

# SIGNS of the TIMES

Volume 51, Number 23

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WORLD EVENTS  
IN THE LIGHT  
OF PROPHECY

Warburton, Victoria, June 8, 1936



Gregory XIII, pontiff of Rome, immortalized his name by inaugurating necessary changes in the calendar three hundred and fifty years ago.

*The*

## *DAY that has Never Been Lost*

Q. Is there such a thing as "lost time"? Q. Have changes in the calendar, made in times past, confused the days of the week? Q. Can we still tell, in the twentieth century, which was the Sabbath day observed by Christ and the apostles?

GWYNNE DALRYMPLE

IN two thousand years there are more than 730,000 days. And in six thousand years there are more than 2,190,000 days. The years and weeks stream on, until a great gulf of time separates us from the past.

How can we be sure that today, as Christian believers, we are observing the Sabbath day which God ordained in the beginning? the day which was observed by Jesus when He taught in Capernaum and healed the afflicted of Galilee?

### HAVE THE DAYS BEEN JUGGLED?

HAVE the days of the week been juggled around at various times during the long centuries of the past?

The claim is often made, with much show of authority and finality, "You can't know which day is the Sabbath, or which is really the first or the last day of the week. The calendar has been changed many times since the days of the apostles." Obviously, if this is so, no one now can really observe the Sabbath as it is commanded in the Bible. But is it so? Let us investigate.

As a matter of fact, since the days of Christ and the apostles there have been, not many changes in the calendar, but one. And that one does not affect the days of the week.

The Sabbath of the fourth commandment may be definitely known,

and definitely kept. And in passing we may remark that if we can know which day Jesus kept, we may know which one we should keep; for He was our example and pattern in all things. The Jews of those times might have been deceived; but Jesus knew. "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day." Luke 4: 16.

In all the time that has elapsed from then till now, there has been but one change in the calendar. That change was made in 1582. And it did not affect the days of the week.

But why was the calendar changed in 1582?

The answer lies in the fact that there was an error in the Julian calendar—or rather, a lack of precision. The best astronomy in the times of Cæsar supposed that the length of the year was 365½ days. As it happens, this estimate was too long by 11 minutes and 14 seconds. This variation is small; yet during the centuries it gradually accumulated until by the sixteenth century the discrepancy amounted to ten days.

Pope Gregory XIII decided to remedy this error. He consulted with competent astronomers, and plans were taken to adjust the date, and to take such steps that for thousands

of years in the future no errors of measurable importance would occur.

How did Gregory correct the calendar? He ordained that the day which was Thursday, the 4th of October, 1582, should be followed by Friday, the 15th of October, 1582. Did he change the date? Yes, by ten days. Did he change the days of the week, or interrupt the cycle of the week as it had existed from creation? No.

Spain, Portugal, and Italy, being Catholic countries, immediately followed the papal decree. Protestant countries, because of the intense religious disputes of those times, were slower to accept any system of reckoning which had its origin in Rome; so for many years there were different dates in use in different countries of Europe. All countries, however, always had the same Sunday, the same Saturday, and so on. England continued under the old Julian system until 1752, when Parliament finally decided to accept the correct and Gregorian method. By then eleven days separated the Julian reckoning from the Gregorian. The decree of Parliament ordained that Wednesday, September 2, 1752, should be followed by Thursday, September 14, 1752. Did Parliament change the date? Yes, by eleven days. Did Parliament change the days of the week, or interrupt the cycle of the week as it had existed



Old Style in Oct. 4 1582 New Style from Oct. 15														Old Style in Sept. 2 1752 New Style from Sept. 14													
JANUARY							JULY							JANUARY							JULY						
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15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
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FEBRUARY							AUGUST							FEBRUARY							AUGUST						
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15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
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MARCH							SEPTEMBER							MARCH							SEPTEMBER						
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8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
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APRIL							OCTOBER							APRIL							OCTOBER						
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MAY							NOVEMBER							MAY							NOVEMBER						
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8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31					29	30	31					29	30	31					29	30	31				
JUNE							DECEMBER							JUNE							DECEMBER						
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
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These charts illustrate the changes made in the calendar under the Gregorian system. (Left) In 1582 the dates jumped from October 4 to October 15 in Catholic countries. (Right) In 1752 the dates jumped from September 2 to September 14 in Protestant countries. But notice that in neither case was there any interference with the days of the week, which continued in their proper and regular order.

from creation? No. The charts of the calendars for 1582 and 1752, appearing on this page, will help to make the real nature of these transactions clear.

There is explicit testimony to the fact that at no time since the days of Jesus and the apostles has the weekly cycle been disturbed. As the Catholic Encyclopædia remarks, in its discussion of the various proposals which were made to Gregory to amend the calendar, "Thus, every imaginable

proposition was made; only one idea was never mentioned, viz., the abandonment of the seven-day week." And again, the same authority states: "It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, 2 September, was followed by Thursday, 14 September."

## THE SIN AGAINST THE HOLY GHOST

William G. Wirth

IF one will study carefully such scriptures as Matt. 12: 31, 32; Mark 3: 29; Heb. 10: 26-29; 1 John 5: 16, 17, he will understand what the sin against the Holy Spirit is, and why it is the one sin that cannot be forgiven. As one well puts it, this sin commonly consists in "persistently slighting Heaven's invitation to repent." It is not to be regarded simply as an isolated act, but as the external symptom of a heart so radically and finally set against God that no power which God can consistently use will ever save it. Therefore, it is the culmination of a long course of self-hardening and self-depraving.

He who has committed the sin against the Holy Ghost must be

either profoundly indifferent to his own condition, or actively and bitterly hostile to God; so that anxiety or fear on account of one's condition is evidence that it has not been committed. So long as we are concerned about our standing with God, so long are we without the commission of this sin. This ought to encourage us.

There is no forgiveness of this sin, simply because the soul committing it has ceased to be receptive of divine influences, even when those influences are exerted in the utmost strength which God has seen fit to employ in His spiritual administration. In other words, the way to return to God is closed against no one who does not close it against himself. We are left

to ourselves, because we have left God. For Biblical examples of this attitude of human willfulness, refusing to do the will of God and so committing this sin, see Gen. 6: 3; Hosea 4: 15-17; Matt. 23: 37-39; Mark 3: 22-30.

This unpardonable iniquity is marked by a loss of spiritual eyesight. Just as the blind fish of the Mammoth Cave lost the power of sight because they chose darkness, so it is with us if we refuse the light of Heaven. It is marked by the loss of religious sensibility. Just as the sensitive plant loses its sensitiveness to the extent that it is frequently touched, so we lose our desire for divine things if we keep on ignoring them. This sin is also marked by spiritual hardness, inability to will and to do the good. The lava of the volcano is soft and liquid and alive with power while it is in the crater. If it leaves the crater, it hardens and cannot return to the source from which it originally came. So it may be with us if we leave the Father's love. May God help us to do His will, so that this evil state may not be ours.

### ALIVE

Ennis V. Moore

ONE may take a small seed and place it in the hands of the most expert botanist, and request that he, with all of his knowledge of seeds and plants and delicate instruments, analyze it carefully to discover life. He may cut it in pieces, he may grind it to powder, he may search and search; but his efforts will be in vain. He can never in that manner discover life in the seed. He will destroy life.

Place a similar seed in the hands of a thoughtful six-year-old lad, and request that he demonstrate that it contains life. He will prepare the soil of a quiet garden plot, carefully place the seed in the ground, and give it water. With the sun shining upon it, within a short time, life will spring forth. The plants and flowers declare the transforming power of God.

Dexterous hands may manipulate and keen eyes may scrutinize the silent leaves of the most beautiful copy of the Holy Book. Critical minds and cold hearts may examine its carefully printed pages, but none of these will discover life in the Book of books.

The Word of God must be planted in the heart. If it is watered by the Holy Spirit, the warm rays of the Sun of Righteousness shining upon it will cause life to spring forth. Lives are transformed and the influence of the Word is felt only as it is taken into the soil of the heart, and becomes a part of the very being.





## BEGINNING SUNDAY AT SUNSET

FROM the *New Zealand Herald* of May 6, 1936, we quote the following:—

"Reversion to the Biblical method of observing Sunday from sunset on Saturday to sunset on Sunday was advocated by the Rev. K. J. MacFarland, of Stratford, at the annual meeting of the Taranaki Archdeaconry Board. Stressing the difficulty in modern times of a spiritual observance of Sunday, he proposed that a remit from the board should urge the amendment of all acts of Parliament to accommodate his suggestion.

"The remit was seconded by Canon C. E. Newbould of Okato, but after a long discussion it was defeated. . . .

"Every parish priest realized, explained Mr. MacFarland, that what most contributed, apart from sin, to slackness and irregularity in faithful churchgoers was the fact that Saturday night had become a time for attending pictures and dances. He had no objection to pictures and dances properly conducted, but he did think that they were a very bad spiritual preparation for Sunday communion."

