

TRUTH TRIUMPHANT:

FOOTNOTES

CHAPTER 1

- 1 Clarke, Commentary, on Revelation 12; also Jeremiah 3:14; Hosea 2:19; Ephesians 5:23-32; Revelation 17.
- 2 Gilly, Waldensian Researches, p. 78.

CHAPTER 2

- 1 Goddard, Was Jesus Influenced by Buddha?, p. 9.
- 2 Home, Introduction to the Critical Study and Knowledge of the Holy Scriptures, vol. 2, pt. 6, ch. 2, p. 316.
- 3 See the author's discussion in the chapters, "Papas, First Head of the Church in Asia" and "Adam and the Church in China."
- 4 How much we owe to these heroes, the world will never know. The Reformation was an outgrowth of the Church in the Wilderness. We owe indirectly, at least, the Constitution of the United States to this noble army. The light, liberty, education, and civilization we possess today came because of the firm foundations laid in the convictions and courage of the heroes of the wilderness church.

CHAPTER 3

- 1 Burgon and Miller, The Traditional Text of the Holy Gospel, p. 123.
- 2 Edersheim, The Life and Times of Jesus the Messiah, vol. 1, p. 396.
- 3 The writer, in examining this Samaritan manuscript when he visited Samaria, was surprised to find it in so good a condition, considering its great age.
- 4 Geddes, The Church History of Ethiopia, p. 9.
- 5 O'Leary, The Syriac Church and Fathers, p. 21.
- 6 Edersheim, The Life and Times of Jesus the Messiah, vol. 1, p. 74. Also Schurer, A History of the Jewish People in the Time of Christ, 2d div., vol. 2, p. 271.
- 7 See the author's discussion in Chapter 4, entitled, "The Silent Cities of Syria."
- 8 Gordon, "World Healers," p. 450, note 2.
- 9 Tertullian, An Answer to the Jews, ch. 7, found in Ante-Nicene Fathers, vol. 3, pp. 157, 158.
- 10 Newman, A Manual of Church History, vol. 1, p. 297.
- 11 Bigg, The Origins of Christianity, pp. 143, 144.
- 12 Burgon, The Revision Revised, p. 9; Burkitt, Early Eastern Christianity, p. 41.
- 13 Menzies, Saint Columba of Iona, pp 11-13, see ch. 11, note 5; Fitzpatrick, Ireland and the Making of Britain, p. 160.

- 14 Ridgeway, *The Early Age of Greece*, vol. 1, p. 356.
- 15 Fitzpatrick, *Ireland and the Making of Britain*, p. 30.
- 16 Gordon, "World Healers," p. 78.
- 17 O'Leary, *The Syriac Church and Fathers*, p. 32. 20.
- 18 Stokes, *Ireland and the Celtic Church*, p. 3.
- 19 Warner, *The Albigensian Heresy*, vol. 1, p. 19.
- 20 Hyde, *A Literary History of Ireland*, pp. 6, 7.
- 21 Stokes, *Ireland and the Celtic Church*, pp. 27, 28; Gilly, *Vigilantius and His Times*, p. 116; Smith and Wace, *A Dictionary of Christian Biography*, art. Patricius"; Nolan, *The Integrity of the Greek Vulgate*, p. 17; Warner, *The Albigensian Heresy*, vol. 1, p. 12; Betham, *Irish Antiquarian Researches*.
- 22 Milman, *History of Latin Christianity*, vol. 1, p. 1, Introduction.
- 23 Westcott and Hort, *The New Testament in the Original Greek*, vol. 2, p. 142.
- 24 Cubberley, *The History of Education*, p. 138.
- 25 Jones, *The History of the Christian Church*, vol. 2, p. 294.
- 26 Westcott and Hort, *The New Testament in the Original Greek*, vol. 2, p. 142.
- 27 Burgon and Miller, *The Traditional Text of the Holy Gospels*, p. 145.
- 28 This can be read in the last chapter of Acts and in the second epistle to Timothy.
- 29 Michael the Syrian, *Chronique de Michel le Syrien*, vol. 1, pp. 247-253.
- 30 To sum it up, Dr. Adam Clarke says: "After considering all that has been said by learned men and critics on this place, I am quite of the opinion that the apostle does not mean Babylon in Egypt, nor Jerusalem, nor Rome as figurative Babylon, but the ancient celebrated Babylon in Assyria, which was, as Dr. Benson observes, the metropolis of the eastern dispersion of the Jews; but as I have said so much on this subject in the preface, I beg leave to refer the reader to that place." - Commentary, on 1 Peter 5:13.
- 31 Abul Faraj, *Chronography*, vol. 1, p. 50.
- 32 Eusebius, *Ecclesiastical History*, b. 3, ch. 1, found in *Nicene and Post-Nicene Fathers*.
- 33 Adeney, *The Greek and Eastern Churches*, pp. 297, 298.
- 34 Fisher, *History of the Christian Church*, p. 45; Gordon, "World Healers," p. 243.
- 35 Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World (Sixth Monarchy)*, vol. 3, p. 225.
- 36 This conclusion has its opponents, but many scholarly and dependable writers have ceased to be in doubt about this and have settled it to their own satisfaction that the apostle Thomas laid the foundation of Christianity in India. See the author's discussion in Chapter 14, "The St. Thomas Christians of India."

37 Adeney, *The Greek and Eastern Churches*, p. 296.

38 Burgon, *The Revision Revised*, p. 27.

39 Yohannan, *The Death of a Nation*, p. 39.

CHAPTER 4

1 Muir, *The Arrested Reformation*, p. 49.

2 O'Leary, *The Syriac Church and Fathers*, p. 29.

3 After having long contemplated a visit to these silent cities of Syria, the author several years ago was happily able to personally study their magnificent sites. After visiting the district on the other side of the Jordan River and in the area about Damascus, the party came to Beyrouth in Syria. Here the author secured the assistance of Dr. William Lesovsky, a linguist scholar in Arabic, English, French, and German. Arrangements were made to contact the leading American and Syrian scholars of Beyrouth. Since Syria was then a French mandate, contact was first made with the French Director of Antiquities. He was well informed concerning these silent cities, and from him it was learned that there were about one hundred of them, which would require much study to investigate thoroughly. We arranged to examine those most representatively Christian and most important from the standpoint of architecture and sanitation. The director advised that we start with El-Bara, and, although he gave us good highway directions, we suffered the usual transportation difficulties experienced by travelers with native automobile drivers. When we reached Oroum-El-Djoz, the sun was setting; and, as it was the month of February, the weather was cold in the Syrian mountains. Here we found the signboard pointing out across the country to El-Bara, but our problem was how to reach it. As it was late, we spent the night with a native, now a Protestant teacher of English, returning about eight o'clock the following morning to the sign pointing into the forest toward El-Bara. After driving through mudholes, out of which we were obliged to push the car, and over rocky roads, we emerged at last into a valley. Upon the hill to our right we could see the Mohammedan mud village, and in the valley lay the remains of the ancient city of El-Bara. We were anxious to inspect the ruins immediately, but prudence advised us to see the moukdhar first. As we visited with this chief official of the village a crowd gathered. Finally, we received permission to inspect the ruins of El-Bara.

4 Foakes-Jackson, *The History of the Christian Church*, p. 33.

5 Matthew 4:25; Mark 5:20; 7:31; Burgon and Miller, *The Traditional Text of the Holy Gospels*, p. 123, and note 1.

6 Schurer, *A History of the Jewish People in the Time of Christ*, 2 div. vol. 1, pp. 29-56. Although he had read much regarding Decapolis, the writer was surprised on visiting these places to behold the grandeur and the magnificence of the remains which still stand. Even now the traveler who goes eastward from the Jordan River is deeply impressed by the magnificent scenery of the area.

7 Eusebius, *Ecclesiastical History*, b. 3, ch. 5, p. 138, found in *Nicene and Post-Nicene Fathers*.

8 *Ibid.*, b. 4, ch. 6; b. 5, ch. 12.

9 O'Leary, *The Syriac Church and Fathers*, pp. 28, 29.

10 *Ibid.*, p. 34.

11 Stokes, Ireland and the Celtic Church, p. 242.

12 Adeney, The Greek and Eastern Churches, p. 181.

13 Stokes, Ireland and the Celtic Church, p. 243.

14 Century Magazine, vol. 66, N. S. 44, pp. 217, 220.

15 Butler, Early Churches in Syria, pt. 1, p. 10.

16 Hastings, Encyclopedia of Religion and Ethics, art. "Alexandrian Theology."

17 In speaking of Syrian theology, we are following the lead of the majority of the church historians in using the term to designate that communion which we call the Church of the East. We constantly use the term Church of the East to designate that great communion which, for centuries, extended from the Euphrates River to Persia, India, central Asia, and the Orient. Many writers call it the Nestorian Church, which is incorrect and is a misnomer. It is often called the Assyrian Church. To use the term Church of the East to apply to the Greek Orthodox Church is confusing.

18 The Nation, vol. 95, p. 260.

19 The author spent some time at El-Bara taking many photographs. From here the party visited Dalozza, where we saw a large ruin of what is said to have been the most beautiful private house in Syria. It seems to have been a commodious villa planned for the use of a single household. Here it was possible to visualize the suburban villas of those first Christian Syrians with their beautiful landscapes and their magnificent views.

20 Prentice, Publication of an American Archeological Expedition to Syria, part 3. The last inscription is on a church building in Syria.

21 The author visited and inspected nine of these deserted cities. At El-Bara he found himself in a dangerous situation. For more than an hour he was in the midst of an intertribal war. The fact that these silent cities lie far from the main lines of travel and in the midst of an excitable Mohammedan population undoubtedly accounts for the fact that for centuries they have been practically unvisited and unknown.

