

Signs of the Times

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Has the War Germ Been Destroyed?

Origin of a Contagious Disease Not Limitable by Quarantine

By KAY M. ADAMS



WHEN the great war was brought to a close, the world heaved a sigh of relief. The horrors of the mighty struggle have brought home as never before the awfulness of nationalized bloodshed, and the keenest minds among men have labored to bring forth a scheme that will forever do away with conflicts between nations. Humanity is praying that they may be successful in their endeavor. Many are proclaiming that the last war has been fought on the earth, that Armageddon has been passed and the eternal reign of peace has begun.

Man has often believed what he desired, even when all the facts pointed in the opposite direction. While optimism is an

do away with them. That is only treatment of a symptom. The cause of the trouble is covetousness; and until that is removed from the heart, thieving will never be stopped. So it is with war. War is the result of hatred and pride; and until these sins are eradicated from the human heart, it is folly to talk of no more war. A league of nations can be organized, but it cannot stifle the evil emotions of the heart.

Some one may say, "But does not the Bible predict that there is a great time of peace coming upon the world—that Armageddon will be fought, and that will be the end of all wars, and the kingdom of Christ will come here upon the earth?" In Matthew 10:34, Christ says, "Think not that I am come to



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Over four thousand happy Italians returned to their native land not long ago, carrying with them approximately six million dollars from the mines, railroads, lumber camps, and other industries of the United States. But their hard-earned wealth will not impoverish America, for they have undoubtedly produced more than they took away; although, of course, there may be fewer fruit or pop corn stands, and not so many hurdy-gurdies, with their accompanying monkeys. The joyful expectancy of meeting relatives and friends after a long sojourn on foreign shores is reflected in the face and attitude of the young chap at the upper left. Most of them, it is said, took along three or four extra pairs of shoes, because of leather shortage in Italy.

excellent thing, and a hopeful ideal is praiseworthy, yet to remain blind to real conditions is folly, especially when those conditions preclude the realization of our objective. A sentry on duty may hope that no trench raid will occur in his sector; but for him to relax his vigilance, and rest secure in this confidence, would be fatal.

It is gross carelessness, also, to look for and see only conditions favorable to our ideal, ignoring those that threaten its attainment. A physician, in treating a patient for a disease, seeks not merely to alleviate the symptoms and stop the suffering, but to find the real cause of the sickness, and remove that. War is a symptom of a dread disease in the human soul; and until that disease is rooted out, the symptom will remain. In the Bible, we read, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4:1.

We may have laws against stealing, and policemen and courts to enforce those laws. They lessen thefts, but cannot

send peace on earth: I came not to send peace, but a sword." These words are doubly significant to-day. The gospel of Christ does not bring peace on the earth; for those who accept it, will be hated by those who reject it. Christ said of His disciples, "The world hath hated them, because they are not of the world." John 17:14. The principles of Christianity bring peace to the individual believer's heart, but the world is divided into classes, one of which hates the other. Hate is the father of war.

Do the political conditions of the earth to-day indicate that another war is within the realms of possibility? Even a cursory glance at world events shows that this is not only possible but probable. The world has not yet entered upon an everlasting era of peace. The great war has ended; but there are far graver problems to be faced by diplomats now, than before its beginning. Few nations seem satisfied with the arrangements made at the peace conference. The new Polish kingdom is in continual "hot water." No one knows what will be the

outcome of the newly organized states in the Balkans. Bolshevism is a menace to the world. There is trouble smoldering in every country. And so the story might be lengthened. Those who are looking for universal peace have their eyes fixed on a will-o'-the-wisp that will lead them into the mire of destruction. The apostle Paul wrote: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thessalonians 5:2, 3. The Lord reads the hearts of men, and knows their ways. He has told us that there will not be peace, but war. The world will go on toying with the phantasma of peace, unaware of the thunderclouds of war that are gathering darkness overhead. There may be a time of peace till His gospel has gone to the world; but then the storm of Armageddon will burst upon the unsuspecting. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty, . . . and they shall be afraid. . . . Behold, the day

Keeping the Sabbath According to God's Clock

BY I. A. CRANE

THE daylight-saving law, requiring clocks to be set an hour ahead, seems rather perplexing to some people. Will the real Sunday come at the old time, or the new? Can man sanctify this early hour, and cut off an hour of holy time to be used in business at the close? Will God be satisfied with men's interference in the observance of the rest day? Doubtless there will be some confusion in the minds of many in regard to this matter.

Most of our readers are well aware, however, that God's Sabbath is not Sunday, but Saturday, and that the day does not begin in the middle of night, when one is wholly dependent on the uncertainty of a timepiece. Not long ago, I was called in question for making the assertion that the Sabbath begins at sunset. The same day the objection was raised, the Sunday school quarterlies were distributed in the Methodist Episco-

The Jewish Sabbath falling on our Saturday, the first day of the week would correspond to our Sunday."

The fact that the Bible day begins at sunset is not a new idea. Some old, well-known customs are convincing evidence. Even little children know that Christmas eve is the night before Christmas. Halloween comes the night before Allhallows, another Catholic holiday. Why should we think it so strange that the holy Sabbath eve should come the night before Sabbath?

Let us note a few scriptures on this point. The first day of the seventh month, and also the tenth day, were annual sabbaths. "From even unto even, shall ye celebrate your sabbath," was the command given to all Israel. Leviticus 23:32. God says the "even" is the "going down of the sun." Deuteronomy 16:6. The Jews who would not bring their sick to be healed on Sabbath, waited till "even, when the sun did set," to bring them. Mark 1:32.

Times and customs and laws may change, clocks may be regulated to suit

The Next Deluge



"So long as there is mankind, there will be wars. There will be fewer wars than ever, but no great people ever will submit questions of national honor and national existence to a tribunal of other peoples, or accept the unjust judgment dictated by interests or might without a test of strength. Certainly this peace gives little encouragement or hope that wars may end."—Field Marshal Von Hindenburg, reported in *Philadelphia Ledger*, July 28, 1919.

"Unless productivity is rapidly increased, there will be nothing but political, moral, and economic chaos, finally resulting in loss of life hitherto undreamed of."—Herbert Hoover, *San Francisco Examiner*, August 15, 1919.

"The treaty is characterized [by the French press] as a delusive compromise between two incompatible principles, which sows the seeds of numerous conflicts in Europe and elsewhere, and clears the ground for an anti-Entente League, comprising all the countries south of the Alps and east of the Rhine."—*Toronto Globe*, July 2, 1919.

"The adoption of the peace treaty, and the entry into the League of Nations by America, will not insure it against the necessity of preparation for wars which are destined to it in the sure to-morrows."—Ex-senator James H. Lewis, *Chicago Tribune*, August 4, 1919.

of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Isaiah 13:6-9.

There is no hope of peace in this earth. When all sin is destroyed, God will create a new earth, and establish in it those who have studied His Word, and prepared for His coming. In that earth, there will be no war nor death; for God will have removed hatred and covetousness, the causes of war, from the universe.

In our knowledge of Christ and His love, the kingdom of God is placed in the midst of us. ELLEN G. WHITE.

pal Church, South, containing the following comment on lesson 12 of the second quarter of 1918. Referring to the resurrection of Christ, Mark 16:1, 2, it said:

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. . . . The day was reckoned from sunset to sunset. There was, therefore, time after the end of the Sabbath for the purchase of materials for embalming, but it was too late to go to the tomb. 'And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.'

the will of man; but puny man cannot change God's great timekeeper, the sun. The glory and faithfulness of this timekeeper is mentioned in Psalm 19:4-8 in connection with God's unchangeable law. To these things agree the words of the good old Baptist Manual which says, in Article 12 of the Declaration of Faith, "We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good."

It is not safe to tamper with God's law, but rather let us heed the admonition to "see, and ask for the old paths, where is the good way," which brings rest for the soul. Jeremiah 6:16.

THE SIGNS OF THE TIMES WEEKLY

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A Burning Question

Do the impenitent live forever in endless torment?

By HORACE G. FRANKS

AN apology might seem necessary for attacking so often the "orthodoxy" which does not allow the nether world to freeze over. We offer an excuse in the words of Mr. J. Arthur Hill, a well-known English investigator of psychic phenomena. In his book "Spiritualism," of this year, he states the cause of his present belief as follows: "I was never a materialist, for I happened to read Berkeley at an unusually early age; but I was unable to believe in an angry God who would punish forever—not for wicked acts towards one's fellow creatures, but for holding incorrect theological opinions during our short span of a few years—and consequently our saintly old minister did the opposite of what he intended; instead of making me a Christian according to his definition, he made me a Huxleyan. . . . Perhaps I had better add that on the emotional side I have little or no desire for personal survival, having been accustomed for many years (in consequence of early hell-teaching) to hope that it was not a fact; for, though not accepting that terrible doctrine, my mind was inevitably influenced more or less by exposure to such insistent dogmatism in my defenseless childhood, and obviously annihilation was preferable to hell."

We feel justified, therefore, in frequently presenting a view of divine penology which is in keeping with the character of God and borne out by the large majority of Biblical references to the subject, that others may be saved the horrors of such a soul-destroying heresy.

EDITORS.

IF all the land were paper, and all the water in the sea were ink, as many pens as grass upon the ground, as many writers as sand upon the seashore, all would be too little to set forth the torments of hell."

In these gentle words did Christopher Love, a zealous Puritan, express himself concerning the nature of hell. He divided the terrible torments into eight heads, under one of which—variety—he declared that there are ten thousand methods of torment.

And this Puritan of the seventeenth century is not the only church leader who has consigned sinners to the flames of an eternal hell; a fact, however, which does not prove the truth of the theory, even though it be supported by Ignatius, Justin Martyr, Tertullian, Cyprian, Eusebius, Chrysostom, Augustine, Jerome, Luther, Calvin, Bunyan, Wilberforce, and Spurgeon.

The Christian "hell" is no more an original conception than it is a Biblical one. It is merely an imitation of the old classic hell, which was itself a graft of Eastern origin. I have said it was an imitation; so it was, but it was an intensified and more satanic imitation.

PAGANISTIC ORIGIN

We find the earliest traces of the idea in the account of the descent of Ishtar, the Babylonian Venus, into the land of No-return in search of her lover Tammuz; and with greater vividness in the nightly descent of the Egyptian sun god and the journey of the souls with him through the underworld, the terrors to be overcome, the weighing of souls before Osiris, the judgment, and the ultimate fate of the wicked. We trace it still further in the torments, through transmigration, of the souls of the Hindu dead, the ghastly horrors of the Buddhist place of eternal torture, and the Zoroastrian punishment of the accursed.