The Biblical method of reckoning the day is not from midnight to midnight, which was the method in pagan Rome, but rather from sunset to sunset. "The evening and the morning were the first day." Gen. 1: 5. "And the evening and the morning were the second day." Gen. 1: 8; etc. The Sabbath is reckoned from sunset to sunset: "From even unto even shall ye celebrate your Sabbath." Lev. 23: 32.

The Bible Sabbath, however, is not Sunday, but rather Saturday. Sunday is the first day of the week. In the Bible it is the day before Sunday that is called "the Sabbath." See Matt. 28: 1; Mark 16: 1, 2; Luke 23: 53-56; 24: 1.

The fact that the weekly rest-day is now kept from midnight Saturday to midnight Sunday, instead of from sunset Friday to sunset Saturday, as in Bible times, indicates tinkering of a twofold nature with the fourth commandment, or commandment of the Lord.

Where, in the Bible, does God authorize the change from His own

arrangement of reckoning the day, namely from sunset to sunset, to the heathen method (which Christendom has borrowed from pagan Rome) of reckoning the day from midnight to midnight?

The fact that the Sunday-sabbath is reckoned from midnight to midnight should at once arouse suspicion. It shows human tinkering with the Biblical method of counting the day.

And there is something else, too, that should arouse suspicion. The day has been changed from Saturday, the seventh day, to Sunday, the first day of the week.

On whose or on what authority has the change been made? On God's? If the God of heaven had authorized the change, there would have been some record of it made in the Holy Scriptures, which thoroughly furnish the Christian "unto all good works." See 2 Tim. 3: 16, 17.

But the Bible is completely silent concerning Sunday sacredness. In not a single passage of Scripture are we told that Sunday is the Sabbath, or the Christian Sabbath, nor is man ever once commanded to keep it. No reward is ever offered for the keeping

of Sunday, nor any penalty threatened for its non-observance. In both the Old Testament and the New, "the seventh day is the Sabbath of the Lord thy God." See Ex. 20: 10; Luke 23: 55, 56. Never once in the Bible is there any mention of a change of the Sabbath from the seventh day to Sunday, the first day of the week.

List to the following weighty words by Neander, the greatest of church historians:—

"The festival of Sunday, like all other festivals, was *always only a human ordinance*, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—"The History of the Christian Religion and Church," Neander, page 186, translated by Henry John Rose, B.D.

Sunday "*always only a human ordinance*"! It may sound somewhat startling, yet this was the calm, deliberate statement of the world's greatest church historian.

But, dear reader, examine your Bible in regard to the matter. See if you can find in your Bible where the Sabbath was changed from the seventh day to the first day of the week. See if you can find where God has ever commanded Sunday to be kept holy, or ever promised any reward for Sunday observance or threatened any penalty for its non-observance.

And then read over very carefully Gen. 2: 1-3; Ex. 20: 8-11; Isa. 58: 13, 14; Mark 2: 28; Luke 23: 55, 56; and Rev. 1: 10. The seventh-day Sabbath, it will be found, was the only day that the Lord, the Creator, ever claimed as His own. It was the Lord's day of Genesis, the Lord's day of Exodus, the Lord's day of Isaiah (the great gospel prophet), the Lord's day of Mark, the Lord's day of Luke, and the Lord's day of the Book of Revelation. Never once, from Genesis to Revelation, has the Lord ever said, "Sunday is My holy day." The only day He ever claimed as being peculiarly His own day, the only weekly rest-day He has ever commanded to be kept holy, is the *seventh day*, which is not Sunday but rather the day before Sunday.

And when, dear reader, you have known the joy of true Sabbath-keeping, and tasted the promised heavenly blessing that attends it (Isa. 58: 13, 14), you will find that it has been a wonderful help to closer communion with the precious Saviour, the Lord Jesus Christ, and with God the Father, and that it has brought the peace of the Holy Spirit into your heart; and you will have a distaste for the sinful or questionable pleasures of the world. K.



Sport & General Photo  
The Roman Catholic Archbishop of Westminster. He was appointed by the pope in place of the late Cardinal Bourne.



## THE SPIRIT OF WAR

THE menace of war is becoming more sinister every day. A few years ago when the possibility of gas attacks upon the cities of enemy nations was first realized, it was met with horror and dismay. Now the coming of such attacks seems to be taken for granted, and, on second thoughts, gas is not considered to be a brutal agent.

An article in the *Melbourne Age*, "Poison from the Clouds," reviewed the question of chemical warfare. "It is necessary to think clearly upon this question of gas warfare. Gas is not intrinsically a brutal agent, if we must accept the possibility of war with modern weapons at all." Yet surely the brutality of modern weapons does not lessen the horror of gas. The remarks of Sir Henry Thuillier in a recent address to the Royal United Services Institution seem also to be beside the point. "It is at least arguable," he says, "whether the mowing down of young conscripts by machine-guns is any more humane than dropping bombs on the civilian fathers and grandfathers whose cupidity and stupidity provoked war." In the first place, most of the civilians who would suffer have certainly not been responsible for the war; in the second place, only the most callous could think without feeling of the sufferings of the women and children, whose only desire and prayer has been for peace.

Truly, the mowing down by machine-guns of young conscripts who hate the whole business of war only makes the thing more diabolical, and does not in the least minimize the evil of attacking unarmed civilians.

The article went on to describe the speed and power of the Boeing "299" bomber, the type of machine which would be used in gas raids over cities. The bomber can carry 6,500 pounds of bombs or other weapons, has a range of over one thousand miles, and a speed of over 270 miles per hour.

In the bombing and gas raids, the aim would not necessarily be the entire extinction of all inhabitants. "Rather it would be to create such a state of panic and disorganization, such a dislocation of essential services, of power and lighting, of traffic and water supply, that the ordinary life of the city so assailed would become impossible. The lethal phosgene and diposgene would soon disperse, and those who had been able

to shelter in closed buildings would be safe from their effects, but the less volatile agents of chemical warfare would remain to exercise their toxic effects for days.

"Only one part of diphenylchlorarsine in 50,000,000 of air can cause discomfort, whilst the traces of mustard gas may linger in the streets for long periods. Before the city could resume its normal life, squads of trained men would have to treat with gas-absorbing powder all the places where traces might still linger, and all contaminated food and other materials would have to be removed and destroyed. The military value of such a raid is obvious; with chaos at home, no power could long maintain its armies in the field."

The article closes with the feeble hope that a knowledge of the dreadful effects of gas, and a knowledge that practically all other nations are ready to retaliate with it, will promote the peace of Europe. "Italy used the gas weapon to bludgeon her way through Abyssinia. Would she or any nation, be as ready to use it in a war in which nothing was surer than the retaliation which would fall upon

her own cities? Perhaps this threat of gas warfare will do something to assist the cause of peace in Europe."

As a comment upon the power of such means to maintain peace, read the words of Major Guy Kindersley, O.B.E., in the verses entitled, "The Peace Cry":—

"'Peace,' cry the lying prophets, 'peace from the sowing of hate.'  
Gather ye figs from thistles though ye rise up early and late?  
Will ye garner truth from falsehood, fresh fruit from a rotten tree?  
Will sweet come forth from bitter, fresh streams from the salted sea?"

"Ye have mocked and spurned My beloved, and built your house on the sands,  
And the waves that beat upon it (behold how much of it stands).  
Ye have made a tomb of My garden, and sown My wheat with tares,  
And now ye look for a harvest that only My good seed bears.

"Ye may seal and sign your parchments, your legions may disperse,  
Ye may strip the strong of his armour and place him under a curse;  
But except ye become as children, and love as the children love,  
Ye find not the peace of nations, nor enter My peace above."

H.

## TRUE SABBATH DAY NEVER LOST

THE Sabbath day of Old Testament times has never, and could never, have been lost. God marked it out plainly in the wilderness during the forty years of wandering. He worked the double miracle of withholding the manna on the Sabbath, and keeping what was gathered on the Friday fresh over the Sabbath. See Exodus 16.

Israel never lost the true Sabbath

—it would have been impossible for a nation to lose the day.

Christ kept the Sabbath. We read of Him: "As His custom was, He went into the synagogue on the Sabbath day." Luke 4: 16.

In Himself, He was more than a sufficient authority for the correctness of the day He kept. For Christ was the Creator, the One who made the world, and the One who made the



His Majesty King Edward inspecting the third battalion of the Grenadier Guards at Chelsea Barracks. These troops had just returned from Egypt.

Sport & General Photo



Sabbath and commanded it to be kept holy.

It was He who marked off the correct Sabbath in the wilderness.

Writing many years after the crucifixion, Luke stated that the Sabbath day during which Christ lay in His grave, and during which the women "rested," was "the Sabbath day according to the commandment." Luke 23: 56. What commandment? The fourth commandment.

Up to Christ's and Luke's time, therefore, the true Bible Sabbath had never been lost.

