

\$100 REWARD

A Tract From 1885

\$100.00 Reward For The Missing Bible Text

You are reading a public notice of a \$100.00 reward for a Bible text proving any one of the following 5 statements to be TRUE:

1. God changed the Sabbath from Saturday to Sunday.
2. God blessed, sanctified and hallowed Sunday and removed His blessing from Saturday.
3. Christ or the apostles kept Sunday holy, or taught others to do so.
4. Being "under grace" allows us to violate God's Ten Commandment Law.
5. Sunday is the Lord's day.

Did You Know?

- Jesus kept Saturday holy 1,700 times. Luke 4:16 Luke 3:23 I John 2:3-6
- Sunday had its origin in the ancient pagan worship of the sun, and that it crept into Christianity as one of many false teachings and practices long after Jesus and the apostles had passed from the scene. II Thes. 2:3,4,8-10 Dan. 7:25
- The book of Acts notes Saturday being used for worship by early Jewish and Gentile Christians 84 times. Acts 13:14,44; 16:13; 17:2; 18:4,11
- Jesus affirmed the Law as binding and expected his followers to regard the Saturday Sabbath prayerfully 40 years after His death. Matt. 5:17-19 Matt. 24:20
- The Bible never suggests that Sunday be held in honor of Jesus' resurrection. Matt. 15:8,9,13
- The 7th day Saturday Sabbath is the only day that God has ever blessed, sanctified, and hallowed. Gen. 2:2,3 Ex. 20:8-11 Is. 58:13,14 Mark 2:28

See For Yourself & Compare The Following:

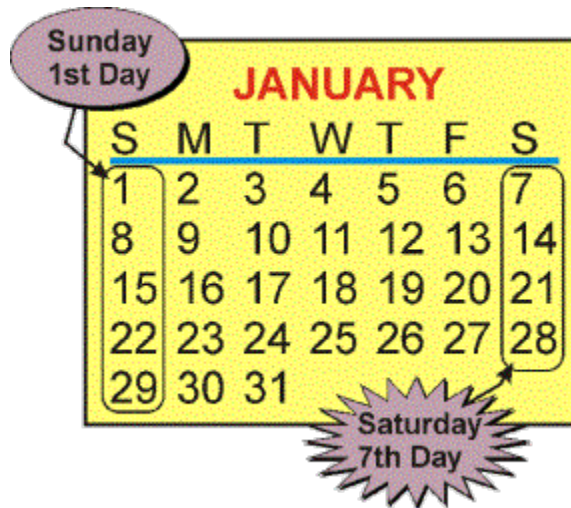
The 4th Commandment

"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, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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." Exodus 20:8-11

Your Calendar

Note: Saturday is the 7th day of the week, and Sunday is the 1st day. The Jews have kept Saturday holy according to the Ten Commandment Law throughout their history. The seven day weekly cycle has remained unbroken since long before the time of Jesus.

Also, beware of ministers that tell you, "it doesn't matter which day you keep." Ask them where that statement is found in the Bible. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14



Jesus Kept Saturday
Holy, Should We?

PRIVATE "TYPE=PICT;ALT=WB00470_.GIF (1642 bytes)" Why keep the Sabbath day? What is the object of the Sabbath? Who made it? When was it made, and for whom? Which day is the true Sabbath? Many keep the first day of the week, or Sunday. By what Bible authority have they for this? Some keep the seventh day, or Saturday. What Scripture have they for that? Here are the facts about both days, as plainly stated in the Word of God:

60 Bible Facts on the

Seventh-day of the Week

1. After working the first six days of the week in creating this earth, God rested on the seventh day. Genesis 2:1-3
2. This stamped that day as God's rest day, or Sabbath day, as Sabbath day means rest day. To illustrate: When a person is born on a certain day, that day thus becomes his birthday. So when God rested upon the seventh day, that day became His rest, or Sabbath, day.
3. Therefore the seventh day must always be God's Sabbath day. Can you change your birthday from the day on which you were born to one on which you were not born? No. Neither can you change God's rest day to a day on which He did not rest. Hence the seventh day is still God's Sabbath day.
4. The Creator blessed the seventh day. Genesis 2:3
5. He sanctified the seventh day. Exodus 20:11
6. He made it the Sabbath day in the Garden of Eden. Genesis 2:1-3
7. It was made before the fall; hence it is not a type; for types were not introduced till after the fall.