The poet Virgil had an imaginative mind, and he portrayed a hell lasting for a thousand years. The early Christian church seemingly took this classic pen picture, extended the millennium of tor-

ture to an eternity of pain, transformed Pluto into Satan, made the Furies become the devil's imps, replaced Hades by the bottomless pit, and turned the fiery river Phlegethon into the lake of fire, while the modern name "hell"—and a great deal more than the name—we get from Hel, the Norse goddess of death.

The present-day notions of hell and all its attendant miseries, however, are largely based on those monumental works, Dante's "Inferno" and Milton's "Paradise Lost." These two works have replaced, in far too many minds, the Bible as a textbook on the geography and natural products of that strange place to which many Christian preachers sentence sinners. And so the question must inevitably arise, Were these two men divine prophets, or were they poetical dreamers?

This belief in an afterworld of pain, so scornfully rejected by many pagan philosophers, but which was made the corner stone of the new Christian religion, from the first century of the gospel era to the twentieth, has done more to poison the wells of human happiness than almost any other evil, real or imaginary, known to man. It has been one of the strongest repellants from the belief in God and His love, and perhaps has produced more atheists and agnostics than any other so-called Christian or satanic doctrine. Such a doctrine, then, can never be of God. His gospel has an attractive, drawing power; it is a message of love and life, and as such, can never contain such a malignant, fearful, repulsive, and devilish place as the orthodox hell, in which there is—

"More sorrow and woe
Than all the men of earth, old and young,
Might think with heart or tell with tongue."

SLANDER AND LIBEL OF GOD

Hell, we are told by those who profess to know its geography, history, natural science, and psychology, is a place God has reserved for sinners, where Satan will torment them through countless millenniums. But such a theory is self-contradictory. Jehovah would never order the author of sin, the great rebel of

heaven, to punish during eternity all sinners, the rebels of earth. Sin is the transgression of God's law, and the Giver of the law is the one who must punish the breakers of the law. And even though God had ordained such an illogical procedure, it is hardly to be expected that Satan, who has always delighted in disobeying God, would hasten to obey the command in order to appease or satisfy God's wrath. Right up to the end of his career, Satan will be defiant, refusing to obey God or His law; and if he saw that hell as it is taught was part of God's plans, he would array himself against it. But the teaching of an everlasting hell of torment is a product of Satan's fertile brain, to misrepresent God and His love. Hell's location is not marked on the divine map of the universe.

This brings us to another point. There is by no means unanimity of opinion among "hell-fire" believers as to the actual location of this home of Satan and his imps. In the absence of Bible information, theologians have placed it anywhere and everywhere in the universe, ranging from the center of this earth to the moon and to the sun. One Jesuit priest of the seventeenth century "explained" the rotation of this planet by declaring that the interior of the earth is filled with the fires of hell, and in order to escape the eternal flames, the lost are everlastingly trying to climb the inner crust of the earth, which is the wall of hell. Their weight causes the earth to turn, just as a squirrel turns the wheel in his cage!

AN UNTENABLE THEORY

But, asks one with legitimate honesty, does not the Bible speak of hell? Certainly the word "hell" does occur in our English translations, but that is not admitting that the hell-fire theory is to be found in God's Word. One celebrated preacher, Dr. Theodore Clapp, tells us, in his autobiography, that after preaching a fiery sermon on endless punishment, he was asked by a judge to make out a list of texts in Hebrew and Greek on which he based his doctrine. For two years, he prosecuted his search in the Old Testament; but he tells us that he was unable to find therein even so much as an allusion to any suffering after death; that in the dictionary of the Hebrew language, he could not discover a word signifying hell as a place of

punishment in a future state; and that he could not find a single text, in any form of phraseology, which holds out threats of eternal retribution beyond the grave. He then turned his attention to the Greek of the New Testament for eight years, with the result, he says, that he could not name a portion of it, from the first verse in Matthew to the last in Revelation, which, fairly and grammatically interpreted, affirms that a portion of mankind will be eternally suffering in misery.

The Word of God declares, in a way that permits of no dispute, that "the wages of sin is death; but the gift of God is eternal life." Romans 6:23. The salvation offered us and brought to us by the sacrifice of Jesus Christ is everlasting life. John 3:16. Mark it well: *everlasting life* is to be the reward of the righteous. The phrase is not qualified; and since those who believe in hell declare that everlasting life (though in torment) is also the punishment of the wicked, we are brought face to face with an apparent Bible contradiction. But since the Bible never contradicts itself, the theory of hell-fire must be wrong. The antithesis of righteousness is sin; and in like manner, the result of one is the opposite of the result of the other—eternal life and eternal death.

CREMATION NOT ROASTING ALIVE

"The wages of sin is death." "Blessed and holy is he that hath part in the first resurrection: on such the *second death* hath no power." Revelation 20:6. The first death is the end of this life, but the second death is the judicial result which comes as a punishment for sin and for the refusal to accept Christ's salvation. This punishment is not eternal living torment, but a *second everlasting death*.

Going still further, we read of the ultimate destiny of the wicked: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37:20. And again in Malachi 4:1: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The idea of an eternal torment amid the flames of hell can never be read into these two definite texts, which so plainly speak of a fire that will "consume" the wicked, and "leave them neither root nor branch." The end of the wicked, then, is that they "shall be punished with everlasting destruction from the presence of the Lord." 2 Thessalonians 1:9. And if a still skeptical reader needs another text, we refer him to Proverbs 10:25 and 2:22, wherein we find phrases which declare, "As the whirlwind passeth, so is the wicked no more," and, "The wicked shall be cut off from the earth." Or this: "The wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psalm 37:10.

The words translated "hell" in our Bible are three in number:

The Hebrew *sheol*, which is defined in the lexicons as the unseen state, the world of the dead, grave, pit.

The Greek *hades*, meaning the grave, death.

The Greek *gehenna*, described as "the valley of Hinnon, outside Jerusalem, in which the corpses of the worst malefactors were burned and utterly destroyed."

In none of these words, then, can we find a trace of anything but eternal

destruction. *Gehenna* is the only word that indicates fire; but even that fire was a destroying element, and not an element that gave the touch of immortality to those who came in contact with it. And as the fires of *Gehenna* destroyed the lawbreakers of earth, just so will the fires of divine vengeance descend on those who persist in breaking the laws of heaven. As the final incident in the last great scene, when the resurrected

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First-Day Offerings at Corinth

The Systematic Charity of Apostolic Christians

BY O. A. JOHNSON

"NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16:1, 2.

This text is taken by many to prove that the first day of the week was devoted to public gatherings of Christians. But the following facts will clearly show that 1 Corinthians 16:1, 2 does not furnish the least reason for such a conclusion. In the first place, we do not know that any Christian father who

might be ready when the apostle should come."—"Notes on the New Testament," published by the American Tract Society.

"*Lege bei sich selbst (daheim in seinem hause),*" "Lay by itself at home in his house."—August Daechel's comment on 1 Corinthians 16:2.

Chrysostom, who lived in the latter part of the fourth century after Christ, says in his comment on 1 Corinthians 16:2: "Let each one of you, not merely this or that individual, but 'each one of you,' whether poor or rich, woman or man, slave or free, 'lay by him in store.' He said not, 'Let him bring it into the church,' lest they might feel ashamed because of the smallness of the sum; but 'having by gradual additions swelled his contribution, let him then produce it, when I come; but for the present lay it up,' saith he, 'at home, and make thine house a church, thy little box a treasury.'"—"Post-Nicene Fathers," volume 12, page 259.

In the third place, "by him" comes from two Greek words, *par hauto*, which are defined thus by Greek-English lexicons: "*Par hauto*, with one's self, at home, 1 Corinthians 16:2." (Bagster's "Analytical Greek Lexicon.") "*Par hauto*, by or with one's self, in one's house, at home, French *chez soi*, 1 Corinthians 16:2." (Robinson's "Greek and English Lexicon of the New Testament.")

Other versions translate the phrase in question thus: "On each first day of the week, let every one of you lay aside and preserve at home, what he is able; that there be no collections when I come." (Syriac Translation.) "On the first day of the week let each one at home lay by himself some of what he has gained, so that no collection will have to be made when I come." (Swedish version.)

And again, some eminent scholars see no evidence whatever in 1 Corinthians 16:2 for the observance of the first day of the week for religious meetings.

One great Reformer, Calvin, says, "Neither in . . . 1 Corinthians 16:2 does he find any indication that the first day of the week was religiously observed in the apostolic times." (Cox's "Literature on the Sabbath Question," volume 1, pages 129, 407.)

Edward Evanson "maintains that the apostles and first disciples of Christ are

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"Their deep poverty abounded unto the riches of their liberality."

lived and wrote before the time of Constantine, 312-337, ever quoted or even directly referred to this text in any sense whatever. Had they understood it to teach that the first day of the week was to be devoted to religious gatherings, they certainly would have quoted it in support thereof.

In the second place, commentators are quite generally agreed in explaining that the contribution was to be laid by at home, not in the contribution box at a public gathering. The following quotations will be sufficient to prove this:

"Some are of the opinion that the sums thus set apart were brought to the treasury of the church at the time; but the words do not admit of that interpretation."—Scott on 1 Corinthians 16:2.

"Lay by him in store; at home. That there be no gatherings; that their gifts

The Primacy of Roman Pontiffs

Conclusive Testimony of Early Fathers and the Scriptures Concerning the Foundation of the Church

PETER the fisherman—afterward the apostle and saint—always quick to speak and act, by one remark, precipitated a religious controversy which has been going on for centuries.

And because the question involves a great issue and one of the greatest denominations, every individual concerned should consider it without prejudice, and judge according to the weight of proof on either side.

The statement, the answer it provoked, and the context are as follows:

"Now when Jesus came into the parts of Cæsarea Philippi, He asked His disciples, saying, Who do men say that the Son of man is?"

"And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

"Then charged He the disciples that they should tell no man that He was the Christ." Matthew 16: 13-20. (All references are to the American Revised Version.)

It is affirmed that this statement of Christ's, with certain other passages as interpreted by the early fathers, establishes:

1. The primacy of Peter, and an unbroken line of Roman bishops and pontiffs.
2. The infallibility of the Roman Catholic Church and its pontiffs when speaking *ex cathedra*.
3. The apostolicity of this church and its pontifical succession.

The arguments supporting this proposition are to be found in any Roman Catholic catechism.

We declare negatively that:

1. This interpretation given by the Roman Church is neither Biblical nor apostolic, nor can it be proved by the large majority of the fathers.
2. Peter did not have the primacy, so could not have passed it on to others.
3. Therefore neither the church nor its pontiffs are of apostolic succession, nor are they infallible at any time.