And the Sabbath has never been lost since, nor other days of the week. For the Julian calendar had its origin more than forty years before the birth of Christ, and the Julian calendar was in use in Greece and Russia until recent times. The Gregorian calendar, which we use today, and which has been used by English-speaking peoples for almost two hundred years, is only a modification of the Old Style, or Julian calendar, which was introduced by Julius Caesar in 46 B.C.

There is also much astronomical testimony that the week has come down in unbroken form from very ancient times, and that time has never been lost.

The Jews still observe the true Sabbath day, and the first day of the week (Sunday) can be traced back in unbroken succession to the time of Christ. Neither Sunday nor the Sabbath has been lost. The true Sabbath is still the day *before* Sunday. K.

## Till Heaven and Earth Pass

THE lasting authority of the Ten Commandments was again acknowledged in a powerful article in the *Presbyterian*. When so many professing to be followers of Christ deny the authority of His law, a strong statement of belief in it is all the more welcome.

In part, the article was as follows:—

"The only trouble with the Ten Commandments is that they are too good for the people, and that they are not obeyed. The difficulty is not with the commandments at all. They are what they ought to be. Not one of the evil things prohibited ought to be permitted or tolerated for a moment. In meeting the evils they face, they are ideal. There is no thought or idea of the repeal of any of them.

"And yet, with a great many people they are unpopular, and it is a question whether, if submitted to a popular vote, any one of them could

be carried. In this case, however, it is not a matter of the voice of the people being the voice of God. It is just the voice of God who speaks to us in the tones of everlasting righteousness and authority. They will stand while the earth stands, and while the throne of God stands. People had better obey them, and all that goes with them, proceeding out of the mouth of God. The only trouble with them is that the men and women whom they were intended to control, are sinners, opposed in their nature to God and His laws. They need, themselves, to be changed.

"They who love and obey God are in the kingdom of God, accepting His laws and His right to rule. Christ said that people have to be born again in order to get into this kingdom. If they are not born into the kingdom of God, they are outsiders, rebels, unspiritual, unsaved, unappreciative, and ignorant of the life and love of God. The gospel and the Spirit of God are seeking men and women in order to save them, bring them into the kingdom of God, and thus make them willing and able to obey the laws of God."

The position taken by the writer of the article quoted is entirely Scriptural. He says that the commandments will stand while the earth stands, and while the throne of God stands. These words re-echo the words of Christ: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

But by nature men are sinners. In the words of Paul, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. The hopelessness of this condition is shown strongly in the words of Paul to the Ephesians: "Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Above the ruins of helpless, hopeless humanity stood the law, the perfect and unchanging standard of righteousness. It was powerless to help. It could only condemn those who came short of the righteousness it pictured.

But what the law could not do through the weakness of human flesh, God could do through the power of a divine life. He could lift man to the heights from which he had fallen, and give him power to stay there, power to measure up to the high standard of righteousness shown by

the law. "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

H.

## Odd Bibles

THE largest Bible is said to be in the Royal Library of Stockholm. The covers are made of solid plank four inches thick; and the pages, which are made of parchment, are a yard in length and number 309.

The famous thumb Bible in the theological seminary at Washington is the smallest complete Bible ever printed.

A New York man's son, a cripple, is reported to have spent several hours a day for two years transcribing a Bible. We are told that it does not contain an error in transcription, and that the verses and headings are beautifully engrossed in red ink.

A shorthand Bible is exhibited in London, the work of an apprentice in the days of James II, when even to possess a Bible was held to be an offence.

An American woman owns a Bible which an ancestor of hers baked in a loaf of bread when a house-to-house search was being made for copies of the Scripture.—*The Way*.

## A Student's Prayer

William Osborne

"O God, I need to know Thee! My soul's thirst has not been slaked, even though I have drunk unceasingly at the fountain of knowledge. Socrates, Plato, Aristotle, and Seneca soothe me, but only for a moment. Shakespeare, Milton, and Bacon carry me far outside of myself to heights of sublime language that thrill me through and through; but it is not the language of heaven and therefore does not satisfy. How shall I be closer drawn to Thee? Through my studies I have come to know the beauty that there is in the works of Keats, Byron, Shelley, Wordsworth, Scott, Tennyson, and a host of others; but, alas! I do not yet know Thee 'whom to know is life eternal.' None of my mathematical formulas have ever helped to solve life's problems. They are just cold, empty, ironclad rules. Wherever Thou art, O God, come and take me to Thy heart of love, for I cannot find Thee by searching. Hear me, O Lord, and impart to me this very minute life's most precious boon, the peace which passeth all understanding. Amen."



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IN THE LIGHT  
OF PROPHECY

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## A REPLY TO AN ATTACK

### Fourth Article—The Sabbath and Sunday Question

WE continue in this article our examination of an article entitled "Seventh-day Adventism," written by the Rev. Dr. F. J. Wilkin in a Baptist paper. In this article we shall examine what he says concerning the Sabbath and Sunday.

Dr. Wilkin goes on to quote from a small Seventh-day Adventist pamphlet. He says:—

"In 'What Do the Seventh-day Adventists Believe?' we read, 'We believe that the first day of the week, commonly called Sunday, was dedicated by ancient paganism to the worship of the sun; that as the Christian church fell away from the true doctrine in the early centuries, the seventh-day Sabbath was gradually displaced by the pagan holiday, Sunday, which with other pagan institutions was eventually incorporated into the ecclesiastical law by the Roman Catholic Church, and by her transmitted to the Reformed churches; that because it is based on pagan custom and church tradition only, and is nowhere countenanced in the Bible, Christians are in error in observing it as a weekly rest-day.'"

He then goes on to say:—

"This is historically incorrect. Until the destruction of Jerusalem in A.D. 70, the Jewish Christians observed both days, the seventh according to the Jewish law, and the first in glad commemoration of the resurrection of their Lord."

We leave it to our readers to decide when they have read this article and other articles in this issue, whether Seventh-day Adventists are right and well supported by historical facts, or Dr. Wilkin. Meanwhile we would emphasize his admission that the Jewish Christians observed the seventh-day Sabbath, at least until the destruction of Jerusalem in A.D. 70.

He can find no proof whatsoever, however, that, in New Testament times, either the Jewish Christians or

Gentile Christians observed or kept Sunday, the first day of the week.

There is not a tittle of authority in the New Testament for Sunday. In not one text are we told that Sunday is the Sabbath, or the Christian Sabbath, nor are we ever once told to keep Sunday. There is not a single passage in the New Testament declaring that Sunday should be kept as a day of rest, or offering any reward for Sunday observance, or pronouncing any penalty against the non-observance of Sunday.

In not one text are we told that Christ kept Sunday, or ever mentioned Sunday, or ever expressed a wish or commandment that Sunday should be kept holy. Never once in the New Testament are we told that the disciples kept Sunday as a day of rest.

In not one text is Sunday declared to be a sacred day, or given a sacred title. In not one text are we ever told to keep Sunday in honour of the resurrection. In not one single passage are we ever told how or why we should keep Sunday. Never once in the Bible are we told that God requires man to keep Sunday holy.

The only Sabbath known to the Bible, either Old Testament or New Testament, is the seventh day (Saturday), the day that precedes Sunday (the first day of the week).

### SOME INTERESTING ADMISSIONS

It is interesting to note the admissions of learned Sunday-keepers concerning the absence of Bible authority for Sunday.

On page 9 of this issue the reader will find a number of such admissions—by Dr. R. W. Dale (the famous Congregationalist preacher), Canon Eyton (Church of England), Cardinal Gibbons (Roman Catholic), Dr. Edward T. Hiscox (the author of "The Baptist Manual"), and also others.

They frankly admit that Sunday is not the Sabbath, that there is no commandment to observe Sunday,

that "there is no word, no hint, in the New Testament about abstaining from work on Sunday." Dr. Edward T. Hiscox, the Baptist divine, frankly declares that Sunday "comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism."

### GENTILE CHRISTIANS KEPT THE SABBATH

Dr. Wilkin goes on to say: "There is no record that Gentile Christians ever observed the Jewish Sabbath." We would say, on the contrary, that there is no record whatsoever that the Gentile Christians, during the first century, ever kept Sunday! Dr. Wilkin calls the Sabbath "the Jewish Sabbath." But the fact is that the seventh-day Sabbath is never called "the Jewish Sabbath" in the Bible. There is only *one* Sabbath day in the Bible, the seventh day, and that Sabbath is expressly declared in Scripture to be "the Sabbath of the Lord thy God." Hence the Sabbath belongs to God, not to the Jew. The Sabbath was ordained at creation in commemoration of God's wonderful work of creating the world (see Ex. 20: 11), and it existed more than 2,500 years before there was a Jew. The Saviour declared that "the Sabbath was made for man" (Mark 2: 27)—not for the Jew-man only, but for all men, Gentile as well as Jew. God's Sabbath was ordained and observed long centuries before there ever was a Jew. Its blessings are needed by Gentile as well as Jew, and it was made for both Gentile and Jew.