22 See the author's discussion in Chapter 10, "How the Church Was Driven into the Wilderness."

23 The Catholic Encyclopedia, art. "Calendar."

24 The Catholic Encyclopedia, art. "Calendar."

CHAPTER 5

1 Duchesne, Early History of the Christian Church, vol. 1, p. 362.

2 Rawlinson, The Seven Great Monarchies of the Ancient Eastern World vol. 3, ch. 4, p. 283.

3 Schaff, History of the Christian Church, vol. 2, p. 720.

4 Mosheim, Commentaries, cent. 2, vol. 1, p. 341.

5 See the author's discussion in Chapter 9.

6 See later on this same chapter.

- 7 Ayer, *A Source Book for Ancient Church History*, p. 227.
- 8 Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 1.
- 9 Bull, *Defence of the Nicene Faith*, vol. 1, pp. 344-351.
- 10 M'Clintock and Strong, *Cyclopedia*; also *The New International Encyclopedia*, art. "Manichaeism"
- 11 Milman, *The History of Christianity*, vol. 2, p. 270. See also M'Clintock and Strong, *Cyclopedia*, and *The New International Encyclopedia*, art. "Manichaeism"
- 12 Shotwell and Loomis, *The See of Peter*, p. 122.
- 13 Mosheim, *Institutes of Ecclesiastical History*, b. 1, cent. 3, pt. 2, ch. 3, pars. 5-10.
- 14 Gilly, *Vigilantius and His Times*, p. 116.
- 15 Fisher, *History of Christian Doctrines*, p. 19.
- 16 Eusebius, *Ecclesiastical History*, b. 5, ch. 28, found in *Nicene and Post-Nicene Fathers*.
- 17 *The Catholic Encyclopedia*, art. "Lucian."
- 18 Nolan, *The Integrity of the Greek Vulgate*, p. 72.
- 19 Killen, *The Old Catholic Church*, p. 153; *Jacobus, Roman Catholic and Protestant Bibles Compared*, p. 4.
- 20 Mosheim, *Commentaries*, cent. 2, vol. 1, p. 341.
- 21 Walker, *A History of the Christian Church*, p. 106.
- 22 Sozomen, *Ecclesiastical History*, b. 3, ch. 5, found in *Nicene and Post-Nicene Fathers*.
- 23 Tertullian, *The Chaplet or De Corona*, chapter 4.
- 24 Buckley, *Canons and Decrees of the Council of Trent*, pp. 17, 18.
- 25 Gibbons, *The Faith of Our Fathers*, pp. 111, 112, 63d ed.; p. 86, 76th ed.
- 26 Schaff, *History of the Christian Church*, vol. 2, Second Period, par. 196, pp. 822-824.
- 27 *The Catholic Encyclopedia*, art. "Commandments of God."
- 28 Cox, *The Literature of the Sabbath Question*, vol. 1, pp. 370, 371.
- 29 *Ibid.* vol. 1, pp. 128, 129.
- 30 Newman, *The Arians of the Fourth Century*, pp. 10, 11, 14, 27.
- 31 Cadman, *The Three Religious Leaders of Oxford*, pp. 479, 481.
- 32 *Jacobus, Roman Catholic and Protestant Bibles Compared*, p. 280.
- 33 Newman, *The Arians of the Fourth Century*, pp. 7-11.
- 34 *The Catholic Encyclopedia*, art. "Calendar."
- 35 Cox, *The Literature of the Sabbath Question*, vol. 1, p. 334.
- 36 Socrates, *Ecclesiastical History*, b. 5, ch. 22, found in *Nicene and Post-Nicene Fathers*.

- 37 Sozomen, Ecclesiastical History, b. 7, ch. 19, found in Nicene and Post-Nicene Fathers.
- 38 Council of Laodicea, Canon 29, Scribner's Nicene and Post-Nicene Fathers, 2d Series, vol. 14, p. 148.
- 39 See Augustine, Ambrose, Chrysostom, Gregory of Nyssa, Asterius, Gregory of Caesarea, Origen, Cassian, etc.
- 40 O'Leary, The Syriac Church and Fathers, p. 27.
- 41 O'Leary, The Syriac Church and Fathers, p. 28.
- 42 Ambrose, De Moribus, Brachmanorium Opera Omnia, found in Migne, Patrologia Latina, vol. 17, pp. 1131, 1132.
- 43 O'Leary, The Syriac Church and Fathers, p. 44.
- 44 Nolan, The Integrity of the Greek Vulgate, pp. 413-416.
- 45 O'Leary, The Syriac Church and Fathers, p. 49
- 46 Gibbons, The Faith of our Fathers, p. 111, 63d ed.; p. 86, 76th ed.
- 47 Nolan, The Integrity of the Greek Vulgate, pp. 125, 126.
- 48 On the Revisers and the Greek Text, pp. 11, 12.
- 49 Jacobus, Roman Catholic and Protestant Bibles Compared, p. 42.
- 50 The Catholic Encyclopedia, art. "Mediator." J. E. Canavan, in The Mystery of the Incarnation, p. 19, says: "The common Catholic theory is that Christ redeemed us, not by standing in our place, not by substituting Himself for us, but by offering to God a work which pleased Him far more than sin displeased Him." See also M'Clintock and Strong, Cyclopedia, art. "Christology."
- 51 Epistles of Gregory I, b. 13, epistle 1, found in Nicene and Post-Nicene Fathers.
- 52 Fitzpatrick, Ireland and the Foundations of Europe, p. 161; Draper, History of the Intellectual Development of Europe, p. 469.

CHAPTER 6

- 1 Muir, The Arrested Reformation, p. 13.
- 2 Faber, The Ancient Vallenses and Albigenses, pp. 275-279.
- 3 Jerome, Against Vigilantius, found in Nicene and Post-Nicene Fathers, 2d Series, vol. 6, p. 418. Jerome here states that Vigilantius was born in Convenae, southern Gaul. This city bore also the name Lyons, whose pronunciation is like the English word Leo. Obviously, therefore, he would be called Vigilantius the Leonist. The Waldenses are often also called Leonists. It has been concluded, therefore, that the appellation "Leonists" is derived from Vigilantius.
- 4 Gilly, Vigilantius and His Times, pp. 161, 162.
- 5 Ibid., pp. 163, 164.
- 6 Ibid., pp. 169, 170.

7 Gordon, "World Healers, p. 469, note 3.

8 Schaff, History of the Christian Church, vol. 2, 2d Period, par. 173, pp. 719-723.

9 Gordon, "World Healers," pp. 237, 238.

10 Ibid. pp. 210, 211.

11 Allix, The Ancient Churches of Piedmont, p. 109.

12 Faber, The Ancient Vallenses and Albigenses, pp. 293, 294.

13 M'Clintock and Strong, Cyclopedia, art. "Helvidius." The statement that Helvidius was the pupil of Auxentius opens up wide considerations, when we remember that Ambrose was the successor of Auxentius in the bishopric of Milan. Ambrose sanctified the seventh day as the Sabbath (as he himself says). Ambrose had great influence in Spain, which was also observing the Saturday Sabbath, as we show later. It was Ambrose who recorded with rejoicing the supervising trip of the illustrious leader of Abyssinia, Bishop Musaen (and Abyssinia observed the Sabbath for seventeen hundred years) who toured the churches of India and China. Since Helvidius and Vigilantius were practically contemporaneous and preachers of the same message, it is safe to conclude that Auxentius, Ambrose, Helvidius, and Vigilantius were Sabbathkeepers. These facts link together Spain, northern Italy, Abyssinia, India, central Asia, and China in Sabbathkeeping. All the foregoing events occurred close to A. D. 400. It is interesting to note that Pope Innocent I, within fifteen years after this date, passed a law which required fasting on Saturday in order to brand its sacredness with austerity instead of joy.

14 Jerome, Against Helvidius, found in Nicene and Post-Nicene Fathers, 2d Series, vol. 6, p. 338.

15 Gilly, Vigilantius and His Times, p. 246.

16 M'Clintock and Strong, Cyclopedia, art. "Jovinian."

17 Newman, A Manual of Church History, vol. I, p. 376.

18 Beuzart, Les Heresies, p. 470.

19 Jerome, Against Jovinian, found in Nicene and Post-Nicene Fathers, 2d Series, vol. 6, p. 348.

20 Gilly, Vigilantius and His Times, p. 99.

21 Gilly, Vigilantius and His Times, p. 116.

22 Ibid., p. 231. When the writer visited the reputed cell of Jerome at Bethlehem it was thronged with monks who were devoting their lives to tending that shrine.

23 Gilly, Vigilantius and His Times, pp. 236, 237.

24 Jerome, Select Works and Letters, Letter 109, found in Nicene and Post-Nicene Fathers, 2d Series, vol. 6, p. 213.

25 Gilly, Vigilantius and His Times, p. 323.

- 26 Jerome, *Against Vigilantius*, Introduction, found in *Nicene and Post-Nicene Fathers*, 2d Series, vol. 6, p. 417.
- 27 Milner, *History of the Church of Christ*, vol. 1, p. 456, ed. 1835.
- 28 Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 23, p. 73.
- 29 Tillemont, *le Nain de, Memoires*, vol. 10, p. 326.
- 30 Limborch, *The History of the Inquisition*, vol. 1, ch. 6, pp. 30-33.
- 31 Schaff, *History of the Christian Church*, 2d Period, vol. 2, par. 173, pp. 724, 725.
- 32 Milman, *The History of Christianity*, vol. 2, pp. 270-275.
- 33 Ruffini, *Religious Liberty*, pp. 26, 27.
- 34 Heylyn who, in 1612, wrote *The History of the Sabbath* to expose the Puritans' false claims for Sunday.
- 35 Heylyn, *The History of the Sabbath*, in *Historical and Miscellaneous Tracts*, p. 416.
- 36 Gilly, *Vigilantius and His Times*, p. 12.
- 37 Faber, *The Ancient Vallenses and Albigenses*, pp. 275-279.
- 38 *Maxima Bibliotheca Veterum Patrum*, vol. 14, pp. 201-216.

CHAPTER 7

- 1 Maclauchlan, *Early Scottish Church*, pp. 97, 98.
- 2 Neander, *General History of the Christian Religion and Church*, vol. 1, sec. 1, pp. 85, 86; Moore, *The Culdee Church*, pp. 15-20.
- 3 Ridgeway, *The Early Age of Greece*, vol. 1, p. 369.
- 4 Neander, *General History of the Christian Religion and Church*, vol. 2, pp. 146-149.
- 5 Gibbon, *Decline and Fall of the Roman Empire*, chapter 31.
- 6 Smith and Wace, *A Dictionary of Christian Biography*, art. "Patricius."
- 7 Betham, *Irish Antiquarian Researches*, vol. 1, p. 270.
- 8 See Chapter 6, entitled, "Vigilantius, Leader of the Waldenses."
- 9 Stokes, *Ireland and the Celtic Church*, pp. 11, 12.
- 10 Gordon, "World Healers," pp. 48, 49.
- 11 Bidez and Cumont, *Les Mages Hellenises*, vol. 1, p. 55. For an amplification of this subject see the writer's discussion in Chapter 18.
- 12 Stokes, *Ireland and the Celtic Church*, p. 173.
- 13 Moore, *The Culdee Church*, p. 21
- 14 Yeates, *East Indian Church History*, p. 226 (included in *Asian Christology and the Mahayana*, by E. A. Gordon).