8. Jesus says it was made for man, that is, for the race, as the word man is here unlimited; hence, for the Gentile as well as for the Jew. Mark 2:27
9. Not only is the Sabbath made for man, but Jesus said that He was Lord of the Sabbath. Mark 2:28
10. It is a memorial of creation. Exodus 20:11; 31:17 Every time we rest upon the seventh day, as God did at creation, we commemorate that grand event.
11. It was given to Adam, the head of the human race. Mark 2:27; Genesis 2:1-3
12. It is not a Jewish institution, for it was made 2,300 years before ever there was a Jew.
13. The Bible never calls it the Jewish Sabbath, but always "the Sabbath of the Lord thy God." Men should be cautious how they stigmatize God's holy rest day.
14. Evident reference is made to the Sabbath and the seven-day week all through the patriarchal age. Genesis 2:1-3; 8:10,12; 29:27,28, etc.
15. It was a part of God's law before Sinai. Exodus 16:4,23-29
16. Then God placed it in the heart of His moral law. Exodus 20:1-17 Why did He place it there if it was not like the other nine precepts, which all admit to be immutable?
17. The seventh-day Sabbath was commanded by the voice of the living God. Deuteronomy 4:12,13
18. Then He wrote the commandment with His own finger. Exodus 31:18
19. He engraved it in the enduring stone, indicating its imperishable nature. Deuteronomy 5:22
20. It was sacredly preserved in the ark in the holy of holies. Deuteronomy 10:1-5
21. God forbade work upon the Sabbath, even in the most hurrying times. Exodus 34:21
22. God destroyed the Israelites in the wilderness because they profaned the Sabbath. Ezekiel 20:12,13
23. It is the sign of the true God, by which we are to know Him from the false gods. Ezekiel 20:20
24. God promised that Jerusalem should stand forever if the Jews would keep the Sabbath. Jeremiah 17:24,25
25. He sent them into the Babylonish captivity for breaking it. Nehemiah 13:18
26. He destroyed Jerusalem for its violation. Jeremiah 17:27
27. God has pronounced a special blessing on all the Gentiles who will keep it. Isaiah 56:6,7
28. This is in the prophecy which refers wholly to the Christian dispensation. See Isaiah 56.
29. God has promised to bless all who keep the Sabbath. Isaiah 56:2
30. The Lord requires us to call it "honourable." Isaiah 58:13 Beware, you who take delight in calling it the "old Jewish Sabbath," "a yoke of bondage," etc.
31. After the holy Sabbath has been trodden down "many generations," it is to be restored in the last days. Isaiah 58:12,13
32. All the holy prophets kept the seventh day.