The construction of the italicized portion of the text, in the original Greek, in itself forbids such an interpretation.

The word for "Peter" is *Petros* (masculine gender), meaning a movable rock or small stone. The word "rock" in the

BY

RAYMOND D.
BRISBIN



original is *petra* (feminine gender), meaning a large, immovable rock upon which a building could easily be erected.¹

It is urged that *kepha*, or *cephas* (John 1: 42), in the old Hebrew or Aramaic, means a large rock. But the fact remains that the inspired apostle Matthew wrote *petra* instead of *Petros* in the second place, as he probably heard it from the lips of the Master Himself. The same differentiation is found in the Latin Vulgate, the accepted authority of the Roman Catholic translators for the Douay version: "*Tu es Petrus [masculine] et super hanc petram [feminine] aedificabo ecclesiam meam.*"

The "rock" (Hebrew, *selah* and *tzoor*) of the Old Testament church was Christ (1 Corinthians 10: 4), the representative of the Godhead to every age of mankind. Deuteronomy 32: 4, 15, 18, 31; 1 Samuel 2: 2; 2 Samuel 23: 3; Psalm 19: 14; 28: 1; 31: 2; 42: 9; 61: 2; 62: 2, 7; 71: 3; 73: 26, margin; 78: 35; 89: 26; 94: 22; 144: 1; Isaiah 17: 10; 26: 4; 30: 29; and many others.

A complete concordance gives many more references either in the text or in the margin. But in nearly half of these numerous allusions to the Lord as a rock, the Douay Version has suppressed "rock" and substituted some other term. Is this done intentionally to obscure the true meaning of Matthew 16: 18?

In the New Testament, a different relationship to the church is assumed by Christ; and He calls Himself the "corner stone" of the Christian church, and is so designated by the apostles.

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same was made the head of the corner; this was from the Lord, and it is marvelous in our eyes? . . . And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust." Matthew 21: 42, 44. See also Luke 20: 17, 18.

The apostle Peter so testifies of him: "He is the stone which was set at naught of you the builders, which was made the head of the corner." Acts 4: 11. Also 1 Peter 2: 6.

The great apostle to the gentiles confirms: "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." Ephesians 2: 19-22.

What, then, is the solid rock upon which the church is built? "Every one that cometh unto Me, and heareth My words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great." Luke 6: 47-49.

"If thou shalt confess with thy mouth Jesus as Lord, and

¹ Liddell and Scott's Lexicon gives the following definitions: "*Petra*—a rock such as stand out in the sea or on the beach. *Odyssey* 3: 293; 4: 501, etc.

"There is no example in good authors of *petra* in the sense of *petros*, a stone; for even in *Odyssey* 9: 243, 484 or *Hesiodus Th.* 675, *petrai* are not loose stones, but masses of living rock torn up and hurled by giants.

"*Petros*—a piece of rock, a stone, and thus distinguished from *petra*."

J. B. McClellan's Lexicon emphasizes the same.



The crowning of Charlemagne by Leo III, Christmas day, 800.

shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10: 9, 10.

Therefore, that rock of the church, the very substratum of Christian experience, both individual and communal, is in the confession of Peter, "Thou art the Christ, the Son of the living God."

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5: 5.

"Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." 1 John 4: 15.

"And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8: 36, 37, margin.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Acts 16: 30, 31.

These are but a few of the scriptures from an overwhelming testimony regarding the foundation of Christianity. And for those who take the Bible only as their rule of faith, it is sufficient, as it always has been.

The Roman Catholic standard of interpretation, however, to which all ecclesiastics subscribe on assuming office, is as follows:

"I most steadfastly admit and embrace apostolic and ecclesiastic traditions, and all other observances and constitutions of the same church. I also admit the Holy Scriptures according to that sense which our holy mother church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers."—Creed of Pope Pius IV, from "Catholic Belief," page 250.

Therefore, to prove irrefutably, according to the creed announced by Pope Pius IV, our negative syllogism, we quote the remarkable speech of Archbishop Kenrick, of St. Louis, which was prepared for delivery at the Vatican Council at Rome, 1870, and afterward privately printed. The original Latin text is to be found in "*Documenta ad illustrandum concilium vaticanum anni 1870*," compiled by Friedrich, pages 194-196. The translation is as follows:

"The primacy of the Roman pontiff, both in honor and in jurisdiction, in the universal church, I acknowledge. Primacy, I say, not lordship. But that the primacy is vested in him as the successor of Peter, all the tradition of the church testifies, from the beginning. And on the sole strength of this testimony

I accept it as an absolutely certain principle and dogma of faith. But that it can be proved from the words of Holy Scripture, by any one who would be faithful to the rule of interpretation prescribed to us in that profession of faith which we have uttered at the opening of this council, and so often on other occasions, I deny. It is true, that, following the principles of exegesis, I held the opposite view when I was writing the *Observations* which the archbishop of Dublin has attacked so sharply. But on a closer study of the subject, I judge that this interpretation must be abandoned. My reason for this change of opinion is the following:

"The rule of Biblical interpretation imposed upon us is this: that the Scriptures are not to be interpreted contrary to the unanimous consent of the fathers." It is doubtful whether any instance of that unanimous consent is to be found. But this failing, the rule seems to lay down for us the law of following, in their interpretation of Scripture, the major number of the fathers, that might seem to approach unanimity. Accepting this rule, we are compelled to abandon the usual modern exposition of the words, 'On this rock will I build My church.'

"In a remarkable pamphlet 'printed in facsimile of manuscript,' and presented to the fathers almost two months ago, we find five different interpretations of the word 'rock,' in the place cited; 'the first of which declares' (I transcribe the words) 'that the church was built on Peter; and this interpretation is followed by seventeen fathers—among them, by Origen, Cyprian, Jerome, Hilary, Cyril of Alexandria, Leo the Great, Augustine.

"The second interpretation understands from these words, 'On this rock will I build My church,' that the church was built on all the apostles, whom Peter represented by virtue of the primacy. And this opinion is followed by eight fathers—among them, Origen, Cyprian, Jerome, Augustine, Theodoret.

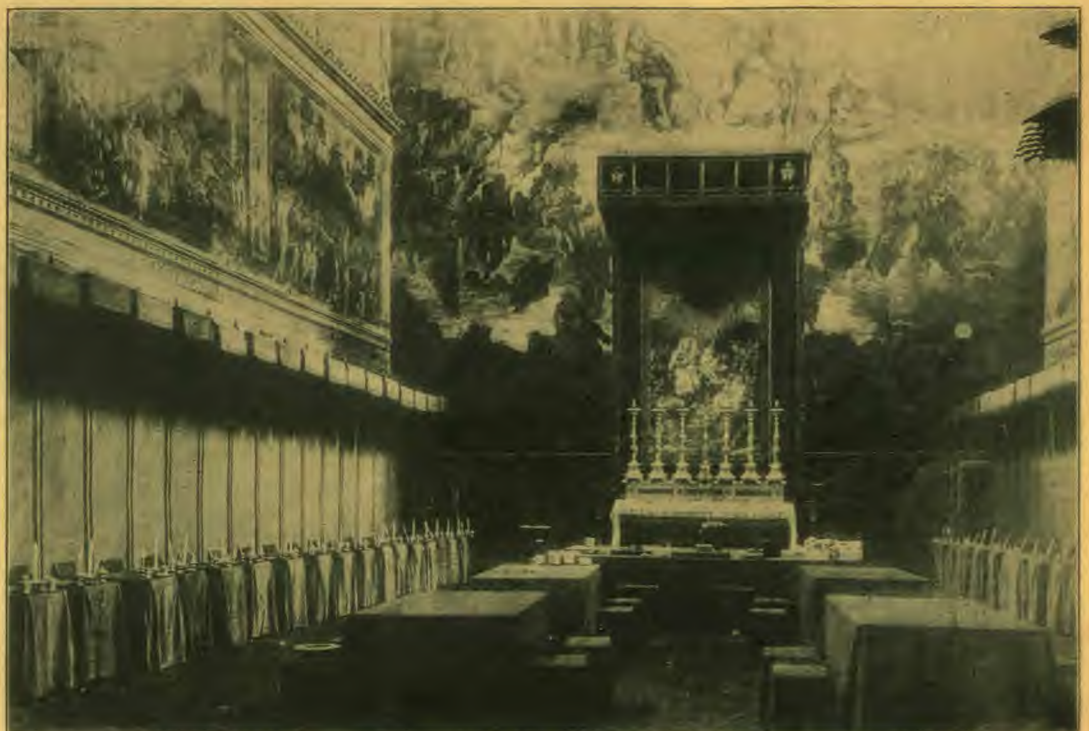
"The third interpretation asserts that the words, 'On this rock,' etc., are to be understood of the faith which Peter had professed—that this faith, this profession of faith, by which we believe Christ to be the Son of the living God, is the everlasting and immovable foundation of the church. This interpretation is the weightiest of all, since it is followed by forty-four fathers and doctors, among them, from the East, are Gregory of Nyssa, Cyril of Alexandria, Chrysostom, Theophylact; from the West, Hilary, Ambrose, Leo the Great; from Africa, Augustine.

"The fourth interpretation declares that the words, 'On this rock,' etc., are to be understood of that rock which Peter had confessed, that is, Christ—that the church was built upon Christ. This interpretation is followed by sixteen fathers and doctors.

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² Creed of Pope Pius IV.

Portion of Sistine Chapel, Vatican, used by the cardinals at the election of a pope.



A HARVEST OF LEAVES

By J. A. L. DERBY

WHAT with apostasy, allegorizing, mysticizing, spiritualizing, race prejudice toward the Jews, the adoption of philosophy and heathen rites, and the making of concessions to the pretentious speculations of "science falsely so called," the science (gnosis) which had been imposed on society as the true badge of culture and enlightenment; what with ambitious self-exaltation, a headlong race to keep the esteem of the pagan world at all hazards, and a determination to avoid, by any extremity, being confounded with the Jews—with these forces actually at work under the subtle direction of "the mystery of iniquity," "the spirit that now worketh in the children of disobedience," it is no longer difficult to see how the Sabbath—an "outward observance" which the nominal Christians fear might confound them with the Jews—fell rapidly into disfavor and neglect.

ELEVATION OF EPISCOPACY ACCOMPANIES SPURIOUS SABBATH

The speed and intensification of this process of obscuring the explicitly stated will of God, and that, too, after the Son of God Himself had given to that will the confirmation of His own example and teaching, is still further illustrated in the writings of some of the contemporaries and the successors of Justin. Irenæus was one of these. His life and Justin's may have overlapped by a few years. Canon Hessey makes Irenæus bishop of Lyons, in France, about A. D. 178. He was born in the East, and thence he brought the allegorizing method of Biblical interpretation.

