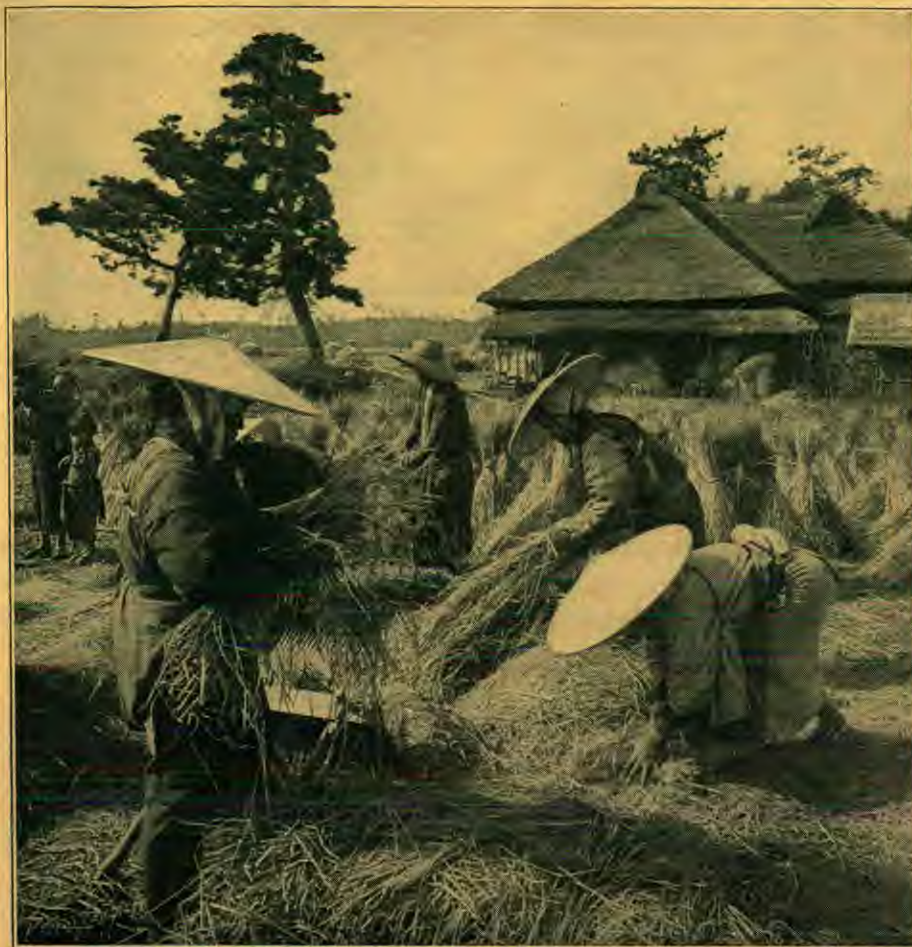


# SIGNS TIMES

THE WORLD'S PROPHECIC WEEKLY



## RICE

EDWARD  
JOHN  
URQUHART  
*Seoul, Korea*

*Workmen in the Orient harvest the rice crop.*

© KEYSTONE

I AM on an express train speeding south through Korea. It is autumn. Loose, fleecy clouds float overhead. The breeze from the north brings the chill of Siberian cold. From the car window I see the waving rice fields far-extending, luxuriant, golden, and green hills furnish a pleasing background to this sea of yellow grain. Like most of the Orient, this is a land of rice. Here dwell millions of human beings who never saw bread, much less tasted its delicious sweetness. Great bowls of boiled rice greet them morning, noon, and night. Here wheat is only chicken feed and flour an almost unknown commodity. On all sides you hear the greeting: "*Chili chopsu susumniki?*"—Have you eaten your rice? Equal to, How are you? in the West. In a land where real want ever stalks abroad and millions of stomachs are seldom fully satisfied, how applicable is such a greeting! If you can declare that you have eaten, what greater expression of cheer and comfort could be voiced?

In the Orient rice is so all-important that all commodity prices and even wages follow the price of rice. Everything is weighed against rice before it is checked back against gold. Here the height of ambition and the

end of endeavor is to know three bowls of rice a day. Poor indeed is he in Oriental eyes who subsists on millet, barley, or potatoes.

Twenty years' residence in the East has taught me many things, but it has not given me the Oriental viewpoint as to rice. Right now I am thinking of the bowl of rice that I will have for my supper. And I do not look forward to it with exquisite delight. I eat it, I eat it more than a hundred days out of the year. But I eat it from necessity and not from choice. In this respect at least, "East is East and West is West," and so they will remain, I fancy.

It is the Orient's attitude toward rice that has given us the phrase, "Rice Christians." Some men of the East will steal, lie, murder, even sell their souls, for rice, just as some men of the West will commit any crime for gold. Rice is the gold of the Orient. As I look from the car window, the rice waves like living gold under the autumn sun and before the northern breezes that bear the chilly tang of Siberian winter. When this rice is cut and threshed and polished, it will be the white gold of the East.

We have stopped at Taiden. Out-

side the sales boys are shouting, "*Bento! Bento!*" Bento is a box of boiled rice with some accompaniments, sold for thirty-five sen. A lunch, if you please. And all for ten cents American money.

Again the train is moving, again the golden rice fields, terraced in all shapes and sizes, wave like a golden sea beneath the autumn skies and fleecy clouds of Korea. It is autumn. It is harvest time. A mighty stream of white gold is about to pour into the trade marts of the East. The East is mirrored in these waving rice fields—its economic background, its civilization, its very life, is reflected there!