- 15 Warner, *The Albigensian Heresy*, vol. 1, p. 20.
- 16 Stokes, *Ireland and the Celtic Church*, p. 93.
- 17 Tymms, *The Art of Illuminating as Practiced in Europe From Earliest Times*, p. 15.
- 18 Jacobus, *Roman Catholic and Protestant Bibles Compared*, p. 4.
- 19 Neander, *General History of the Christian Religion and Church*, vol. 3, p. 53.
- 20 Todd, *St. Patrick, Apostle to Ireland*, p. 377.
- 21 Michelet, *History of France*, vol. 1, p. 74; vol. 1, p. 184, ed. 1844.
- 22 Moore, *Irish Melodies*, p. 6.
- 23 Foakes-Jackson, *The History of the Christian Church*, p. 527.
- 24 Fitzpatrick, *Ireland and the Making of Britain*, p. 231.
- 25 Stokes, *Chronicles and Memorials of Great Britain and Ireland*, vol. 89, pt. 2, pp. 447-449.
- 26 Stokes, *Chronicles and Memorials of Great Britain and Ireland*, vol. 89, pt. 1, p. 239.
- 27 Killen, *Ecclesiastical History of Ireland*, vol. 1, pp. 12-15.
- 28 Stokes, *Chronicles and Memorials of Great Britain and Ireland*, vol. 89, pt. 1, pp. 31, 33.
- 29 d'Aubigne, *History of the Reformation*, vol. 5, pp. 41, 42.
- 30 See the author's discussion in Chapter 11, entitled, "Dinooth and the Church in Wales."
- 31 See the author's discussion in Chapter 12, entitled, "Aidan and the Church in England."
- 32 M'Clintock and Strong, *Cyclopedia*, arts. "Columba" and "Columbanus."
- 33 Bethain, *Irish Antiquarian Researches*, vol. 1, p. 268.
- 34 The writer when visiting Armagh noted the sites traditionally connected with the life of Patrick.
- 35 Killen, *The Old Catholic Church*, p. 290.
- 36 Bispham, *Columban - Saint, Monk, Missionary*, pp. 45, 46; Smith and Wace, *A Dictionary of Christian Biography*, art. "Columbanus."
- 37 Stillingfleet, *The Antiquities of the British Churches*, vol. 1, p. 304. 39.
- 38 Fitzpatrick, *Ireland and the Making of Britain*, pp. 47, 185.
- 39 Edgar, *The Variations of Popery*, p. 309.
- 40 *The Catholic Encyclopedia*, art. "Arianism."
- 41 It is doubtful if many believed Christ to be a created being. Generally, those evangelical bodies who opposed the Papacy and who were branded as Arians confessed both the divinity of Christ and that He was begotten, not created, by the Father. They recoiled from other extreme deductions and speculations concerning the Godhead.
- 42 Robinson, *Ecclesiastical Researches*, p. 183.

- 43 Stokes, Ireland and the Celtic Church, p. 12.
- 44 Todd, St. Patrick, Apostle to Ireland, p. 390.
- 45 Newell, St. Patrick, His Life and Teaching, p. 33, note 1.
- 46 Flick, The Rise of the Medieval Church, p. 237.
- 47 Barnett, Margaret of Scotland: Queen and Saint, p. 97.
- 48 Bede, Ecclesiastical History of England, b. 3, ch. 4.
- 49 Stokes, Ireland and the Celtic Church, p. 252.
- 50 Stokes, Celtic Church in Ireland, p. 277.
- 51 Ibid., pages 308-314.
- 52 Blackstone, Commentaries on the Laws of England, b. 4, ch. 8, p. 105.
- 53 O'Kelly, Macariae Excidium or The Destruction of Cyprus, p. 242.
- 54 Taylor, History of Ireland, vol. 1, pp. 59, 60.

CHAPTER 8

- 1 Cathcart, The Ancient British and Irish Churches, p. 185.
- 2 Moore, The Culdee Church, pp. 23-29.
- 3 Innes, Church and State, pp. 52, 53.
- 4 Menzies, Saint Columba of Iona, p. 1.
- 5 Jamieson, Historical Account of the Ancient Culdees of Iona, p. 21.
- 6 Menzies, Saint Columba of Iona, Introduction, pp. 31, 1.
- 7 Maclauchlan, Early Scottish Church, pp. 10, 135, 136.
- 8 Dowden, The Celtic Church in Scotland, p. 86.
- 9 Adamnan, Life of St. Columba, Summary, p. 15.
- 10 Stokes, Ireland and the Celtic Church, p. 101.
- 11 Cathcart, The Ancient British and Irish Churches, p. 183
- 12 Bede, Ecclesiastical History of England, b. 3, ch. 4.
- 13 Adamnan, Life of St. Columba, Summary, p. li.
- 14 Bede, Ecclesiastical History of England, b. 3, chs. 3, 4.
- 15 Menzies, Saint Columba of Iona, Appendix, p. 215.
- 16 Neander, General History of the Christian Religion and Church, vol. 3, p. 10.
- 17 On my visit to Iona, I was moved not so much by the sight of the broken remnants of papal edifices which marked the later domination of Rome, nor by the tombs of kings and nobles, but by the holy ground where Columba and his successors prayed and sacrificed to save a heathen world.

- 18 Bede, Ecclesiastical History of England, b. 3, ch. 25.
- 19 Moore, The Culdee Church, p. 48.
- 20 DeVinne, History of the Irish Primitive Church, p. 47.
- 21 Bede, Ecclesiastical History of England, b. 3, ch. 4.
- 22 Fitzpatrick, Ireland and the Making of Britain, p. 21.
- 23 Killen, The Old Catholic Church, p. 294.
- 24 Maclauchlan, Early Scottish Church, p. 428.
- 25 Jamieson, Historical Account of the Ancient Culdees of Iona, p. 36.
- 26 Maclauchlan, Early Scottish Church, p. 327.
- 27 Maclauchlan, Early Scottish Church, p. 336.
- 28 Ibid., p. 380.
- 29 Menzies, Saint Columba of Iona, pp. 68, 70.
- 30 Killen, The Old Catholic Church, p. 292.
- 31 Butler, Lives of the Saints, vol. 6, p. 139.
- 32 Maclauchlan, Early Scottish Church, p. 226.
- 33 Barnett, Margaret of Scotland: Queen and Saint, p. 7.
- 34 Ibid., p. 87.
- 35 Barnett, Margaret of Scotland: Queen and Saint, p. 41.
- 36 Ibid., p. 87.
- 37 Barnett, Margaret of Scotland: Queen and Saint, p. 89.
- 38 See Chapter 7, entitled, "Patrick, Organizer of the Church in the Wilderness in Ireland."
- 39 Bellesheim, History of the Catholic Church of Scotland, vol. 1, pp. 249, 250.
- 40 Lang, A History of Scotland, vol. 1, p. 96.
- 41 Moffat, The Church in Scotland, p. 140.
- 42 Skene, Celtic Scotland, vol. 2, p. 349.
- 43 See note 53 of Chapter 7, of this book.
- 44 Smith, The Life of Columba, p. 142.
- 45 Maclauchlan, Early Scottish Church, pp. 400-403.
- 46 Ibid., p. 390.
- 47 Ibid., p. 395.
- 48 Newman, A Manual of Church History, vol. 1, p. 414.

CHAPTER 9

- 1 Perkins, *A Residence of Eight Years in Persia*, p. 1.
- 2 Bar Hebraeus, *Chronicon Ecclesiasticum*, vol. 3, p. 27.
- 3 *Recognitions of Clement*, book 9, and Tertullian, *An Answer to the Jews*, ch. 7, found in *Ante-Nicene Fathers*, vols. 8, 3.
- 4 Prideaux, *The Old and New Testament Connected*, vol. 1, p. 203.
- 5 Stewart, *Nestorian Missionary Enterprise*, p. 78.
- 6 Lloyd, *The Creed of Half Japan*, p. 23.
- 7 See the author's discussion in Chapters 17 to 23.
- 8 Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, vol. 3, ("The Sixth Monarchy"), pp. 207-211.
- 9 While the writer was at Bagdad, he visited what remained of Seleucia and Ctesiphon. These ruins are only a few miles from Bagdad.
- 10 Wigram and Wigram, *The Cradle of Mankind*, p. 17.
- 11 Burkitt, *Early Eastern Christianity*, p. 41.
- 12 Wigram, *Introduction to the History of the Assyrian Church*, pp. 27-34.
- 13 Bar Hebraeus, *Chronicum Ecclesiasticum*, vol. 3, p. 27.
- 14 Neander, *General History of the Christian Religion and Church*, vol. 1, p. 657.
- 15 Mosheim, *Institutes of Ecclesiastical History*, b. 1, cent. 3, pt. 2, ch. 3, par. 5.
- 16 Farrar, *History of Interpretation*, pp. 162, 165.
- 17 Luther, *Table Talk*, p. 228.
- 18 Clarke, *Commentary, on Proverbs 8*.
- 19 Milman, *The History of Christianity*, vol. 2, pp. 175, 176.
- 20 Schaff, *History of the Christian Church, 2d Period*, vol. 2, par. 173.
- 21 Killen, *The Old Catholic Church*, p. 275.
- 22 Bower, *The History of the Popes*, vol. 1, p. 18; also, Hefele, *History of the Christian Councils*, vol. 1, pp. 300-313.
- 23 Shotwell and Loomis, *The See of Peter*, p. 276.
- 24 Bower, *The History of the Popes*, vol. 1, p. 18.
- 25 Mosheim, *Institutes of Ecclesiastical History*, b. 1, cent. 2, pt. 2, ch. 4, par 11.
- 26 Jackson, *Persia, Past and Present*, pp. 135, 153, 253, 281, 336, 366. When the writer visited Malabar Hill, he was told that each white-robed priest serves six hours, thus dividing the twenty-four-hour watch among four priests.

- 27 Prideaux, *The Old and New Testament Connected*, vol. 1, pp. 194-197.
- 28 Gordon, "World Healers," pp. 41, 450.
- 29 *The Catholic Encyclopedia*, art. "Avesta."
- 30 Hopkins, *History of Religions*, pp. 408, 409.
- 31 Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, vol. 3, p. 586.
- 32 Killen, *Ecclesiastical History of Ireland*, vol. 1, p. 29.
- 33 Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, vol. 3, p. 588.
- 34 Edgar, *The Variations of Popery*, p. 296.
- 35 Cumont, *The Mysteries of Mithra*, pp. 79-81.
- 36 Josephus, *Antiquities of the Jews*, b. 1, ch. 1, par. 1.
- 37 Cumont, *The Mysteries of Mithra*, pp. 167, 191; also Tertullian, *Apology*, ch. 16, found in *Ante-Nicene Fathers*, vol. 3.
- 38 Howells, *The Soul of India*, pp. 534, 535.
- 39 Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, p. 9.
- 40 Howells, *The Soul of India*, p. 535.
- 41 Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, pp. 2, 3.
- 42 Gordon, "World Healers," p. 40.
- 43 Smith, *Early History of India*, pp. 34, 40.
- 44 Smith, *Early History of India*, pp. 39, 40.
- 45 Bunsen, *The Angel-Messiah of Buddhists, Essenes and Christians*, p. 10.
- 46 *Ibid.*, p. 80.
- 47 See the author's discussion in Chapter 21, entitled, "Adam and the Church in China." On agreement between Pythagorism and Confucianism see *The Encyclopedia Britannica*, 9th ed., art. "Confucius."
- 48 Gordon, "World Healers," pp. 10, 31, 66, 138, 151, 165.
- 49 Beal, *Buddhists' Records of the Western World*, vol. 1, pp. i-l (Introduction)
- 50 Reichelt, *Truth and Tradition in Chinese Buddhism*, p. 97.
- 51 Fluegel, *The Zend-Avesta and Eastern Religions*, p. 101.
- 52 See the author's discussion in Chapter 23, entitled, "The Church in Japan and the Philippines."
- 53 Lloyd, *The Creed of Half Japan*, p. 16.
- * Psalm 110:1.
- 54 Edersheim, *The Life and Times of Jesus the Messiah*, vol. 1, pp. 12-14; also Gordon, "World Healers," p. 229.