By this time, it was a settled principle among ecclesiastical writers to see to it that the Sabbath command should evaporate in a fog of spiritualization. Along with this policy, the student of the Sabbath-Sunday question must remember the further fact that by the time of Irenæus, the exaltation of the hierarchy had reached such a pass that the bishops were demanding not only that they be recognized as the successors of the apostles, but that their authority be acknowledged as on a par with that of the apostles. In other words, this meant that the power to bring moral if not ecclesiastical pressure upon objectors, to stigmatize them as out of harmony, if not to disfellowship them as heretics, went hand in hand with the advance of false doctrine.

Keeping this in mind, let us read what Hessey says of Irenæus's idea of the Sabbath. "His view respecting the Sabbath," says this authority, on page 58 of his book on "Sunday, Its Origin, History," etc., "was this—that like the whole Jewish law, it was symbolical, that it was intended to teach men to serve God every day, that it was likewise typical of the future kingdom of God, in which he who has persevered in godliness shall

rest and partake of the table of God." It will help the reader to realize the state of patristic and prelatical teachings at that time, if we here group, almost at random, even at the risk of reiteration, some of the most conspicuous principles found in the writings of Irenæus. Here are a few: (a) The true way to an understanding of the Bible is to search out its hidden, mystical meaning. Especially is this rule observed when the ordinary, obvious import of Holy Writ is likely to offend heathen taste, or where outward observances would give the impression to the uninformed that Christianity consists in the adoption of Jewish practices. (b) The bishops are divinely appointed successors of the apostles; and since along with this succession of the episcopate they "have received the certain gift of truth, according to the good pleasure of the Father," they are to be obeyed as having apostolic authority. Persons who reject this are to be held in suspicion as either heretics, schismatics, or hypocrites. (c) Tradition should be accepted along with the Bible. (d) Purgatory exists. (e) Salvation is by the church. (f) The soul is of course immortal, not merely capable, by repentance and faith, of obtaining immortality. If the soul is not immortal, what would be the use of purgatory? No one saturated with the speculations of the Greeks could doubt the immortality of the soul—unless, permit us to interject, he knew the Bible better than he knew pagan philosophy.

Some one may object that the teachings of Irenæus were only his own individual notions. This is not the opinion of the learned. Dormer, in his "History of the Development of the Doctrine of the Person of Christ," as quoted with approval by Professor Terry, says: "No one in the second century represents as he [Irenæus] does the purity and the fullness of the development within the church; scarcely any one in the church of his time is so highly esteemed as he." If the purity mentioned by Dormer is to be judged by the teachings we have cited, we shall be fully prepared to believe that the Sabbath of the fourth commandment had lost all prestige with the prestige-seeking bishops and church dignitaries of the second century.

TESTIMONY OF OTHER FATHERS

As witnesses to the conditions and changes we have been studying, practically all the fathers, covering several hundred years, might be adduced. However, it would be only a repetition of the methods and arguments (or assertions, rather) of the early writings which we have already discussed, but with added

extravagances of allegorization and mystification. Clement of Alexandria spiritualizes the whole Decalogue after the true Gnostic fashion, and thinks that the Sabbath indicates "figuratively self-command."

Tertullian is positive that "we have nothing to do with Sabbaths." With him, "the Sabbath was figurative of rest from sin, and typi-

cal of man's final rest in God." If we were writing an account of the warrant and source of the greater part of the doctrines and rites of the Roman and Greek Catholic churches, it would only be necessary to transcribe from the teachings of the church fathers of the period we are considering. The change from Sabbath to Sunday was but one of the many perversions of apostolic Christianity. A suggestion of the utter babel into which Christian teaching had fallen may be had from a brief sketch of Origen, "generally acknowledged as pre-eminently the father of Biblical science," according to Professor Terry. All church historians admit that Origen was a man of enormous influence both then and long after his time.

The life of Origen covers the latter half of the second century and the first half of the third. If, as he is reputed to have been, he was a man of extensive learning, he certainly furnishes a peerless example of the possibility of some sorts of erudition being no guarantee whatever of clear discrimination, mental balance, or moral insight when dealing with the sacred Scriptures. In the rivalry between sane principles of interpretation and the processes of obscuratization and nullification of which we have been giving an account, "Gradually," says Mosheim, "the friends of philosophy and literature acquired the ascendancy. To this issue, Origen contributed very much. . . . The greater the influence of this man, which quickly spread over the whole Christian world, the more readily was his method of explaining the sacred doctrines propagated." He is but an-



other example of the hybrid philosophers of that age of the church.

Concerning this method, Professor Terry asserts: "He was a mystico-allegorical exegete. He followed in the path of Philo the Jew, and Clement the Christian, and, assuming that many portions of the Scriptures are unreasonable and absurd when taken literally, he maintained a threefold sense, the corporeal, the psychical, and the spiritual." Terry speaks further of "his pernicious habit of explaining the sacred records as the Platonists explained the heathen myths, and his heretical views touching the preexistence of souls, probation after death, and other doctrines."

To these excerpts, we need add only the characterization of him by Archdeacon Farrar. According to this author, Origen "constantly uses allegory where his own principles give him no excuse for so doing. He had so completely deadened in his own mind the feeling of historic truth, that he allegorizes not only such narratives as that of the creation, but even the law, the histories, and the prophets." Of course, no one can have the least doubt as to what attitude Origen would take toward the Sabbath. There is no need to quote him on that topic.

But his argument for Sunday equals for absurdity anything ever offered on

that subject. Unfortunately I have no translation of his sentiments on this matter, but the Latin may be found on page 64 of Canon Hesse's book on Sunday, which I have already quoted several times. As is usual with his predecessors, Origen had not been able to overcome his unchristian prejudice against the Jews. In his anxious zeal to convince them of error, he made the ridiculously puerile argument that Sunday is exalted above the Sabbath by the fact that the manna fell on Sunday but not on the Sabbath. In his haste to make a point, he seems, with exquisite *naïveté*, to have overlooked the fact that his ar-

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THE PREACHING OF JESUS

"From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." Matthew 4:17.

By
WILLIAM P. PEARCE

THE temptations ended, His fast over, and Jesus begins His ministry. He was now about thirty years of age. (Luke 3: 23.) For the first time, He broke home ties. "Leaving Nazareth"—possibly because of the persecution of John the Baptist (Matthew 4: 12), or in order that prophecy might be fulfilled (verses 14-16)—"He came and dwelt in Capernaum" (verse 13). Here He "began to preach, and to say, Repent: for the kingdom of heaven is at hand."

Ministerial beginnings are intensely interesting. What fear, hesitancy, and sometimes awkwardness characterize a young preacher's first sermons! More than one has said to himself what an embarrassed Somerset preacher said when surprised by a number of distinguished people: "Ladies and gentlemen, I be all in a puzzlement."

If there was any embarrassment with Jesus, we do not know it. He was not a college or seminary graduate. He could not have inherited intellectual or oratorical power from His parents, for they were of the peasant class, having had no special advantages. His lifelong environment was not such as to make Him a great or popular speaker. Yet we read that some months after His first sermon, the people marveled, and asked, "How knoweth this man letters, having never learned." (John 7: 15.) When He visited His boyhood home, He publicly related His call to and His commission in the ministry (Luke 4: 18, 19); and His acquaintances "wondered at the gracious words."

Jesus began preaching ere He had any followers. He did not enter upon His ministry with an organization back of Him. When Luther began the Reformation movement, there were other bold Protestants ready to rally to the standard. But Jesus stood alone—absolutely alone!

The preaching of Jesus was simple—not simple preaching, but simple in phraseology. Great thoughts were clothed in common language. Mark and Luke say of Him, "The common people heard Him gladly" (Mark 12: 37), and they "hung upon Him, listening" (Luke 19: 48, A. R. V.). His teaching came within the comprehension of all. If He was the priests' puzzle, the marvel of the doctors of the law, He was also the people's Christ.

The preaching of Jesus was earnest. It was a business in which, through which, and by which He was to conquer souls. In every utterance of His masterful logic and rhetoric, His aim was to save. The supreme passion, whether speaking to a multitude, or dealing with a lonely woman at Sychar's well, or talking to a ruler in the shades of night, was to bring the real individual in contact with God.

The preaching of Jesus was serious. There was no flippancy in style, no coarseness in gesture, no slang in speech. He saw and felt the awful reality of sin as it affected God



and man. The destiny of the sinful individual loomed up before Him, and thus He preached without disguise or abatement of its full reality and penalty. The eternal things of God were serious things to Him, hence He preached without melodramatic or hysterical mannerism, but with the seriousness of a dying man to dying men.

The preaching of Jesus was sensational.

That is, it attracted and stirred folks. He had no *bizarre* topics. He did not discuss what the people wanted, but what they needed. He struck at the root, and preached repentance for sin, declaring that the kingdom was at hand. (Matthew 4: 17.)

What a reprimand was the Jesus preaching to many preachers' preaching—powerless and fireless—to-day! People in general have entered a comatose state of spiritual indifference because ministers discuss everything foreign to the deeper truths of the soul's relationship to God. Many stones are given for bread. Preachers must with boldness of spirit and intensity of speech cry out against the sinfulness of sin until deep penitence solicits divine forgiveness.

The preaching of Jesus was practical and effective. It dealt with everyday life, everyday needs, and everyday religion. It was preaching for the body, the mind, and the soul. It was a message for the times and for all time. It was ethical and spiritual. Thomas Paine acknowledged that "the morality that Christ preached has not been exceeded by any." But Jesus rose above the moral. He recognized that morality could not save, and that the only true morality emanates from the spiritual. He wanted the heart right, then He was sure the life would be right.

His teaching, and His only, has revolutionized lives, redeemed souls, and changed empires. If "the world is dying for a little bit of love," as we sometimes sing, it is dying more for a full gospel. Confucius said that the masses were swayed by teachers as a field of grain is swayed by the wind. Then we need to teach as Jesus taught, and teach what Jesus taught. We need be like the Christians at Thessalonica, in whose hearts there was such an echo of the truth of Christ that from them "sounded out the Word of the Lord" so clear and far that Paul said of himself and his companions, "We need not to speak anything." (1 Thessalonians 1: 8.) Teaching thus, Jesus has promised to "draw all men" to Him. (John 12: 32.)

