

Signs of the Times

AND ORIENTAL WATCHMAN

June, 1918

Friday, Saturday, Sunday

Musalman, Christian, Jew

WHEN shall we worship God? At a mosque on Friday? In a synagogue on Saturday? Or in a cathedral on Sunday? Does it really make any difference which day is kept? Is any one of them sacred? Which religion keeps the right day? Is there a Sabbath or rest day? and if there is, how should it be kept?

President Wilson not long ago issued orders for the observance of Sunday by all military and naval men in the American service, and that all Sunday labour be reduced to the measure of strict necessity. A mandate of this kind coming from one of the great leaders of the allied peoples at such a time must have some foundation other than the personal desire of the president. At the same time he knew very well when he issued

the order that when these men get over to the front every day will be a week day as far as fighting is concerned. But if it is not sinful to fight on Sunday, what about other necessary duties? In fact, would not peaceful occupations and all

branches of industry be less sinful on Sunday than killing men? Or is every day to be observed according to human necessity and inclination, whether it be Monday, Thursday or Sunday?

These are vital questions. All over the world this subject is being agitated, and thousands are studying it, and making up their minds as to which is the proper day to observe.

There is nothing in nature that indicates a day of rest, however. The flowers bloom, the grass grows on one day the same as on others. The buds swell



PRESIDENT WILSON

in the branches of the trees, and the streams flow seven days in the week, with nothing to indicate that there is a day of rest. Man cannot find a sabbath in nature. Therefore sabbath keeping is worship, a spiritual act rendered by intelligent beings to their creator.

Whether or not there is a sabbath must be

determined by the revealed will of that creator. We find His will revealed in the Bible only; and the day which that holy book commands us to sanctify must be the Sabbath because no one but God has the right to demand our worship on any day of the week or year. To the Bible and its teachings we direct your attention in this number.

A Memorial of Creation

BY P. C. POLEY

THE Sabbath institution was founded in Eden, the ancestral home of the human family. After setting forth in detail the events of the first six days of the creation week, the inspired record in the book of Genesis says:

"God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 1:31; 2:1-3.

Into that rest our first parents also entered. The weekly recurrence of the Sabbath brought with it spiritual refreshment for themselves and their descendants. John Kitto, M. D., F. S. A., says:

"Thus was the seventh day appointed by God from the very beginning of the world, to be observed as a day of rest by mankind in memory of the great benefits received in the formation of the universe. The most judicious commentators agree that Adam and Eve constantly observed the seventh day, dedicated it in a peculiar manner to the service of the Almighty; and that the first Sabbath, which Philo, one of the most ancient writers, calls the birthday of the world, was celebrated in Paradise itself, which pious custom being transmitted from their first parents to their posterity, became in time so general that the same Philo calls it the uni-

versal festival of mankind."—*Kitto's History of the Bible*, pp. 67, 68.

It is evident that from the Sabbath institution the custom arose of counting days by sevens, of which we find traces in every language, among all nationalities. For example, the Bible account of the Deluge gives the following experience of Noah. "And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening; and, lo in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove." Gen. 8:10-12.

The Sabbath was made for the benefit and blessing of mankind universally and was a necessity to the human family. Jesus Christ the "Lord of the Sabbath," said, "The Sabbath was made for man." Mark 2:27. The word "man" used in this connection means the whole race of mankind.

Reminder of the True God

The Sabbath was set up as the memorial of creation, and as such it points mankind to the creative power of Him who "hath established the world by His wisdom, and hath stretched out the heavens by his discretion." Jer. 10:12. It could not fail to remind men of the true and living God who created the heavens and the earth; and of their absolute dependence upon Him for life and preservation; and it would in this manner increase their love and trust. While persevering in the right observance of the Sabbath, they would not forget their maker and bow down to false gods which cannot save. Let it be fully understood that true Sabbath-keeping means

that one must do more than abstain from his secular labour on one day of the week. He must also rest in the power of his Creator. It is as the people of God rightly relate themselves to the sacred character of the day of His choice, that influences hallowed and uplifting will accompany their celebration. Through the prophet Isaiah God says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13,14

The Sabbath a Particular Day

While acknowledging that the Sabbath is a blessed institution, having an honoured place in God's plan for this earth, it is important to emphasize the truth that God pronounced His blessing upon one day of the week in particular. "God blessed the seventh day." Gen. 2:3. Having Himself rested therein He blessed and sanctified it. Thus He exalted it above the other six days. The blessing, bestowed at that time, extended to the weekly recurrence of the seventh day. *That blessing has never been removed.* Some nations, in time forgot the divine appointment, and lapsed from the ordinance of their Creator, but the Lord did not cast aside His holy day, though men desecrated it; so when Israel was chosen to be God's peculiar people, Sabbath-keeping was enjoined. In the divine dealings with that people, the Sabbath constituted a test of obedience. The following passages most clearly show this.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Ex. 16:4,5.

"Six days ye shall gather it; but on the

seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Ex. 16:26-29. This experience made it impossible for anyone to fail to identify the particular day that God had made holy.

Behold, what a miracle was wrought, that the people might not invade the sanctity of the Sabbath! According to the account given in the same chapter, the manna did not remain sweet if left over to the day following.