Contradicting the statement of Dr. Wilkin is that of Lyman Coleman, a first-day historian and theological writer. He said:—

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigour and solemnity gradually diminishing until it was wholly discontinued."—*"Ancient Christianity Exemplified,"* Lyman Coleman, chap. 26, sec. 2, page 527.

Dr. Wilkin admits that the Jewish Christians kept the Biblical or seventh-day Sabbath. This is an important admission. Dr. Wilkin overlooks the fact, however, that the Gentile churches were modelled on the Jewish churches, and if the Jewish churches kept the Bible Sabbath—the only weekly rest-day that the Bible enjoins—then the Gentile Christians must also have been keepers of the seventh-day Sabbath. At all events, there is nothing in the New Testament to indicate that they knew of any other Sabbath day, or weekly day of rest. Consistently the Old



and New Testaments apply the term "the Sabbath" to the seventh day alone, and there is no commandment for the keeping of any other weekly rest-day.

Paul declares, in writing to the Thessalonians, who were among the earliest Gentile Christians raised up in Europe: "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. 2: 14. The Gentile churches were patterned upon the churches of the Jewish Christians in Judea, who kept the seventh-day Sabbath and knew no other.

#### SUNDAY NOT A DAY OF REST IN THE EARLY CENTURIES

DR. WILKIN goes on to say: "In the second century, the observance of the first day as a day of rest and worship was universal."

It is easy to make statements, but a very different thing to offer proof of them. Dr. Wilkin has not a tittle of proof to show that in the second century Sunday was observed as a day of rest. If anyone has any historical evidence that Sunday was observed as a day of rest in the second century, we should be very pleased indeed to see the proof, as it is something that has never yet been produced.

The plain fact is that Sunday was not a day of rest, either in the first or the second century of the Christian era, nor for a long time afterwards. Such Christians who observed Sunday in the second century (for it was in the second century that Sunday began to creep into the Christian church) observed it in the following manner, which certainly would not satisfy any stickler for Sunday observance today. All that those early Christians who in any way regarded Sunday, did, was to hold a meeting early on Sunday morning and then go about their usual work and recreations.

As proof we will quote some very interesting statements from various authorities who were not themselves Seventh-day Adventists.

For instance, a work lies before us, entitled the "Dictionary of Chronology," compiled and edited by William Henry Overall, F.S.A., who was librarian to the Corporation of the City of London. On page 813, under the article "Sunday," we read the following:—

"The earlier Christians met in the morning of that day [Sunday] for prayer and singing hymns in commemoration of Christ's resurrection, and then went about their usual duties."

Sir William Domville, a Church of England writer, declares:—

"Centuries of the Christian era passed away before the Sunday was

observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321."—"The Sabbath: or an Examination of the Six Texts," page 291. London: Chapman and Hall.

If Dr. Wilkin can produce any historical proof that Sunday was observed as a day of rest before the Sunday law of Constantine in A.D. 321, we shall be very interested to see it. We know quite well that he cannot find it.

A very interesting and thought-provoking statement was made in the "Cyclopædia of Biblical Literature" of the learned Dr. John Kitto. As published in Dr. Kitto's lifetime this work stated:—

"Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these writers in any instance pretend to allege any divine command, or even apostolic practice in support of it. . . . Chrysostom (A.D. 360) concludes one of his homilies by dismissing his audience to their respective ordinary occupations."

That statement is surely well worth pondering.

Another learned work of authority makes the following statement:—

"The notion of a formal substitution by apostolic authority of the

Lord's day for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity. . . . The idea afterward embodied in the title of the 'Christian Sabbath,' and carried out in ordinances of Judaic rigour, was, so far as we can see, entirely unknown in the early centuries of Christianity."—A Dictionary of Christian Antiquities, Smith and Cheetham, art. "Sabbath," page 1823. London: John Murray, 1880.

#### THE PAPACY AND SUNDAY

DR. WILKIN goes on to say: "Adventists affirm that the Papacy changed the day and they see in this a fulfilment of the prediction in Dan. 7: 25, that a great persecutor 'shall change the times and the law.' As a simple fact of history, the first day was observed long before the centralization of power in the church culminated in the Papacy. To insist, as Mrs. White does, that 'the pope changed the day of rest from the seventh day to the first,' is contrary to all historic testimony."

There is abundance of evidence contradicting Dr. Wilkin, and showing that the Church of Rome is responsible for the suppression of the Biblical Sabbath and the putting of the Sunday-sabbath in its place.

Sunday began to creep into the Christian church in the second century. It was not then a day of rest, as quotations given above fully indicate. Such Christians who observed it simply met for a meeting in the early morning, and then went about their usual duties and recreations. The first law commanding Sunday rest was made by the Roman Emperor Constantine, in the year A.D. 321. At that time Constantine was still a heathen. He commanded "townspeople and judges" to rest "on the venerable day of the sun." He was a sun-worshipper.

At that time the seventh-day Sabbath was still widely observed. The "Apostolic Constitutions" shows that in the fourth century the two days, Sabbath and Sunday, were running side by side. The historians Sozomen and Socrates show that the days were running side by side in the fifth century.

Thus Socrates says:—

"For although almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."—B. 5, 22.

Sozomen, his contemporary, declares:—

#### FAITH

L. Mitchell Thornton

THE way is dark, and I must go, shut out  
From human comradeship that once was dear,

Yet is that cause to yield my heart to doubt,

And shame my faith by giving way to fear?

Better to lift my tear-filled eyes and see  
The gracious One who ever walks with me.

The pain is keen; yet I will never moan,  
Granting no human aid can make it less.

For I can pray, and know that Christ alone

Came once to earth, to heal as well as bless.

And I can find the power my ill to stem  
If I but reach and touch His garment's hem.

I know what want and need and hunger mean,

I know how cold can sting, and weakness rack;

My want of faith is all that stands between  
His riches and the things I think I lack.

I can lift up my life, an empty cup,  
And look to Him, and He will fill it up.



"The people of Constantinople, and several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome, or at Alexandria."—B. 7, 19.

Constantine's Sunday law applied only to townspeople and judges, and did not apply to people who lived in the country. The first law commanding people in the country to rest on Sunday was made by the Roman Catholic Church at the Third Council of Orleans in A.D. 538. Thus Overall's "Dictionary of Chronology," in article "Sunday," page 813, states: "Labour in the country was not prohibited on that day [Sunday] until the Council of Orleans, 538; it was thus an institution of the church as Dr. Paley has remarked."

History can be produced in abundance to show that the Church of Rome suppressed the seventh-day Sabbath wherever she found it in Europe or elsewhere, and commanded the Sunday rest-day in its place.

Be it carefully noted that the creeping of Sunday into the Christian church in the second century did not constitute the change of the Sabbath. For the seventh-day or Bible Sabbath was at that time still kept. The Sabbath was not yet changed while the two days were running side by side, as they were in the fourth and fifth centuries. *It was not until the Sabbath was suppressed and the Sunday rest-day exalted in its place that the change of the Sabbath was effected.* The work of fostering and honouring and exalting Sunday, and of suppressing the Bible Sabbath and commanding Sunday to be kept in its place as the Sabbath, was the work of the Church of Rome.

Rome freely admits that the change of the Sabbath was her work, and she in fact glories in it. See the article on pages 12-14 of this issue. She, in fact, declares her change of the Sabbath to be the "mark of her ecclesiastical authority in religious things."

In a Roman Catholic work entitled, "Plain Talk About the Protestantism of Today," by Monsignor Segur, the statement occurs:—

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—Page 213.

Such a charge cannot possibly be made against those who, instead of keeping Sunday, observe the seventh-day Sabbath commanded by the Bible to be kept holy.

We shall continue, next week, our examination of Dr. Wilkin's article.

K.

## In His Steps

A BIBLE STUDY—No. 17

W. R. Carswell

1. WHAT great purpose besides that of being our Sin-offering, was there in the suffering of Jesus?

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow His steps." 1 Peter 2: 21.

2. How does the Apostle John emphasize the same truth?

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6.

3. In what words did Jesus Himself state the same great truth?

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9: 23.

*Note.*—The plan of redemption, born of divine love, had its beginnings in self-denial—the self-denial of the Son of God. Those who would enter the heavenly mansions with Him, will find joy in denying selfish cravings for the Master's sake. They will take up the cross of unperformed duty, or the repression of wrong desires, knowing that this is the path which the great Example has marked by His footprints.

4. Though self-denial may bring suffering, to what glorious result does it finally lead?

"It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will deny us." 2 Tim. 2: 11, 12.

5. What should the Christian recognize in the death of Christ as man's Representative?

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6: 6, 7.

6. What follows if we have been crucified with Christ?

"Now if we be dead with Christ, we believe that we shall also live with Him." Rom. 6: 8.

7. As a token of our death to sin, what is to follow?

"We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4.

8. When the "old man" (or nature) is crucified, what new life is imparted?

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20.