*"Teach us, Lord, that we may teach
The precious things Thou dost impart,
And wing our words, that they may reach
The hidden depths of many a heart."*



EDITORIAL



Must Know Him Personally

THE social conditions of this time are so intense, the social diseases are so acute and alarming, that not only do ministers and the church press call attention to them, but the editors of secular papers as well are frequently turning from their usual field of politics and general world affairs to the writing of editorials upon religious themes. All seem to be fully impressed with the necessity of some kind of moral uplift, and that the work should be done at once, if humanity is to be saved from a general wreck.

A paragraph from one of these editorials in a secular paper reads as follows: "The religion preached and lived by Jesus and His disciples and the apostles, if we are to believe the New Testament, looked after all the needs of man. It not only ministered to his spiritual nature, it also healed his body, and showed him how to provide for his temporal needs, and assisted him to do this. While teaching him to overcome his fleshly nature, and showing him the way to this accomplishment, it was a great intellectual stimulus. In short, it provided for and harmonized the three natures—the spiritual, the intellectual, and the physical—and brought them all under the control, the absolute domination, of the spiritual man. It teaches, it exemplifies, the only way that man can free himself from slavery to his fleshly, animal nature."

Upon the surface, this paragraph seems to express very excellent sentiment. It would lead us to get "a great intellectual stimulus" from the life and teachings of Jesus and the apostles. But the editor does not seem to reach beyond the conception that this "intellectual stimulus" is to provide some way by which "man can free himself from slavery to his fleshly, animal nature."

The difficulty with this paragraph from the editor of the secular paper is, as is the case with much of the religious teaching of this time, that it fails to recognize the need of the indwelling presence of the personal Christ in the soul of the believer. We must have something far more powerful than a mere intellectual conception or an "intellectual stimulus."

If we will listen attentively to an apostle of Christ, we will find him telling us the secret of the life of power in the Christian's experience, in these words: "Whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfill the Word of God, even the mystery which hath been hid for ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to His working, which worketh in me mightily." Colossians 1: 25-29.

The apostle would have us understand that there is a "mystery" in the Christian experience, but he states very plainly what "the riches of the glory of this mystery" is. That mystery is "Christ in you, the hope of glory." And the self-same apostle Paul who writes the portion of Scripture above quoted, explains the secret of his great life of activity. He tells us how it was and why it was that he labored incessantly and to the limit of his endurance and ability, in every part of the world that he could possibly reach. He affirms: "I labor also, striving according to His working, which worketh in me mightily."

The apostle had the living experience of a Christian. He had tasted the "mystery" of the Lord Jesus Christ, the personal, living Christ coming into his own life. This is not a mystery in the sense that it is so difficult to attain, but one must actually experience it in order to understand it. It cannot be explained in human language; it must be known by a living experience that brings the actualities, the realities, of the Christian life into the very soul.

The trouble with much of the religious teaching to-day, whether it be from the pulpit or from the religious or the secular press, is that it does not present a personal, living Christ. It is continually telling about the Christ and the

apostles of history, the Christ and the apostles of two thousand years ago; but that Christ of history, that Christ of two thousand years ago, if we will but receive Him, is the living Christ of to-day. And if we will only seek Him through the study of His Word and by the guidance of His Spirit, we may know Him as intimately and as personally and as strongly as did the disciples and apostles Matthew, John, Paul, and all the rest. Let us pass on from talking about Christ, to the rich and indescribable experiences of joy, consolation, and power that may be found in the "mystery" of the knowledge of the Christ Himself.



International

Which do you suppose was the proudest moment for Commander Read of the NC 4—when he was lifted to the shoulders of the crowd in London after his famous flight through the storms and darkness of the Atlantic, or when his mother greeted him on his return and put a victory rose in his buttonhole? Was it the stability of his machine or her prayers which carried him through to success? What would the world do without the dear, good, old-fashioned mothers? God bless them!



Opportunities Are Legion

AMONG the last words spoken on the platform by the late Evangelist J. Wilbur Chapman are these:

"The prominent truth for this time is, Every man for his neighbor; every friend for his friend; every parent for his child; the individual seeking the individual for Christ. God is calling us to action. Let us not fail."

About the time these words were spoken, the Washington Star contained this significant sentence: "The world never at one time has held so many aching, yearning hearts."

The world needs as never before unselfish service, yet most of us are blind to all but our own interests. Our hearts, instead of expanding, are contracting. Others' misfortunes only make us the more eager to make sure of our own success. Instead of helping the one next to us in the rush and crush of life, we trip him, and use his body as a stepping-stone to our own goal.

How foreign is this spirit to that of Jesus and His gospel! He lived for others; we who profess to be His disciples, live for ourselves. While the war was on, we gave five dollars to the Red Cross, or knit a pair of socks; but now we have again joined the race for self-aggrandizement.

The card of admission to heaven is another soul. Are we seeking admission?



Our Shanghai missionary college, with its dormitories. Part of the monthly edition of the Chinese "Signs" being taken to the Shanghai post office by popular conveyance.



The Chinese have a strange way of strewing their graves around the fields and yards. Missionaries' homes in the distance.

Glimpses of the Land of Sinim

Curious Scenes of People and Missions Among the Mongolians

By HARRY H. HALL

ONE of the first strange sights of China, to the foreigner, is the multitude of peculiar craft capable of being propelled with oar and sail. Their turned up prows, with "eyes" on either side, and their reed and bamboo sails, all look foreign enough to a Westerner. Then on approaching the land, he observes mounds like small haystacks scattered all over the fields. Just as I had concluded that they must be hay or grain, I was informed that they were graves. I had heard about the strange way in which the Chinese strew their graves around the fields and the yards, and of the embarrassment that often follows in the purchase of land; but I had not expected to see land so sorely needed for agricultural purposes, covered extensively with mounds from ten to fifteen feet high and sometimes thirty feet long and half as wide. Later I found a great mound, with trees growing upon it, on one corner of our publishing house property. Here is a closer view of these graves, with the mission homes in the distance. The brick graves are especially prominent. These are temporary only, and will be transferred to a more appropriate place sometime, though they may remain where they are for years.

As our boat poked her nose up the Hoanghi River toward Shanghai, I began to think of the common expression, "China's millions." It sounds expressive and impressive, yet it can be heard without particular emotion. But one cannot see the swarming wharves, the living streets and alleys, the congested shops, the long strings of coolies hauling drays of merchandise, and the thousands and hundreds of thousands of children thronging about, without being fairly staggered by the vastness of China's population. In one of the interior cities, a friend of mine purchased a motor cycle, in order to gain time in his work; but when he blew the horn to clear the way, the people blocked the street. Needless to say, he sold his machine. As I rode home from town one evening, a squabble between two coolies started across the street. Before my ricksha had gone a block, the street was filled for a hundred feet in every direction.

THE manager of our book department, Mr. H. H. Hall, has lately returned from an extended visit in the East, where he gave considerable study to the conditions surrounding our foreign publishing interests; and he will record some of his impressions in a series of eight articles for the benefit of our readers. His pen pictures of these countries, their surprises, enigmas, and problems, are entertaining and instructive; and we trust they will arouse renewed interest in the great Christian mission campaign now being pressed forward by the leading missionary societies throughout Asia, Malaysia, and the islands of the Pacific.

THE EDITORS.

Where they all came from, I don't know; and where they went, and what they ate for supper, and where they will sleep to-night, is a still greater mystery. Henceforth, "China's millions"—the more than four hundred of them—will have a new meaning to me.

THE GOSPEL PRINTED IN CHINESE

I was met by several old friends, among them being C. E. Weaks, secretary of the Publishing Department for the Far East, and B. A. Roberts and W. P. Henderson, formerly Pacific Press employees. Shanghai being a free port, my baggage was not examined, and I was soon taken to the headquarters of our work in the Far East. The building that first interested me was the publishing house to which the mighty population of this land must look for literature explaining the signs of the times. The Pacific Press has had the privilege of donating to this growing institution a fine Miehle press, which has been a great help in doing the finer kinds of book printing which they are beginning. The institution employs about sixty persons, and besides numerous

tracts, pamphlets, and small books, publishes the *Signs Magazine* in both Mandarin and wenli, and has recently published an important book by Dr. Selmon, entitled "Health and Longevity." A two-story dormitory containing some eighteen or twenty rooms accommodates most of the employees, they paying a moderate rental. At the rear of the publishing house is a canal on which all heavy shipments of material and machines may be floated up from the harbor. Later I learned that their book sales for the first five months of last year were \$14,829.46 (local currency, which is worth about ninety cents gold to the dollar), but that for the same period this year, they had been \$25,414.79. This is a gain of almost one hundred per cent. This should be our largest publishing house, for it has by far the largest constituency, and the Chinese are exceptional salesmen. The longer I remained in China, the more enthusiastic I became regarding the future of this establishment.

Mr. Roberts showed me the little tucked up, evil smelling alley rooms in which for three years, in the pioneer stage of our work over here, he directed the publication of the *Signs Magazine*. For some time, it has had a circulation equal to that of all other Protestant magazines published in China.

BETTER FACILITIES NEEDED

On the same street with the publishing house are the seven cottages in which the various officers of the Division Conference organization and the manager of the printing establishment have their homes. Across from these is the roomy building occupied by the Shanghai Missionary College. On either side of this building are the dormitories for the boys and girls. Regulations regarding the relation of the sexes are a bit peculiar to us; and in the services, I noticed that the men and the women, including husbands and wives, sat on opposite sides of the chapel, and came in through separate doors. Earnest consideration was being given to the educational work, and important changes were made looking toward the strengthening of the col-



"At the rear of the publishing house is a canal on which all heavy shipments may be floated."

lege faculty, and to the course of study, which heretofore has extended only to the thirteenth grade. The enrollment this year has been 117; but as the lower schools throughout the field become stronger, and as the importance of an educated class of workers becomes more generally recognized, this building will doubtless be filled to overflowing. Prof. H. O. Swartout is the principal; but he will take the school at Hankow this fall, and Prof. S. L. Frost will assume charge here.

One of the great needs of our work at Shanghai is an administration building where all the officers can work together. At present, they must use their homes as offices. The officers are: I. H. Evans, president; W. H. Barrows, treasurer; C. C. Crisler, secretary; C. E. Weaks, secretary of the Publishing and Missionary departments; Prof. S. L. Frost, secretary of the Educational Department; and Pastor O. A. Hall, member of the executive committee and president of the East China Union Conference. The publishing house has a pleasant little chapel on the second floor, in which it holds its meetings with employees, and in which committee meetings are held; but at present, there is no church building, the chapel of the college being used for that purpose. In the city of Shanghai itself, another church of about one hundred members is prospering, although in very poor rented quarters. For years, they have been working hard to gather money for a church building of their own; but they have not yet succeeded. Here I found a real Chinese congregation. The Sabbath school was officered by Chinese, all the teachers but one were Chinese, and the talk that followed had to be translated into Chinese before it was intelligible to the congregation. I was getting into the land of Sinim.