55 The writer visited the synagogue in Cochin, India, whose leaders believe that their ancestors started eastward from Palestine long before Christ.

56 Hunter, *The Indian Empire*, pp. 99, 113; also Smith, *The Oxford History of India*, pp. 56, 57.

* Daniel 9:24-26; 7:27.

57 The writer made a special trip to the island of Elephanta, and ascended the hill amid many votaries on their way to worship Hinduism's triune god. He took photographs of the immense stone representing the heathen trinity, or three heads on one body, three persons in one substance.

58 M'Clintock and Strong, *Cyclopedia*, art. "Avatar."

59 *Ibid.*, art. "Krishna."

60 Milman, *The History of Christianity*, vol. 1, p. 94, note.

61 Bentley, *Historical View of Hindu Astronomy*, p. 111.

62 See M'Clintock and Strong, *Cyclopedia*, art. "Krishna"; also Kaye, *A Guide to the Old Observatories*, pp. 68, 69.

63 Gordon, "World Healers," p. 77.

CHAPTER 10

1 Smith and Wace, *A Dictionary of Christian Biography*, art. "Ulphilas."

2 Cheetham, *A History of the Christian Church*, p. 423.

3 Adeney, *The Greek and Eastern Churches*, pp. 305, 306.

4 Bradley, *The Goths*, p. 59.

5 Limborch, *The History of the Inquisition*, p. 95.

6 Milman, *The History of Christianity*, vol. 3, p. 58, note.

7 Apollinaris, *Espitola*, lib. 1, epistola 2, found in Migne, *Patrologia Latina*, vol. 58, p. 448.

8 Purchas, *His Pilgrimes*, vol. 1, pp. 355, 356.

9 *Ibid.*, vol. 1, p. 350.

10 See the author's discussion in Chapter 15, entitled, "Early Waldensian Heroes," p. 220, also in Chapter 16, entitled, "The Church of the Waldenses," p. 245.

11 Adeney, *The Greek and Eastern Churches*, p. 306.

12 Hodgkin, *Italy and Her Invaders*, vol. 1, pt. 2 pp. 931, 932.

13 Gibbon, *Decline and Fall of the Roman Empire*, ch. 38, par. 5.

14 Newman, *A Manual of Church History*, vol. 1, p. 404.

15 Mosheim, *Institutes of Ecclesiastical History*, b. 2, cent. 5, pt. 1, ch. 1, pars. 4, 5.

16 Ayer, *A Source Book for Ancient Church History*, p. 575.

17 Church, *The Beginning of the Middle Ages*, pp. 38, 39.

- 18 Hill, *History of Diplomacy in the International Development of Europe*, vol. 1, p. 55.
- 19 Adams, *Civilization During the Middle Ages*, pp. 141, 142.
- 20 *The Historian's History of the World*, vol. 7, p. 477.
- 21 Sergeant, *The Franks*, p. 120.
- 22 Milman, *History of Latin Christianity*, vol. 1, b. 3, ch. 3, par. 2.
- 23 Bower, *The History of the Popes*, vol. 1, p. 334.
- 24 Croly, *The Apocalypse of St. John*, pp. 167, 168.
- 25 Gibbon, *Decline and Fall of the Roman Empire*, ch. 41, par. 11.
- 26 Hodgkin, *Italy and Her Invaders*, vol. 4, ch. 9, pp. 251, 252.
- 27 Milman, *History of Latin Christianity*, vol. 1, b. 3, ch. 4, par. 20.
- 28 Gibbon, *Decline and Fall of the Roman Empire*, ch 47, par. 24.
- 29 Daniel 7:8, 20; 2 Thessalonians 2:3. See the author's discussion on the Waldenses in Chapters 15 and 16.
- 30 Revelation 13:3, 5. Since 1260 years added to 538 brings us to 1798, one is led to ask, What were the events clustering about 1798? In that year the pope was taken prisoner by the armies of the French Revolution, the college of cardinals was abolished, and religious liberty was proclaimed in the city of Rome. See the author's discussion in Chapter 24, entitled, "The Remnant Church Succeeds the Church in the Wilderness."
- 31 Favyn, *Histoire de Navarre*, pp. 713-715.

CHAPTER 11

- 1 Various spelled Dinooth, Dinodh, and Dinuth.
- 2 Neander, *General History of the Christian Religion and Church*, vol. 3, p. 17.
- 3 Killen, *The Old Catholic Church*, p. 272.
- 4 Green, *A Short History of the English People*, vol. 1, pp. 28-30.
- 5 Fitzpatrick, *Ireland and the Making of Britain*, p. 160.
- 6 Mosheim, *Institutes of Ecclesiastical History*, b. 1, cent. 2, pt. 1, ch. 1, par. 4, note 8.
- 7 Origen, In Ezechielem, Homilia 4, found in Migne, *Patrologia Graeca*, vol. 13, p. 698.
- 8 Yeates, *East Indian Church History*, p. 226 and note 1.
- 9 Fitzpatrick, *Ireland and the Foundations of Europe*, pp. 58, 59.
- 10 Bede, *Ecclesiastical History of England*, b. 1, ch. 25.
- 11 Fitzpatrick, *Ireland and the Making of Britain*, p. 9.
- 12 Gibbon, *Decline and Fall of the Roman Empire*, ch. 38, par. 38.
- 13 Ebrard, *Bonifatius, der Zerstorer des Columbanischen Kitchentums auf dem Festlande*, p. 16.

- 14 Bede, *Ecclesiastical History of England*, b. 2, ch. 2.
- 15 The writer, while traveling in Wales, saw ancient church buildings still standing in the neighborhood of Bangor.
- 16 Bede, *Ecclesiastical History of England*, b. 2, ch. 2.
- 17 *Ibid.*, b. 2, ch. 2.
- 18 Killen, *The Old Catholic Church*, p. 276.
- 19 Ussher, *Discourse on the Religion Anciently Professed by the Irish and British*, p. 106; also Lane, *Illustrated Notes on English Church History*, vol. 1, pp. 54, 55.
- 20 Bower, *The History of the Popes*, vol. 1, pp. 416, 417.
- 21 Bund, *The Celtic Church of Wales*, p. 297.
- 22 Flick, *The Rise of the Medieval Church*, p. 237.
- 23 Epistles of Pope Gregory I, coll. 13, ep. 1, found in *Nicene and Post-Nicene Fathers, 2d Series*, vol. 13.
- 24 Lewis, *Seventh Day Baptists in Europe and America*, vol. 1, p. 29.
- 25 Stokes, *Celtic Church in Ireland*, p. 165.
- 26 Bund, *The Celtic Church of Wales*, p. 5.

CHAPTER 12

- 1 Fitzpatrick, *Ireland and the Foundations of Europe*, p. 14.
- 2 Soames, *The Anglo-Saxon Church*, pp. 57, 58.
- 3 Lloyd, "Historical Account of Church Government," quoted in Stillingfleet, *The Antiquities of the British Churches*, vol. 2, pp. 157, 158.
- 4 Boswell, *The Life of Samuel Johnson*, vol. 3, p. 147, note.
- 5 Fitzpatrick, *Ireland and the Foundations of Europe*, pp. 26, 154.
- 6 See the author's discussion in Chapter 6, entitled, "Dinooth and the Church in Wales."
- 7 Neander, *General History of the Christian Religion and Church*, vol. 3, p. 15.
- 8 Newman, *A Manual of Church History*, vol. 1, p. 411.
- 9 Lingard, *The Antiquities of the Anglo-Saxon Church*, vol. 1, pp. 27, 28.
- 10 Bede, *Ecclesiastical History of England*, b. 3, ch. 5.
- 11 *Ibid.*, b. 3, ch. 6.
- 12 Latourette, *The Thousand Years of Uncertainty*, p. 57.
- 13 Bede, *Ecclesiastical History of England*, b. 3, ch. 17.
- 14 Lingard, *The Antiquities of the Anglo-Saxon Church*, vol. 1, p. 155.

- 15 Bede, *Ecclesiastical History of England*, b. 3, ch. 26.
- 16 Meissner, *The Celtic Church in England*, p. 4.
- 17 Hulme, *A History of the British People*, p. 33.
- 18 Hetherington, *History of the Church of Scotland*, vol. 1, pp. 11, 12.
- 19 Ussher, *The Whole Works*, vol. 4, p. 297.
- 20 Bingham, *The Antiquities of the Christian Church*, b. 7, ch. 2, sec. 6.
- 21 Bede, *Ecclesiastical History of England*, b. 4, ch. 27.
- 22 *Ibid.*, b. 4, ch. 23.
- 23 Quoted in M'Clintock and Strong, *Cyclopedia*, art. "Hilda."
- 24 Bede, *Ecclesiastical History of England*, b. 4, ch. 24.
- 25 Thoyras, *History of England*, vol. 1, p. 69.
- 26 Soames, *The Anglo-Saxon Church*, pp. 58, 59.
- 27 Bede, *Ecclesiastical History of England*, b. 3, ch. 19.
- 28 Meissner, *The Celtic Church in England*, p. 4.
- 29 Montalembert, *Monks of the West*, vol. 4, p. 88.
- 30 Bede, *Ecclesiastical History of England*, b. 3, ch. 25.
- 31 *Ibid.*, b. 4, ch. 4.
- 32 Green, *A Handbook of Church History*, p. 433.
- 33 Terry, *A History of England*, p. 44.
- 34 Bede, *Ecclesiastical History of England*, b. 3, ch. 25.
- 35 Stokes, *Ireland and the Celtic Church*, pp. 163, 164.
- 36 Bede, *Ecclesiastical History of England*, b. 3, ch. 25.
- 37 Barnett, *Margaret of Scotland: Queen and Saint*, p. 75.
- 38 Bede, *Ecclesiastical History of England*, b. 3, ch. 29.
- 39 *Ibid.*, b. 5, ch. 19.
- 40 Thatcher and Schwill, *Europe in the Middle Ages*, p. 206.