9. How is the baptismal burial and resurrection elsewhere described as an act of faith?

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2: 12.

10. If risen with Christ, where should our affections centre?

"Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Col. 3: 1, 2.

11. How does Paul present the triumphal progress of the redeemed sinner with Christ?

"God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 4-6.

12. What is God's eternal purpose in this manifestation of divine mercy?

"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2: 7.

13. What is one condition of heirship with Christ in the eternal inheritance?

"The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified with Him." Rom. 8: 16, 17, R.V.

14. How did Paul regard present trials when compared with the glory to come?

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18.

15. What other comparison does the inspired apostle make?

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 17, 18.

*Note.*—Let us keep our eyes of faith on the eternal riches, and then we shall rejoice even to suffer with our Master here.





# Where Did the Church Get Sunday?

▼ IS IT HUMAN OR DIVINE?

A. W. Anderson

THE popular notion that Sunday is a divinely appointed rest-day is one which will not stand investigation along either Scriptural or historic lines.

To those who are really acquainted with the New Testament Scriptures, it is quite unnecessary to say that Sunday observance was neither instituted nor required by Jesus or the apostles. Nowhere in the Scriptures are we exhorted to observe the first day of the week as a Sabbath, or to observe it at all for that matter. Notwithstanding the many ecclesiastics who teach that Sunday observance was instituted by the apostles, we challenge anyone to bring any Scriptural or historic proof for such a contention.

Such a drastic change as the change of the day of worship from the seventh to the first day of the week, should surely have been mentioned by one or other of the apostles, if such a change were made. As none of them mention such a change, the natural inference is that no such change was made in the apostolic era.

## THE SABBATH ANTEDATED JUDAISM

FROM the days of earliest antiquity till the advent of Christ, the people of God had been taught to observe the seventh day of the week as the Sabbath. In a pamphlet issued by the Public Questions Committee of the Presbyterian Church of Australia, six articles on the subject of Sunday observance, written by representative Presbyterian ministers, are published. In the first of these articles the Rev. Norman Webster, B.A., says: "Modern research has made it quite certain that this weekly rest-day goes back to a time long before the Mosaic law was promulgated."

When Christ came and established His church on earth and commissioned His twelve apostles to preach the gospel to all the world, He never instructed them to make any change in the observance of the Sabbath. Centuries of the Christian era rolled by before anyone attempted to transfer from the seventh day to the first day of the week the obligation to observe the Sabbath.

The onus of proving this alleged

change in the day of worship (which was blessed and sanctified by God in the beginning), rests upon those who claim that such a change was made. However, knowing the impossibility of anyone finding such a proof, we unhesitatingly maintain that the whole question of Sunday sacredness rests upon a myth. Numbers of eminent authorities deny entirely the claims which certain theologians make concerning the supposed divine authority for the change of the Sabbath from the seventh day of the week to the first. Here are a few quotations which we offer in substantiation of our contention:—

"The notion of a formal substitution by apostolic authority of the Lord's day for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity. . . . The idea afterwards embodied in the title of the 'Christian Sabbath,' and carried out in ordinances of Judaic rigour, was, so far as we can see, entirely unknown in the early centuries of Christianity."—*A Dictionary of Christian Antiquities*, Smith and Cheetham, art. "Sabbath," page 1823.

"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the obligation to observe Sunday. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*The Ten Commandments*, R. W. Dale, D.D. (Congregationalist), pages 106, 107.

"There is no word, no hint, in the New Testament about abstaining from work on Sunday. . . . Into the rest of Sunday no divine law enters. . . . The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."—*The Ten Commandments*, Canon Eyton (Church of England).

"And where are we told in Scripture that we are to keep the first day at all? We are commanded

to keep the seventh; but we are nowhere commanded to keep the first day. . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it."—*Plain Sermons on the Catechism*, Rev. Isaac Williams, B.D. (Church of England), Vol. 1, pages 334-336.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*The Faith of Our Fathers*, Cardinal Gibbons, page 111.

"The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and none other, does the Christian Sabbath, the first day of the week, rightly rest."—*The Christian at Work* (now *Christian Work*, New York), January 8, 1885.

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone."—Hobart (Tasmania) *Church News* (Church of England), July 2, 1894.

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From the beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."—*Catholic Press* (Sydney, Australia), August 25, 1900.

On September 13, 1932, "a high Roman Catholic clergyman," whose name was not disclosed, made the following statement to a representative of the *Sydney Sun*: "According to divine law, people were commanded to observe Saturday, therefore the insistence on Sunday being sanctified is a desertion from the Scriptures. The observance of Sunday is purely ecclesiastical."

In the article by the Rev. Norman Webster, B.A., already referred to, a very frank admission is made con-



cerning the non-Scriptural origin of Sunday observance. Mr. Webster says: "There is no literal direction in the New Testament for changing the weekly day of rest from the seventh to the first. Probably the early disciples, who were Jews, still kept the Jewish Sabbath. But they met together on the first day of the week for the breaking of bread in memory of their Lord's resurrection on that day. . . . Later on, as soon as Christianity became a dominant religious force, by the edict of Constantine (A.D. 321), the civil authority took steps to preserve the sanctity of the day, making it a day free from labour and affording leisure for the religious services of the Christians."

We admire Mr. Webster's candour in acknowledging that "there is no literal direction in the New Testament for changing the weekly day of rest from the seventh to the first," and that it was not till A.D. 321, that "the sanctity" of Sunday was established by civil law; but we must express surprise that the statement is made that Constantine's edict made Sunday "a day free from labour." This Sunday law, which according to Chambers's Encyclopædia, was "the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained," did not say anything about "the sanctity" of Sunday; nor did it make the first day of the week a day "free from labour." It is significant that Sunday was not referred to by Constantine as "the Lord's day," nor as "the Sabbath," but it is called "the

venerable day of the sun," its truly pagan name.

Another theologian, a namesake of Mr. Webster, Professor Hutton Webster, Ph.D., in his work entitled "Rest Days," says of this famous edict of Constantine: "This legislation by Constantine probably bore no relation to Christianity; it appears, on the contrary, that the emperor, in his capacity of Pontifex Maximus, was only adding the day of the sun, the worship of which was then firmly established in the Roman empire, to the other ferial days of the sacred calendar."—"Rest Days," page 122.

#### EARLY SANCTITY OF SUNDAY MYTHICAL

THERE is therefore but little to be gained by the advocates of Sunday sacredness in referring to Constantine as one who "took steps to preserve the sanctity of the day." The facts are that Constantine did nothing of the kind; nor did he make Sunday "a day free from labour," as Mr. Webster asserts. The edict provided for the closing of workshops in the cities, while all who engaged in agriculture were to be permitted "freely and lawfully [to] continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting."

The supposed "sanctity" of Sunday was evidently a rather mythical idea in the fourth century. Three hundred years of Christian teaching had not made very much impression upon the world so far as Sunday sacredness was concerned. Usually nothing is said concerning the state-

ment of Eusebius that Constantine also enacted a law which forbade the civil authorities from bringing the people "before the law courts on the seventh day of the week," which, according to Hugo Grotius, "was long observed by the primitive Christians as a day for religious meetings."

Dean Stanley offers as a reason why Constantine referred to Sunday by its "pagan name *Dies Solis*," that it was because of his desire to "harmonize the discordant religions of the empire under one common institution."—"History of the Eastern Church," page 184.

Professor Philip Schaff, in making reference to the edict of Constantine, says: "There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ. Besides, he expressly exempted the country districts, where paganism still prevailed, from the prohibition of labour. . . . Christians and pagans had been accustomed to festival rests; Constantine made these rests to synchronize, and gave the preference to Sunday."—"History of the Christian Church," Vol. III, page 380.

Similar political expedients have been resorted to by other statesmen. Quite recently the Turkish Republic established Sunday as the legal "rest-day," because of the hindrances to public business in the Republic which arose from the fact that three days of the week were observed as religious festivals by certain sections of Turkish citizens—the Mohammedans observing Friday, the Jews, Saturday, and the Christians, Sunday.

It was hoped by Mustafa Kemal that unity could be brought about by the state establishing one "rest-day." In this he will be disappointed, as he might have learned from all past history; for Constantine did not accomplish his purpose to unite the pagans and Christians by establishing one rest-day. Thousands of devout Christians continued to worship God upon the seventh day of the week, just as they did before he issued his famous edict; and on through the centuries men and women who placed principle before policy, and who were determined to obey God rather than men, have observed the seventh day of the week as the Sabbath according to the commandment. Although these Sabbath-keepers were anathematized and persecuted through the centuries of the Christian era, yet there were always some faithful souls who held aloft the torch of truth and maintained their allegiance to God.

While visiting England some years ago, I had the privilege of visiting an old churchyard near Maldon, about forty miles from London. In that churchyard lie the remains of the most celebrated physician of his day, Dr.