THE SABBATH WAS FOUNDED IN EDEN

Similarly, on the second, third, fourth and fifth days, the portion of manna was wholesome food only for the day on which it fell. But the extra portion which they gathered on the sixth day was miraculously preserved, and supplied their needs on the seventh day of the weekly cycle—the day on which the fall of manna was withheld. Thus it became impossible for anyone to regard as a Sabbath any other day but the seventh day of the week, without submitting himself to much inconvenience and privation.

The fact that some of the people had gone out to gather manna on the Sabbath in defiance of the instruction given, distinctly proves that at least some of the members of the tribes held God's commandments in very light esteem. Therefore occasion was taken very soon after that act of disobedience to give the people a better knowledge of the majesty

of that law by which the divine Ruler's moral government is maintained. This was done at Mount Sinai, to which place the tribes in due course came. There, amidst scenes of grandeur so awful that the people feared for their lives, they heard the Lawgiver proclaim the law with audible voice. That law, embracing ten commandments, was written with the finger of God upon two tables of stone. And there, in the very bosom of the moral law, was the Edenic institution of the Sabbath day!

An Enduring Sabbath

In addition to the Moral Law of ten commandments which have universal application, there were other laws given to the Israelites which were peculiar to their nation.

Benjamin Elliott Nicholls, M.A., a clergyman of the Church of England, has written on this point as follows:

"It must be remembered, as already hinted, that the laws given through Moses to the Jews were in part a re-publication of antecedent revelations, and of commands, long before given to mankind, with such additions as were adapted to their peculiar circumstances. The laws thus forming the Jewish code are scattered over the books of Exodus, Leviticus, Numbers, Deuteronomy. As an assistance to our better understanding of them, they may be divided into three parts; moral, judicial, and ceremonial. The moral laws,

the principles of which are laid down in the *Ten Commandments* are of universal application; the judicial were intended to regulate the civil government of the Israelites; and the ceremonial, their religious worship." —*Helps to the Reading of the Bible*, page 159, edition 1853, S.P.C.K., London.

The writer's remarks are sound.

The Moral Law is eternal. Covering as it does the relation which man should sustain to God and to his fellows, it is not limited to age or country. As the law of God it stands distinct and separate from all other laws, and nothing can be added to it or taken from it. Moses, after rehearsing those ten commandments, said, "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more: and He wrote them in two tables of stone and delivered them unto me." Deut. 5:22. To this divine code, according to the foregoing statement of Moses, "God added no more," and this affords additional proof that the Moral Law stands apart from the law judicial and ceremonial; and as it is indestructible and eternal, the fourth commandment has never been, nor ever shall be annulled. And when God restores paradise on this earth again, the children of the heavenly King in their eternal inheritance will forever honour the seventh-day memorial of creation. (see Isa. 66:22, 23).

The Christian Sabbath

By J. M. COMER

WE have seen that creative power is the great and distinguishing attribute of the true and living God; the Sabbath is the sign of that creative power; therefore, it is our moral duty to obey and to observe the fourth commandment, with all of the others, because we are God's created beings, and the Sabbath only is God's sign of creation. The Christian world admits that the seventh day was the Sabbath of the Jewish dispensation, but they say it has been changed, and is not the Sabbath of the Christian dispensation. It has been shown that the Sabbath is a part of the moral law

and how could nine of these precepts be moral, and the other an arbitrary command, when they all rest upon the same eternal and unchangeable principle? Therefore, we must conclude that the seventh day is the Sabbath, not only of the Jewish dispensation, but for all time. We have heard the statement, "The Sabbath was made for the Jews," but did it ever occur to you, reader, that the Sabbath was made 2000 years before there was a Jew in existence? Why then a useless institution for this long period of time, if it was to be for only a particular people? Is that God's method of dealing



"THE SON OF MAN IS LORD EVEN OF THE SABBATH-DAY"

with mankind? I think the Saviour settled this point once and for all in His statement as recorded in Mark 2: 27. He said the Sabbath was made for M-A-N, I have never been able to get Jew out of those three letters, and unless you can prove that m-a-n spells Jew, we had better drop the idea of the seventh-day Sabbath being made for the Jew. Now let us consider this phrase of the question.

Is the Sabbath Jewish or Christian?

Admitting that the seventh day was the Sabbath of the old dispensation, we will turn our attention to the New Testament for evidence as to where it was changed or supplanted or abolished. What is necessary to make a thing Christian? I maintain that whatsoever Christ taught was Christian. Now let us see what His relation was to the Sabbath. Paul tells us in his letter to the Colossians (1: 16) that Jesus made everything that was made. The apostle John said in his gospel (1: 3), "All things were made by Him; and without Him was not anything made that was made." Here we have the plain positive statement that everything which was made was made by Christ. Now turn back to the gospel of Mark (2: 27) "And He said unto them, the Sabbath was made . . ." It does not make any difference when it was made, or why it was made, or for whom it was made; the fact remains that it was made. Therefore, if Jesus Christ made everything that was made, and He did, and

the Sabbath was made, it was, therefore, Jesus Christ who made the Sabbath. If He made the Sabbath, I ask, what kind of an institution is it — Jewish or Christian?

He instituted the Lord's Supper, and we call that Christian; He instituted Baptism and we call that Christian. How then can we take a Christian institution and call it anything else but Christian.