CHAPTER 13

- 1 Fitzpatrick, *Ireland and the Foundations of Europe*, p. 15.
- 2 Jonas, *Vita Columbani*, found in Migne, *Patrologia Latina*, vol. 87, p. 1015.
- 3 Bispham, *Columban - Saint, Monk, Missionary*, p. 44.
- 4 Newman, *A Manual of Church History*, vol. 1, p. 414.

- 5 Smith and Wace, *A Dictionary of Christian Biography*, art. "Columbanus."
- 6 Bispham, *Columban - Saint, Monk, Missionary*, p. 19.
- 7 Jonas, *Vita Columbani*, found in Migne, *Patrologia Latina*, vol. 87, pp. 1017, 1018.
- 8 *Ibid.*, vol. 87, p. 1018.
- 9 M'Clintock and Strong, *Cyclopedia*, art. "Gregory."
- 10 Draper, *History of the Intellectual Development of Europe*, p. 264.
- 11 Smith and Wace, *A Dictionary of Christian Biography*, art. "Columbanus."
- 12 Fitzpatrick, *Ireland and the Making of Britain*, pp. 7-14.
- 13 Thatcher and Schwill, *Europe in the Middle Ages*, p. 242.
- 14 *Ibid.*, p. 338.
- 15 Healy, *Insula Sanctorum et Doctorum*, pp. 374, 375.
- 16 Bispham, *Columban - Saint, Monk, Missionary*, p. 57.
- 17 Fitzpatrick, *Ireland and the Making of Britain*, p. 196.
- 18 Thatcher and Schwill, *Europe in the Middle Ages*, p. 93.
- 19 Fitzpatrick, *Ireland and the Making of Britain*, p. 12.
- 20 *Ibid.*, p. 10.
- 21 Fitzpatrick, *Ireland and the Making of Britain*, p. 47.
- 22 The writer took particular pains to visit the celebrated library at St. Gall, named in honor of Gallus, in order to inspect the Irish manuscripts still remaining there. The life and literary labors of St. Gall are worthy of the study of any student.
- 23 Beuzart, *Les Heresies*, pp. 6, 470. See the author's discussion in Chapters 6 and 15, entitled, "Vigilantius, Leader of the Waldenses," and "Early Waldensian Heroes," respectively.
- 24 Robinson, *Ecclesiastical Researches*, pp. 157, 158, 164, 165, 167. 26.
- 25 Healy, *Insula Sanctorum et Doctorum*, p. 377.
- 26 Fitzpatrick, *Ireland and the Foundations of Europe*, p. 24.
- 27 *The Catholic Encyclopedia*, art., "Bobbio."
- 28 Stokes, *Celtic Church in Ireland*, p. 165.
- 29 Fitzpatrick, *Ireland and the Making of Britain*, p. 5.
- 30 *Ibid.*, p. 80.
- 31 Edgar, *The Variations of Popery*, pp. 181, 182.
- 32 *Epistles, of Pope Gregory I*, coil. 13, ep. 1, found in *Nicene and Post-Nicene Fathers, 2d Series*, vol. 13.

33 Neander, General History of the Christian Religion and Church, vol. 3, p. 49, note.

34 Hefele, Conciliengeschichte, vol. 3, p. 512, sec. 362.

35 Fitzpatrick, Ireland and the Foundations of Europe, p. 68.

36 Fitzpatrick, Ireland and the Making of Britain, p. 21.

CHAPTER 14

1 The Historians' History of the World, vol. 21, p. 342.

2 Smith and Wace, A Dictionary of Christian Biography, art. "Columbanus."

3 Bispham, Columban - Saint, Monk, Missionary, p. 44.

4 Newman, A Manual of Church History, vol. 1, pp. 411,413.

5 Thorndike, History of Medieval Europe, pp. 165, 166.

6 Fitzpatrick, Ireland and the Foundations of Europe, pp. 69, 70.

7 Rae, The Syrian Church in India, pp. 35-38.

8 Purchas, His Pilgrimes, vol. 1, p. 359.

9 Monastier, A History of the Vaudois Church, pp. 11, 12.

10 Neander, General History of the Christian Religion and Church, vol. 3, p. 49, note 1.

11 Ebrard, Bonifatius, der Zerstorer des Columbanischen Kitchentums auf dem Festlande, p. 213.

12 Fitzpatrick, Ireland and the Foundations of Europe, pp. 18, 162-164.

13 Neander, General History of the Christian Religion and Church, vol. 3, p. 48.

14 Ibid., vol. 3, p. 49.

15 Bower, The History of the Popes, vol. 2, pp. 23, 24.

16 Zimmer, The Irish Element in Medieval Culture, p. 35.

17 Ebrard, Bonifatius, der Zerstorer des Columbanischen Kirchentums auf dem Festlande, p. 127.

18 Ibid., pp. 127, 128

19 Ibid., pp. 130.

20 Ibid., pp. 130-133.

21 Ibid., pp. 197, 199.

22 Adeney, The Greek and Eastern Churches, pp. 188, 189.

23 Butler, Lives of the Saints, vol. 6, p. 77.

24 Dowling, The History of Romanism, pp. 166, 167.

25 Ibid., pp. 168, 169.

26 Milman, History of Latin Christianity, vol. 2, pp. 215, 216.

27 Ibid., vol. 2, p. 220.

28 See the author's discussion in Chapter 7, entitled, "Patrick, Organizer of the Church in the Wilderness in Ireland."

29 Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 23, p. 73.

30 Gilly, *Waldensian Researches*, pp. 95, 96.

31 Dowling, *The History of Romanism*, p. 181.

32 Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 10, pt. 2, ch. 1, pars. 1, 4.

33 Wylie, *The History of Protestantism*, vol. 1, p. 34.

34 Adeney, *The Greek and Eastern Churches*, p. 218.

35 Gibbon, *Decline and Fall of the Roman Empire*, ch. 54, pars. 2, 7.

36 Faber, *The Ancient Vallenses and Albigenses*, pp. 37, 56.

37 Ibid., p. 65.

38 Green, *A Handbook of Church History*, p. 508.

39 Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 13, p. 2, ch. 2, par. 26.

40 Jones, *The History of the Christian Church*, vol. 2, p. 93.

41 Neander, *General History of the Christian Religion and Church*, vol. 4, pp. 275, 276.

42 Leger, *Historie Generale des Eglises Vaudoises*, bk. 1, p. 167.

43 McCabe, *Cross and Crown*, p. 32.

CHAPTER 15

1 Benedict, *A General History of the Baptist Denomination*, vol. 1, pp. 112, 113.

2 Mackintosh, *History of England*, vol. 1, p. 321, found in *Lardner's Cabinet Encyclopedia*.

3 Bompiani, *A Short History of the Italian Waldenses*, p. 9.

4 Mosheim, *Institutes of Ecclesiastical History*, b. 2, cent. 7, pt. 2, ch. 2, par. 2.

5 Morland, *The Church of the Piedmont*, pp. 16, 17.

6 Voltaire, *Additions to Ancient and Modern History*, vol. 29, pp. 227, 242.

7 Neander, *General History of the Christian Religion and Church*, 5th Period, sec. 4, p. 605.

8 Muston, *The Israel of the Alps*, vol. 2, p. 406.

9 See the author's discussion in Chapter 6, entitled, "Vigilantius, Leader of the Waldenses."

10 Saccho, *Contra Waldenses*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 25, p. 264.

11 Nolan, *The Integrity of the Greek Vulgate*, Preface, p. 17

12 Gordon, "World Healers," pp. 237, 238.

13 *The Catholic Encyclopedia*, art. "Milan."

- 14 See the author's discussion in Chapter 10, entitled, "How the Church was Driven into the Wilderness."
- 15 Ayer, *A Source Book for Ancient Church History*, pp. 596, 597.
- 16 Allix, *The Ancient Churches of Piedmont*, p. 33.
- 17 Gibbon, *Decline and Fall of the Roman Empire*, ch. 45, par. 18.
- 18 Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 9, pt. 2, ch. 5, par. 4, note 5.
- 19 Pilchdorffius, *Contra Pauperes de Lugduno*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 25, p. 300; also, Robinson, *Ecclesiastical Researches*, p. 303.
- 20 Bossuet, *Variations of the Protestant Churches*, vol. 2, p. 67. "The fact is, in Gretser's time, the general name of the Vaudois was given to all sects separate from Rome ever since the eleventh or twelfth century down to Luther's days." See also Robinson, *Ecclesiastical Researches*, p. 56.
- 21 See the author's discussion in Chapter 6, entitled, "Vigilantius, Leader of the Waldenses."
- 22 Mezeray, *Abrege Chronologique de L'Histoire de France*, vol. 1, p. 244; also Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 8, pt. 2, ch. 3, par. 14; also note 29.
- 23 See the author's discussion in Chapter 21, entitled, "Adam and the Church in China."
- 24 Robinson, *Ecclesiastical Researches*, pp. 99, 106, 440, 441, 445, 446; Adeney, *The Greek and Eastern Churches*, p. 218.
- 25 This accuser was Jonas, bishop of Orleans.
- 26 Claude, *Epistle to Abbot Theodimir*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 14, p. 197.
- 27 Dungali *Responsa*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 14, pp. 201-216.
- 28 Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 9, pt. 2, ch. 3, par. 17, note 24.
- 29 This book was *De Corpore et Sanguine Domini* (On the Body and Blood of Christ), by Paschasius Radbertus.
- 30 Limborch, *The History of the Inquisition*, vol. 1, p. 42.
- 31 Usually attributed to Isidore Mercator, a fictitious person formerly erroneously identified with Isidore of Seville, Spain.
- 32 Bethuensis, *Liber Antihaeresis*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 24, p. 1572.
- 33 Pilchdorffius, *Contra Haerisin Waldensium Tractatus*, ch. 1, found in *Maxima Bibliotheca Veterum Patrum*, vol. 25, p. 278.
- 34 Damian, *Opuscula*, *Opusculum 18*, found in Migne, *Patrologia Latina*, vol. 145, p. 416.
- 35 Such as Bishop Otto (d'Achery, *Spicilegium*, vol. 1, pp. 434, 435, 1723 ed.) of Vercelli of northern Italy, who in 945 complained of Separatists in his own province; also Bishop Rudolphus (*Spicilegium*, vol. 2, p. 702) of Trom, Belgium, about 1125, who called the Dissenters "inveterate." "Inveterata haeresi de corpore et sanguine Deo. "

36 (a) Adolphus Glaber; (b) John of Fleury; (c) The Acts of the Council; (d) An History of Aquitaine.

