names in different countries over the centuries. As we trace the historical background of this goddess, we can see where Easter got its name, how our modern practice of sunrise worship originated, and why it is always commemorated at a certain time each spring. The story of Easter also helps explain where Sunday sacredness began, and the origin of virgin worship:

This mother goddess was variously known as Astarte, Ishtar, Ashtoreth, Cybele, Demeter, Ceres, Aphrodite, Venus, and Freya.

"Astarte was the most important goddess of the pagan Semites. She was the goddess of love, fertility, and maternity for the Phoenicians, Canaanites, Aramaeans, South Arabs, and even the Egyptians. Her name was Ishtar in Babylonia and Assyria, where she was also the goddess of war. Some Old Testament stories call her Ashtoreth, and describe the construction of her altar by King Solomon and its destruction by King Josiah. Astarte was identified with the planet Venus. The Greeks called her Aphrodite, and the Romans knew her as Venus"--*World Book, Vol. 1, p. 782.*

Astarte in Phoenicia: Astarte was the goddess of the ancient Phoenicians. She loved Adoni (Adonis), who was slain by a boar (a wild pig), but rose from the dead and then ascended to heaven in the sight of his worshipers.

Astarte in Syria: In Syria, Astarte was the Great Mother goddess and queen of prostitutes. Her worship culminated at the vernal equinox. This is about March 21 of each year when the day and night are of equal length; we today call it the first day of

spring. The well-known historian, Will Durant, explains how the celebration of her lover, Adoni, was celebrated by the pagans on that day by sexual orgies:

"Religious prostitution flourished, for in Syria, as throughout western Asia, the fertility of the soil was symbolized in a Great Mother, or goddess, whose sexual commerce with her lover gave the hint to all the reproductive processes and energies of nature; and the sacrifice of virginity at the temples was not only an offering to Astarte, but a participation with her in that annual self-abandonment which, it was hoped, would offer an irresistible suggestion to the earth, and insure the increase of plants, animals, and men. About the time of the vernal equinox, the festival of the Syrian Astarte, like that of Cybele in Phrygia, was celebrated at Hierapolis with a fervor bordering upon madness. The noise of flutes and drums mingled with the wailing of the women for Astarte's dead lord, Adoni; eunuch priests danced wildly, and slashed themselves with knives . . . Then in the dark of the night, the priests brought a mystic illumination to the scene, opened the tomb of the young god, and announced triumphantly that Adoni, the Lord, had risen from the dead. Touching the lips of the worshipers with balm, the priests whispered to them the promise that they, too, would some day rise from the grave."--*Will Durant, History of Civilization, vol. 1, pp. 296-297.*

Ashtoreth in Israel: The Israelites referred to Astarte as "Ashtoreth." In the Bible, the prophets of God denounced the worship of Ashtoreth, but many of the people worshiped her and her consort, Baal, the sun-god. This worship was done amid groves of trees, on the summits of mountains. Here they worshiped sacred stones, practiced divination, and engaged in orgies as part of their worship of Ashtoreth and Baal. Because the myth of Astarte included the idea of a resurrected sun-god, the sacred grove worship was carried on at daybreak as the sun was coming up.

The northern kingdom of Israel (Samaria) was destroyed because of such idolatry. Later, King Josiah of Judah marched through and tore down the altars to Baal, "and them also that burned incense unto Baal, to the sun, and to the moon, and to the planets." He "defiled Topheth, . . . that no man might make his son or his daughter to pass through the fire to Molech; and he smashed the altars that Solomon had built for Chemosh, Milcom and Astarte." (See 2 Kgs 23:2, 4,10,13).

Ishtar in Sumeria and Babylonia: Ishtar was the love goddess of the Babylonians. Her worship came down from earliest times in Sumeria, where her lover was Tammuz. She was the goddess of mothers and prostitutes, and of love and war.

"Though her worshipers repeatedly addressed her as 'The Virgin,' 'The Holy Virgin,' and 'The Virgin Mother,' this merely meant that her amours were free from all taint of wedlock."-- *Will Durant, History of Civilization, Vol. 1, p. 235.*

Ishtar was said to be the daughter of Sin, the moon-god. Her lover was Tammuz, the sun-god. She was called the "Queen of Heaven" by her worshipers and their priests. According to the ancient myth, when Tammuz was slain by a wild animal, Ishtar raises him to life. Because of this, a yearly spring festival was held in honor of Ishtar, the mother goddess.