A thing which has once been the truth can never be anything else but the truth; and when Jesus Christ, who was God manifest in the flesh, came to this world, one of His first great declarations was, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil, for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The apostle Paul, taking up the thought of Sabbath observance in his letter to the Hebrews (4: 4 to 9), speaking of the seventh day of the week, says, "There remaineth therefore a keeping of the Sabbath to the people of God." One more point in question. We read in Ex. 31: 16 that the Sabbath is to be a *perpetual covenant*, and the 17th verse says it is a *sign*, therefore the Sabbath is a perpetual sign covenant. What is perpetual? The answer is given: "The Word of God endureth forever." Yes, reader, eternity cannot change a statement of God; a thousand years is but a day in His sight, and a million years is not a second of God's

eternity. He is the same, yesterday, today, and forever, an unchangeable God: and when there came from His lips on Mount Sinai the words, "The seventh day is the Sabbath of the Lord thy God," and the command, "Remember . . . to keep it holy," there was stated a truth which will remain as long as God is God, and all of the powers of heaven and earth cannot change it. In this statement of the Christian Sab-

bath we have not followed "cunningly devised fables." To the Scriptures of truth only we appeal, therefore we know "the certainty of these things wherein we have been instructed." We shall be judged by the Law of God which commands that we keep holy the seventh-day Sabbath, and can we say in the day of judgment that we did not know, when we have before us the plain words of the Bible?

"It's Jewish"

When we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw,—

"It's Jewish."

Though at the first Jehovah blessed
And sanctified His day of rest,
The same belief is still expressed—

"It's Jewish."

Though with creation it began,
And thence through all the Scriptures ran,
And Jesus said 'twas made for man—

"It's Jewish."

Though not with Jewish rites which passed,
But with the moral law 'twas classed,
Which must exist while time shall last,—

"It's Jewish."

If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument—

"It's Jewish."

Though the disciples Luke and Paul
Continue still this rest to call
"The Sabbath day," this answers all—

"It's Jewish."

The Gospel teacher's plain expression
That "Sin is of the law transgression"
Seems not to make the least impression:

"It's Jewish."

They love the day of man's invention;
But if Jehovah's rest we mention,
This puts an end to all contention—

"It's Jewish."

Oh! ye who thus God's day abuse,
Simply because 'twas kept by Jews;
The Saviour too you must refuse,—

He's Jewish.

The Scriptures, then, we must expect,
For the same reason you'll reject;
For if you stop to recollect—

They're Jewish.

Thus the apostles too must fall,
For Andrew, Peter, James, and Paul,
Thomas and Matthew, John and all,—

Were Jewish.

So to your hapless state resign
Yourself, in wretchedness to pine;
Salvation surely you'll decline—

"It's Jewish."

Friendliness

FRIENDLINESS is not the most unprofitable grace to cultivate. It sometimes goes farther than expensive car-springs or elaborate menus or comfortable beds, in making travel a pleasant thing; and it can even be practised in the home, the office, and the church, and pay good profit on the amount invested.

You naturally feel drawn toward the friendly child, the one who answers pleasantly

when you speak to him in passing. The way you feel concerning him, other people will feel concerning yourself, if you give out some of your natural warmth.

Where is there a person who does not care for friends? What would this world be without them? But in order to have friends, one must study the art of pleasing, he must be congenial and friendly.—*Cora Bartimas.*

How Came the Change from Sabbath to Sunday?

Confessions from Catholic Authorities

"THE Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is, therefore, to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—*Catholic Mirror*, Sept. 23, 1893.

"They (the Protestants) deem it their duty to keep the Sunday holy. Why?—Because the Catholic Church tells them to do so. They have no other reason."—*The Ecclesiastical Review*, February, 1914, p. 236.

"Ques.—Which is the Sabbath day?"

"Ans.—Saturday is the Sabbath day."

"Ques.—Why do we observe Sunday instead of Saturday?"

"Ans.—We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (A.D. 336) transferred the solemnity from Saturday to Sunday."—*The Convert's Catechism of Catholic Doctrine*, p. 50, 3rd edition, 1913, a work which received the "apostolic blessing of Pope Pius X, Jan. 25, 1910."

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

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and

breaking most other feasts commanded by the same church.

"Ques.—How prove you that?"

"Ans.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."—*Abridgment of Christian Doctrine*, p. 58.

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

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her, . . . she could not have substituted the observance of Sunday, the first day of the week, for the observance of the Sabbath, the seventh day, a change for which there is no Scripture authority."

The change from Sabbath to Sunday was never by divine command. As the well-known church historian, Neander, witnesses: "The fes-

tival of Sunday 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 law of the Sabbath to Sunday."—*History of the Christian Religion and Church*, Rose's Translation, p. 186.

But the Protestant belief is that the Bible and the Bible alone is the foundation of truth. It is the duty, then, of every true

(Concluded on page 9)

"He shall speak great words against the most High, and shall wear out the saints of the most High, and shall think himself able to change times and the law."

—Daniel 7: 25. R. V.

Editorial Notes

What's the Matter with India

HOME Rulers say it is the bureaucratic government: business men blame the *mahajans*: the doctors tell us it's hookworm: and every globe-trotter who spends a fortnight in the Empire could give another.