37 Says George S. Faber: "Through a space of eight hours the examination was prolonged. And the same men, we are assured, in the course of the same scrutiny, confessed: that They believed in one God, that They believed in two Gods, and yet that They believed in no God; that They asserted one God in heaven to be the Creator of all things, that They asserted the material world and the spiritual world to have been severally created by two Gods, and yet that They asserted the entire world both material and spiritual to have never been created at all but to have existed without any Creator from all eternity: that They totally denied a future state of rewards and punishments, and yet that Their assured confidence in an everlasting state of future glory and joy celestial was such as to make them face without shrinking the most terrible of all deaths!" - The Ancient Vallenses and Albigenses, page 146.

38 d'Achery, Spicilegium, vol. 1, pp. 604-606.

39 Ibid., vol. 1, pp. 607,608.

40 The Catholic Encyclopedia, art. "Toulouse."

41 De Vaux Cemay, Historia Albigensium, ch. 1, found in Migne, Patrologia Latina, vol. 213, pp. 545, 546.

42 Benedict, A General History of the Baptist Denomination, vol. 1, pp. 112, 121.

43 Matthew of Westminster, The Flowers of History, vol. 2, p. 15.

44 Quoted in Gordon, "World Healers," p. 470.

45 Bower, The History of the Popes, vol. 2, p. 258; also, note 2, 1845 ed.

46 Responsa Nicolai Papae I ad Consulta Bulgarorum, Responsum 10, found in Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio, vol. 15, p. 406; also to be found in Hefele, Conciliengeschichte, vol. 4, sec. 478.

47 Migne, Patrologia Latina, vol. 145, p. 506; also, Hergenroether, Photius, vol. 3, p. 746. The Nazarenes were a Christian denomination.

48 Neale, A History of the Holy Eastern Church, General Introduction, vol. 1, p. 731.

49 Damian, Opuscula, Opusculum 5, found in Migne, Patrologia Latina, vol. 145, p. 90.

50 M'Clintock and Strong, Cyclopedia, art. "Patarenes."

51 Allix, The Ancient Churches of Piedmont, pp. 121, 122.

52 "Nearly the whole form of the Latin church therefore, was changed by this pontiff; and the most valuable rights of councils, of bishops, and of religious societies, were subverted, and transferred over to the Roman pontiff. The evil however was not equally grievous in all the countries of Europe; for in several of them, through the influence of different causes, some shadow of pristine liberty and customs was preserved. As Hildebrand introduced a new code of ecclesiastical law, he would have introduced also a new code of civil law, if he could have accomplished fully his designs. For he wished to reduce all kingdoms into fiefs of St. Peter, i.e., of the Roman pontiffs; and to subject all causes of kings and princes, and the interests of the whole world, to the arbitrament of an assembly of bishops,

who should meet annually at Rome." -Mosheim, Institutes of Ecclesiastical History, b. 3, cent. 11, pt. 2, ch. 2, par. 10.

53 Muston, The Israel of the Alps, vol. 1, pp. 3, 14, note 1.

54 See Peter of Cluny, Tractatus Contra Petrobrussianos, found in Migne, Patrologia Latina, vol. 189, pp. 720-850.

55 White, Bishop of Eli, A Treatise on the Sabbath Day, p. 8, found in Fisher, Tracts on the Sabbath.

56 Gui, Manuel d' Inquisiteur, vol. 1, p. 37. Pope Innocent III was the inspiring force in legalizing the Inquisition; Dominic became its founder; Francis dragged the unoffending evangelicals to its prisons; but Bernard Gui drew up the processes of condemning and of afflicting the victims.

57 "Dicti sunt et Insabbatati: non 'quod nullum festum colerent' ut opinatus est Johannes Massonus, nec quod in Sabbato Colendo Judaizarent, ut multi putabant," wrote Ussher, Gravissimae Quaestionis de Christianarum Ecclesiarum Successione, ch. 8, par. 4.

58 Gretzer, Praeloquia in Triadem Scriptorum Contra Valdensem Sectam, found in Maxima Bibliotheca Vetricum Patrum, vol. 24, pp. 1521, 1522.

59 Robinson, Ecclesiastical Researches, p. 304.

60 Ibid., pp. 322, 323.

61 Peter of Cluny, Tractatus Contra Petrobrussianos, found in Migne, Patrologia Latina, vol. 189, pp. 720-850.

62 Ibid., vol. 189, p. 723.

63 Bernard of Clairvaux, Epistle 241 (A.D. 1147) to Hildefonsus, Count of St. Eloy, found in Eales, The Works of St. Bernard, vol. 2, pp. 707, 708.

64 Bernard of Clairvaux, Sermon 66, on the Canticles, found in Eales, The Works of St. Bernard, vol. 4, pp. 388,400-403.

65 Mezeray, Abrege Chronologique de L'Histoire de France, vol. 2, pp. 654-657.

66 Genebrard, Sacred Chronology. See Allix, Remarks Upon the Ecclesiastical History of the Ancient Church of the Albigenses, p. 172.

67 Bower, The History of the Popes, vol. 2, p. 456.

68 Ibid., vol. 2, p. 468

69 Ibid., vol. 2, pp. 470, 471.

70 Bower, The History of the Popes, vol. 2, p. 471.

71 Milman, History of Latin Christianity, vol. 3, p. 281.

72 Allix, Remarks Upon the Ecclesiastical History of the Ancient Church of the Albigenses, p. 117.

73 The Annals of Roger de Hoveden, translated from the Latin by Riley, vol. 1, p. 502.

CHAPTER 16

1 Arnaud, The Glorious Recovery by the Vaudois, Preface by the author, p. xiv.

- 2 Benedict, *A General History of the Baptist Denomination*, vol. 1, p. 112. 448
- 3 Gilly, *Waldensian Researches*, p. 39; Jones, *The History of the Christian Church*, vol. 2, p. 6; Robinson, *Ecclesiastical Researches*, p. 178.
- 4 Muston, *The Israel of the Alps*, vol. 2, p. 448.
- 5 Bompiani, *A Short History of the Italian Waldenses*, pp. 56, 57.
- 6 Muston, *The Israel of the Alps*, vol. 1, p. 36.
- 7 McCabe, *Cross and Crown*, p. 32; also Perrin, *History of the Ancient Christians*, pp. 47, 48.
- 8 Mornay, *The Myserie of Iniquitie*, p. 354.
- 9 Wylie, *The History of Protestantism*, vol. 1, pp. 29, 30.
- 10 Nolan, *The Integrity of the Greek Vulgate*, pp. 88, 89.
- 11 Allix, *The Ancient Churches of Piedmont*, p. 37.
- 12 Warner, *The Albigensian Heresy*, vol. 1, p. 12.
- 13 Henderson, *The Vaudois*, pp. 248, 249.
- 14 In a famous library in Dublin, Ireland, the writer saw one of the four extant copies of this Waldensian Bible.
- 15 Bompiani, *A Short History of the Italian Waldenses*, pp. 2, 3.
- 16 Muston, *The Israel of the Alps*, vol. 1, p. 52.
- 17 *Ibid.*, vol. 2, p. 448.
- 18 Thompson, *The Papacy and the Civil Power*, p. 416.
- 19 Gilly, *Waldensian Researches*, p. 76.
- 20 Edgar, *The Variations of Popery*, pp. 51, 52.
- 21 Perrin, *Luther's Forerunners*, pt. 2, pp. 1, 2.
- 22 Mornay, *The Myserie of Iniquitie*, p. 392.
- 23 McCabe, *Cross and Crown*, p. 37.
- 24 Monastier, *A History of the Vaudois Church*, pp. 83, 84.
- 25 Mornay, *The Myserie of Iniquitie*, p. 449.
- 26 Muir, *The Arrested Reformation*, p. 3.
- 27 *The United States Catholic Magazine*, Index to vol. 4, 1845, pp. 233, 234.
- 28 *The United States Catholic Magazine*, Index to vol. 4, 1845, p. 233.
- 29 Socrates, *Ecclesiastical History*, b. 5, ch. 22, found in *Nicene and Post-Nicene Fathers*, 2d Series, vol. 2.

- 30 Sozomen, Ecclesiastical History, b. 7, ch. 19, found in Nicene and Post-Nicene Fathers, 2d Series, vol. 2.
- 31 Robinson, Ecclesiastical Researches, p. 180. It should be noted that some church historians place the date of the Council of Elvira at A.D. 324; among these is Michael Geddes, an eminent authority on Spanish church history.
- 32 "Errorum placuit corrigi, ut omni Sabbati die superpositiones celebremus." - Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio, vol. 2, p. 10.
- 33 See the author's discussion in Chapter 20, entitled, "The Great Struggle in India," pp. 311-314.
- 34 Robinson, Ecclesiastical Researches, p. 299.
- 35 Ibid., p. 302.
- 36 Ibid., p. 310.
- 37 The writer had the privilege of visiting Sabadell many years ago and assisting in the baptism of Christian converts.
- 38 Robinson, Ecclesiastical Researches, pp. 319-321.
- 39 Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio, vol. 13, p. 852.
- 40 Responsa Nicolai Papae I ad Consulta Bulgarorum, Responsum 10, found in Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio, vol. 15, p. 406.
- 41 Allix, The Ancient Churches of Piedmont, p 154.
- 42 Benedict, A General History of the Baptist Denomination, vol. 2, p. 414.
- 43 Blair, History of the Waldenses, vol. 1, p. 220.
- 44 Warner, The Albigensian Heresy, vol. 1, p. 15.
- 45 Adeney, The Greek and Eastern Churches, p. 218.
- 46 Gilly, Waldensian Researches, p 98, note 2.
- 47 Mariana, Praefatio in Lucam Tudensem, found in Maxima Bibliotheca Veterum Patrum, vol. 25, p. 190.
- 48 Gui, Manuel d' Inquisiteur, vol. 2, p. 158.
- 49 Du Cange, Glossarium Mediae et Infimae Latinitatis, art. "Sabbati."
- 50 Geddes, Miscellaneous Tracts, vol. 2, p. 26.
- 51 Wishaw, Arabic Spain, pp. 19, 20; also Mosheim, Institutes of Ecclesiastical History, b. 3, cent. 11, pt. 2, ch. 4, par. 1.
- 52 Geddes, Miscellaneous Tracts, vol. 2, p. 71.
- 53 Robinson, Ecclesiastical Researches, pp. 271,272.
- 54 Quoted by Dr. Jacob Gretzer, Opera Omnia, vol. 12, pt. 2, p. 11. 55.