33. When the Son of God came, He kept the seventh day all His life. Luke 4:16; John 15:10 Thus He followed His Father's example at creation. Shall we not be safe in following the example of both the Father and the Son?
34. The seventh day is the Lord's day. See Revelation 1:10; Mark 2:28; Isaiah 58:13; Exodus 20:10.
35. Jesus was Lord of the Sabbath (Mark 2:28), that is, to love and protect it, as the husband is the lord of the wife, to love and cherish her. 1 Peter 3:6
36. He vindicated the Sabbath as a merciful institution designed for man's good. Mark 2:23-28
37. Instead of abolishing the Sabbath, He carefully taught how it should be observed. Matthew 12:1-13
38. He taught His disciples that they should do nothing upon the Sabbath day but what was "lawful." Matthew 12:12
39. He instructed His apostles that the Sabbath should be prayerfully regarded forty years after His resurrection. Matthew 24:20
40. The pious women who had been with Jesus carefully kept the seventh day after His death. Luke 23:56
41. Thirty years after Christ's resurrection, the Holy Spirit expressly calls it "the sabbath day." Acts 13:14
42. Paul, the apostle to the Gentiles, called it the "sabbath day" in A.D. 45. Acts 13:27 Did not Paul know? Or shall we believe modern teachers, who affirm that it ceased to be the Sabbath at the resurrection of Christ?
43. Luke, the inspired Christian historian, writing as late as A.D. 62, calls it the "sabbath day." Acts 13:44
44. The Gentile converts called it the Sabbath. Acts 13:42
45. In the great Christian council, A.D. 49, in the presence of the apostles and thousands of disciples, James calls it the "sabbath day." Acts 15:21
46. It was customary to hold prayer meetings upon that day. Acts 16:13
47. Paul read the Scriptures in public meetings on that day. Acts 17:2,3
48. It was his custom to preach upon that day. Acts 17:2,3
49. The Book of Acts alone gives a record of his holding eighty-four meetings upon that day. See Acts 13:14,44; 16:13; 17:2; 18:4,11.
50. There was never any dispute between the Christians and the Jews about the Sabbath day. This is proof that the Christians still observed the same day that the Jews did.
51. In all their accusations against Paul, they never charged him with disregarding the Sabbath day. Why did they not, if he did not keep it?
52. But Paul himself expressly declared that he had kept the law. "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all." Acts 25:8 How could this be true if he had not kept the Sabbath?
53. The Sabbath is mentioned in the New Testament fifty-nine times, and always with respect, bearing the same title it had in the Old Testament, "the sabbath day."
54. Not a word is said anywhere in the New Testament about the Sabbath's being abolished, done away, changed, or anything of the kind.

55. God has never given permission to any man to work upon it. Reader, by what authority do you use the seventh day for common labor?

56. No Christian of the New Testament, either before or after the resurrection, ever did ordinary work upon the seventh day. Find one case of the kind, and we will yield the question. Why should modern Christians do differently from Bible Christians?

57. There is no record that God has ever removed His blessing or sanctification from the seventh day?

58. As the Sabbath was kept in Eden before the fall, so it will be observed eternally in the new earth after the restitution. Isaiah 66:22,23

59. The seventh-day Sabbath was an important part of the law of God, as it came from His own mouth, and was written by His own finger upon stone at Sinai. See Exodus 20. When Jesus began His work, He expressly declared that He had not come to destroy the law. "Think not that I am come to destroy the law, or the prophets." Matthew 5:17

60. Jesus severely condemned the Pharisees as hypocrites for pretending to love God, while at the same time they made void one of the Ten Commandments by their tradition. The keeping of Sunday is only a tradition of men.

40 Bible Facts on the First Day of the Week

1. The very first thing recorded in the Bible is work done on Sunday, the first day of the week. Genesis 1:1-5 This was done by the Creator Himself. If God made the earth on Sunday, can it be wicked for us to work on Sunday?
2. God commands men to work upon the first day of the week. Exodus 20:8-11 Is it wrong to obey God?
3. None of the patriarchs kept it.
4. None of the holy prophets ever kept it.
5. By the express command of God, His holy people used the first day of the week as a common working day for 4,000 years, at least.
6. God Himself calls it a "working" day. Ezekiel 46:1
7. God did not rest upon it.
8. He never blessed it.
9. Christ did not rest upon it.
10. Jesus was a carpenter (Mark 6:3), and worked at His trade until He was thirty years old. He kept the Sabbath and worked six days in the week, as all admit. Hence, He did many a hard day's work on Sunday.
11. The apostles worked upon it during the same time.
12. The apostles never rested upon it.
13. Christ never blessed it.
14. It has never been blessed by any divine authority.
15. It has never been sanctified.
16. No law was ever given to enforce the keeping of it, hence it is no transgression to work upon it. "Where no law is, there is no transgression." Romans 4:15 See also 1 John 3:4.
17. The New Testament nowhere forbids work to be done on it.
18. No penalty is provided for its violation.