Rice! What a word, how packed with meaning—hope, potential wealth, and happiness. Looking out upon these waving rice fields, golden and ready for the reaper's sickle, my mind goes out to another harvest. Jesus once said, "The harvest is the end of the world." That harvest is just as real, just as sure, and more important than is this rice harvest of Korea. The fleecy

(Continued on page 12)





# What Is the TRUE Christmas Spirit?

ADELAIDE  
B.  
EVANS

WHATEVER the origin of Christmas, it has come through long years to have its closest association with the idea of giving. The great and priceless gift of the Babe in the manger—then gifts to children, and also giving in general. Indeed, it has come to be felt that, as it is often practiced, Christmas giving is a weariness to the flesh, and Christmas bills are the last straw that breaks the back of the family budget and disrupts the family peace of mind for days to come.

Nevertheless, the week of Christmas—what other week is like it? The smell of fir and pine and cedar in the air, glistening tree ornaments and tinsel in the shops, little messages of love and good cheer that express what we all feel popping out at us in unexpected places, wreaths and candles in the windows, holly and poinsettia and mistletoe, eager children, happy secrets—all a part of the Christian world's most widely celebrated holiday. And sweeping aside the tinsel and tissue, the wreaths and holly, the trees that are set outside, and the decorations that are put away to see service another year, what is it after all that causes the day to live on, and gives it a warm place in our hearts?

## Giving!

Unfortunate is the child or the family who does not learn very early in life that the joy which leaves no sting behind it is the joy that comes from giving, "hoping for nothing again." This happiness is not limited, fortunately, to any set season of giving; neither, still more fortunately, is it forbidden from finding full expression on that "high day" when giving is in the very air.



When the Christmas holidays come, let us instill into the minds of our children not only the idea of receiving, but also that of giving.

The joy that comes from unselfish giving is a very real joy. But it is a joy that must be learned; and it can never be imparted by rebuke and censure. Few indeed are the children who are unselfish by nature. "Mine!" is one of the first words to fall from baby lips. "Mine! Mine! Mine!" Selfishness cannot be scolded away nor shamed away; the little fingers curve inward naturally and tightly, and only by observing the beauty of unselfish example, by the adjustment of circumstances that shall themselves teach the lesson, will our children grow up to practice naturally the fine art of giving, and to know its joy.

## Beware Exclusiveness

There are those, of course, who hold that Christmas should be exclusively a home day; that we have no call to wear ourselves out for the poor and the needy and the unfortunate who are ever with us, and whose demands are unceasing. But—is it not possible to bring a little real happiness into lives that would otherwise be bleak and dreary at this season, and at the same time preserve the family feeling that will lead our children to remember the day as one of beauty and joy?

Two pictures come into my mind as I think of Christmas—two little homes as alike as the gray bricks in their walls. Plain little homes, each containing the primary

elements for happiness—an unselfish father, a devoted mother, and each as it happens with three lively children.

In each of these homes on a certain year not long ago Christmas was celebrated. In each there was a tree, with a shining star above, and glittering ornaments, and shining candles, and the candy canes and little boxes and toys that children love. But in one family there were just the three children to know the joy of receiving. The father and mother and three children gathered in the pleasant, orderly room early on Christmas morning; the presents were distributed, even the baby who was too small to know what it was all about manifesting his joy by squeals and gurgles of delight. The parents found their chief pleasure in watching the reaction of the children to the tree and its expensive fruit; but, alas! it was too much for the childish nerves, and the little ones were fractious and fretful before the day was over, and their cheeks a little feverish as the result of too many sweets. They had had their first lesson in Christmas receiving; but not a thought had been implanted in their little minds concerning the joy of Christmas giving.

In the other home there was a Christmas tree too—though the buying and decorating of that tree meant a real sacrifice. Father's threadbare coat saw service another winter; mother's shoes were resoled. But what a



happy afternoon the day before Christmas was! The children helped to fill the little thin, bright-colored, stocking-shaped bags with candy and apples and oranges and nuts, and make them ready to tie on the tree. There were inexpensive gifts, too, in goodly number. "Aren't we going to have any presents?" asked Bobbie, eying the tree fismally.

### Motherly Tact

"We'll wait till morning for our presents," said mother; "you see, if you had different presents than we can give to these Chinese children who have so very little to make them happy, they might feel sad, and not understand."

And on Christmas Eve the tiny rooms were filled with almond-eyed children, very rosy-cheeked in the unaccustomed heat, and very much amazed at the sight of the tree. There was singing first of the songs with which they had already grown familiar. Then someone told the story of the Babe in the manger, and why He came to this world to live. Afterward a picture of the wise men bringing gifts was shown, as they traveled over the desert following the shining star. Then the children marched up to the tree, guided by gentle hands, and each received a toy and one of the wonderful bags of mysterious delights. And after another song and a few simple games, they returned to their own cheerless homes, with a happy hour behind them and a rosy memory added to their cheerless lives.

The mother in this home was weary too, but she felt repaid for all her labor when Bobbie whispered, "Didn't we have a good time, mother? and weren't the little Chinese children happy? We'll have another Christmas tree for them, won't we?"

Our children must learn early, if they are to learn at all, to give sometimes what they would like to keep. Anita, a little Danish girl, the daughter of a beloved physician, receives a great many presents from his patients. When her doll family becomes too large, her wise mother, who thinks that five dolls are enough for one little girl, when so many of her childish acquaintances have none, leads up gently to the matter of transferring one of them to another home. She does not compel but persuades; but even so the actual transfer is a painful matter. "Here she is, and her name is Anna Margaret," said Anita one Christmas morning, thrusting a beloved companion into hands stretched out to receive it.