Through the kindness of a wealthy Chinese gentleman, we have a free lease for three years of the former Red Cross hospital, for sanitarium purposes. Dr.

Noah's Flood a Fable?

Some Testimony Pro and Con

BY TYLER E. BOWEN



PETER, the apostle of Jesus Christ, under the guidance of the unerring Spirit, wrote these words concerning conditions that would prevail in "the last days":

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Peter 3: 2-6.

If this scripture says anything, it says that a time will come, spoken of as "the last days," when men called "scoffers" shall rise up and deny that there was any such great calamity as that known as the Flood. These same scoffers are spoken of as "willingly ignorant" men. They are not learned men, in the sense in which God speaks of learned men; no, they are ignorant men, this scripture points out, and that, too, of an uncommon type—they are *willingly* ignorant. They deny that which was "spoken before by the holy prophets."

Peter was not of this class, and he addressed his epistle "to them that have

God's wonderful dealings with the children of men.

In contrast to this which Peter wrote, let us place a report coming from London, published in the Washington (D. C.) *Herald* of February 19, 1919, giving the words a certain minister is declared to have said:

"CALLS NOAH'S STORY FABLE

"Dean of Lincoln Startles British Clerical World

"London, February 18.—The Very Reverend Thomas Charles Fry, dean of Lincoln, to-day stuck by his guns in an interview in which he backed up the statement he made a few days ago at the Canterbury convocation, the most serious religious convention in all England, that he did not believe the Old Testament story of Noah, or of the Garden of Eden.

"The time has come," said he, "when the clergy of the Church of England no longer can stand in the pulpit and profess belief in things which they know their parishioners do not believe.

"The time has come when every thinking Christian must recognize how the prophetic minds of the primitive Israelites interpreted natural phenomena in terms understandable to the people of those times."

"Dean Fry's protest against carrying an allusion to Noah's ark into the most solemn moment of the baptismal service was followed by his declaration that he did not believe there was any historical truth in either the story of the Flood or that of the creation of man as told in Genesis.

"These statements created a tremendous sensation in the clerical world here."

Can we wonder that skepticism regarding the sacred Book of God spreads, when those who are supposed to believe it and live it and preach it, hold and advocate such infidel views as are here reported to have been uttered?

Here is a striking sign, set in the group of many others fulfilling all about us, that we have fallen upon "the last days" of human history.

The answer of God to such scoffers will soon appear in a time of trouble such as never was, when the plagues of God shall be visited upon those who have taught unbelief in the words of the Most High. It is a solemn matter to destroy faith in that which God has chosen for the salvation of men—His living Word, the Bible. The Book of God closes with this warning: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city." Revelation 22: 18, 19.



Formerly the Red Cross hospital, but now operated as a Seventh-day Adventist sanitarium, for which purpose it was leased to us for three years, rent free. A smaller building at the right affords rooms for sixty or more guests who are not able to meet the expense of the higher-priced rooms in the main building.

C. C. Landis is in charge, assisted by the Doctors James, Dr. Kim, and Brother and Sister Hilliard. This really beautiful building is filled to overflowing, and its fame is rapidly growing. The Chinese gentleman referred to has expressed willingness to coöperate to the extent of \$50,000 toward building and equipping a sanitarium of our own, but the details have not all been arranged as yet. The Chinese are quick to recognize our sanitarium methods, and have shown their appreciation in tangible ways.

obtained like precious faith" with himself, "through the righteousness of God and our Saviour Jesus Christ," that these to whom he writes shall not become scoffers of this ungodly sort. No, he wrote to "stir up" their "pure minds by way of remembrance," so that they should "be mindful of the words which were spoken before by the holy prophets." He thus exhorted his fellow Christians to believe the words written by Moses, the greatest of all prophets, these truths concerning creation, the Flood, and like accounts of



The CANCER OF SOCIETY

As Defined by President Wilson

By
B. M.
GRANDY



PRESIDENT WILSON, in one of his recent speeches in England, made use of the following words:

"There is nothing so hampering and nothing so demeaning as jealousy. It is a cancer. It is a cancer in the heart. It is a cancer in the countingroom. It is a cancer throughout all the processes of civilization."

He used the word "jealousy" in the sense in which it is usually understood, and not in the sense in which it is sometimes used in the Bible, for instance, in the second commandment, "I the Lord thy God am a jealous God."

Here it is spoken of as an attribute of God. Funk and Wagnalls's dictionary defines this kind as "anxiously watchful,"—a term very similar to one describing the former "watchful waiting" policy of the President. President Wilson in a right and proper manner was jealous for the welfare and integrity of our great country. A man may rightly be jealous for his reputation; a Christian for his good name, or for the integrity and honor of the church.

The kind of jealousy that President Wilson speaks of is the kind that Solomon means when he says, "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame."

This kind is, as the President says, hampering, demeaning, cancerous, in its effect "throughout all the processes of civilization." One of the most important, if not the most important, of the processes of civilization, is the church of God; and when jealousy gets into the church, its nature is still hampering, demeaning, and cancerous. Before jealousy can affect the processes of civilization, it must first find entrance into the human heart, which is inevitably linked with these processes. It is for this reason that the Saviour emphasized so often and so forcibly the necessity of self-crucifixion.

He Himself was an example of self-abnegation. "Being in the form of God," He "thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a

man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2: 6-8.

Because of His willingness to do this for those who did not merit the sacrifice, God was willing to exalt Him highly, and give Him "a name which is above every name: that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord." Philippians 2: 9-11.

John the forerunner, of whom the Master said, "Among them that are born of women there hath not risen a greater than John the Baptist," was willing to decrease as the Master increased. This must be every Christian's experience. As Christ fills the life, the heart is emptied of self.

Paul, of noble birth and great learning, and zealous of the law, by which standard he counted himself righteous, needed but to comprehend the glorious mission and work of Christ, in order that he might recognize the worthlessness of earthly advantages (which to another might have been an excuse for boasting), when compared with the excellency of the knowledge of Christ Jesus. Sad indeed that some who name the name of Christ should be affected by petty jealousies, unholy ambitions, and love of the uppermost seats!

The example of Christ is that of one willing to serve where service is most needed yet sometimes least appreciated. Such service would not excuse a person from striving prayerfully and painstakingly to fit himself for the highest and best in the service of man and God. Such men, when called to fill places of responsibility and importance, will do so with honor, dignity, and Christlike humility. Had King Saul repelled the thoughts of jealous envy, and esteemed others better than himself, he would not have been led into the fearful course that he pursued. He sought to slay his friend and God-given successor; but instead, he fell a victim to his own blood-stained sword. Had Haman crucified the evil thought of jealousy that took form in a scaffold erected for Mordecai, he would have escaped the hangman's noose upon the selfsame scaffold.

How often jealousy acts as a boomerang! Many a climber in the social scale of life has lost his own footing by pausing to give a fellow climber a shove or a kick, when if he had given him a helping hand, not only would a friend have been saved, but his own footing on the rungs of life's ladder would have been made more secure.

Surely in these momentous days, Christian men and women, who should appreciate the holy and exalted calling of the church of God in the earth, will shun every thought of jealousy—ignoble, selfish jealousy, hampering, demeaning, and cancerous "throughout all the processes of civilization."

A Personal Coming

THE coming of the Saviour has been the hope of all Christians ever since the fall of man. It has been the theme of volumes of poetry and prose during all the centuries that have dragged their weary length over the highway of the past.

For several millenniums, the church awaited His first coming. Had He failed to come, all would have been lost. Redemption would have been nothing but an empty theory, devised to taunt the sinful soul. But He came in accurate response to the clear voice of divine prophecy. Isaiah 9: 1-7; Micah 5: 2; Matthew 2: 4-6.

This first coming of Christ was a literal, visible, world-known event. Matthew 2: 1, 2; Luke 2: 10, 11. In harmony with the occasion, He appeared as a humble suppliant, dependent upon His Father's guidance and favor, and subject to His will at all times.

Just as truly as Christ the Lord came the first time in behalf of man's salvation from sin, so truly will He come "the second time without sin unto salvation" (Hebrews 9: 28), to bring eternal deliverance to those who are ready to receive Him. The prophecies are just as positive about the fact of His second coming in the near future as they were about His first coming two thousand years ago. Christ's own words are plain. John 14: 1-3. This time, He will come as a conqueror—a "King of kings, and Lord of lords." Revelation 19: 16. This time, His coming will be attended with glory sublime, and all the earth will tremble at His presence. Titus 2: 13; Jeremiah 10: 10; Psalm 114: 7.

The Saviour bids the troubled heart to be of good cheer; for His coming will turn the trying hour into glorious triumph. To souls bereft of long desired opportunities, and tempted to give way to disappointment, the loving Saviour says, "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28. To those whom Death has proffered a stinging rebuke by taking away some loved one, the coming of Jesus is a wonderful consolation. It smoothes away the wrinkles of anguish, and lights up the pathway before us. It enables us to be hopeful during the veiled present, until He comes, when all the dark things will be plain. "Now we see through a glass, darkly; but then face to face." 1 Corinthians 13: 12.

ANDREW C. GILBERT.

A Selfish Religion

ISN'T it rather selfish to think of soul-saving effort with the salvation of one's own soul the greater objective? Is it true devotion to others when we think especially of what we are going to get for being devoted?

Does soul-saving work that is especially concerned about one's own salvation represent the ideal missionary effort? How about always closing our prayer with the petition, "And finally save us"? Should we not rather seek that spirit of service which truly gives itself to others, and leaves itself out, trusting a good God to look after His own in His own way when it comes to rewards?

L. A. HANSEN.

WHEN THE DOOR SHALL CLOSE

*Not to-morrow, but to-day; not a day, a week, or a year later
is the time to be saved, it is now.*

By H. A. WEAVER

IT is a common course among those who are concerned about the events of the future, and the future reward, to think of the great and glorious day "when the Son of man shall come in His glory, and all the holy angels with Him," as being the time of times, the time when their destinies will be forever decided. Sermons are preached, and hymns sung, with this idea uppermost.

As a matter of Scriptural fact, this is not of paramount importance to the seeker after life with God. The vital time that will decide the fate of each soul will be that day and hour when it shall be said, "Let him be unjust still," or, "Let him be holy still." Revelation 22: 11. Then, in the books of judgment, "the one shall be taken, and the other left." Matthew 24: 40.

Let a man be right with God to-day; and then, if the grim reaper cuts him down, the coming of Christ in glory need not give him further concern. Not that we should minimize the latter event, but that we absolutely must magnify the former necessity.