- 55 Gilly, Waldensian Researches, pp. 102, 103.
- 56 Der Blutige Schau-Platz, Oder Martyrer Spiegel der Taufs Gesinnten, b. 2, pp. 30,31.
- 57 Mosheim, Institutes of Ecclesiastical History, b. 4, cent. 16, sec. 3, pt. 2, ch. 3, par. 2.
- 58 Lamy, The History of Socianism, p. 60.
- 59 Favyn, Histoire de Navarre, pp. 713-715.
- 60 Cox, The Literature of the Sabbath Question, vol. 1, p. 257.
- 61 See Lewis, A Critical History of Sabbath and Sunday, pp. 211,212.
- 62 Cox, The Literature of the Sabbath Question, vol. 2, pp. 201,202.
- 63 Mosheim, Institutes of Ecclesiastical History, b. 4, cent. 16, sec. 3, pt. 2, ch. 2, par. 25.
- 64 M'Clintock and Strong, Cyclopedia, art. "Waldenses."
- 65 Gibbons, The Faith of Our Fathers, p. 111, 63d ed.; p. 86, 76th ed.
- 66 Notes on Revelation 14.

CHAPTER 17

- 1 Gibbon, Decline and Fall of the Roman Empire, ch. 47, par. 30.
- 2 Foakes-Jackson, The History of the Christian Church, p. 184.
- 3 Foakes-Jackson, The History of the Christian Church, pp. 184, 185.
- 4 Newman, A Manual of Church History, vol. 1, p. 296.
- 5 O'Leary, The Syriac Church and Fathers, pp. 83, 84.
- 6 Wigram, Introduction to the History of the Assyrian Church, p. 167.
- 7 Edgar, The Variations of Popery, p. 62.
- 8 Before the writer visited the bishop of the cathedral in Trichur, India, he had been informed that it was a Nestorian church. When, however, he sat at the table with the bishop, this official declared that not only he but all the directors belonging to his denomination rejected the name Nestorian.
- 9 O'Leary, The Syriac Church and Fathers, p. 46.
- 10 Milman, The History of Christianity, vol. 2, pp. 248, 249.
- 11 Adeney, The Greek and Eastern Churches, pp. 496, 497.
- 12 Gordon, "World Healers," pp. 231, 232.
- 13 Mingana, "Early Spread of Christianity," Bulletin of John Ryland's Library, vol. 9, p. 302.
- 14 Ibid., vol. 9, p. 303.
- 15 Wigram, Introduction to the History of the Assyrian Church, p. 227.
- 16 Humboldt, Cosmos: A Sketch of a Physical Description of the Universe, vol. 2, p. 208.
- 17 Mingana, "Early Spread of Christianity," Bulletin of John Ryland's Library, vol. 9, pp. 304, 305.

- 18 Mingana, "Early Spread of Christianity," Bulletin of John Ryland's Library, vol. 9, p. 316.
- 19 Ibid., vol. 9, p. 317.
- 20 Gordon, "World Healers," p. 146.
- 21 Buchanan, Christian Researches in Asia, pp. 141, 142.
- 22 Mingana, "Early Spread of Christianity," Bulletin of John Ryland's Library, vol. 10, p. 459.
- 23 Yule, The Book of Ser Marco Polo, vol. 2, pp. 407-409, with notes.
- 24 Saeki, The Nestorian Monument in China, p. 105.
- 25 Mingana, "Early Spread of Christianity," Bulletin of John Ryland's Library, vol. 9, p. 341.
- 26 Gibbon, Decline and Fall of the Roman Empire, ch. 47, par. 30.
- 27 Wigram, Introduction to the History of the Assyrian Church, p. 199.
- 28 Ibid., p. 200.
- 29 Ibid., p. 201.
- 30 Ibid., p. 202.
- 31 Wigram, Introduction to the History of the Assyrian Church, pp. 202, 203.
- 32 Ibid., pp. 203, 204.
- 33 Wigram, Introduction to the History of the Assyrian Church, pp. 204-207.
- 34 Yule, The Book of Ser Marco Polo, vol. 2, p. 409, note 2; also Gordon, "World Healers," p. 466.
- 35 Realencyclopédie für Protestantische Theologie und Kirche, art. "Nestorianer"; also, Bower, The History of the Popes, vol. 2, p. 258, note 2.
- 36 Couling, The Luminous Religion, p. 44.
- 37 When the writer was in Beyrouth, Syria, he visited the Jacobite bishop. A series of questions were asked the church leader regarding his people and their history. The last remark of the bishop was that his church had anathematized Nestorius. He admitted that the Papacy had anathematized the Jacobites.
- 38 Budge, The Monks of Kublai Khan, Emperor of China, p. 37.
- 39 Gibbon, The Decline and Fall of the Roman Empire, ch. 47, par. 28.
- 40 Edgar, The Variations of Popery, pp 60-67.

CHAPTER 18

- 1 Grant, The Nestorians, or the Lost Tribes, p. 72.
- 2 Wishard, Twenty Years in Persia, p. 18.
- 3 Saeki, The Nestorian Monument in China, pp. 50, 51.
- 4 Budge, The Monks of Kublai Khan, Emperor of China, pp. 30, 31.
- 5 Schaff, History of the Christian Church, vol. 3, pp. 731, 732, note 2.

6 Yohannan, *The Death of a Nation*, p. 102.

7 Vambery, *History of Bokhara*, p. 32; also p. 89, note 2.

8 Neander, *General History of the Christian Religion and Church*, vol. 2, p. 183, note; Saeki, *The Nestorian Monument in China*, pp. 116-118; Schaff, *History of the Christian Church*, vol. 3, pp. 732, 732, note; Draper, *History of the Intellectual Development of Europe*, pp. 290, 291.

9 Buchanan, *Christian Researches in Asia*, pp. 146, 147.

10 Among all the memorials which still remain to revive the glorious centuries of the Church of the East, this stone, which it was the privilege of the writer to study and to photograph, attracts the greatest attention.

11 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, p. 306.

12 *Ibid.*, vol. 9, p. 306.

13 *Ibid.*, vol. 9, p. 306.

14 *Ibid.*, vol. 9, p. 307.

15 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, pp. 307, 308.

16 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 466.

17 O'Leary, *The Syriac Church and Fathers*, p. 113.

18 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 113.

19 Abul Faraj, *Chronography*, vol. 1, p. 354.

20 Vambery, *History of Bokhara*, pp. 137, 138.

21 Pott, *A Sketch of Chinese History*, p. 81.

22 Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, p. 129.

23 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, p. 312.

24 Abul Faraj, *Chronography*, vol. 1, p. 398.

25 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, p. 315.

26 Rockhill, *The Journey of William of Rubruck*, pp. 109, 110.

27 *Ibid.*, pp. 141, 142.

28 *Ibid.*, p. 168.

29 See Neander, *General History of the Christian Religion and Church*, vol. 4, pp. 46-50.

30 Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 12, pt. 1, ch. 1, par. 7, note 12.

31 M'Clintock and Strong, *Cyclopedia*, art. "Nestorians."

32 Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 31.

33 D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, pp. 232, 233.

34 Etheridge, *The Syrian Churches*, p. 89.

35 Schaff-Herzog, *The New Encyclopedia of Religious Knowledge*, art. "Nestorians"; also, *Realencyclopaedie fur Protestantische Theologie und Kirche*, art. "Nestorianer."

36 Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 38.

37 Geddes, *The Church History of Ethiopia*, pp. 87, 88.

38 *Ibid.*, pp. 311, 312.

39 Purchas, *His Pilgrimes*, vol. 8, p. 73.

40 Abudacnus, *Historia Jacobitarum*, pp. 118, 119.

41 Ross, *Religions of the World*, p. 493.

CHAPTER 19

1 Rae, *The Syrian Church in India*, pp. 196, 197.

2 Eusebius, *Ecclesiastical History*, b. 3, ch. 1, found in *Nicene and Post-Nicene Fathers*, 2d Series, vol. 1.

3 When the writer visited Miramon in the kingdom of Travancore in southern India, where the largest camp meeting in the world is annually held, the St. Thomas Christians enthusiastically pointed out the place where the apostle Thomas had built a church. "See," said they, "that farm over there? That farm is located on the spot where he secured his first converts."

4 Neale, *A History of the Holy Eastern Church*, vol. 1, General Introduction, p. 145.

5 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, pp. 447, 448.

6 Neale, *A History of the Holy Eastern Church*, vol. 1, General Introduction, p. 145.

7 Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, pp. 17, 18.

8 Adeney, *The Greek and Eastern Churches*, p. 297.

9 D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, pp. 63, 64.

10 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 90.

11 *Ibid.*, vol. 10, p. 94

12 *The Catholic Encyclopedia*, art. "Thomas."

13 Couling, *The Luminous Religion*, pp. 7-10.

14 Burkitt, *Early Eastern Christianity*, p. 34.

15 *The Catholic Encyclopedia*, art. "Calendar."

16 Rae, *The Syrian Church in India*, pp 70-72.

17 Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 31.

18 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 440.

19 Keay, *A History of the Syrian Church in India*, p. 17.

20 Buchanan, *Christian Researches in Asia*, pp. 126, 127.

21 Ibid., p. 140

22 Mingana, "Early Spread of Christianity," Bulletin of John Ryland's Library, vol. 10, p. 459.

23 Mingana proves that as early as A.D. 225 there existed large bishoprics or conferences of the Church of the East stretching from Palestine to, and surrounding, India. In 370 Abyssinian Christianity (a Sabbathkeeping church) was so popular that its famous director, Musaeus, traveled extensively in the East promoting the church in Arabia, Persia, India, and China. In 410 Isaac, supreme director of the Church of the East, held a world council, - stimulated, some think, by the trip of Musaeus, - attended by eastern delegates from forty grand metropolitan divisions. In 411 he appointed a metropolitan director for China. These churches were sanctifying the seventh day, as can be seen by the famous testimonies of Socrates and Sozomen, Roman Catholic historians (c. A.D. 450), that all the churches throughout the world sanctified Saturday except Rome and Alexandria, which two alone exalted Sunday. A century later (c. A.D. 540) Cosmas, the celebrated world traveler, a member of the great Church of the East, testified to the multiplied number of churches of his faith he had seen in India and central Asia and to those he had learned about in Scythia and China. We wrote in previous pages of the Sabbathkeeping Irish, Scottish, Welsh, and English Churches in the British Isles during these same centuries and down to 1200. We dwelt upon the Paulicians, Petrobrusians, Passagians, Waldenses, Insabbatati, as great Sabbathkeeping bodies of Europe down to 1250. We wrote of the sabbatarians in Bohemia, Transylvania, England, and Holland between 1250 and 1600, as authenticated by Cox, Jones, Allix, and William of Neuburg. We have mentioned the innumerable Sabbath-keeping churches among the Greeks, Abyssinians, Armenians, Maronites, Jacobites, Scythians, and the great Church of the East (also from A.D. 1250 to 1600) with supporting evidence from competent authorities. The doctrines of all these Sabbathkeeping bodies throughout the centuries were comparatively pure, and the lives of their members were simple and holy. They were free from the unscriptural ceremonies which arose from the following of tradition. They received the Old Testament, and the whole Bible was their authority.