There may be some truth in each, but there is another principle which has been overlooked. The general lack of co-operation between communities, between caste and caste, and neighbour and neighbour, cannot be laid upon Government, *mahajans*, or hookworms. The mutual distrust, the defamation of character, the insincerity of family and community life are common elements of Indian society—and when we use the term Indian we include the Empire. We believe it was Rudyard Kipling who said there is more plotting going on in the average Indian household than in a royal family of Europe. However it is, the outlook is not encouraging.

An Indian gentleman with whom we are acquainted has taken up farming for an occupation, and was complaining about the dire conditions of his neighbours who had no money reserve like himself, and had to depend on the *mahajan* for an advance for seed, implements, etc., and then had to sell their produce at the banker's price. We suggested that he start a co-operative society for mutual aid and to assist them in holding their grain until a proper price could be secured.

"Ah, sir," said he, "you do not know the Indian if you talk of co-operative societies. In this country people do not help each other; every man tries to see how much harm he can do his neighbour."

He was about right, we believe. Co-operation is a thing unknown except on political platforms. No one's words are trusted or actions rightly interpreted. Philanthropists are accused of office-seeking; reformers as being popularity-mad; and missionaries are often believed to be money-grasping foreigners

with fat incomes who receive so many rupees for each convert!

Until the sons and daughters of India and Burma can learn to trust each other, to speak the truth, and live up to their obligations, at least in a business deal, we shall still find the same lack of harmony prevailing as regards the general uplift. Money, under present conditions, will always be hoarded instead of circulating for the common good; and all the good resolutions that can ever be passed will but fall to the ground if the petty, sordid dishonesty in social, religious and financial matters is allowed to run riot in every activity of national and private life.

As Dr. David Starr Jordan of Stanford University, California, has well said: "There is but one enduring power capable of holding a nation together—the cement of brotherly love. And it is the main political function of religion to furnish this cement."

Christianity is the only religion which furnishes the perfect rule of conduct for individuals and nations, and with it provides the power of fulfillment. Because nations have thrown that rule aside we see the desolations of a most terrible war. The only balm for Indian's wound and for the mortal wound of a world is found in the words: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12.

The Gospel to the World

Not only by living agencies is the message of a risen Saviour and His second advent to be carried to the world. God in His providence has raised up powerful societies to spread broadcast the written Word, that all may be without excuse. We never tire of reading their ever-interesting reports. We glean the following from one of the B.F.B.S. Reports.

"The war has not put a stop to translating the Gospel. The list of versions in which our society has helped to send out God's

message now contains 504 different tongues, and a fresh language is added every six weeks.

"During the past year versions have been printed in three new African languages—for the Dinka herdsmen who live on the White Nile, for a tribe in northern Nigeria, and for another tribe in Belgian Kongo; in two new Indian languages—for the Bhils, a jungle tribe in Rajputana, and for a clan of hillmen in Manipur; and in two new languages of the south seas—one for the Solomon Islands and one for the New Hebrides.

"Then in China the whole Bible has been printed for the first time in Hakka, which is spoken by 15,000,000 people near Canton. The complete New Testament has also been given to the Nupes on the Upper Niger, and to the Lushais in Assam.

"The Bulgarians are at war with England, but we have just finished making an improved version of the Bible in Bulgarian, which will be printed in a few months.

"During these last three years the Bible Society has sent out more than 30,000,000 copies of the Scriptures. Last year the distribution was 9,539,000 books, which is half a million more than the total that we announced three years ago.

"Two million copies went out last year in English, and more than a million in the languages of India; while a quarter of our whole issues were sold in China."

Nagging in the Home

A writer in the January number of the *Mother's Magazine* said:

"One of the most powerful causes of the exodus of young people from their homes at an age when they are not fitted to enter upon the work of life, is friction in the family. Young people are by nature loyal to their parents, and it is almost never that a young person will give as a reason for his leaving home the fact that his father and mother quarrel or nag at each other or do not agree upon certain points. But that this is the real reason and the only reason for many an ill-timed home leaving is evident to any thoughtful observer as he reflects upon the family history of his acquaintances. Many a girl, too, has hastened into a foolish and ill considered marriage for no other reason than that of the constant unpleasant emotional agitation in the atmosphere of her childhood's home."

The nagging, fault finding, impatient spirit in many professed Christian homes is driving many young people to perdition. The children have no confidence in prayers uttered at the family altar from lips that have been speaking unkind, fretful, scolding words, often with little or no provocation.—*Review and Herald*.

Your Mother: Do Not Forget—

To manifest an interest in whatever interests or amuses her.

That, though she is old and wrinkled, she still loves pretty things.

To make her frequent simple presents, and be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her your full confidence, and never do anything which you think she would disapprove.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from the shoulders that have grown stooped in waiting upon and working for you.

Never to intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement, or for a little trip to the country, or to the city if your home is in the country, as frequently as possible.—*Success*.

How Came the Change from Sabbath to Sunday?

(Concluded from page 7)

Protestant to cast away this unscriptural practice and doctrine of Sunday observance and to follow the Bible, to follow Jesus, to follow the apostles in the observance of the true Sabbath, the seventh day of the week.