Sport & General Photo

The monument over the grave of Dr. Peter Chamberlen, physician to King James and Queen Anne, King Charles I and Queen Mary, King Charles II and Queen Katherine. The inscription on the monument says that Dr. Chamberlen was "a Christian keeping the commandments of God and the faith of Jesus, being baptized about the year 1648, and keeping the seventh day for the Sabbath above thirty-two years."



Peter Chamberlen, who greatly loved the Scriptures and believed that the Sabbath should be kept according to the commandment, on the seventh day of the week. Believing that the inscription on the monument which was erected to his memory might be of some interest to readers of the SIGNS OF THE TIMES, I secured a photograph of it, a reproduction of which accompanies this article. Three centuries ago Dr. Chamberlen was an observer of the seventh-day Sabbath, and the inscription on this monument has borne witness, through the intervening centuries, to his faithfulness to God.

### THE CONTROVERSY NOT NEW

It is a mistake to suppose that the controversy over the day upon which the Sabbath should be observed is of recent origin, introduced into the world by Seventh-day Adventists. Go back into the history of the Christian era, and it will be found that this controversy is one which has continued ever since men began to attempt to substitute Sunday observance for the true Sabbath of the Lord. Sunday-keeping was not introduced into the church by the apostles, but was a gradual development which occupied centuries in attaining the popularity it eventually won. It possesses no divine sanction whatsoever, but was brought into church usage as a result of the compromising policies which were so characteristic of the fourth century.

As we have seen, it was the aim of Constantine to harmonize "the discordant religions of the empire under one common institution." But the subsequent history of Europe bears testimony to the fact that the policy of that Roman statesman paved the way for what Dr. John William Draper refers to as "those dark and dismal times which oppressed Europe for a thousand years." This authority marks the reign of Constantine the Great as "the true close of the Roman empire, the beginning of the Greek." And he continues: "The transition from one to the other is emphatically and abruptly marked by a new metropolis, a new religion, a new code, and above all, a new policy. An ambitious man had attained to imperial power by personating the interests of a rapidly growing party. The unavoidable consequences were a union between the church and state; a diverting of the dangerous classes from civil to ecclesiastical paths, and the decay and materialization of religion."—*History of the Intellectual Development of Europe*, Vol. 1, page 278.

### SUNDAY SABBATH NOT APOSTOLIC

THE assertion that Sunday observance was instituted by the apostles

and is sanctioned, if not commanded, in the New Testament, is a gross perversion of the actual facts. While it is true that from the second century Christians met together on Sunday morning early to commemorate the Lord's resurrection, yet it is absolutely untrue that in doing so they were instituting a new Sabbath in substitution for the ancient Sabbath. The early Christians were taught by the apostles to obey the commandments of God. John, the last surviving apostle, in the last decade of the first century, exhorted Christians to manifest their love to God by obeying His commandments. "By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God that we keep His commandments; and His commandments are not grievous." 1 John 5: 2, 3.

This apostolic teaching is in harmony with the teaching of Christ, who said: "If ye love Me, keep My commandments." John 14: 15. Paul also taught the necessity of the keeping of the commandments. He asks: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. "Where no law is," says Paul, "there is no transgression." Rom. 4: 15. If we apply this apostolic principle to Sunday sanctity, we shall find that there can be no transgression against God by failing to observe Sunday, for no one has ever yet found a divine law for the observance of Sunday.

Of course there are plenty of

human laws by which the observance of Sunday is enjoined, but there is no divine law commanding men to observe the first day of the week. The seventh day is still, as it has always been, "the Sabbath of the Lord thy God." No divine authority has been given to man to change the day which God originally set apart for rest and worship. Then how is it that so many people believe that the Sabbath has been changed?

We unhesitatingly affirm that the Sabbath has not been changed, for none but God can change a divine law or a divine institution. Through obstinacy or perversity men may succeed in convincing themselves that the law of God has been changed or abolished, and that the fourth commandment has been altered to suit the compromising ecclesiastics of the fourth century. But God has never sanctioned such a change. The combined efforts of all the men in the world are not sufficient to change a divine law which has been written in stone by the finger of God.

As no one can produce one iota of evidence to prove that God has either directed or sanctioned any change in His unalterable law, we may rest assured that the fourth commandment is still binding, and that the seventh day is still "the Sabbath of the Lord." For anyone to offer a man-made substitution for the true Sabbath is a strange way of declaring his love for the One who died to save him.

## THE TONGUE

Phena A. Morey

ONCE read of a parrot that gave himself a lesson. It may serve as a lesson to some little boy or girl, and thus save him from some severe trouble. This beautiful bird was trying to see how much noise he could make, and when he spied a dog, he whistled and cried, "Sic 'em! Sic 'em!"

The dog looked this way and that, but saw no one to "sic" but the parrot. So he set upon Mr. Polly. The parrot had many of his feathers pulled out, and was badly hurt, before he could think what to say to drive the dog away.

At last he said, "Get away there, you bad dog; get home with you." Then the dog let go and ran, thinking he had done some mischief. The parrot then said, "Polly, you talk too much."

I have thought many times that we are like the parrot. We often get ourselves into trouble by talking too much. We often talk about other



people, but, like the parrot, the worst trouble ends with us. In the third chapter of James we read, "The tongue can no man tame; it is an unruly evil, full of deadly poison."

But it must be tamed before we can enter heaven. Of course man cannot do the work; the Spirit of God must do it. Yet we are slow to learn the lesson in God's way; we are apt to want our own way of learning. So, when this fails, the Lord in mercy teaches us by some more severe means.

Let us remember that the way of the Lord is always best. If we obey when He speaks, we may avoid much trouble and sometimes much loss.



# Catholicism Proclaims

## THE CHANGE OF THE SABBATH

--and is very proud  
of the fact, too

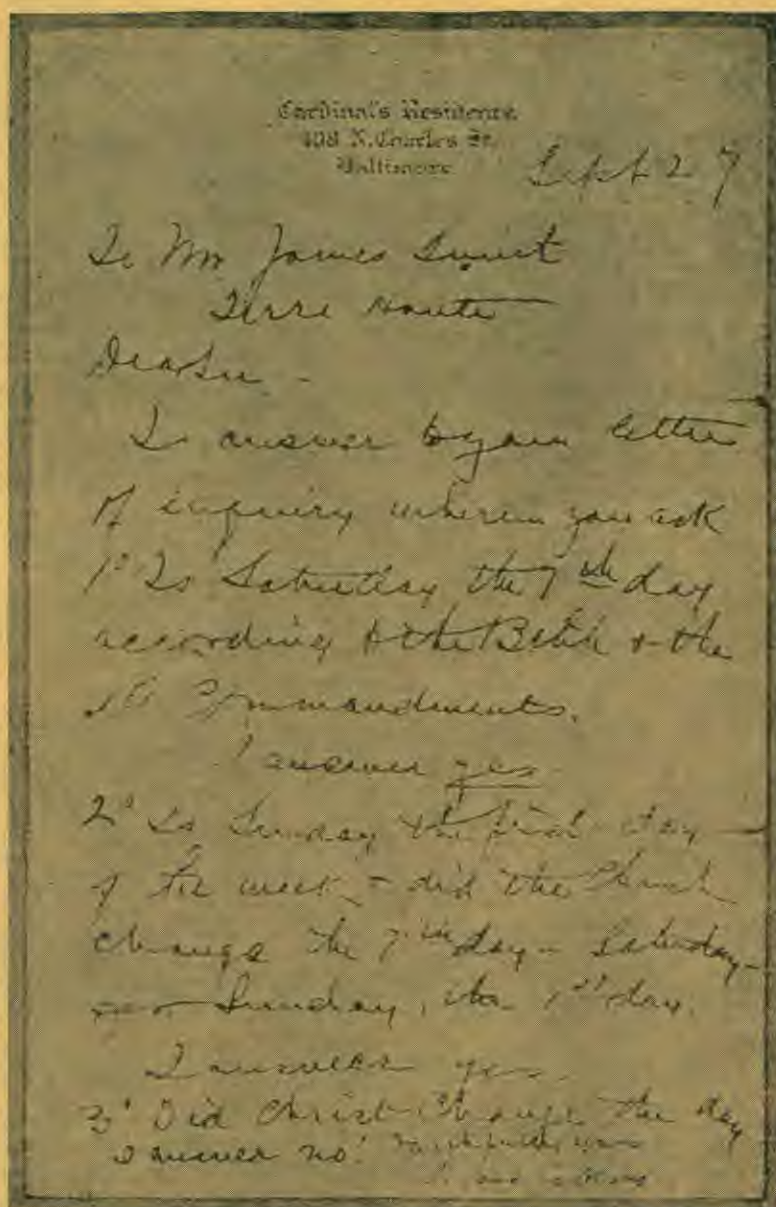
### SOREN A. RUSKJER

IN our study of the prophecies of the Book of Daniel, we have found a power introduced under the symbol of a horn that had eyes, and a mouth speaking great words against the most high God—a power that would “think to change times and laws.” We found that same power introduced also by the symbol of the horn of Daniel 8, where once more that power is described as one that would rebel against God’s programme, setting aside His commandments and endeavouring to substitute man-made commandments. That power speaking the great words against the most high God is also brought to view in the thirteenth chapter of the Book of Revelation, where it is identified by a certain number. In verse 18 we read: “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three-score and six.”