24 Mingana, "Early Spread of Christianity," Bulletin of John Ryland's Library, vol. 10, p. 460.

25 Mingana, "Early Spread of Christianity," Bulletin of John Ryland's Library, vol. 10, p. 462.

26 Ibid., vol. 10, p. 462.

27 Komroff, The Travels of Marco Polo, p. 311.

28 Major, India in the Fifteenth Century, Travels of Nicolo Conti, p. 20.

29 Rae, The Syrian Church in India, p. 155.

30 Adeney, The Greek and Eastern Churches, pp. 520, 521.

31 Two of these plates were shown to the author by Mar Thomas (the word "Mar" is their title for clergy of official rank), supreme head of the St. Thomas Christians, in his church headquarters at Tiruvalla, Travancore. The other three plates, now in possession of the leader of the Jacobites at Kottayam, could not be seen as he was absent from the church at the time of my visit.

32 Hunter, The Indian Empire, p. 240.

33 Neale, A History of the Holy Eastern Church, vol. 1, General Introduction, p. 148.

- 34 Smith, *The Oxford History of India*, p. 300.
- 35 Yule, *The Book of Ser Marco Polo*, vol. 2, p. 427.
- 36 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 487.
- 37 Major, *India in the Fifteenth Century, Travels of Nicolo Conti*, p. 7.
- 38 *Ibid.*, p. 33.
- 39 Temple, *The Itinerary of Ludovico di Varthema of Bologna From 1502 to 1508*, pp. 59, 60.
- 40 *Ibid.*, pp. 79, 80.
- 41 *Ibid.*, *Preliminary Discourse*, p. lxi.

CHAPTER 20

- 1 Rae, *The Syrian Church in India*, p. 200.
- 2 Mosheim, *Institutes of Ecclesiastical History*, b. 4, cent. 16, sec. 3, pt. 1, ch. 1, pars 10-12.
- 3 Hunter, *A Brief History of the Indian People*, p. 151.
- 4 D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 5.
- 5 *Ibid.*, pp. 30, 31.
- 6 Kaye, *Christianity in India*, reviewed in *Dublin University Magazine*, vol. 54, p. 340.
- 7 Froude, *The Council of Trent*, pp. 174, 175; Muir, *The Arrested Reformation*, pp. 152, 153; also M'Clintock and Strong, *Cyclopedia*, art. "The Council of Trent."
- 8 Holtzmann, *Kanon und Tradition*, p. 263.
- 9 Pallavicini, *Histoire du Concile de Trente*, vol. 2, pp. 1031, 1032.
- 10 D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 163.
- 11 Dellon, *Account of the Inquisition at Goa*, p. 8; p 23, 1815 ed.
- 12 Buchanan, *Christian Researches in Asia*, pp. 169-172.
- 13 Dellon, *Account of the Inquisition at Goa*, pp. 41, 42.
- 14 Rae, *The Syrian Church in India*, pp. 217, 218.
- 15 *Ibid.*, p. 238.
- 16 D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 190.
- 17 D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 193.
- 18 D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, pp. 215, 216.
- 19 D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 228.
- 20 Geddes, *The Church History of Malabar*, pp. 116, 117.
- 21 Rae, *The Syrian Church in India*, p. 201.
- 22 Geddes, *The Church History of Malabar*, p. 357.

- 23 Geddes, *The Church History of Malabar*, pp. 357, 358.
- 24 Neander, *General History of the Christian Religion and Church*, vol. 1, p. 295.
- 25 Victorinus, *On the Creation of the World*, found in *Ante-Nicene Fathers*, vol. 7, p. 342.
- 26 Neander, *General History of the Christian Religion and Church*, vol. 1, p. 296.
- 27 Yeates, *East Indian Church History*, p. 72.
- 28 Purchas, *His Pilgrimes*, vol. 1, pp. 351-353.
- 29 Epistles of Gregory I, coil. 13, ep. 1, found in *Nicene and Post-Nicene Fathers, 2d Series*, vol. 13.
- 30 Buchanan, *Christian Researches in Asia*, p. 266
- 31 Green, *A Short History of the English People*, b. 6, pt. 2, ch. 6, par. 26.
- 32 Adeney, *The Greek and Eastern Churches*, p. 530.

CHAPTER 21

- 1 Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, vol. 2, p. 444.
- 2 See Saeki, *The Nestorian Monument in China*, pp. 54, 171, 231,265; also, Gordon, "Worm Healers," pp. 134, 181-183, 285,476.
- 3 Sansom, *Japan*, pp. 80, 81; Saeki, *The Nestorian Monument in China*, p. 3.
- 4 Sansom, *Japan*, pp. 81-84.
- 5 It was the writer's privilege to examine the stone firsthand, having made an airplane trip there for that purpose. We took particular pains to take pictures of this renowned memorial and to study the city with its surrounding country.
- 6 Saeki, *The Nestorian Monument in China*, pp. 14, 15.
- 7 Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, pp. 45, 46.
- 8 Gordon, "World Healers," p. 147.
- 9 Saeki, *The Nestorian Monument in China*, p. 175.
- 10 Yule, *The Book of Ser Marco Polo*, vol. 1, p. 191, note 1.
- 11 *Ibid.*, vol. 1, p. 191; also Beal, *Buddhists' Records of the Western World*.
- 12 Monier-Williams, *Indian Wisdom*, p. 49.
- 13 See the author's discussion in Chapter 2, entitled, "The Church in the Wilderness in Prophecy."
- 14 Sansom, *Japan*, p. 133.
- 15 Gordon, "World Healers," pp. 31, 32, 229.
- 16 *Ibid.*, p. 27.
- 17 Geikie, *Hours With the Bible*, vol. 6, p. 383, note 1; *Old Testament Series on Isaiah 49:12*; *Encyclopedia Britannica*, 9th and 11th eds., art. "China"; M'Clatchie, "The Chinese in the Plain of Shinar," *Journal of the Royal Asiatic Society*, vol. 16, p. 368-435.

- 18 Pott, *A Sketch of Chinese History*, 3d ed., p. 2.
- 19 Lacouperie, *Western Origin of Early Chinese Civilisation*, pp. 9, 12.
- 20 Gordon, "World Healers," p. 54.
- 21 Saeki, *The Nestorian Monument in China*, pp. 39, 40.
- 22 The attendant at the "forest of tablets" in Changan showed the writer a stone slab with a face carved upon it which, he claimed, was believed to be the face of the apostle Thomas.
- 23 Arnobius, *Against the Heathen*, found in *Ante-Nicene Fathers*, vol. 6, p. 438.
- 24 Smith, *The Oxford History of India*, p. 122.
- 25 Forsythe, *Journal of the Royal Geographic Society*, vol. 47, p. 2.
- 26 Yule, *The Book of Ser Marco Polo*, vol. 1, p. 192, note.
- 27 Johnson, *Journal of the Royal Geographical Society*, vol. 37, p. 5.
- 28 Quatremere, *Notices des Manuscrits*, vol. 14, pp. 476, 477.
- 29 Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, vol. 2, p. 444.
- 30 M'Clatchie, *Notes and Queries on China and Japan* (edited by Dennys), vol. 4, Nos. 7, 8, pp. 99, 100.
- 31 Finn, *The Jews in China*, p. 23.
- 32 M'Clatchie, *A Translation of the Confucian Classic of Change*, p. 118.
- 33 Harlez, *Le Yih-King: A French Translation of the Confucian Classic on Change*, p. 72. Translated by this author from a French version (using the important footnote of M. de Harlez). Many translators of the Chinese render the "culminating day" differently. Most all agree, some at length, that this section of the Yih-King, the oldest Chinese book, is a glorification of the seventh day as the symbol of returning or success. The influence of this glorification determined the customs of kings, merchants, and landed possessors.
- 34 Renan, *Histoire General et Systeme Compare des Langues Semitiques*, p. 291.
- 35 Smith, *The Oxford History of India*, p. 129.
- 36 Saeki, *The Nestorian Monument in China*, pp. 41, 42.
- 37 *Ibid.*, p. 43.
- 38 Lloyd, *The Creed of Half Japan*, p. 194, note.
- 39 Gordon, "World Healers," p. 54.
- 40 Saeki, *The Nestorian Monument in China*, pp. 162, 255; see also pp. 186, 187.
- 41 Saeki, *The Nestorian Monument in China*, pp. 70, 71.
- 42 Li Ung Bing, *Outlines of Chinese History*, pp. 50, 51.
- 43 Sansom, *Japan*, p. 111.
- 44 Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, pp. 167, 221.

45 Cable and French, *Through Jade Gate and Central Asia*, pp. 136-138. See Gordon, "World Healers," for a study of the idolatry of Buddhism.

46 Saeki, *The Nestorian Monument in China*, p. 175.

47 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, pp. 325, 338.

48 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, pp. 308-310.

49 Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, note 118.

CHAPTER 22

1 Saeki, *The Nestorian Monument in China*, pp. 42, 43.

2 Montgomery, *The History of Yaballaha III*, p. 11.

3 Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, p. 312, note 1.

4 Budge, *The Monks of Kublai Khan, Emperor of China*, p. 45.

5 Budge, *The Monks of Kublai Khan, Emperor of China*, p. 1.

6 Budge, *The Monks of Kublai Khan, Emperor of China*, pp. 45, 46.

7 Cable and French, *Through Jade Gate and Central Asia*, p. 133.

8 Yule, *The Book of Ser Marco Polo*, vol. 1, p. 192.

9 Yule, *The Book of Ser Marco Polo*, vol. 1, p. 182.

10 Budge, *The Monks of Kublai Khan, Emperor of China*, p. 47.

11 *Ibid.*, p. 139.

12 Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 30.

13 Budge, *The Monks of Kublai Khan, Emperor of China*, pp. 140, 141.

14 See the author's discussion in Chapter 19, note 27, and in Chapter 21.

15 Komroff, *The Travels of Marco Polo*, p. 29.

16 Komroff, *The Travels of Marco Polo*, pp. 16, 17.

17 Yule, *The Book of Ser Marco Polo*, vol. 1, p. 187.

18 *Ibid.*, vol. 1, p. 203.

19 *Ibid.*, vol. 1, p. 212

20 *Ibid.*, vol. 1, p. 217.

21 *Ibid.*, vol. 1, p. 219.

22 *Ibid.*, vol. 1, p. 274.

23 Yule, *The Book of Ser Marco Polo*, vol. 1, p. 281.

24 *Ibid.*, vol. 1, p. 284.

25 *Ibid.*, vol. 1, p. 285.

- 26 Ibid., vol. 2, p. 66.
- 27 Ibid., vol. 2, p. 154, and note 2.
- 28 Various known as Tamerlane, Timor, or Timour.
- 29 Encyclopedia Britannica, 9th ed., art. "Timur."
- 30 Malcolm, History of Persia, vol. 1, pp. 471,472; pp. 301,302, 1829 ed.
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