

commandment is divided to preserve the number ten.

Dr. R. H. Charles in his book, *The Decalogue*, quotes Dr. McCaul as saying: "There are twenty-nine catechisms in use in Rome and Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Ireland, England, Spain, and Portugal, in twenty-seven of which the second commandment is totally omitted: in two mutilated." - Page 74.

When we come to the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God" (Exodus 20: 8-10). It will immediately be realized that not only the Roman church, but the major part of Christendom, has for many centuries observed not the seventh day, which is enjoined in the commandment, but the first day of the week. Is the Roman church in any way responsible for this change in what should be the unalterable law of the Lord?

The answer is definitely, Yes. By way of proof we must look back over the history of the two days, Sabbath and Sunday. We know that Jesus observed the seventh-day as the Sabbath, going "as His custom was" regularly to the synagogue during its sacred hours. (Luke 4: 16). We, know, too, that the disciples, both while they were with Jesus and after His ascension, observed the seventh-day Sabbath. (Acts 17: 2 ` 13: 42.) There is also clear evidence that Jesus expected His disciples to be keeping this day holy decades after His ascension, for when He was describing to them the fate which would befall the city of Jerusalem, and instructing them that they should flee from the city when certain tokens of its end were seen, He urged them to pray that their flight "be not in the winter". No doubt because of the severe hardship this would entail-"neither on the Sabbath day," that their observance of it might not be disturbed. (Matthew 24: 20.)

There is thus abundant testimony in the Scriptures to the observance of the seventh-day Sabbath by the early church, but not a vestige of evidence of any change of the Sabbath from the seventh to the first day of the week.

The departure from a strict observance of the fourth commandment first arose among the half-converted Greek Christians of Gnostic persuasion. They believed the Old Testament to be inferior to the New and claimed that the earlier revelation with its law and its Sabbath, had been superseded by the new revelation in Christ; in consequence they began to advocate the keeping of the first day of the week in honor of the resurrection in place of the seventh day of the fourth commandment.

"Marcion," one of the Gnostic writers, "for this reason fasted on the Sabbath. For, said he, since that day is the rest of the God of the Jews, who made the world and rested on the Sabbath day, we therefore instituted fasting on that day, that we may not seem to do anything in compliance with the rights of the God of the Jews." - Epiphanius in "Heresies," 1, 3, sec. 42.

When Constantine became a Christian in the early fourth century, he at once seized upon the convenient correspondence between the "first day" as a memorial of the resurrection and Sunday, the solar holiday of his pagan subjects. And he tied them together in his famous Sunday law placed upon the Roman statute books in AD. 321: "Let all judges and town people, and the occupation of all trades, rest on the venerable day of the sun."-"Corpus Juris Civillis Cod," lib. 3, tit. 12,3.

As a result of this imperial edict, Eusebius, patriarch of Constantinople, states: "Sunday was observed with greater solemnity than it had formerly been" (Ecclesiastical History, cent 4, part 2, chap. 4, sec, 5), but for long after this time there were Christians who rejected the Gnostic teaching and the compromise of the emperor, and who continued to observe the true seventh-day Sabbath.

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

This was the confused situation which the bishops of Rome found when they first began to claim jurisdiction over all Christendom.

If they had been true to the commandments of God they would have led the church back to the observance of the true Sabbath. The strongest evidence, however, that the church of Rome is the great apostasy which would seek "to change the times and the law" is that this church in a series of edicts, beginning with the Council of Laodicea (about AD. 364), categorically forbade the observance of the seventh-day Sabbath under due penalties and commanded the observance of Sunday, the first day of the week.

The decisive Canon 29 of the Council of Laodicea, declared: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as becoming Christians, shall if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ!" Hefele's "Councils," Vol. 2, book 6, par. 93.

"The Council of Laodicea (about AD, 364)," says William Prynne in *Dissertations on the Lord's Day*, "first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."-Pages 33, 34, 44.