"I shall call her Belle," said the new mother, herself a positive child.

### A Childhood Problem

"She won't even let her have her own name!" wailed Anita; and it took comforting and gentle tact to make the play hour and the parting a peaceful time. But it was accomplished, and Anita's own Christmas day was the happier for sharing.

"Come in this evening and see Gladys' tree," said a friend last Christmas Eve. I almost failed to go—and what should I have missed if I had! The wide doors opened to show twenty-five or thirty representatives of youngest China, with a few mothers seated round the walls. The children were on the floor, all in their gayest and brightest clothes,

red, green, pink, yellow! But though they were sitting down, they were anything but quiet. The gifts from the tall tree in front of the fireplace had been distributed, and each child had received a little whistle of some sort, and each pair of lungs was trying out its own power as a noise maker. What fun they had! And when at last they rose up, lustily sang the little song of farewell that they had learned in Sabbath school, and departed, what a feeling of joy remained in the room! Four-year-old Gladys ran here and there, capably picking up gifts that had been dropped, and seeing that each child had its own. And Gladys will remember.

There are those for whom Christmas this year will be difficult—homes bereaved, hearts which are learning the sad lessons of adjustment that must be made when all that made life bright and worth while has been removed, leaving only aching emptiness, and constant longing for the "touch of a vanished hand,

and the sound of a voice that is still." One woman who had lost her husband, and who was childless and desolate, refused to shut herself within her home to nurse her sorrow and brood upon the past. "All through the day that was fraught with memories, she went about visiting others whose day was darkened. The sick were cheered by her coming; those in trouble were comforted by her sympathy. When night came, she was tired, but in her heart was the peace that abides. Not only had her day been a gift of myrrh; it was also frankincense and gold—the sweetest and most precious sacrifice of which she was capable."

Unselfish giving—giving that costs, but which is nevertheless cheerfully bestowed—will lift the Christmas festival, in the minds of the children, from the low plane of "What shall I get?" to "What may I give?" The joy of receiving is not one that needs to be cultivated.

(Continued on page 12)

## What Think Ye of Christ?

TOM WATT



ANNOUNCING angel, I am asking thee:  
Of the virgin's Babe: What think ye?

The child who is resting 'neath Mary's heart  
Has been chosen of God for royal part;  
Jesus the Saviour of men is He;  
Exalted forever His name shall be.  
The Lord God shall give unto Him the throne  
Of the house of King David for His own.  
The Son of the Highest, extolled by men,  
His reign o'er the nations shall never end.  
He shall see of His kingdom sure increase:  
The Wonderful, Counselor, Prince of Peace.

John the Baptizer, I am asking thee:  
Of the Galilean: What think ye?

The One who sent me had said unto me;  
"Coming out of the heavens thou shalt see,  
The Spirit descend on My chosen One,  
My only-begotten beloved Son."  
Then cometh Jesus out of Galilee,  
To be baptized in the Jordan of me.  
Through the cloven heavens, behold, there came  
The Spirit of God in a mellow flame.  
It rested on Him like a hovering dove;  
And I heard a voice, "This is My Son Beloved."

Simon Peter, I am asking thee,  
Of peasant Carpenter: What think ye?

I sat at His feet full many an hour;  
I was witness oft to His healing power;  
I saw Him awaken the sleeping dead,  
And greatly increase the fish and the bread.  
The storm abated and the winds grew still,  
And hushed to a calm at His sovereign will.  
I saw Him transfigured on mountain crown;  
His garment glistened like a silver gown.  
I have staked my soul on His living word,  
That He is the Christ, the Son of God.

John the Evangel, I am asking thee:  
Of Jesus of Nazareth: What think ye?

In the very beginning He was the Word;  
And the Word was with and the Word was God.  
Everything created was made by Him;  
His abundant life was the life of men.

The darkness was cleft by His radiant light;  
It was morning's dawn to earth's dark night.  
We beheld His glory, His truth and grace;  
Unveiling in beauty the Father's face.  
Those who heard Him and believed in His name  
Became heirs of God with a sonship's claim.

Officers sent out, I am asking ye:  
Of Him ye went after: What think ye?

We stood astonished on that last great day  
Of the Passover feast and heard Him say:  
"If any among you athirst shall be,  
Let him come and drink of water with Me;  
For He that believeth on Me shall know  
The fountains of living water that flow."  
We heard Him contending with priest and scribe;  
And parrying their thrusts from every side.  
Empty we returned to the Pharisees,  
For none ever uttered such words as these.

Pontius Pilate, I am asking thee:  
Of the Man accused: What think ye?

One was brought bound unto me and accused  
Of claiming to be the king of the Jews;  
Charged with treason and with failure to pay  
Tribute to Caesar; in many a way  
Perverting the nation. They urged that He  
Be sentenced to death on the Roman tree.  
He uttered no word in answer to them,  
I marveled greatly at His patient calm.  
I examined Him here in the judgment hall;  
And I could find in Him no fault at all.

Roman centurion, I am asking thee:  
Of yon hanging Jew: What think ye?

Captain of a hundred soldiers am I;  
It gives me no terror to see men die.  
I have heard them curse with their dying breath,  
And rail in bitterness like yonder thief.  
Nothing cared I for this offending Jew;  
But the earthquake came and the darkness too;  
And out of the darkness I heard Him plead:  
"Forgive them, Father, for this awful deed."  
Then I knew when He bowed His head and died  
'Twas the Son of God we had crucified.