CAROUSING, WITH DEATH AT HAND

It was not the heavens gathering blackness, when the wicked contemporaries of godly Noah, from the highest peaks, looked upon a shoreless ocean and an on-coming, resistless tide of destruction, that marked the day of destiny for those antediluvians.

No; it was "the day that Noe entered into the ark" (Matthew 24: 38) that settled for all time whether they should live or perish. And the day of Noah's entrance into the ark preceded the day of awful destruction by a full week. (See Genesis 7: 10.)

The careful distinction made in this matter cannot be overlooked except at great risk. The Lord Jesus Himself, who was scrupulously careful always to make plain the path for all who would know the way, when answering the question of His disciples, "What shall be the sign of Thy coming, and of the end of the world?" set forth the literal experience of the people of the Flood era as a perfect type of the experience of the people of the second advent era.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." Matthew 24: 37-42.

As Noah and his associates in the work of God faithfully labored to save the people in the rapidly shortening days that preceded the Deluge, so there will be those just before the second advent of Christ who will work zealously to proclaim the approach of that event.

As the decisive day arrived when Noah must close his work, and he promptly entered the ark, "and the Lord shut him in" (Genesis 7: 16), thus bringing about the final separation between those who would serve God and those who desired their own ways of sin, so it must be, reasons Christ, in the days immediately proximating the terribly glorious appearing of the Son of God.

According to God, through Daniel and John, the Judgment makes way for the advent, and one by one the living inhabitants of this world will be shut out or shut in by the closing of their ac-

and purposes, the work for man's salvation is then ended. There will be no more repenting on the part of the shut-outs, and no more sinning on the part of the shut-ins.

So important is the distinction between the day of the revelation of Christ in glory and the day of the revelation of character by the record, that we may profitably read the words of Christ, "Watch therefore: for ye know not what hour your Lord doth come," in the light of their application to our "to-day" and not His "to-morrow."

Our yesterday is gone forever. Our to-morrow is not yet. Our to-day is. It is all we have. Let us appraise it at its true value. Do we sing,

"A blessed day is coming,
When His glory shall be seen"?

This is well; but let us emphasize just a little more, both in song and in life, the prayer:

"Lord, for to-morrow and its needs, I do not pray;
Keep me from every stain of sin just for to-day;
Let me no wrong or idle word unthinking say;
Set Thou a seal upon my lips, just for to-day.

"And if to-day this life of mine should ebb away,
Oh, may Thy promises divine still be my stay!
So for to-morrow and its needs I do not pray;
Oh, keep me, guide me, hold me, Lord, just for to-day!"

With God, precept always precedes promise. The injunction "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in



Building for Eternity

ATTUNE thine ears to list for heaven's music,
And train thine eye to see Elysian views,
Then wake the song that blends with heaven's chorus,
And banish picture-thoughts thou wouldst not choose.

We grow into the likeness of our vision;
We aim, though feebly, at the tune most dear;
And, knowing not, the pillars of our mansion
Are built unconsciously of thoughts we rear.

Our ears are tuned to catch the strains of heaven
Which intertwine the melodies of earth;
Or, burdened with this vain world's song and ditty,
We're gleaning from some sordid strains of mirth.

Our hearts bear record of the pure and holy,
Nor vibrate to the dull chords of despair,—
When all our thought on angel-wing is wafted
To heaven, for the listening Father's care.

WORTHIE HARRIS HOLDEN.



counts in the book of God. "One shall be taken, and the other left," notwithstanding the fact that the glory day is yet future.

When the hand of God shuts the door, in the last day, for every one, still the glory dawning will delay its appearance. The whistles will blow, the cars will run, the sun will rise and set, the activities of life will continue, and a period proportionate to Noah's seven days of shut-in suspense will ensue. The end has not come in fact; but to all intents

this present world," practically outranks the "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

On the other hand, there is nothing doctrinally better calculated to inspire the soul to-day with sobriety, righteousness, and godliness than the glory to be revealed at that time. All other things being equal in the Christian's experience, there is a subtle truth bound up in the words, "The morrow shall take thought for the things of itself."

A Burning Question

(Continued from page 4)

wicked besiege the holy city which becomes the camp of the saints, we read:

"They went up over the whole breadth of the earth and surrounded the encampment of God's people and the beloved city. But fire came down from heaven and consumed them." Revelation 20: 9, Weymouth's translation.

That is the end of the wicked. That is the only hell-fire the Bible speaks of. That is the second death of the wicked, from which there is no awakening. The unbiblical preacher may endeavor to terrify his hearers by painting a picture of all that is most loathsome, most revolting, most treacherous, malicious, coarse, fiendish, brutal, vindictive, and imaginative in the extreme; he may point out the fierce, fiery eyes of hate, rage, spite, and frenzy seen in the heads of the unfortunate ones; he may bring to the ears those benumbing yells of blasphemy echoing through the lurid vaults of hell as the occupants writhe in their awful pain; he may make his listeners cringe with fear and anticipatory terror; he may make every nerve a string on which he plays his diabolic tune, and every vein a road for the fiends of hellish torments to travel upon; yes, he may declare the tortures of the Roman Inquisition to be but a time of joy in comparison with the eternal wretchedness of Satan's inferno; but all his teachings will be mere imaginings and vaporings, at complete variance with the Bible. God's Word is not defaced by such a fiendish blot of satanic ink; the happiness of the righteous is not to be marred by such a terrible scene of horror; for the eyes of the saved will ever gaze upon that only which is beautiful, peaceful, loving, and celestial, and their ears will hear nothing but songs of unadulterated happiness, and hymns of all-adoring praise. The gods of pain and despair will find no thrones in the universe of God when He has abolished sin, but the Prince of peace will wield His scepter of righteousness and happiness throughout the eternal years.

God does not intend to populate the new earth by terrifying people into an acceptance of His message. God needs not the bludgeon of fear; He uses the magic wand of love. Fear of hell is not to be the passport into heaven. Says Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 1: 16.

First-Day Offerings at Corinth

(Continued from page 4)

nowhere said to have distinguished the first day of the week in any way whatsoever, and that the texts usually referred to (John 20: 19, 26; Acts 20: 6, 7; 1 Corinthians 16: 1, 2; Revelation 1: 10) are quite inadequate to establish that conclusion." (Cox's "Literature of the Sabbath Question," volume 2, page 292.)

Barclay says, "Now to say, that because Paul desires the Corinthians to lay something by them in store that day, or because he broke bread, and continued his speech until midnight, therefore the first day of the week is come in the place



SERMONETS

Light brings responsibility.

Don't follow a will-o'-the-wisp.

Who pays you for hiding your light?

"Arise, shine; for thy light is come."

Light shines in vain for the blind man.

There is no use in trimming empty lamps.

Don't carry your light in a dark lantern.

Don't hide your light under your bed—comfort.

Don't hide your light under a bushel—business.

Even a boy may carry a light for a man to work by.

Some creatures have no eyes, because they live in the darkness.

Light is a safer guide than sound, for it goes direct.

The nearer we get to the light, the brighter it shines.

Walking toward the light, a man does not walk in his shadow.

Bring up the bottom of your life to the top of the light.

Carry a light for another, and your own pathway will be light.

To find the lost coin, the woman had to light up before sweeping out.

Let the light in; let all the light in; let all the light all the way in.

A candle doesn't give much light, but a whole city may be set on fire with it.

A kerosene lamp nearly empty doesn't need a shaking up so much as a filling up.

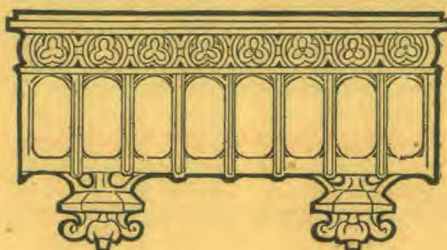
The golden city has no need of the sun or the moon, for the Lamb is the light thereof.

Christ is the light of every man that comes into the world, but not of every man that goes out.

Gideon had to break his pitcher so that his light would shine. So to-day our stony hearts must be broken that our light may shine.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5: 16.

C. G. BELLAH.



of the Sabbath, is a consequence more remarkable for its sottishness, than to be credited for its soundness." (*Ibid.*, page 453.)

And finally, according to the history of the Corinthian church, they were observers of the Sabbath, and not the first day of the week. This church was raised up by Paul himself. When Paul came to Corinth, he worked during the week days at his trade, tent-making, with a certain Jew, Aquila; but "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Because of opposition, he had to change the place of his public meetings from the synagogue to a house adjoining the synagogue; but nothing is said of changing the time of meeting from Sabbath to Sunday. He remained there preaching every Sabbath for one year and a half, and established a church composed of believing Jews and "many of the Corinthians." Acts 18: 1-11. Here we learn that for the first year and a half, Paul preached to them every Sabbath; which proves most conclusively that the Corinthian church were Sabbath keepers from the first. And there is not an iota of evidence proving that they ever had even a single meeting on the first day of the week, or Sunday. In view of this Bible truth and fact, it is unreasonable to conclude that the Corinthian church met regularly on the first day of the week for worship, because Paul advised them to lay by at home on that day something for the poor saints at Jerusalem.

A Harvest of Leaves

(Continued from page 8)

gument not only honored every other day except the Sabbath equally with Sunday, but that Friday must have been worthy of twice as much respect as Sunday, because a double portion of manna fell on that day. To have been consistent, he should have observed Friday instead of Sunday.

Here we close our account of how Sunday came to be observed. The reader who has been anxiously looking for some Scriptural reason for Sunday observance, is undoubtedly disappointed. To be perfectly frank, it must be admitted that no such reason exists. Even if we grant that religious meetings were first held on the day of the sun as a charitable concession to pagan practice, with the hope of attracting the heathen to Christ, the concession soon passed the limits of Christian charity, and began to be required as a duty. From this, it came to be, as in the teachings of Origen, the mark of Christian perfection. Next its observance as a holiday was enforced by ecclesiastical law. Then the civil law took up the matter, the first decree of this nature being issued by the emperor Constantine in A. D. 321.

All this error came about through two apparently insignificant deviations from Biblical authority: one the concession to Sunday observance of the heathen; the other, calling Sunday the Lord's day, when the Bible says the seventh day is the Lord's day. As regards the principle violated in the first mistake, we should notice the Lord's instructions to the Israelites, as given in Deuteronomy 12: 30-32: "Take heed to thyself that thou

be not snared by following them [the heathen]; . . . and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God. . . . What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." It was by disregard of this principle that the professed church of Christ set aside the fourth commandment of the Decalogue. God is now calling on His people to make right this sacrilege to the divine law. Let the honest child of God, casting aside all the rubbish of tradition, accept only the pure Word of God, and be loyal to His commandments.