19. No blessing is promised for its observance.
20. No regulation is given as to how it ought to be observed. Would this be so if the Lord wished us to keep it?
21. It is never called the Christian Sabbath.
22. It is never called the Sabbath day at all.
23. It is never called the Lord's day.
24. It is never called even a rest day.
25. No sacred title whatever is applied to it. Then why should we call it holy?
26. It is simply called "first day of the week."
27. Jesus never mentioned it in any way, never took its name upon His lips, so far as the record shows.
28. The word Sunday never occurs in the Bible at all.
29. Neither God, Christ, nor inspired men ever said one word in favor of Sunday as a holy day.
30. The first day of the week is mentioned only eight times in all the New Testament. Matthew 28: 1; Mark 16: 2,9; Luke 24: 1; John 20: 1,19; Acts 20: 7; 1 Corinthians 16: 2
31. Six of these texts refer to the same first day of the week.
32. Paul directed the saints to look over their secular affairs on that day. 1 Corinthians 16: 2
33. In all the New Testament we have a record of only one religious meeting held upon that day, and even this was a night meeting. Acts 20: 5-12
34. There is not an implication that they ever held a meeting upon it before or after that.
35. It was not their custom to meet on that day.
36. There was no requirement to break bread on that day.
37. We have an account of only one instance in which it was done. Acts 20: 7
38. That was done in the night-after midnight. Acts 20: 7-11 Jesus celebrated it on Thursday evening (Luke 22), and the disciples sometimes did it every day. Acts 2: 42-46
39. The Bible nowhere says that the first day of the week commemorates the resurrection of Christ. This is a tradition of men, which contradicts the law of God. Matthew 15: 1-9 Baptism commemorates the burial and resurrection of Jesus. Romans 6: 3-5
40. Finally, the New Testament is totally silent with regard to any change of the Sabbath day or any sacredness for the first day.

Here are one hundred plain Bible facts upon this question, showing conclusively that the seventh day is the Sabbath of the Lord in both the Old and New Testament.

You may now be asking yourself, is all of this important, does it really matter? Well, let me close with this verse. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14

Reprinted from a tract published about the year 1885.

THE FIRST THOUSAND DOLLAR OFFER

It was Thomas Enright, a Roman Catholic priest, who was the first to offer a reward for a Sunday sacredness text. In the late 1880s, he traveled around the Central States, holding lectures and offering a thousand dollars for the missing text. In his day, that amount of money was equal to more than ten thousand today; yet he was not afraid to offer it.

Thomas Enright, C.S.S.R., was the president of Redemptorist College, a Roman Catholic educational institution in Kansas City, Missouri. A strong-minded public speaker, he openly challenged Protestants to either return to the Mother Church or show proof that they were not its renegade daughters.

He repeatedly issued public statements, in which he challenged anyone to produce just one text of Scripture stating that the Sunday is the only weekly day of worship. The \$1,000 was for anyone who would present him with the missing Bible passage. But the money was never claimed.

So the offer is not new; it has had nearly a 120-year history! This one dates back to early 1884:

" 'I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep . . . The observance of Sunday is solely a law of the Catholic Church . . . The Church changed the Sabbath to Sunday and the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church.' "—*Hartford, Kansas, Weekly Call, quoting Priest Thomas Enright, C.S.S.R., February 22, 1884.*

Hartford is about 80 miles southwest of Kansas City, where Enright was president of that Catholic college.

The next quotation comes from Harlan, Iowa, located in the western part of the state, about 120 miles north of Kansas City. The wording of the third paragraph indicates that this lecture was delivered in a public meeting of townspeople, and not to a closed Catholic gathering.

"My brethren, look about you upon the various wrangling sects and denominations. Show me one that claims or possesses the power to make laws binding on the conscience. There's but one on the face of the earth—the Catholic Church—that has the power to make laws binding upon the conscience, binding before God, binding under the pain of hellfire.

"Take for instance the day we celebrate—Sunday. What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy' [Exodus 20:8].

"But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to anyone who will furnish any proof from the Bible that Sunday is the day we are bound to keep—and no one has called for the money. If any person in this town will show me any Scripture for it, I will tomorrow evening publicly acknowledge it and thank him for it.