"[This is the] myth of Ishtar and Tammuz. In the Sumerian form of the tale, Tammuz is Ishtar's young brother; in the Babylonian form, he is sometimes her lover, sometimes her son; both forms seem to have entered into the myths of Venus and Adonis, Demeter and Persephone, and a hundred scattered legends of death and resurrection . . . To the Babylonians it was sacred history, faithfully believed and annually commemorated by mourning and wailing for the dead Tammuz, followed by riotous rejoicing over his resurrection."--*Ibid.*, pp. 238, 239.

Sumeria: Even earlier in history, the Sumerians worshiped Innini, or Ishtar. Here is Durant's description of her:

"[The city of] Uruk worshiped especially the virgin earth-goddess Innini, known to the Semites of Akkad as Ishtar--the loose and versatile Aphrodite-Demeter of the Near East. Kish and Lagash worshiped a Mater Dolorosa, the sorrowful mother-goddess Ninkarsag, who, grieved with the unhappiness of men, interceded for them with the sterner deities."--*Ibid*, p. 127.

Cybele in Phrygia: Essentially the myths surrounding Cybele were so much like those of Greece, that the Greeks called the latter Rhea Cybele, and considered the two divinities one. In Greece, her temple was at Athens. As usual, she resurrected her lover, Attis, each spring at the vernal equinox.

Demeter in Greece: Throughout the Near East, this mother goddess was variously known as Astarte, Ishtar, Ashtoreth, Cybele, Demeter, Ceres, Aphrodite, Venus, and Freya.

She had a special lover (sometimes called her son; and in one case, her daughter). Thus, for example, we have Isis and Horus the sun-god (Osiris was the son) in Egypt (in later Egypt, Osiris was called Serapis), Ishtar and Tammuz in Babylon and Sumeria, Cybele and Attis in Phrygia, Aphrodite (or Adonis) and Adonis in Syria, Atys and Bendis in Asia, and Anaita and Haoma (later called Mithra) in Persia.

She also had a special son (who was sometimes the same as his father), so we have Isis and Osiris in Egypt, Ishtar and Tammuz in Babylonia, Astarte and Adonis in Syria, Demeter and Persephone (a daughter) in Greece, and Cybele and Attis in Phrygia.

In Greece, she was called Demeter, and she obtained the yearly resurrection each spring of her daughter (not a son in this instance), Persephone.

"Essentially it [the myth of Demeter and Persephone] was the same myth as that of Isis and Osiris in Egypt, Tammuz and Ishtar in Babylonia, Astarte and Adonis in Syria, Cybele and Attis in Phrygia. The cult of motherhood survived through classical times to take new life in the worship of Mary the Mother of God."--*Will Durant, History of Civilization, Vol. 2, p. 178.*

Artemis in Iona: Ephesus was the major city of Ionia, and its temple of Artemis (called Diana in Acts 19) was famous, for it was the largest Greek temple ever built.

Ceres in Poseidonia: The temple of Ceres stood on the site of an earlier temple to Poseidon. Here Ceres was venerated.

Venus of the Romans: Venus (also called Aphrodite) was equivalent to the earth-fertility and love goddess of the other Near Eastern nations. According to some stories, her son was Aeneas, the ancestor of the Romans; according to others, Cupid. In Rome, every month was dedicated to a god, and April belonged to Venus. She was worshiped as the Mother goddess of their race, since they were supposed to be descended from her through Aeneas. Later, they dedicated their days to gods, and borrowed from the Persians the sacred sun-day, the first day of the week, and worshiped the Persian sun-god, Mithra, on that day.

Anaita of Persia: As we pass down through time, we come to Persia and the goddess Anaita, the love or earth goddess. Their chief god was the sun-god, Ahura-Mazda, who later became known as Mithra (or Mithras). Under the name, Mithra, he became the most important god in Rome before Christianity won out.