In many later Roman councils such as those at Carthage (AD. 401), Orleans (AD. 511, 538), Auxerre (AD. 578), Macon (AD. 585), Chalon (AD. 644), the synods of Boniface (AD. 680-755), the synods of Frankfurt (AD. 794), Rome (AD. 826), Paris (AD. 829), etc., the action of the fateful council of Laodicea was ratified and further enforced. Finally, in the authoritative Council of Trent (1545-1563), the responsibility of the Roman church for the change of the Sabbath was ' recorded. According to the Trent Catechism issued in 1566: "It pleased the church of God, that the religious celebrations of the Sabbath day should be transferred to 'the Lord's day. For as on that day light first shone on the world, so by the resurrection of our Redeemer on that day, who opened to us the gate of life eternal, our life was recalled out of darkness into light." - J. Donovan in "Catechism of the Council of Trent," page 347.

Yet through all the years of papal domination there were those who braved the papal anathemas and, in the darkness of the Dark Ages, obeyed the commandments not of Rome but of the Decalogue.

"The Sabbatarians (they will pardon if I term them so on account of their opinion)," wrote Lord Leonhard of Lichtenstein of Nikolsburg in 1599, "teach that the outward Sabbath, i.e., Saturday, still must be observed, for such be God's Word, will, and command."--Cited in "The Christian Sabbath," page 10.

"In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it had previously done to some Protestants in Bohemia)," says Chambers Cyclopaedia, "that the fourth commandment required of them the observance, not of the first, but of the specified seventh day of the week, and a strict bodily rest, as a service then due to God."-Article, "Sabbath," Vol. 8, page 402.

At Woodham Mortimer, in Essex, is the tomb of Dr. Peter Chamberlen, on which it is recorded that he was royal physician "to three Kings and Queens of England, viz., King James and Queen Anne, King Charles you first and Queen Mary. King Charles you second and Queen Katherine," and who was also "a Christian keeping you commandments of God and faith of Jesus ... and keeping you seventh day for you Sabbath above 32 years."

Of their decisive part in the establishment of Sunday as the Christian rest day the Papacy openly confesses, and even boasts.

Says Pietro Polano in his *History of the Council of Trent*: "Gasper del Fosso, archbishop of Rheggio . . . said that the [Roman] church had as much authority as the Word of God; that the [Roman] church hath changed the Sabbath, ordained by God, into Sunday."-Book 6, page 439. London, 1676.

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

Cardinal Gibbons himself wrote: "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 never sanctify."-"The Faith of Our Fathers," page 111.

This responsibility of the church of Rome for the changing of the fourth commandment is affirmed also time and again in Roman Catholic manuals and catechisms. One or two we will quote by way of example:

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

"Answer.-By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feast days commanded by the same church."-"Abridgment of Christian Doctrine," by Revelation Henry Tuberville, D.D., of Douay College, France, 1649, page 58.

"Question.-Which is the Sabbath day?

"Answer.-Saturday is the Sabbath day.

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

"Answer.-We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, transferred the solemnity from Saturday to Sunday."-"The Convert's Catechism of Catholic Doctrine," by Revelation Peter Geiermann, C.S.S.R., page 50, third edition, 1913.

That Sunday was a papal innovation was recognized by some of the reformers who urged that, with other marks of apostasy, it should be cast out of the reformed church. Melancthon, for example, the learned friend of Luther, said of Rome:

"He changes the times and laws that any of the six work days commanded by God, will make them unholy and idle days when he list, or of their own holy days abolished make work days again, or when they

changed the Saturday into Sunday.... They have changed God's laws and turned them into their own traditions to be kept above God's precepts."-Quoted in George Joye's "Exposition of Daniel the Prophet," page 119.

The reformer Carlstadt wrote similarly, and so convincingly that Luther says:
"Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath-that is to say, Saturday-must be kept holy."-Quoted in Dr. Barnes Sear's "Life of Luther," page 147.

Unfortunately, however, Luther and the other leading reformers were not quite persuaded, and this papal blot-the counterfeit Sabbath -remained upon the Protestant church as a whole, leaving it open to such taunts as that of Mgr. Louis Segur in his Plain Talk About the Protestantism of Today (1868):

"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." Page 213.