"It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A.D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema."—*Priest Thomas Enright, C.S.S.R., in a speech at Harlan, Iowa, reported in the Industrial American, December 19, 1889.*

Enright knew church history well. Not only had the pope dared to change the day of worship from the Bible Sabbath to Sunday,—but he pushed through a council action, demanding that Christians stop keeping the true Sabbath!

But Enright did not stop there. He uttered a most powerful statement attacking the Protestant defense of Sundaykeeping.

"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, C.S.S.R., President of Redemptorist College, Kansas City, Missouri, in a lecture at Hartford, Kansas, February 18, 1884, and printed in the Hartford Kansas Weekly Call, February 22, 1884; and later reprinted in the American Sentinel, a New York Roman Catholic journal, June 1893, p. 173.*

Now these statements are founded on an important event in Roman Catholic history. Note that the authority of the Church is said to be based on the fact that it changed the day and got most everyone to accept the change. It did this, not by a command of God—either in the Bible or outside of it,—but by Vatican authority alone.

You will find a strange similarity in Roman Catholic statements about the change. The authority to do so is consistently said to be based on the fact that the Church did it, without asking God for permission. But there is no original thinking in such statements. Catholic leaders are stating Roman Catholic law, as approved on January 18, 1562.

The Council of Trent (1545-1563) was convened in order to establish Roman Catholic doctrine for the first time in the history of the Church. The Biblical claims of the Protestant Reformers forced the Vatican to codify their beliefs. But Catholic beliefs were based on Tradition, not on the Bible. Tradition was the sayings of men, that is, the decrees of popes and church councils.

The crucial problem was whether Tradition or the Bible was the highest authority. If it was the Bible, then the Reformers were right in their claims. If it was Tradition, then Rome must be obeyed.

How could the assembled bishops figure out a way to bypass Scripture? That was the question. Earlier sessions at Trent had been baffled by the problem. Solving it was the pivotal challenge of many sessions of the Council of Trent.

There had been much bickering over this matter. Since Catholic beliefs, based on Tradition, were nothing more than a hodgepodge collection of confused sayings, many

of the archbishops and cardinals naturally hesitated to officially announce that Tradition was the foundation of the Church.

Then came the deciding point—and it came as a surprise. What is not generally known is that it was settled in one day,—and the change of the Sabbath was the key to solving it.

When Gaspar del Fosso, the Archbishop of Reggio, Italy, stood up and spoke on January 18, 1562, he decided—once and for all—the entire future course of Catholicism.

Rising to his feet, and calling for attention, he wholeheartedly praised Tradition and then made bitter jibes at those who wanted to lessen its authority in the Church.

Since others had already spoken in defense of Tradition, what could Del Fosso say that could be so decisive? Here it is:

He reasoned that the Church of Rome was founded on Tradition—and that it would perish if Tradition was not upheld. Then he gave his punch line: He told the assembled delegates that the great proof that the doctrine of "Tradition above Scripture" must be right—was the fact that, centuries earlier, the Church of Rome had changed the seventh-day Sabbath, which God Himself had commanded, to Sunday, the first day of the week.

God had commanded the Sabbath and, on His authority, given the Bible. But Rome had abolished that command; and, in its place, she commanded Sunday, and, on her own authority, given Tradition. So, Del Fosso explained, it was this change that placed Rome above God's express Word, as given in the Bible.

Del Fosso declared that this proved Tradition to be more important than the Bible—for Church leaders had presumed to change the very laws of God Himself—and had apparently succeeded!

And, what is more? Del Fosso climaxed his speech by declaring that Protestants were obeying Rome, by keeping Sunday holy. That rendered the Protestant Reformation invalid. It was obvious, Del Fosso said, that Sunday sacredness was the pivotal proof of Catholic doctrine, the foundation on which Catholicism had the right to rule the consciences of men.

Without saying so, his point was this: "We challenged God to His face and changed one of His Ten Commandments,—and we apparently got away with it; for everybody obeys our changed law." But do you see the logical flaw in this thinking? In the Sixth Commandment, God says we should not murder anyone. If I kill someone and command that others do the same—and they obey me,—have I really changed a commandment of God? Or am I just fooling myself? Can we change the commandments of God just by disobeying them?