Is there any title, any claim, to authority made by the Papacy, which fulfils this description of “666”?

We believe that there is. In the “*Decretum Gratiani*,” *prima pars*, *dist. XCVI*, a work of recognized authority in the Catholic Church, occurs this sentence: “*Beatus Petrus in terris vicarius filii Dei videtur esse constitutus*”—“the blessed Peter seems to have been appointed the vicar of the Son of God on earth.” And “*vicarius filii Dei*,” “vicar of the Son of God,” surely describes with accuracy the claim of the pope to supremacy. He is *vicarius*; that is, one who acts in the place of another. But in whose place? In the place of the Son. But in the place of whose son? Of God’s Son. Upon this basis rests the whole assertion of the papal dominion over the bodies and souls of men.

Taking, then, this phrase, *vicarius filii Dei*, we notice that its letters add up, according to Roman numeration, to 666.



The facsimile of a letter written by the late Cardinal Gibbons of the United States to one who inquired about the change of the Sabbath from Saturday to Sunday. It will be noticed that the cardinal denies that Christ changed the day.

V	=	5
I	=	1
C	=	100
A	=	0
R	=	0
I	=	1
V	=	5
S	=	0
F	=	0
I	=	1
L	=	50
I	=	1
I	=	1
D	=	500
E	=	0
I	=	1
		666

### CHANGING THE LAW OF GOD

Now, the next question is: Does the Catholic Church claim that it has the power and authority to change

God’s law? and, moreover, does it claim it has already done so? These are very interesting questions, and we shall find the answer to them as we proceed.

According to the prophecies of the Bible, some power would attempt to change God’s law, making a breach in it, and according to Isa. 58: 12-14, the breach made in God’s law will be repaired by keeping the Sabbath. If keeping the true Sabbath repairs the breach, it is self-evident that the breach was made by turning away from the true Sabbath of our God. Now, the question is, Does the Catholic Church claim that it has changed the Sabbath from Saturday to Sunday, and if so, on what basis and with what authority does it claim it has made that change?

I have a book in my hand entitled “The Faith of Our Fathers,” by James Cardinal Gibbons. On page



86 of this book I read: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

I also have here a book called "A Doctrinal Catechism," by the Rev. Stephen Keenan. On pages 88, 101, 174, 181, and 352 we have positive statements to the effect that the Catholic Church claims not only that it changed the Sabbath from Saturday to Sunday, but also that it did it by virtue of divine power bestowed upon it. To illustrate: On page 181 this question and answer occurs:—

"Q. In what manner can we show a Protestant that he speaks unreasonably against fasts and ordinances?"

"A. Ask him why he keeps Sunday, and not Saturday, as his day of rest, since he is unwilling either to fast or to abstain. If he reply, that the Scripture orders him to keep the Sunday, but says nothing as to fasting and abstinence, tell him the Scripture speaks of Saturday or the Sabbath, but gives no command anywhere regarding Sunday or the first day of the week. If, then, he neglects Saturday as a day of rest and holiness, and substitutes Sunday in its place, and this merely because such was the usage of the ancient church, should he not, if he wishes to act consistently, observe fasting and abstinence, because the ancient church so ordained?"

And again on page 352 it is inter-

esting to notice the following questions and answers:—

"Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?"

"A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated—'Remember thou keep holy the Sabbath day.'

"Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?"

"A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say, that we should rest on Thursday because Christ ascended to heaven on that day and rested in reality from the work of redemption."

Again on pages 353 and 354 I read:—

"Q. Is it not said in the Acts—'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow,' and is not this sufficient Scriptural authority for the observance of the first day of the week?"

"A. But does this text abrogate the observance of Saturday the seventh day, or allow Protestants to do profane work on that day? Certainly not. They should rest upon both days, if they hold the above texts as any argument. The text in question does not say that the apostle preached, or that the people assembled every first day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met every Saturday; for the same Acts say, St. Paul preached in the synagogue every Sabbath, and exhorted the Jews and the Greeks. . . .

"Q. What do you conclude from all this?"

"A. That Protestants have no Scripture for the measure of their day of rest—that they abolish the observance of Saturday without warrant of Scripture—that they substitute Sunday in its place without Scriptural authority—consequently, that for all this, they have only traditional authority."

I have in my possession twenty-three different Catholic catechisms, printed by different Catholic publishing houses. These omit the second commandment of the Decalogue against the worship of images. But in order still to have ten commandments in the Church of Rome, the tenth commandment was split in two, and all the commandments before it were moved up one point except the



A Roman Catholic procession in a city in France.

Keystone Photo



first one. Hence Catholic literature refers to the Sabbath commandment as the third commandment, which is according to the law of God as changed by Rome.

#### STATEMENT OF BISHOP BELLORD

I HOLD in my hand "A New Catechism of Christian Doctrine and Practice" by Bishop Bellord. This catechism was printed by the Ave Maria Press, Notre Dame, Indiana, in the year 1912. On pages 86 and 87 I read:—

"What is the third commandment?  
"Remember thou keep holy the Sabbath day.

"What does Sabbath mean?

"Rest.

"What day was the Sabbath?

"The seventh day, our Saturday.

"Do you keep the Sabbath?

"No; we keep the Lord's day.

"What is that?

"The first day: Sunday.

"Who changed it?

"The Catholic Church. . . .

"Are any other days kept holy?

"Yes: the holydays of obligation. They are like Sundays.

"Which are they?

"Christmas, New Year's Day, Ascension Day, the Assumption, All Saints', the Immaculate Conception."

Well, here are these and many other Catholic catechisms all saying, all agreeing on the point, that it was the Catholic Church that undertook to change the commandments of God, and to lead the Christian world to observe the first day of the week instead of the day that God specifically told His followers to observe. The Catholic Church not only claims it has done all of this, but it claims the very fact it has made this change in God's law is the mark or sign of its authority.

No one will ever be able to rise up in the judgment and accuse the Catholic Church of having deceived them in the matter of the Sabbath day; for the Catholic Church has certainly made it very plain in her own books, catechisms, and periodicals, as well as in many public utterances, that she takes the full responsibility for having changed the Sabbath from Saturday to Sunday.

#### NO DECEPTION

I HAVE in my personal possession letters from some of the noted men of the Catholic Church, in which they state and restate the fact that if Protestants would be consistent, they would have to observe Saturday with Seventh-day Adventists, for Saturday is the only Sabbath endorsed by the Bible. They, of course, point out the fact that the Catholic Church does not claim to be guided by the Bible alone, but claims to be guided by

(Concluded on page 15)



## Quiet Moments in New Zealand

Mons Mary Carter

SUMMER had gone; the keen afternoon air was delightfully fresh and inviting. Cars rushed to and fro on the main highway, and as I stood at the gate of my home, my spirit longed for a quiet spot. For a moment I stood there meditating—yes, I would turn my back on the rushing world and seek a quiet by-way.

The path I chose ran parallel with the smooth strip of concrete for a few yards and came to an end where two roads met, one leading to the town, the other farther and farther away.

As I turned and strolled leisurely down the narrow country road I drew deep breaths of pure delight. Before me lay the road, to the right stretched a velvety green field at the far end of which browsed some horses and cows. What a quiet, peaceful scene! Glancing to the left behind a hedge I could still see the chimneys of my home in the distance.

The sky to the east was overcast, but gradually clearing toward the west, where the afternoon sun shone clear and bright. On every hand the music of God's happy little songsters greeted my ears. My thoughts went back to the morning before. In fancy I returned to the early hours of that Sabbath morning when I had awakened early, with what happy anticipation I had waited for the first sleepy chirp of the birds. Already the crowing of the roosters had reached my waiting ears. The whistling of a goods train startled my thoughts. Evidently I was not the only one startled, for a chorus of bird songs broke the silence of that early hour.

Whilst listening, the thought came to me, how much happier the whole world would be if everyone followed the example of our feathered friends and began the day praising God for His goodness and mercy towards us!

Yes, as I walked leisurely along they were still singing their merry songs and would not be silent till sleep claimed them. What a different experience would be ours were we

to have a song of praise on our lips and in our hearts from morning till night.

Having by this time reached the old wooden bridge spanning a small stream, I paused, watching the many reflections mirrored in the placid water below. Thoughts ran to and fro across my mind as I lingered; thoughts of many a happy childhood day spent in wading up and down in the delightfully cool water.

Whilst musing, my eyes marked the more familiar spots engraved on memory's wall, and as I looked, I noticed my old friend the convolvulus. Many were the times when men had come along and cleared the banks of the stream, but always without fail the persistent convolvulus appeared to flourish and flower once more. Something seemed to say to me that cherished sin is like that. If we fail to dig out the roots, they will appear again as strong or stronger than before. Merely skimming the tops away is not sufficient, we must through Christ dig out the very roots and be clean.