# What Are Seventh-Day Adventists Doing?

JOHN E. FULTON

IN THIS presentation of the work of Seventh-day Adventists, may I now refer to our growth as a denomination, particularly our foreign missionary endeavors? A generation ago the Adventist movement began in the Eastern part of the United States. The members were very few in numbers and poor in this world's goods. It seemed an impossible task. Our views were peculiar, and ran counter to the beliefs and practices of the world. Naturally many scoffed and others prophesied failure. The path chosen was a hard one, and from a human standpoint there seemed little to encourage. But the men and women who made up that movement in those earlier days were possessed of courage, and, undaunted in their endeavors, they went forward in the way they believed God had outlined for them.

At the first, rather than denominational organization, it was a common faith that bound them together. Very slowly and yet steadily the cause grew and spread from town to town and from state to state, and then to more distant places.

It was not until 1874 that the first worker was sent beyond the borders of this country,—over into Europe. It seemed a daring venture. We were years and years getting a foothold in Europe and the Levant. Then came an effort to establish work in non-Protestant and Moslem lands.

## *In Spite of Opposition*

Many dangers were encountered in developing our work in Russia in days of the czars. Paul knew what "trial of cruel mockings and scourgings" meant, "yea, moreover of bonds and imprisonments," and Seventh-day Adventists have shared a little in the same kind of trials for the Master. In those early days we had many difficulties, and our missionaries there suffered much. Still it was remarkable how the work grew even under such difficulties. Feeling that the command to preach the gospel in every land was rather to be followed than the word of man which forbade this to be done, our workers crossed the border into that despotic country and with a meager literature and humble means began the work of giving the gospel as Christ taught it.

It is interesting to remember the progress amid opposition, the sermons preached in secluded places under the ban of government, the baptisms held at midnight hours to evade detection. When persecution raged overmuch in one city, workers fled to another. Prison cells with vermin-infested and most insanitary quarters often held these daring laborers, but still the church grew apace. Steps were then taken by the government of Russia to issue pamphlets of warning against this new sect springing up with such peculiar views. To identify them, some of our doc-

trines were stated in these pamphlets with proof texts from the Bible used by Seventh-day Adventists to support their views. Strange as it may seem, these very pamphlets brought into our ranks additional recruits, and we had the government to thank for bearing the cost of printing and circulation.

But such work had its sorrows as well as its joys, for we must record cruel punishments even to children, imprisonment to their seniors, and in many cases banishment to Siberia, bringing sad separations culminated only by death. Notwithstanding all this, our work grew rapidly in Russia, local and union conferences were organized, and at times there was accorded to us more or less liberty. But since the Revolution there have been many handicaps, and at the present time we are not able to tell just what conditions obtain over there. Our denomina-

## DENOMINATIONAL STATISTICS

H. E. ROGERS

The membership of the 7,818 churches of the [Seventh-day Adventist] denomination throughout the world, December 31, 1934, was 404,509. This is a gain of 119,216 during the past six years, or 20,358 during 1934. The number added by baptism during 1934 was 35,661, and on profession of faith, 3,148, a total of new members received during the year of 38,809.

This work is now conducted in 325 countries and islands, by 23,753 evangelistic and institutional laborers (an increase of 1,499 during 1934), who are using in their work 539 languages and dialects. The increase in languages since 1926 is 283, or one new language added on an average of every ten days since 1926. The increase in countries and islands in which we began work during 1934 was 30, and in new languages in which work is conducted was 35.

This work is carried on throughout the world by 12 Divisions, comprising 70 union conferences, 144 local conferences, 318 missions, a total of 544 evangelistic organizations, employing 11,642 evangelistic laborers, with 443 associate institutions, with which are connected 12,111 persons, a total of 23,753 laborers, or one laborer actively employed for every 17 church members.

## Publishing in 169 Tongues

Denominational literature is now produced in 169 languages, in the form of 7,182 books, periodicals, pamphlets, and tracts, containing 529,636 pages, one copy of each costing \$2,087.50. The number of persons employed by the 69 publishing houses in producing this literature is 1,090; and the number of persons employed in its circulation is 3,264. The value of denominational literature sold in 1934 was \$3,416,345.80; since 1863, \$102,779,063.22.

## Christian Education

The number of primary schools is now 2,130, with 2,896 teachers, and an enrollment of 72,625. There are, in addition, 214 advanced schools employing 2,459 teachers, with an enrollment of 25,117; or a total of 2,344 schools with 5,355 teachers, having an enrollment in all the schools connected with the denomination in all the world of 97,742, or one student for every 4.14 church members.

## Health Institutions

There are 69 sanitariums, 62 treatment rooms and dispensaries, a total of 131 institutions where the sick are cared for, employing 5,066 physicians and nurses, treating during the year 451,549 persons, and giving charity to the extent of \$393,587.52.

tional Year Book contains no statistics concerning the work in U. S. S. R. But we have brave men there who are carrying forward their work under difficulties we know little about in these free United States. And we have thousands of believers there who are bound to the gospel by the bonds of a common faith.

To Turkey, with its Moslem faith and doors barred against the gospel, certain providences seemed to lead us, and the field was entered. A missionary leader and superintendent of our early work there by the name of Baharian, became a household name among Seventh-day Adventists. The courage of this man, his success under difficulties, and his love and untiring zeal were more than ordinary. As in Russia, our work has had many hindrances and apparent setbacks, but progress was marked and believers sprang up here and there and in widely separated groups. To visit and to build up a growing constituency was the work of this man and his few assistants. It was with great difficulty he could train workers from among these new recruits, and it was not uncommon to suffer imprisonment for any such attempts.

On one occasion, Missionary Baharian was with a group of prospective workers and had expressed his burning desire to hold a convention for a month for the purpose of training in doctrines and methods of labor, so that these younger men might be fortified for gospel evangelism and join in the work to be done in their own land. They (the leader and his band) were observed by officials and were summarily cast into prison. This seemed to be the end of opportunity, but it proved to be otherwise.