"For a while, under Darius I [521-486 B.C.], it [the worship of Ahura-Mazda] became the spiritual expression of a nation at its height . . . Underneath the official worship of Ahura Mazda the cult of Mithra and Anaita--god of the sun and goddess of vegetation and fertility, generation and sex--continued to find devotees; and in the days of Artaxerxes II [404-359 B.C.] their names began to appear again in the royal inscriptions. Thereafter Mithra grew powerfully in favor and Ahura Mazda faded away until, in the first centuries of our era, the cult of Mithra as a divine youth of beautiful countenance--with a radiant halo over his head as a symbol of his ancient identity with the sun--spread throughout the Roman Empire, and shared in giving Christmas to Christianity. [Footnote on the same page] Christmas was originally a solar festival, celebrating, at the winter solstice, the lengthening of the day and the triumph of the sun over his enemies. It became a Mithraic, and finally a Christian, holy day."--*Will Durant, The Story of Civilization Vol. 1, p. 372.*

The leading gods of ancient Persia were Mithra, the sun-god, Anaita the nature goddess, and her lover Haoma, who rose to life again. Later, the dying-rising Haoma became transformed into the dying-rising Mithra, the saviour god, who, in the hands of Satan, became the chief competitor to Christianity in the Roman Empire after the time of Christ. Mithra worship was a carefully-contrived counterfeit of Christianity, which Satan suggested to the minds of men over the centuries.

But then, in the fourth century A.D., when Christianity won out over Mithraism, Mithraic and Ishtar elements of worship were incorporated into Christian worship.

Because Mithra was always shown with a solar halo around his head, portraits and statues of Christ (and shortly, Mary and the saints) were shown with halos around their heads.

Because worshipers of Ishtar presented her with two fertility symbols--eggs and bunny rabbits,--these became part of the Christian Easter service.

Because sunrise on Sunday morning at the beginning of spring was, next to December 25th, the holiest day in the Mithraic calendar, the practice of Easter sunrise services continued on into Christianity.

Because Mithra was worshiped on the first day of the week, which the Persians and Romans called the sun-day, Sunday sacredness--which is nowhere to be found in the Bible--came into the Christian church.

Because Mithra the sun, "died and rose to life" each year on December 25 (when the sun became lowest in the sky), the birth of Christ began to be celebrated on that date (although it is clear from facts in the Bible that He was born in the fall of the year).

Because the Ishtar (Astarte, Ashtoreth, etc.) celebration was held each spring on a Sunday close to the vernal equinox, the ascension of Christ was changed from 40 days after the time of Passover (as told us in the Bible) to the annual Easter celebration. (For your information, "Easter" in Acts 12:4 is a mistranslation. The original Greek in that passage is paska, or Passover, not Easter.)

All this began centuries before in paganism, with the Ishtar and Tammuz legend.

At the beginning of earth's history, God created the entire world in six days and rested on the seventh day and sanctified it, or set it apart, as a special day for men to worship Him on (*Gen. 2:1-3*). This is God's own day--His day--the Lord's Day--given to man to worship Him on.

Jesus Christ created all things (*Col. 1:16; John 1:3; Heb. 1:1-3*) and He calls Himself the Lord of the Sabbath (*Matt. 12:8; Mark 2:28*). It is His day. The Lord's Day (*Rev 1:10*).

"He made it for man--all mankind--(*Mark 2:27*) and not just for the Jewish race. God gave the Sabbath at the foundation of the world (*Gen. 2:1-3*), and His followers kept it before it was given on Mount Sinai (*Ex. 16*). On Mount Sinai He spoke and wrote His law, so that all the world might more clearly know it (*Ex. 20:8-11*). It is the seal of the law and the sign that He is our Creator (*Ex. 31:17*) and our Redeemer (*Ex. 20:12*) and that we belong to Him (*Ex. 20:20*).

Jerusalem was destroyed and His people were led into captivity because they were so prone to idolatry and refused to obey Him and keep His Sabbath. (*Jer. 17:19-27; 52:1-13*).

While here on earth, Jesus gave us a careful example of obedience to the Sabbath day which He had given mankind (*Luke 4:16*), and rebuked man-made changes in His laws (*Matt. 15:9, 6*). He magnified the law and made it honorable (*Isa. 42:21*).

Just before His death He predicted the destruction of Jerusalem thirty-nine years later, in A.D. 70, and at the end of the world (*Matt. 24*). He also cautioned His followers to continue to carefully observe the Sabbath even when those terrible events should come to pass years and even centuries later (*Matt 24:20*).

He carefully instructed His disciples to keep His day holy, and He wanted them to "remember the Sabbath day" (*Ex. 20:8*) long after He had returned to heaven. His followers faithfully kept it after His death (*Luke 23:56*) and later in their missionary work (*Acts 13:14-16; 40-46; 6:12-15; 17:1-4*). They declared that we ought to obey God rather than men (*Acts 5:29*), and Paul could sincerely say of himself and his fellow believers: "Do we then make void the law through faith? God forbid: yea, we establish the law." (*Rom. 3:31*). The Word of God was being fulfilled in order that the Gentiles would one day faithfully keep the Sabbath that the Jews were desecrating. (*Isa. 56:3-7*).