Turning away from the old rustic bridge, I stood face to face with a clump of tall pine-trees; what fragrance they breathed forth in the evening air, what majestic height was theirs, and, oh, how I loved them! They were a landmark for miles around, but, sad to say, one by one they were being thinned out before they fell. Everywhere the price is being paid for the disobedience of mankind; and as we see the decay around us, we remember the precious promise of new heavens and a new earth where everything will be restored to its Edenic beauty and the blight of sin for ever removed.

I turned my eyes upon the setting sun—soon it would set for ever; will I be ready? Will you? It is a personal question and each must answer for himself. How will it be with you and me when the King comes home?

May we all be ready to answer the call when the roll is called up yonder.





## MAY'S BIRTHDAY PRESENT

Maudine Weeks

MAY was a studious youngster, and was very proud of her birthday present. It was such a nice fountain-pen.

"Daddy," she said one evening as they were sitting on the front porch, "how are pen nibs made?"

Daddy had wondered why this question had not been asked before, so he smiled and answered, "The first pens were probably made from turtle shells, bone, and similar material, but later from the quills of the goose and crow. The quill pen was used for years and years.

"Steel used in the making of pen-nibs," continued daddy, "is rolled into sheets about six feet long and seventeen inches wide. These sheets are cut in strips and placed in airtight boxes, where they are heated to a dull red and then allowed to cool slowly before being taken out."

"Do the sheets ever get too hot?" inquired May.

"Yes," answered daddy, "the heating forms blisters on the tops of the sheets, just as varnish on a chair will blister if you get it too near the fire. To smooth the pieces after they are blistered they are washed in a weak solution of acid. After the washing they are rolled in a barrel with pebbles and water. The strips are then rolled to the required thickness of the nib. This work must be carefully done since the difference of one-thousandth of an inch in thickness spoils a plate."

"Now that the plate is done," said May, "what happens?"

"Stamping and cutting come next," said daddy.

"How's that done?" quizzed May.

"They have dies which cut the nibs from the strips," said daddy. "The pieces that are cut out are called blanks, and are shaped like a nib, but are still flat."

"My nib has a name on it," remarked May, looking closely at the nib.

"At the same time the nibs are hammered, the name and grade are stamped on them," said daddy.

"After the stamping is done, they are passed to a press where the nibs are punched."

"Are you talking about the tiny hole above the point?" asked May doubtfully.

"Yes," said daddy. "The little opening near the point is needed to make the nib elastic; and also enables it to hold the ink better."

"Are they finished when that is all done?" asked May.

"No, not quite," laughed her father. "They have to be washed again, to remove the grease and dust. The blanks are heated once more in iron boxes to a dull red. Then they are pressed in dies and rounded into the shape of a nib."

"What next?" asked May.

"They are tempered," said daddy, with a twinkle in his eye.

"Tempered! What does that mean?"

"Oh, that doesn't mean a bad temper!" laughed daddy. "It means that the nibs are heated until they are a bright red, and then they are put in buckets with small holes in the bottoms. The buckets are dipped in vats of oil. When they are lifted from the vats, the oil drains out quickly."

"This cools the nibs very quickly—in fact so rapidly that they are too brittle for use, so they are washed again in a boiling soda solution and tempered by rolling in cylinders over a charcoal fire."

"Does it take long?" questioned May.

"Not so long," replied daddy. "After heating and cooling, the nibs are rolled for several hours in a barrel of iron and then in another of dry sawdust. They are bright and silvery-looking after this polishing process."

"Now the points have to be ground and finished and the slit in the point is made. The polishing is done by tumbling the nibs for several hours in powdered iron."

"Does the powder make them a brown colour?" asked May.

"The nibs are bronzed to keep them from rusting," said daddy. "Then they are placed in boxes holding a gross."

"How many is a gross?" asked May.

"That's one hundred and forty-four," replied daddy good-naturedly.

## The First Bell or the Last?

"HAS the last bell rung?" called Albert, racing to catch up with Gordon near the schoolhouse.

"No, but the first bell's rung," replied Gordon. "I always listen for it."

Albert laughed. "I don't pay any attention to the first bell. All I think about is getting there before the last one rings!"

"If you'd start when the first bell rings, you would never need to worry about hearing the last one," said Gordon.

Wasn't that a good idea? If you start when the teacher says to study spelling lessons, you won't be afraid of missing words. If you wash and brush and look cheerful when you get up first thing in the morning, you can be sure of ending the day all right. If you pay attention to the "ready" signal in the race, you will be the one who starts on the "go."—*Dew Drops*.

## Catholicism Proclaims the Change of the Sabbath

(Concluded from page 14)

the Bible and tradition, of which two they believe that the latter is the preferable.

It is the Protestant denominations who are inconsistent in the matter of Sabbath-keeping, for the Protestant churches claim on the one hand that the Bible and the Bible only constitutes their rule of authority, and then on the other hand they turn right around and plainly ignore the teaching of the Bible in so important a matter as the Sabbath day.





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## Around the World

TODAY forests cover approximately 7,500,000,000 acres of the earth's surface, or about one-fifth of its land area.

AEROPLANES weighing from 60 to 100 tons are to be used for flying the Atlantic soon. The scheme for floating islands midway for landing and refuelling has been abandoned.

This was announced by M. de la Grange, a member of the French Air Commission, on his return from the United States, where he reached an agreement with Pan-American Airways to make plans for a regular transatlantic air service.

In 1930, Horace H. Raymond, a young engineer of New Britain, Connecticut, decided that people were tired of pushing and unlatching doors, and that something ought to be done about it.

He finally succeeded in interesting a manufacturer, and now automatic doors are doing duty in hospitals, railway stations, restaurants, department stores, and lunch-rooms from coast to coast in the United States, and also in Canada, Uruguay, Argentina, Sweden, France, Mexico, and Japan.

The door user simply walks between two posts, breaking a beam of light, which "passes from one post to the other like a ghost thread. An apparatus sensitive to light then trips a valve, and compressed air swings the door open and holds it there till the person has passed through."

THE French Line in London recently issued the official figures received from the French Government surveyors who have completed surveying the *Normandie* following the reconstruction work which has been carried out.

The new registered gross tonnage is 82,799, while the total gross tonnage is 85,496.

The gross tonnage of the *Queen Mary* has been announced officially as 80,773.

A COMMERCIAL traveller in the United States carries a crate of thirteen carrier pigeons as he solicits orders for rice and other commodities among merchants of lower South Carolina.

He attaches the orders to the birds' legs and liberates one in each town. Not only does the pigeon beat the mail and transport the orders cheaper than telegraph, but it induces larger orders.

Sometimes a sceptical merchant will tell the traveller if he can use the pigeon and get the goods that afternoon, he will take five or more sacks of rice or two or three more cases of tinned goods.

IRONBRIDGE, Shropshire, England, is thinking of replacing its historic bridge—the father of all iron and steel bridges—by a modern structure.

The bridge, completed in 1779, was the first cast-iron bridge in Europe. It spans the Severn, was made locally, and after a long life as a toll-bridge has been closed to wheeled traffic.

You think iron-plated roads, often discussed by civil engineers, are new? Iron-bridge floor was made with sand-cast iron plates (says the *Sunday Dispatch*).

Its ribs weigh less than six tons each. The single span arch is 100 feet long. Total weight, 378 tons. Now think of Sydney Bridge, a steel-arched grandchild of Iron-bridge. There are 28,000 tons of steel in the single arch alone. But that arch is 1,650 feet long.

At the British Post Office Research Station a demonstration was given a few weeks ago of the "talking-clock" system, by which telephone subscribers will soon be able, on dialling TIM, to hear the time announced. The service will be made available to the public on July 1, and will, in the first place, be confined to London.

On dialling TIM (says the *Times*), the subscriber will be connected with the clock in the same way as with the switches at any other exchange, and will be allowed to listen to the time announcement for a period of from 90 to 180 seconds, when the call will automatically end.

The time is announced by the clock at intervals of ten seconds, and, assuming that the call is made at 3.10, the announcement will be in the following terms:—

"At the third stroke it will be 3.10 precisely." There follow the three strokes, technically known as pips, and the clock goes on to announce: "At the third stroke it will be 3.10 and 10 seconds." The next announcement is for "3.10 and 20 seconds"—and so on.

## ACKNOWLEDGMENTS

We gratefully acknowledge the receipt of £1 from E. M. P. for the leper work in Africa, and the South New South Wales Conference of Seventh-day Adventists has received £4 10s. tithe from B. E. F.

THE boundaries of the Great Sahara Desert are reported as expanding at the rate of more than one mile a year.

WHILE more than 80 per cent of industry in the United States is electrified, only 3 per cent of the power used on farms is derived from electricity.



## True Health COMES FROM WITHIN

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