## *Strange Prisoners*

The jailer had not been specially instructed, and was expected, presumably, to treat them as ordinary prisoners. But the jailer found them different. They read their Bibles or religious literature; and when Missionary Baharian made bold to ask if permission might be granted for his group to meet daily for study of the Bible, the jailer agreed, saying that he wished all his prisoners would read that Book, for then he would have little trouble in looking after them. So for a month these Adventist prisoners had a daily study of the Bible and methods of labor. They were kept in jail for just the time this missionary leader had longed for but had despaired of securing. And again we record all this at government expense,—room and board and convention hall!

During the war great trials were experienced. The wrath of officials and wicked men were often visited upon innocent and harmless men, women, and little children. Cruel death often occurred as the result;





*The Seventh-day Adventist sanitarium at Gland, Switzerland.*



*Teachers and evangelists at Malamulo, one of the Seventh-day Adventist training schools in Africa, line up for inspection.*



*(Left) The Seventh-day Adventist school at Friedensau, Germany.*



*(Above, right) The Seventh-day Adventist church on Choiseul, Solomon Islands, with the members gathered in front.*

*(Above, left) This 186-bed city clinic on Range Road is operated by the Shanghai Sanitarium and Hospital.*



*(Above) The Shanghai Sanitarium and Hospital, operated by Seventh-day Adventists.*

*(Left) This convert to Seventh-day Adventist missions in Africa was formerly a witch doctor.*

children were in some cases forever separated from their parents. Only at the judgment day will the full story be known.

In the heart of Africa, the first pagan country entered by Seventh-day Adventists, we have, under God, had abundant success. He has opened doors, and the hearts of many thousands respond to the glad message of a risen and returning Saviour. As many as ten thousand have come together in some of our general meetings. Seventy-five thousand attended our general meetings in 1934, and the providences of God have been too numerous to mention. Likewise, in South America, Central America, and the West Indian Islands, the heathen are turning away from their idols and images to serve the living God. The evidence of the work of the Spirit of God on the hearts of men is very marked indeed.

In the South Sea Islands, particularly in the Solomon Islands and in the Mandated Territory of New Guinea,—what a joy and hope has been implanted! What changes have been accomplished! After spending many years in missionary lands and having personal knowledge of the peoples and their customs, I must bear testimony to the wonderful transformations from darkness to light among the Solomon Islanders. It

seemed to me that the very hand of Jehovah must have reached down to mold and to change. I could but realize that the God of missions had bent low and wrought wonders there. He who treads upon the wings of the wind, and who upholds worlds and universes actually halts His march to note the sparrow's fall, and turns aside with sympathy to mold a savage into a saint. God is doing things among the "babes," while the "wise and prudent" in these highly favored lands fail to learn the wondrous secrets. But God's truth advances.

### *No Recall of Missions*

During these years of depression Seventh-day Adventists have felt the burden along with others, and, of course, the financial embarrassment that the whole world suffers is to a degree reflected in the foreign field conditions, as well as in the homelands, but we are happy to report that we have not had to recall our missionaries, or unman our stations. It has meant great sacrifice and most careful financing.

It may be asked how we have been able to maintain our work under such adverse circumstances. We should answer that our tithing system has been a great bulwark during these hard years. Then the hope of the Seventh-day Adventist people in the speedy return of the Lord, has, we feel, caused many to be more faithful in tithes and offerings than they were in some cases in more prosperous days. Hence, while they have given of

their tithes in smaller amounts, more have been faithful.

The trouble and distress of nations, the increase of crime, and the alarm of war, taken as signs of the end, are additional incentives to a more faithful support of gospel work. We do not present any of the foregoing facts in the spirit of boasting. To God be all the glory. We have done but little; much more should have been accomplished. In Matthew 24:14 we read, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

### *Undermining the Foundations*

THERE is a threefold tendency quite evident to-day. The first is that of reducing Christ to a good man with a great message—the highest type of manhood in whom we have an illustration of what man in himself may become. Christ's vicarious suffering and death on the cross are either ignored or repudiated. The second tendency is that of reducing Christianity to a system of ethics. The new birth is considered unnecessary. The primary emphasis is placed on one's relationship to his fellow men. A recent book seeks to lay its emphasis "where Paul laid his, not on theology but on morals"! The author is evidently not acquainted with Paul's epistle to the Romans. The third tendency is that of reducing the church to a mere social organization. Strange how a little truth overemphasized can pervert truth in its larger aspects! Such overemphasis has turned many of our churches into club houses and places of entertainment. Over against these modern tendencies is Jesus Christ, "the same yesterday, and to-day, and forever." The Christianity needed for our age is apostolic Christianity, a Christianity made courageous and stable by nearness to the Christ.—*Selected.*





# GLEAMS and GLINTS



## Our Dismaying World

▲ WINIFRED BLACK, a feature writer for the largest newspaper syndicate in the land, recently reviewed a motion picture being produced from H. G. Wells' book, "Things to Come." Speaking of the new film, she says:

"It's called 'Things to Come,' and oh, what awful things and how fast they are coming! Destruction of the whole race of mankind by infectious diseases, by war, by degeneration, bombs, submarines, wholesale and retail murder. And the man in the last of the picture is just a ragged, hairy, stunted creature, riding over the broken earth and through the fallen trees on a half-wild horse which is shaggy as a bear.