The Bible predicted that a great desolating power was to arise in later centuries that would seek to destroy the atonement and God's laws from among His people (*Dan. 7:8, 20-21, 25; 8:9-12*).

The attempt by this power to change God's laws, and especially His law regarding time, was specifically predicted in Daniel 7:25. Only God can change the law, and so Paul predicted the rise of a man who would call himself God (*2 Thess. 2:3-4*). With boldness this power would sit in the temple of God and call itself God (*2 Thess. 2:4*), and boastfully admit what it had done, declaring it to be the mark of its authority--and indeed is it not?

You see, it's like this: I acknowledge and honor God's authority when I obey His commands and encourage others to do so. I declare my independence of God when I set aside His law and refuse to keep it. But I set myself up as a rival god when, having set aside His law, I establish in its place a counterfeit and then require others to keep it in place of the law that God commanded!

"Whom ye obey, his servants ye are." (*Rom. 6:16*). God's Word declares that obedience to this man-made god by keeping his counterfeit day of worship (while knowing that there is not one word or hint in all of the Scriptures to keep that false day in place of the true Bible Sabbath) will soon bring upon oneself the Mark of the Beast (*Rev. 13:16-17; 14:6-12*). Only the remnant who keep the commandments of God and the faith of Jesus will at that time resist it (*Rev. 13:8; 14:6-12; 12:17*). In fact, the Bible predicts a return to the true Sabbath as God's people will rebuild the torn-out place in the law of God by again keeping His true Sabbath (*Isa 58:13-14*). And thank God, the assuring prophecy is given that the saved of all ages will one day soon honor the holy Sabbath of God throughout all eternity in the new earth (*Isa 66:22-23*).

SUNDAY IN THE BIBLE

Sunday is never called sacred or holy anywhere in the Bible. It is never called the Sabbath or the Lord's Day. Sunday is only mentioned eight times in the Bible. The first time is Genesis 1:5, where the first day of creation week is spoken of. The next five times refer to Jesus' appearances on Sunday to His disciples after His rest in the tomb on the Sabbath (*Matt. 28:1; Mark 16:1-2, 9; Luke 24:1; John 20:1, 19*). Jesus went and found them and told them the good news that he was alive. There is nothing here about Sunday sacredness. The seventh time is in Acts 20:7-8, where Paul speaks to the Ephesian leaders. A few verses later (*Acts 20:15-38*), he speaks to another group in the middle of the week, but that doesn't make that day any more

sacred then the Sunday preceding it. For only a direct command of God can make a day holy. Repeatedly in Acts, Paul kept the Sabbath holy (*Acts 13:14-16; 40-46; 16:12-15; 17:1-4*) just as his Master had done before Him. Acts is as silent on Sunday sanctity as is Matthew, Mark, Luke, and John.

The eighth and last text is found in 1 Corinthians 16:1-2 where Paul instructs the believers to do their bookkeeping at home on Sunday mornings. The first working day of the week was a good day for this since Friday they were busy preparing for the Sabbath. This is the only one mentioned in all of Paul's writings of the first day of the week.

John the Revelator saw Christ in vision on the Lord's Day (*Rev. 1:10*). This was the Day of the Lord. The Sabbath is the day unto the Lord (*Ex. 16:23, 25; 31:15; 35:2*), the day of the Lord (*Ex. 20:10; Lev. 23:3; Deut. 5:4*), and His own day (*Isa. 58:13*). Jesus is the Creator who gave us the Sabbath (*Eph. 3:9; John 1:3; Col. 1:16; Heb. 1:2; Gen. 2:1-3*), and John had heard Him call Himself, "the LORD of the Sabbath day." (*Matt. 12:8; Mark 2:28*). John well-knew which day was the Lord's Day. This day is the memorial day of the Creator (*Gen. 2:1.3; Ex. 31:17*), the memorial day of the Redeemer (*Eze. 20:12, 20*). It is the Lord's Day . . . a day that God wants to share with you. He plans to keep it with you through all eternity to come (*Isa. 66:22-23*). Come, worship Him on the best day--His day--the only day of worship your God ever gave you.