

In the setting of the last great crisis, when the full light of truth is shining upon the Sabbath as the sign of allegiance to the Creator, those who reject this light and observe Sunday WILL THEREBY OPENLY DECLARE THEIR OPPOSITION TO THE LAW OF GOD. Sunday observance will thus become THE DISTINGUISHING MARK OF THOSE WHO, DEEP IN THEIR HEARTS, HAVE DELIBERATELY CHOSEN TO REJECT THE AUTHORITY OF GOD IN FAVOUR OF THE AUTHORITY OF MAN. This class will reflect the character-image of Satan, rather than the character-image of God!

3.—DOES THE PAPAL CHURCH REGARD SUNDAY AS A SIGNIFICANT "MARK" OF ITS RELIGIOUS AUTHORITY?

Four quotations will answer this question:

"Question: How prove you that that the Church hath power to command feasts and holy days?

"Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church." (*An Abridgement of Christian Doctrine*, p 58, by Henry Tuberville, New York, Kenedy, 1833 approbation)

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

"Answer: Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day—a change for which there is no scriptural authority." (*The Controversial Catechism*, pp 124, 125, by Stephen Keenan, Burns and Oates, London, 1896 edition)

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In 1895, J. F. Snyder, of Bloomington, Illinois, U.S.A., wrote to Cardinal Gibbons, asking this question: "Does the Roman Catholic Church claim the act of changing the observance of the Sabbath from the seventh to the first day of the week as a mark of her power?" Through his Chancellor, the Cardinal gave the following answer:

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power and authority in religious matters.

(Signed) H. F. THOMAS,

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Chancellor for the Cardinal"

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The most authoritative doctrinal council of the Catholic Church was the Council of Trent (1545-1563), which was called to determine "the doctrines of the Church in answer to the heresies of the Protestants" (*Catholic Encyclopædia*, Vol. XV, Article "Trent", p 30). At this critical council, the question of the authority of the Church over the authority of the Bible was the subject of long and vigorous debate. The matter was not settled until the last session of the Council, and it is significant that the argument that turned the tide in favour of tradition was the change of the Sabbath. This action was cited as the final proof that the authority of the Church was superior to the authority of the Bible!

"Finally, at the last opening 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