"Rather a discouraging picture, Mr. Wells. It's interesting, of course, and not so very far from what a good many people think these days. It looks sometimes as if the only thing that could happen to us to get us out of our strange, bewildered vortex we have made for ourselves, is for Mother Earth to give a good shake and drop us all off into the rush of the wind and the weather and be done with it all."

Yes, we suppose this is about the conclusion most of us would come to were we to sit down and candidly and fearlessly analyze world trends. To be sure, only one man in many millions ever thinks thusly, because the great mass of us go on blindly hoping against hope that some way, some day, things will right themselves, and that goodness and justice ultimately will prevail.

Nineteen hundred years ago Christ foresaw and foretold that in our time many would despair over the way the world is going. He said: "There shall be . . . upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world." Luke 21:25, 26.

But in the very next verses He said, "Then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

Notice the next verses: "He spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh."

Therefore, when we know the plan of God for this world as revealed to us through His prophets, we can look forward to, and wish for, something quite different than that "Mother Earth" should give a good shake and rid the planet of all human life. We see that the distraught state of our civilization is of itself a portent that the kingdom of God is nigh. We learn from a study of His word that when our world really comes to the end of the blind alley it has been pursuing for six thousand years, God Himself is to step in, by the intervention of the second coming of Jesus Christ, and rescue the world from imminent catastrophe, and, after a period of cleansing, establish His own kingdom.

No wonder, then, that Christ urges us to "look up," and to "lift up" our heads, when such a glorious denouement as that is to climax human history! The future of the world may be none too bright from the human viewpoint; but from God's, we see that some soon-coming day, sin is to be abruptly terminated, and the world brought back to Edenic perfection and satisfaction.

Trust in God, believe in His word, for this world is to be God's again. In that day "the tabernacle of God" will be "with men, and He shall dwell with them, and they shall be His people: . . . and He shall wipe away every tear from their

eyes." Revelation 21:3, 4. Then shall all the fearsome black shadows of uncertainty and dread of the future flee away. Life will be all sunlight, for the Son Himself shall guide us throughout an eternity whose every passing year will add only pleasure to pleasure and righteousness to righteousness.

## "Pulp Literature"

▲ OF RECENT years American journalism has seen a newcomer, at least so far as being a major factor in the field of periodical literature is concerned. It is the advent of "pulp" magazines in such huge volumes as we little dreamed of a quarter of a century ago. These are called "pulp" because of the low grade of paper stock used. But "low" as an accurate adjectival description applies to these magazines on more scores than mere paper stock.

Pulp literature falls into four classes: Detective stories, mystery stories, "Western stories," and sex stories. The first three abound in murders, hate and gore. They cater to the morbid and the adventure-hungry class. Pulp sex stories pander to the passions. They portray lust in the raw.

There are 125 of these pulp magazines published monthly. Their combined circulation runs into dizzy figures. They use more than 35,000 tons of paper annually. They contain more than 100,000,000 words a year for the writing of which pulp authors are paid \$1,500,000.

The literary standards of these magazines is very low. First-class authors do not write for them, rather those who have an unbounded imagination, who have a large stock of perfervid adjectives, whose supply of machine guns and corpses is quite limitless, and who believe that sex is the mainspring of the universe and should monopolize 99 per cent of mankind's thought, time, and energy.

It is estimated that 30,000,000 people read the pulps regularly. If that appalling total is correct, think of the millions of



KEYSTONE  
The fine palace which was formerly the headquarters of the American Governor-general, is now the Manila home of Manuel Quezon, President of the Philippine Commonwealth.

minds being befuddled and degraded by this huge amount of "literary" sewage running through them each month.

By reading, as well as by beholding, we become changed. The human mind gradually rises or sinks to the level of the things it thinks upon. High-minded thinking leads to high standards, and vice versa. No wonder, then, that students of American society are alarmed at the increase of lawlessness, at lowering moral standards, at the prevalent scoffing at the higher things of life. Considering the millions who wade through the mucky pages of the pulps and the added millions



# of PROPHETIC LIGHT



who attend the movies regularly where the same crime and sex themes are made graphic upon the silver screen, we have explanation enough for our tidal wave of crime and immorality even if there were no other factors involved. As a nation readeth and as it seeth so also shall it be. We are sowing in pulp and screen, and we are reaping a baleful harvest in our national life.

Pulp literature will produce pulp men and women, and they will make a pulp nation. Worthy character, both in individuals and in nations, must be built on something else than pulp.

## Seventeen Years of Gratitude

ON November 4, 1918, Sergeant Robert MacCormack of Brooklyn, New York, risked his life on a French battlefield to save the life of Major Harry Parkin of Los Angeles. On each and every November 4 since that time Major Parkin has written MacCormack a letter of gratitude. This last November 4 he wrote: "You could have run alone across the valley in a few minutes. Let this day for all our lives be a source of pride to you and your wife and daughter, and also to me."

As brave as was the act of the sergeant, isn't it even more remarkable that the major's gratitude has been so constant through the intervening years? Most of us are extremely grateful for kindly acts at the time; but how often the passing of a few hours or days dims our memory, and too soon our gratitude dims into forgetfulness or negligence. How beautiful a thing it is for that letter to go eastward across the United States each November 4 with the message it carries as fresh as if the battlefield rescue had occurred only days before, not years.

Are you as grateful to the One who risked all to save you? Jesus Christ did not need to come to this world to give His life as a ransom for you and for me. There was no draft system that took Him whether or not, and sent Him to this world in

heaven,—just nothingness, a true nirvana, that's all. He knew this, and He wanted man to have the chance for an eternity with God after a time of testing and perfecting here. And He knew that only by His paying the wages of sin for us could this be accomplished. He too could have "run alone across the valley," but He chose rather to take us all with Him through the valley and up the heights on the other side to redemption and life eternal.