C. B. HAYNES.

"Choose Ye This Day Whom Ye Will Serve"

God, Your Creator, or The Roman Catholic Church

"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."—*Fourth command of the law of God.*

"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."—*T. Enright, C.S.S.R., Priest of the Catholic Church, Kansas City, Mo., U. S. A.*

Protestants Have No Authority for Keeping Sunday

METHODIST.—It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."—*M. E. Theological Compendium, p. 103.*

PROTESTANT EPISCOPAL.—"Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday?—None."—*Manual of Christian Doctrine, p. 127.*

PRESBYTERIAN.—"The observance of the seventh-day Sabbath did not cease till it was abolished after the empire became Christian."—*American Presbyterian Board of Publication, Tract No. 118.*

AUGSBURG CONFESSION.—"The observance of the Lord's day (Sunday) is founded not on any command of God, but on the authority of the church."—*Cath. Sabbath Manual, Part 2, Chap. 1, Sec. 10.*

CHURCH OF ENGLAND.—"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but the church, has enjoined it."—*Rev. Isaac Williams, B. D., Plain Sermons on the Catechism, Vol. 1, p. 334.*

BAPTIST.—"There was and is a commandment 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 transformed from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can

the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my judgment the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people. 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, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!—*Rev. Edward T. Hiscow, D. D. (author of the "Baptist Manual"), in an address before a Baptist ministers' meeting, New York City, reported in The Examiner, Nov. 16, 1893.*

McClintock and Strong's Cyclopedia.—"These arguments (N. T. texts used to prove Sunday sacredness), it is true, are not satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day."—*Cyclopedia of Biblical, Theological and Ecclesiastical Literature, Art. Sabbath.*

Western Recorder (Baptist).—"The Scriptures furnish no evidence that the day of the Sabbath from the seventh to the first was ever changed by divine authority. Changed it has been, but not by divine authority, so far as any evidence has yet appeared."—*Western Recorder, Dec. 25, 1913.*

Christian Herald.—"There is no text that distinctly authorizes the observance of Sunday in the place of Saturday."—*Issue of Oct. 31, 1917.*

Dictionary of Christian Antiquities.—“The notion of a formal substitution by apostolic authority of the Lord’s day for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in

Holy Scripture or in Christian antiquity.”—*Art. “Sabbath.”*

Archdeacon of Westminster, Dr. F. W. Farrar.—“The Sabbath is Saturday, the seventh day of the week; it was to be kept holy by consecrating it to God.—*The Voice from Sinai*, p. 149.

Sunday a Counterfeit

The foregoing quotations are not a tithe of what can be given from church historians, commentators and the religious press. There is not a scrap of evidence in the world for the observance of Sunday except by the authority of the Roman Church, which by this very act of establishing a counterfeit sabbath forever identifies itself with the blasphemous, persecuting power of the prophecy of Daniel and the Apocalypse which thinks “to change times and the law.”

Protestants in this observance of a papal sabbath little think of what it means. Casting aside the Bible as the only rule of faith—a principle for which their fathers willingly gave their lives and all they had—they are admitting the authority of tradition, and with that they must finally throw themselves into the arms of the Roman Catholic Church.

The crisis is just upon us. Soon the whole world will know which is the Sabbath of God. Every individual will be called upon to make his choice between the true and the false. An apostate Protestantism is soon to unite with the Roman Church in the enforcement of civil laws throughout the world for the observance of Sunday. Just as surely as night follows the day this is coming, and coming more swiftly than many think. In the near future the words will again be fulfilled, “All that will live godly in Christ Jesus shall suffer persecution.”

But the issue is clear. The Apostle John, looking down through the ages, saw the final struggle of the remnant church with a world controlled by Satan, and recorded: “The dragon was wroth with the woman, and went to make war with the remnant of her seed,

which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. 12:17.

Those who reject the authority of the Bible—“the testimony of Jesus Christ”—and scoff at the plain commands of God in the Moral Law will never be among that “remnant.” “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.

And the final word in the whole controversy is given by God through the prophet Isaiah. “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.”

Isa. 66:22, 23.

There is only one Sabbath spoken of in the Bible and that is the seventh-day Sabbath which has been continuously observed from creation to the present time, has never been annulled, and will in the restoration be the Sabbath of the redeemed.

Which will you accept—the Word of God or the tradition of an apostate church?

R. B.

Whatever else may be scarce, opportunities for doing good are not. The world always furnishes innumerable open doors to helpful service. And the wisest man is he who makes these possibilities count for most.

“The Lord’s Day”

“I was in the Spirit on the Lord’s day.” Rev. 1:10.

“The seventh day is the Sabbath of the Lord thy God.” Deut. 5:14.

“The seventh day is the Sabbath of the Lord thy God.” Lev. 23:3.

“The seventh day is the Sabbath of the Lord thy God.” Ex. 20:10.

“The Son of man is Lord even of the Sabbath day.” Matt. 12:8. See also Mark 2:28; Luke 6:5; Isa. 58:13, 14.

A Mother's Transformation

"WHAT makes you look so much older than Mrs. Ober, mother?" was the somewhat startling question propounded by a little girl to a woman whose face was still young and pretty, and whose figure had lost its youthful curves only through neglect.