"His Servants Shall Serve Him"

PEOPLE talk of being servants of the Lord; but what does that signify? If we are His servants, we are serving Him. That means that we are listening to His voice and heeding His commands and working for Him.

There are altogether too many in this world who want God to serve them, instead of their serving Him. They take every blessing He sends to them, as their natural right, but do not think of doing anything for Him in return. And if perchance a trial is permitted to come, then they immediately rebel, and charge the Lord with being harsh and unjust, and declare that they have lost faith in Him and are going to give up being Christians.

But let us be servants indeed; for we are told of the new Jerusalem, when "there shall be no more curse," that "the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Revelation 22:3.

Happy will be His true and loyal servants, who gain an entrance and have a part in that loving service there.

IVA F. CADY.

DYING to self makes us so dead that no voice gets a response but that of God. Sin cannot speak loud enough to be heard.

M. A. HOLLISTER.

Reciprocity

HAS the SIGNS been of any service to you? If it has, you will repay your debt of gratitude to us by passing the paper on for some one else to read. Clean copies of the *Signs Magazine*, *Watchman*, *Liberty*, *Present Truth*, and *Little Friend* also will be gratefully received for missionary purposes at the following addresses:

Mrs. Julia W. Jenssen, 74 McBride Ave., West Paterson, New Jersey.

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The Primacy of Roman Pontiffs

(Continued from page 6)

"The fifth interpretation of the fathers understands by the name of *the rock*, the faithful themselves, who, believing Christ to be the Son of God, are constituted living stones out of which the church is built."

"Thus far the author of the pamphlet aforesaid, in which may be read the words of the fathers and doctors whom he cites.

"From this it follows, either that no argument at all, or one of the slenderest probability, is to be derived from the words, 'On this rock will I build My church,' in support of the primacy. Unless it is certain that by *the rock* is to be understood the apostle Peter in his own person, and not in his capacity as the chief apostle speaking for them all, the word supplies no argument whatever, I do not say in proof of papal infallibility, but even in support of the primacy of the bishop of Rome. If we are bound to follow the majority of the fathers in this thing, then we are bound to hold for certain that by *the rock* should be understood the faith professed by Peter, not Peter professing the faith."

Mgr. G. Bartoli, in "The Primitive Church," has also given even a longer list, the original text for their writings being found in Gallandius, *Bibl. Veter. Patr.* (Venet., 1765), or in the Migne edition.

"The reader may read, if he has a wish, St. Epiphanius, St. Augustine, St. John Chrysostom, St. Athanasius, St. Hilary of Poitiers, St. Ambrose, Origen, Theodoret, St. Cyril of Alexandria, Tertullian, Victor of Antioch, Palladius, Cassian, Paul Emesenus, St. Leo, pope, St. Gelasius, pope, to whom he may add the following:

"St. Gregory of Nyssa; Juvenal of Jerusalem; St. Peter Chrysologus; St. Eucherius; Felix III, pope; Pope Hormisdas; Anastasius Sinaïta; St. Gregory the Great; St. Isidore of Seville; St. Bede; St. John Damascenus; Pope Adrian I, and others."—Page 51.

Mgr. Waterworth, in "A Commentary by Writers of the First Five Centuries on the Place of St. Peter in the New Testament," London, Thomas Richardson, 1871, after quoting the words of a number of fathers cited in the foregoing, states:

"I might extend these extracts almost indefinitely, but enough has been cited to show that the modern Roman theory obtains

no sanction from the great commentators of the Middle Ages. The authors whom I have quoted are of all ages, from the ninth century to the sixteenth inclusive; they are of all countries and conditions of life—saints and cardinals, bishops and priests, seculars and regulars, monks and friars of various orders, Benedictines, Augustinians, Dominicans, Carthusians, and Franciscans—men whose learning is evidenced in every page of their volumes, and whose orthodoxy is unquestioned. In their writings we find the Catholic [not Roman] interpretation of our blessed Lord's words, 'Upon this rock I will build My church,' maintained and illustrated.

"And certainly such names as Haymo, Rabanus Maurus, Archbishop Ælfric, Peter Damian, Rupertus Tuitensis, St. Bruno Astensis, Cardinal Hugo, Ludolph, Simon de Cassia, Gorranus, Tostatus, Dionysius Carthusianus (*Doctor ecstaticus*), St. Thomas a Villanova, John Arboreus, Faber Stapulensis, Francis Titelmann, John Ferus, and John Soarez, cannot be set aside as either *hæretici* or *imperiti*. I doubt not that it would be an easy matter to quadruple the number of such witnesses; but it is needless for me to do so. They are a sufficiently imposing cloud of witnesses to the truth that the Catholic Church, from the first, has ever interpreted those words, 'this rock,' of Him who alone is alike the Rock of the church and of the individual believer."

In conclusion, nothing could be more fitting than the words of the apostle Paul on this very subject.

"Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?"

"For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

"According to the grace of God which was given unto me, as a wise master builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Corinthians 1:12, 13; 3:4-7, 10, 11.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Ten Thousand Drug Addicts

THE San Francisco *Examiner* speaks editorially of "a meeting of officials the other day in the mayor's office" to consider the question of "the drug evil." A paragraph from this editorial says:

"Astounding and horrible truths were told. The public learned that at the present time there are more than 10,000 persons in this city afflicted with drug habits, and that of this number many hundreds are children in schools, who fell into the dreadful habit through careless medical treatment. Ten thousand men, women, and children using drugs means 10,000 human beings for whom existence is a living curse, whose days are one long period of empty craving. For them nothing in life really matters except the satisfaction of that almost inescapable desire."

Many people have the delusion that this drug habit comes as the result of the enforcement of prohibition. But we should know that the drug evil is only a part of the liquor evil itself. Men who have the uncontrollable appetite for strong drink, are the ones who in the largest numbers give themselves over to the drug habit. Children born of parents who are afflicted with the craving for strong drink are easily made a prey also to drugs. The whole trouble lies at the door of uncontrolled appetite and passion, and the one remedy for the sin-sick world is Jesus Christ.

The door may be closed to one set of appetites and passions; but without Christ, the individual plunges into sin in another direction. Our human race is doomed except as individual men and women learn to know for themselves the gospel of the Lord Jesus Christ, and the infinite power of His eternal salvation.

May Have Consolation and Peace

WITH the fight on over the ownership of the transportation lines, and with the struggle over profiteering, and with all the rest of the conflict between class and class, the prospect looms large for a titanic social revolution.

Various measures of relief are urgently proposed, but the whole trouble lies down deep in the human heart. Uncontrollable, greedy selfishness is the great root cause; and the gospel of God's loving kindness and of His unselfish character is the one supreme need of the hour, and it opens the one door of hope.

We may not be able to secure the attention of the grasping, seething, selfish world sufficiently to get it *en masse* to stop and consider, for even a moment, the divine plan and the real gospel of Jesus Christ; but as individuals, if we will, we may hear the voice of God speaking to us through His Word in tones that cheer, vivify, and strengthen, saying, "God is love." We have the assurance of Holy Writ, which grows brighter and more consoling every time we read it, that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be

saved through Him." John 3:16, 17.

This blessed Son of God came into this world and lived for the one purpose of heartening and healing sin-stricken, grief-laden humanity; and when He returned to His Father's throne, it was in order that He might be in a position where He could help humanity more than should He remain here in person.

As He went away after His crucifixion and resurrection, He promised to return. But in the interim between His first advent and His second, He not only left with us His consoling Word, but He sent



International President William G. Lee, of the Brotherhood of Railway Trainmen, foresaw a gigantic industrial upheaval in the United States unless immediate action was taken to reduce the profiteering in food and other necessities of life. His declaration did much to prepare the way for the war instituted throughout the country upon the greed of wholesalers and retailers. Italy, France, and England have likewise been forced, through fear of anarchy and industrial paralysis, to regulate prices on food-stuffs. Selfishness always produces a bitter crop, collectively as well as individually.



the Comforter, His Holy Spirit, to be with us, and to keep us from falling a prey to the discouragement and despair that would overtake us in this world.

He forewarned us that the world would be filled with war and strife; and especially as we near the time for His second advent will this strife and greed that possess the hearts of wickedness become so intense as to cause those without this hope to be filled with perplexity and despair.

But to the individual who will receive and confess Him, He promises: "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." John 14:27.

The Master sends His own peace into each heart. The troubled soul may call upon Him and find rest and consolation and joy. He has given His peace to you, troubled soul; and if you will but ac-

cept it, you will find Him coming into your life to sweep away every dark cloud and every despairing vision that troubles you, and bringing to you the blessed assurance that in just a little time from now, He will introduce you to that great climax of joy when you will receive the crown of immortal life and immortal glory at His coming.

Men May Not, but God Does

In *McClure's Magazine*, Samuel Gompers writes on "The Trying Times of Peace." In his article, he says: "We face a new world to-day, with a new set of problems; problems so involved, so complicated, so far-reaching, as to be to-day for the most part even unimaginable. The future lies in the lap of the gods; and into that lap not even the wisest men of earth have been able to look."

It is literally true that "the wisest men of earth" have not been able to look into the future and behold the outcome of the complicated, involved, and far-reaching problems of this time; but there is a God in heaven with whom the affairs of this earth, future as well as past and present, are all as an open book. Through His inspired prophets, the divine Father has most clearly foretold the outcome of the world conditions of to-day.

These present-day problems are to meet their solution in the soon coming of the Lord Jesus Christ. Have you heard the good news? Is your soul cheered by the inspiring story? Are you prepared for the sublime event? Hasten to get ready, for the time is drawing near. This old sin-sick world cannot long continue its death struggle.

Which Voice Speaks to Us?

THE following, taken from the *Bible Society Record* for July, published by the American Bible Society, shows the great value and importance of circulating the Scriptures, and urging individuals to read them for themselves:

"I one day met a woman who had borrowed a Bohemian Bible from her priest. After reading it carefully and prayerfully, she returned the book, and said that she could no longer attend the Catholic Church. The priest was angry; he said she was crazy, and tried in every way to change her resolution, but he could not persuade her to return. She declared the voice of the church conflicted, and that her soul responded to the call of the book; so when she found that I could sell her a Bohemian Bible she bought it gladly."

The Rock That Wrecks Us

THE greatest impediment in reaching stability in our world is selfishness. Self-seeking, grasping greed, and ambition born of self-glory constitute the evil in various forms that is wrecking our world. And as we see what is occurring about us, is it any marvel that the apostle, while viewing this situation in prophetic vision, should have sent out the warning that the last days will be made grievous because of the love of self and the love of money which will take possession of the souls of men?