When you first heard this story of Jesus' life and death for you, you were extremely grateful. Your heart burned within you. Your spirit softened, your eyes grew moist. Your heart responded, "If He thus loved me, I must love Him also, and make my life one of everlasting gratitude and praise."

But have you? Like the Ephesian Christians of old, have you lost your first love and that initial surge of gratitude? Do you now take Christ as a matter of course, an everyday affair, or do you often tell Him that you love Him, and assure Him of your heartfelt thankfulness for what He did for you on Calvary's height?

The gratitude of the human heart is incense rising from earth to the courts of heaven. Is the altar of your heart still and cold, or from it is gratitude's sweet fragrance wafted heavenward daily?

## If Saloons Are a Virtue—

AREN'T we human beings queer? And our queerness nowhere seems so queer as when we try to regulate and make our vices respectable. For example, the advocates of repeal promised the American people most solemnly that with liquor relegalized the saloon would never be allowed to return to America. Today it is back full-fledged in many of our states. But we are trying to fool ourselves into thinking the saloon is different or is going to be different than its pre-1919 progenitor.

Out in the state of California the body that has the regulation and licensing of liquor under its control—the Board of Equalization—has recently decreed that large signs over saloons must be reduced in size. This of course is a feeble attempt to keep liquor from being too brazen and too seductive. One newspaper, the *Monterey Peninsula Herald*, has this to say anent the new ruling:

"The State Board of Equalization orders that outdoor liquor signs which exceed 720 square inches in size or contain the words bar, barroom, saloon, cocktail bar, or lounge must come down or liquor control officers will be instructed to remove them from establishments.

"Perhaps the good State Board of Equalization wants the saloons of California to appear more like blind pigs.

"The *Herald* suggests that, on the contrary, these establishments should be compelled to carry outdoor signs at least 720 square inches in size, and that all these bars, barrooms, cocktail bars, and lounges be compelled to write in large letters on their large signs the word *saloon*.

"That at least would put an end to the cheap hypocrisy of California's asinine repeal law and its equally asinine interpretation and enforcement by the Board of Equalization in the exclusive interest of the liquor industry.

"It might also lend some measure of dignity—at least in name—to some of these effeminate public boudoirs where liquor is served in the la-di-da style of 1935.

"The *Herald* furthermore recommends some sawdust on the floors and the return of the big brass spittoon.

"The saloon is back in California with both feet in the trough and whisky politics doing business at the same old stand. If that's a great virtue, let's advertise it!"

B.



KEYSTONE

This imposing example of classic architecture is the home of the legislature of the new Philippine Commonwealth. Here the laws of the island nation will be discussed and formulated.

foreign service. His coming was purely voluntary; and allowing Him to come was likewise but a deed of love on the part of His Father. And, even after He was here, it was not necessary, He die. If He had chosen the other way, angels could have delivered Him from the mob even after He had reached Golgotha's tragic summit. His death in your stead and mine was a divine expression of pure love.

But if He had not died for us, you and I would live but a few brief decades, and then would go into eternal extinction and oblivion. No hereafter, no survival of the tomb, no



# The RELIABILITY of DANIEL

*Four objections to the prophet Daniel  
shown to be unfounded.*

LUCAS A. REED

THE higher critic, so-called, because of his prejudice cannot admit anything supernatural as credible or probable. And so he is bound by his tenets to make war on the prophetic as well as on the miraculous elements of the Bible.

Since there are certain foretellings of world events, if it be granted that the book of Daniel was written at the time it purported to be, the higher critic has sought to nullify all this by saying that the book was written after these events, and so is history instead of prophecy. They can even tell you the year in which it was written by this faker of prophecy, this impersonator of Daniel. They tell us it was written in the year 165 B.C.

On the other hand, to show that the book could not possibly have been written in the time of Daniel, about B. C. 606-538, they attack some of the historical statements of Daniel. We will consider these objections, one by one.

## *Nebuchadnezzar and Jerusalem*

OBJECTION No. 1.—*Nebuchadnezzar did not capture Jerusalem in the third year of Jehoiakim, 606 B. C.*

If one read only this statement, he might think that Daniel says that Nebuchadnezzar captured Jerusalem in the third year of Jehoiakim; he says nothing of the kind. His words: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God." Daniel 1:1, 2. This is the complete statement of the victory of the king of Babylon. He laid siege to Jerusalem. He received Jehoiakim as captive. He obtained "part" of the vessels of the house of God. The theologian Pusey tells us that this date accurately agrees with Berosus, and is not contradicted by any authority. The book of Chronicles adds a little to our knowledge of this event. It tells us (2 Chronicles 36:5-7) that Jehoiakim reigned in Jerusalem eleven years. It tells us that Nebuchadnezzar came up against him, bound him in fetters to carry him to Baby-

*The Bible records few more striking instances of unflinching faith than that of the aged prophet who was cast into the den of lions.*



lon. Daniel tells us that this happened in his third year. As he reigned eleven years in Jerusalem, according to 2 Chronicles 36:5, it seems certain that he bought his freedom and the right to continue as king by giving part of the vessels of the house of the Lord to Nebuchadnezzar.