Mrs. Maynard's tired face at once assumed a thoughtful expression. But she kept on with her sewing, merely observing, "Mrs. Ober probably has more time to take care of herself than I have."

"She has two little girls, same as you have," Helen ventured, timidly. "I wish you would make yourself look as young and pretty as Muriel Ober's mother. I know you could."

Long after her daughter had left her, the mother pondered upon her words. Was she really growing old? She had not noticed it—perhaps she had been too busy. Then she laid aside a dress of Helen's on which she was working, and consulted her mirror.

The hair, which was drawn smoothly back from her face and knotted tightly at the back of her head, as being less trouble to arrange, showed not a line of gray. Her face displayed no wrinkles. What could Helen mean? Then she glanced at her dress, a plain, dark gingham, without a frill or a ruffle, not even a pretty neckband to relieve its severity, for the day was hot, and she had wanted to finish Helen's dress for the school exercises.

"I suppose the child wants me to dress up like Mrs. Ober," she mused, all the while

keeping her eyes fastened upon the face which looked back at her from her mirror. "If I had time, I could make myself look just as young as she does," her thoughts ran on. "I've a mind to try it," she said aloud, a sudden yearning for her little daughter's admiration seizing her.

It is astonishing how a slight attention to one's personal appearance will transform even a plain face, and a naturally pretty one is rendered doubly attractive by it.

When Helen Maynard came home from school the next afternoon, she almost held her breath. Her mother sat at the same window, doing the same work as on the day previous, but how different she looked! Her hair was arranged loosely, with a few wavy curls over the forehead, and she was dressed in white, with a touch of pink at the throat, which gave colour to the clear skin. Not much of a transformation, to be sure; but the mother was repaid for the little time it had cost when she heard Helen's delighted exclamation, "O mamma! You look just as young as Muriel Ober's mother, and ten times prettier! I wish you would dress up every day."

Parents are often slow to realize how much firmer hold they would have on their children by giving more attention to their everyday toilet. And as children are born imitators, they will soon be trying to take as much pains with their dress as their mothers do; and their pride in her will often hold them to the path of duty.—*Helen M. Richardson.*

Mother

"MOTHER passed away this morning." The type was cold and firm. The message had come from the old home, and I was far away, too far to go to it. My eyes could read the formal words, but brain and heart were still untouched. Who can instantly rebuild his world with his mother left out?

Instinctively, automatically, I understand the duty of the moment: an answering message. There is father, white and bowed and utterly desolate. For half a century he and mother have been comrades. The residue of the road before him must be brief, but it will be unutterably lonely. He will be serene

and brave, for he is a man of indomitable courage and faith. He will be silent, for he is a man of hope and love. But his heart will bleed itself dry in the hallowed seclusion of the night.

Yet it is well. Perhaps her work was done. Perhaps she needed the rest.

Now memory awakes. Her cheek is against mine. Her arm is around my shoulder. My surly protest she answers with a caress. Her fingers move slowly through my hair. The music of the morning stars peals in her voice. Once, twice, thrice—a hundred times—she smothers the insurgency of youth with love. Every one else misjudges, misinterprets; she knows. Oh, she knows!

Her faith saved me from pessimism.
Her purity saved me from animalism.
Her love saved me from atheism.
A world without mother! Why, the world

is full of mother! Everything in my life that has trace or tinge of nobility came from her. What do I know that is worth knowing that did not flow from her? What have I done that is worth doing that did not have its motive-spring in her?

Only One Mother

Hundreds of stars in the beautiful sky,
Hundreds of shells on the shore together;
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather;
Hundreds of dewdrops to greet the dawn,
Hundreds of lambs in the purple clover;
Hundreds of butterflies on the lawn,
But only one mother the wide world over.—*Selected.*

I feel her cheek against mine, and the fountains of the heart are broken up. In the holy flood of tears my poor stained life is washed clean again, as clean as when she gave me to the world in the sacred travail of long ago.

Mother!

Because of thee—

I know the meaning of the song of the birds.

I know the splendors of unmeasured sacrifice.

I know the rich glories of patient faith.

I know the uncalculated sublimities of stainless love.

Yes, because of thee I know God.—*The Ladies' Home Journal.*

Honour Thy Mother

TIME has scattered snowy flakes on her brow, plowed furrows in her cheeks; but is she not sweet and beautiful now? The lips which have kissed many tears from the childish cheeks are the sweetest lips in all the world. The eyes are dim, yet they glow with rapt radiance of a holy love which can never fade. Oh yes, she is a dear old mother. Her sands of time are nearly run out, but feeble as she is, will she not go farther and reach down lower for you than will any other on earth? You cannot walk into midnight where she cannot see you; you cannot mount a scaffold too high for her to reach and bless you. One evidence of her deathless love: when the world shall despise and forsake you,—when it leaves you by the wayside to die unnoticed,—the dear old mother will gather you in her feeble arms, carry you home, and tell you of your virtues until you

almost forget that your soul is disfigured. Love her tenderly, and cheer her declining years with holy devotion.—*Selected.*

The best things are nearest, breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

Youth lives on hope, old age on memory.

The true Christian works for God,—not from impulse, but from principle; nor for a day or a month, but during the entire period of life.