Del Fosso's speech settled the matter. The tone of the gathering changed. Never again in the councils of Rome was a question ever again raised about the supremacy of Roman Catholic Tradition over the Bible. Sundaykeeping had settled it. The fact that Rome had apparently been able to change the Sabbath to Sunday,

and the fact that Protestants carefully obeyed the papacy by keeping it, was the "proof" needed to forever establish Rome's authority.

"Finally, at the last opening [session] on the eighteenth of January, 1562, their last scruple was set aside; the Archbishop of Reggio made a speech in which he openly declared that Tradition stood above Scripture. The authority of the Church could therefore not be bound to the authority of the Scriptures, because the Church had changed the Sabbath into Sunday, not by the command of Christ but by its own authority. With this, to be sure, the last illusion [of Bible supremacy] was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration."—*J.H. Holtzman, Canon and Tradition, p. 263 (R.C.)*.

Now you can understand why Roman Catholic leaders claim that Sunday observance is the MARK of their authority.

"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*.

"Sunday is our MARK of authority! . . . The Church is above the Bible, and this transference of sabbath observance is proof of that fact."—*The Catholic Record, London, Ontario, Canada, September 1, 1923*.

Here are additional Roman Catholic statements:

"Sunday is a Catholic institution, and its claim 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 reason for its Sunday theory, and ought logically to keep Saturday as the Sabbath."—*Priest 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 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."—*Priest Stephen Keenan, Doctrinal Catechism, p. 176*.

"Reason and common sense demand the acceptance of one or the other of these two 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."—*Priest 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 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 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, 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 hold the primacy over the whole world."—*A Decree of the Council of Trent, quoted in Philippe Labbe and Gabriel Cossart, "The Most Holy Councils," 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 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."—*The Brotherhood of St. Paul, "The Clifton tracts," Volume 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.*

Protestant leaders are very much aware that Rome changed the day from Sabbath to Sunday, and that there is no Biblical basis for such a change.

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 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, pp. 106-107.*

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 the 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, 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.*

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 to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ."—*Bishop Seymour, 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. 14-17, 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, 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, Reporter, October 8, 1921*.

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

Baptist: "To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing 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, 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, report of his sermon at the Baptist Minister's Convention, New York Examiner, November 16, 1893*.

Historians agree that Rome made the change after the Bible ended, and that Sunday was the pagan worship day of the sun god, Mithra (also called Mithras).

"It must be confessed that there is no law in the New Testament concerning the first day."—*McClintock and Strong, Cyclopaedia 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 D. Killen, The Ancient Church, p. xvi.*

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

"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 tenant [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 A.D. 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, p. 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 give them a Christian significance."—*Authur 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.*

"Sun worship was the earliest idolatry."—*Fausset Bible Dictionary, p. 666.*

"Sun worship was one of the oldest components of the Roman religion."—*Gaston H. Halsberge, The Cult of Sol Invictus, 1972, p. 26.*

"When Christianity conquered Rome, the ecclesiastical structure of the pagan church, the title and the vestments of the 'pontifex maximus,' the worship to 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 Ceasars lived again in the universal dominion of the popes."—*H.G. Guinness, Romanism and the Reformation.*

ADDITIONAL QUOTATIONS

"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.*

"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 corruptions 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 is 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. Sunday stands side by side with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Whitsunday, 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.*

" '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 'Chaldeans' 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 F.V.M. Cummont, Astrology and Religion Among the Greeks and Romans, p. 55.*

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"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, A.D. 321."—*Chamber's Encyclopedia, article, "Sabbath."*

Here is the first Sunday law in history, a legal enactment by Constantine I (reigned 306-337): "On the Venerable Day of the Sun ["Venerable 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 Constanstine being consuls each of them for the second time."—*The First Sunday Law of Constantine I, 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 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. Heggtveit, Illustreret Kirkehistorie, 1895, p. 202.*

"If every Sunday is to be observed by 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 I was Emperor].*