The End of the Opium Traffic

THE last wisps of smoke have curled from the opium pipes of China. The country is now comparatively free of opium. In ten years China threw off the most terrible bondage that ever enslaved a nation and at the same time consummated one of the finest achievements in the history of any people.

The last effort to prolong the life of the drug was frustrated under circumstances that provided a fitting climax to the sweeping surge of idealism that characterized the fight of a decade. For the last three years all China was closed to the traffic in opium except the three provinces in which, ironically enough, the foreign interests dominated: Kiang-su, in which is Shanghai; Kwangtung, in which is Canton; and Kiang-si, in which is Kiu-kiang. While the Chinese themselves sacrifice whatever property interests they had in the traffic, the British importers who made up the Shanghai opium combine, forced an agreement three years ago allowing them to sell the drug in those three provinces until they disposed of their accumulated stocks. The expiration of that agreement was fixed at March 31, 1917, the date originally set by the Chinese government for the end of the evil throughout the country.

The combine, finding it could not dispose of its stock by that time, asked the government for an extension of that agreement until Jan. 1, 1918, offering £ 3,000,000 for the privilege. That offer the government refused. In financial straits as it was, its treasury depleted by revolution, forced even for a time to suspend specie payments, and negotiating—almost begging—for £ 1,000,000 loans in America, it refused. Strong political pressure was brought to bear; the combine even threatened to withhold £ 1,000,000 of the duty on its last months of operation. Still the government stood firm, a magnificent stand for a principle. Backward, material China! How many of the "civilized" powers, similarly situated, would have done the same? How many governments, hanging by so tenuous a thread, would have balked at so small a compromise for so large a stake?

It was with just that splendid disregard for the pressure of the pocket nerve that the whole war on the drug was carried on.

To realize what this meant, financially at least, to China, you must compare it with the effect on India if the government were suddenly to forbid the cultivation of wheat and corn. Then imagine the people of this country not only submitting, but burning with elaborate ceremonies all agricultural implements.

Opium was for nearly a century the largest vested interest in China, an interest in which thousands had their entire wealth and from which millions drew their living. There were provinces in which there was virtually no other crop, for opium always commanded a much higher price than any other product. In addition, the customs revenue on the poppy imported from India and the internal tax on the native product represented a large proportion of the entire revenue of the country, more than £ 6,000,000. And on the personal side, at least half the 400,000,000 people of the country were addicted to the drug.

Is it any wonder, then, that when, in 1906 the empress dowager promulgated her decree ordering the suppression of the drug within ten years, the world looked for the tongue in her cheek? Or that when the Chinese asked Great Britain to stop the opium imports from India and urged the opium merchants in China to curtail their sales, a British official publicly said: "It is impossible not to be skeptical of the intentions of the Chinese government, with regard to this matter"?

It was not possible to be skeptical long. Two months after the empress's decree the government council had framed a definite programme for its execution—the immediate closing of the dens for smoking and the reduction of the area under poppy cultivation by one tenth each year. With savage, relentless strokes, without any regard for financial loss, that programme was carried out. In six months the closing of the dens had begun. After three years American consuls reported that the production of the poppy had been reduced fifty per cent and that two million dens had been shut. In 1912 five of the eighteen provinces had been closed to the traffic, and in 1913 five more. By 1914 fifteen were free from the drug.

The amazing feature of the whole fight was its overwhelming popular support.

Signs of the Times

And ORIENTAL WATCHMAN

Vol. 21

June, 1918

No. 6

Published monthly

Price One Rupee a year postpaid.

Editor R. D. BRISBIN
Associate Editor .. W. W. FLETCHER

SUBSCRIPTIONS are paid in advance and expire with the date given on the wrapper, unless renewed.

MONEY ORDERS and all business matters should be addressed to the Manager.

MANUSCRIPTS and all editorial matters should be addressed to the Editor.

REQUESTS for change of address should mention both old and new address.

IF PAPERS are received without being ordered, please read them. They have possibly been sent by a friend. You will not be required to pay the subscription.

Registered No. A 456

Printed and published at and for the International Tract Society, Lucknow, by W. S. Mead, 1969/18

Seldom have there been such spectacles as the public burning of huge quantities of opium worth thousands of rupees, rich furnishings of dens, pipes, and all the paraphernalia of smoking. These have been held from time to time in various parts of the country with official and religious ceremonies.

The one ugly fact was the part played by foreigners,—as it was through the whole history of opium in China. Forcing it originally on the Chinese at the point of guns, they resisted to the last its passing. Officially China was given co-operation, though not ungrudgingly, in its effort to free itself from the curse.

But the attitude of the foreigners living in China who had an interest in the traffic was an ugly commentary on Western morals. So far from making any sacrifice, they made capital out of the suppression of the drug. In cities like Shanghai, Tientsin, Hankow, where the foreigners have concessions or the privilege of extraterritoriality, opium dens were open for years after they were closed in the adjoining districts under native jurisdiction.

The only places in the country where a Chinese could get the drug that was the curse of his people were those ruled by the civilized white man. And even to the last the opium merchants made their abortive effort, by bribe and threat, to prolong the life of those shops. But it was abortive. China won her liberty from the sinister tyranny that bound her to decay.—*Nathaniel Pfeffer.*

Cheerfulness at the Table

AN old lady who looked as if she might have belonged to the Sunshine Society all her life, was asked by a friend for the secret of her never-failing cheerfulness. "I think," said she, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all day long; yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt his genial influence, and the effect was marvelous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl; for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal-time came; and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper."