"All things whatsoever that were prescribed for the [Bible] Sabbath, we have transferred them to the Lord's day, as being more authoratative 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.'"—*E.M. 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."—*Socraties 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 A.D. 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."—*Hutton Webster, Rest Days, pp. 122-123, 270.*

Here is the first Sunday Law decree of a Christian council, 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 conciliar legislation for that day; Constantine I 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 later centuries, 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. The 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.*

"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.*

THE NUMBER AND THE MARK

"Here is wisdom. Let him that hath understanding COUNT THE NUMBER of the Beast: for it is the NUMBER OF A MAN; and HIS NUMBER is SIX HUNDRED THREESCORE AND SIX." *Revelation 13:18.*

"And that no man might buy or sell, save he that had the mark, or the NAME of the beast, or the NUMBER of HIS NAME." *Revelation 13:17.*

"The number [is] indicated by the letters of HIS NAME." *The Twentieth Century New Testament.*

"Verse 18, Six Hundred Sixty Six. The numeral letters of HIS NAME shall make up this number." *The Rheims Douay [Catholic] Bible, note on Revelation 13:18.*

"The method of reading, generally adopted, is that known as the GHEMATRIA of the Rabbins, which assigns each letter of a name its usual numerical value, and gives the sum of such numbers as the equivalent of the NAME." *Marvin R. Vincent, D.D., Word Studies in the New Testament, Comment on Revelation 13:18.*

"And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who WORSHIP the BEAST and HIS IMAGE, and whosoever receiveth the MARK OF HIS NAME." *Revelation 14:11.*

"The beasts of Daniel and John are empires. The ten-horned beast [of Revelation 13] is the Roman power . . . The head is the governing power in the body." *H. Grattan Guinness, Romanism and the Reformation, pp. 144-145.*

"The NUMBER IN THE MARK in Revelation 13 will be found in the title of the leader of 'Mystery, Babylon the Great.' It is the number of the man of sin of 2 Thessalonians 2, the little horn of Daniel 7, the beast of Revelation 13. It is the number of the one who led out through long centuries in killing the martyrs and uniting Christianity with paganism." *Jean Delacroix.*

"The pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities . . . He is likewise 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. VI, pp. 438, 442 [R.C. sourcebook].*

"Q. What are the letters supposed to be in the pope's crown, and what do they signify, if anything?

"A. The letters inscribed in the Pope's miter are these: VICARIUS FILII DEI, which is the Latin for 'VICAR OF THE SON OF GOD.' Catholics hold that the church, which is a visible society, must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative . . . Hence to the Bishop of Rome, as head of the church, was given the title, Vicar of Christ." *Our Sunday Visitor, "Bureau of Information," Huntington, Indiana, April 18, 1915 [nationwide R.C. weekly journal].*

"Now we challenge the world to find another name in these languages: GREEK, HEBREW, and LATIN (see John 19:20), which shall designate the same number." *Joseph F. Berg, The Great Apostasy, pp. 156-158.*

"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 authority in religious things." *From the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.*

"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.*

"Q. How prove you that the church hath power to command feasts and holy days?

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

"Q. How prove you that?

"A. Because BY KEEPING SUNDAY they ACKNOWLEDGE THE CHURCH'S POWER to ordain feasts, and to command them under sin." *The Douay Catechism, p. 59.*

"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, C.S.S.R, president Redemptorist College, Kansas City, Mo., in a lecture at Hartford, Kansas, February 18, 1884, and published in The American Sentinel [R.C. journal], June 1893, p. 173.

"All dogmatic decrees of the pope, made with or without his general council, are infallible . . . Once made, no pope or council can reverse them . . . This is the Catholic principle, that the church cannot err in faith." *The Catholic World, June 1871, pp. 422-423.*

"We have no right to ask reasons of the church, any more than of Almighty God, as a preliminary to our submission. We are to take with unquestioning docility, whatever instruction the church gives us." *The Catholic World, August, 1871, p. 589.*

"Nowhere is dogmatic intolerance so necessary a rule of life as in the domain of religious belief . . . There can be but a single true religion, which, by the very fact of its existence, protests against all other religions as false." *Catholic Encyclopedia, Vol. 14, p. 765.*