Much is said and written these days about table manners. Children in well-bred families are drilled in a knowledge of good form as to the use of the fork and serviette, and proper methods of eating. This is well; but training in the most important habit a child should have, that of cheerfulness at table, is too often neglected.—*Selected.*

Make good! Make it a rule, whatever is given you to do, whatever responsibility is thrust upon you, to make good. Do not leave things half finished, nor do them in a slipshod, slovenly manner. Build them to a complete finish; put your trade-mark upon whatever passes through your hands, so that it will stand the test of your employer's scrutiny and increase your own self-respect.—*O. S. Marden.*

POINTED PARAGRAPHS

In 1908 it was estimated that for every 300 miles flown by aviators, one life was sacrificed. By 1910 the mileage per fatality had risen to 3,500. In 1911 the distance had increased to 5,900 (statistics for France that year gave the mileage as 62,500 per fatality). Statistics relating to army flying in the United States show that in 1916 400,000 miles were flown without a fatal accident, and in the first few months of the present year 353,700 miles were flown without a casualty, this comprising 9,306 flights.

A big movement is on foot among French Catholics for the restoration of diplomatic relations with the Holy See, it has been learned. A huge petition is being signed, it is reported, in every diocese, demanding that the government once more approach the Vatican, and place a representative of France at the papal court. . . . Men who have no love for religion, and especially none for the church, have said in the Chamber of Deputies that the moment has come to renew relations with Rome.—*Catholic Standard and Times*.

In a recent sermon at Westminster Abbey Canon Carnegie spoke of a conversation between himself and a well-known spiritualist. The latter urged the advantage to religion of a scientific proof of future life, such as spirit messages furnish. Canon Carnegie demurred. He thought that men were even more interested in learning something about the kind of life they were to enter upon after death, and told the spiritualist:—

"All the evidence that you bring forward so far points to a kind of life that many of us would not care to live. If my friends who have passed into the other world have to spend part of their time, at any rate, in sending rather confused and futile and meaningless messages to their friends here on earth, if that is the kind of employment in which they are to be engaged through eternity, then the doctrine, so far from being a source of comfort to me, is a source of great discomfort. Personally, I had rather be extinguished and go into oblivion altogether than spend eternity on those terms."

Would that men could see that we are living not only in the crisis of the greatest war that has ever afflicted mankind, but also in the advent of revolution, at once material, moral, and spiritual; wider, I believe, and deeper than any which in some thousand years has transformed civilization on earth. We are on the eve of what must prove to be a revolution of our habits and thoughts. Now in a state of revolution things move, change, appear and disappear with lightning velocity. Things which we imagine to be trifles suddenly swell up into incalculable forces. Changes, which in normal times could hardly be worked through in gene-

rations, spring up completed in months and weeks. New things which were Utopian dreams of yesterday are truisms and facts to-day. A state of revolution is a social earthquake, in which neither things nor persons remain what they were. All are inverted.—*Frederick Harrison in March Fortnightly Review*.

Let us now consider the case of our girls who disappear from view, so to say, after marriage. They are not likely to return to our schools. Conscious of the unspeakable and unthinkable sin of the child marriage of their daughters, their mothers cannot think of educating them or of otherwise making their dry life a cheerful one. The man who marries a young girl does not do so out of any altruistic motives but through sheer lust. Who is to rescue these girls? A proper answer to this question will also be a solution of the woman's problem. The answer is albeit difficult, but it is the only one. There is of course none to champion her cause but her husband. It is useless to expect a child wife to be able to bring round the man who has married her. The difficult work must, therefore, for the present at least be left to men. If I could, I would take a census of child wives and would find the friends of their husbands, and through such friends as well as through moral and polite exhortations, I would attempt to bring home to them the enormity of their crime in linking their fortunes with child wives and would warn them that there could be no expiation for that sin unless and until they had by education made their wives fit not only to bear children, but also to bring them up properly, and unless in the meantime they lived a life of absolute celibacy.—*M. K. Gandhi*.

I suppose there is no task committed to officials in India which more severely tests every quality which a magistrate should have than the work of land settlement. He has to deal with ignorant peasants, complicated tenures, mortgages, good and bad landlords, and a large number of sharpers who see in the general upheaval a favourable opportunity for pickings for themselves. The work is so harassing that the temptation to scamp details, or yield to the plausible statements of the acuter party, or be put completely out of temper by both, is persistent all day long. And this goes on day after day for many months at a stretch. I have seen many men fail, both English and Indian, in one or other of these respects. But I have no hesitation whatever in saying that the man who, of all others, seemed to me to combine patience, astuteness and firmness, was an Indian Christian. Testimony on this point from many villagers, and from the head of his department corroborated what I saw with my own eyes on repeated occasions. I was also enabled to see the secret of his power. I happened to spend a night in the hot weather at the same bungalow with him. We both slept out of doors. In the dim light of dawn I looked across to my companion's bed. He was already sitting upon it, reading his Bible.—*Rev. K.W.S. Kennedy, M. B., Chota Nagpur*.