"The first year of Nebuchadnezzar falling, according to Jeremiah, in some part of the 4th of Jehoiakim, this expedition, in the course of which he besieged Jerusalem, was before his accession to the throne. This coincides with the account in Berosus of Nebuchadnezzar's successful expedition, when sent by his father Nabopolassar, from which he brought to Babylon Jewish captives, as well as Syrian, Phoenician, and Egyptian; and 'from the spoils' of which war 'he ornamented splendidly the temple of Bel,' who was especially his god. In Daniel, whose king Nebuchadnezzar had been from boyhood, it is nothing surprising, that he should speak of Nebuchadnezzar in no other way, than, 'King Nebuchadnezzar,' even when speaking of the time before his accession."—*Lectures on Daniel the Prophet*, F. R. Pusey, D.D., pages 397, 398.

This allows for the three years of training which the young captives received, and which ended in the second year of Nebuchadnezzar's reign.

## *The Babylonian Captivity*

If this date does not stand as given by Daniel, there can be no seventy years of Jewish captivity, spoken of by Daniel and Jeremiah. The decree of Cyrus for the return of the Jews was given in the first year of his reign in Babylon, 536 B. C. And from 606 to 536 we have exactly seventy years. Jeremiah uttered this prophecy one year before Nebuchadnezzar's siege, 605 B. C.

Here is such agreement with history and several other writers of the books of the

Bible as to seal this first statement of Daniel as historically correct.

OBJECTION No. 2.—*There was no interregnum of seven years in his reign.*

And Daniel does not say that there was. In foretelling the insanity of the king, and his degradation because of it, he stated, "Thy kingdom shall be sure unto thee." That there is a silence on any of the tablets as to this mental condition of the king, we may attribute to the fact that Nebuchadnezzar was not likely to record such a humbling of his pride. And since his kingdom was sure unto him, all tablets would continue to be dated in some year of his reign; there would naturally be no break so far as their record is concerned.

## *Testimony of Berosus*

"A sickness of his, which apparently was remarkable, because it is recorded, is mentioned by Berosus. An interval, in which he did none of his great works in Babylonia, is mentioned in his inscriptions; and that, the more remarkable, because his works were so stupendous and so extensive. The further doubt which has been raised, how his empire could be preserved to him during those seven years of insanity, finds its solution in the incidental notice of Berosus. One chief Magus kept the government for him on his father's death, until he could return. Much more would they for one, to whom the whole empire owed its greatness, nay, its being."—*Id.*, page 436, 437.

Considering the high position Daniel occupied in the kingdom, his prediction in open court of the insanity, the form of it, the time it would last, and the recovery, would have their effect in maintaining the government during the king's sickness in Nebuchadnezzar's name.

Thus we see how the argument from the assumed silence of history fails utterly to





discredit in any way the testimony of Daniel.

**OBJECTION No. 3.**—*He had no son by the name of Belshazzar.*

There was a time when these wise critics went further. They said there was no such person as Belshazzar; that Nabonidus was the last king. And then his name was found on Babylonian cylinders, that he was associated with his father in the empire, and was slain at Babylon. This history was read at one and the same time in Lower Chaldea by Oppert, and by Sir H. Rawlinson in England.

"In what way this Belsharusur [or Belshazzar] was descended from Nebuchadnezzar, since his father was not of the royal family, may yet be discovered, or may, without detriment, remain unknown. Intermarriage with the family of a conquered monarch, or with a displaced line, is so obvious a way of strengthening the newly acquired throne, that it is a priori probable, that Nabunahit would so fortify his claim."

### The Word "Father"

"But, it is said, the queen-mother and Daniel speak of Nebuchadnezzar to Belshazzar, as his father, and to Belshazzar, as being his son, whereas the relation was, anyhow, that of grandfather and grandson. . . . These men teach the old prophet [Daniel], that he ought to have said, 'Nebuchadnezzar, thy grandfather,' 'and thou, his grandson.' Most accurate advice! Daniel would doubtless have followed it, had he been speaking English. . . . Neither in Hebrew, nor in Chaldee, is there any word for 'grandfather,' 'grandson.' 'Forefathers' are called 'fathers' or 'fathers' fathers.' But a single grandfather, or forefather, is never called 'father's father' but always 'father' only. This is so, alike in early and late Hebrew, and the Chaldee follows the idiom."—*Id.*, pages 404, 405.

In the same manner David is called the father of Josiah (2 Chronicles 34:2, 3), and of Hezekiah (Isaiah 38:5). Numerous other examples might be given, but this is enough to illustrate the idiom.

**OBJECTION No. 4.**—*History knows no Darius the Median.*

Babylon was taken in 538 B. C. And two years later was the first year of Cyrus' reign in Babylon. Somebody must have ruled there for the two years. The priests who kept the annals of the reign of Nabonidus, the father of Belshazzar, tell us that Cyrus entered Babylon on the 3rd day of Marcheshvan (October), proclaimed peace to the people, and "Gobryas, his governor, he appointed governor of Babylon." Then the record, partly obliterated, tells us that on the 11th day of Marcheshvan, Gobryas made an attack against something and "slew the king's son." This slain king's son was evidently Belshazzar.

### Who Was Darius?

The story by Xenophon gives details of this attack, of which Rawlinson says, "The picture is graphic, and may well be true." The story agrees with the record cited above, left by Nabonidus.

"It was October before Cyrus entered the city. . . . On the night of the 11th of Marcheshvan, Gobryas descended (or went) upon or against something, and the king, or son of the king, died. The combination of these two statements, taken in connection with the record of Daniel 5:30, suggests that the latter reading is the correct one.

"The probability is, therefore, that the 'son of the king,' Belshazzar, held out against the Persians in some part of the capital, and kept during that time a festival on the 11th of Marcheshvan, when Gobryas pounced upon the palace, and he, the rightful Chaldean king, was slain, as recorded in Daniel. In this case, Darius the Mede ought to be 'Gobryas of Gutium.'"—*The Old Testament in the Light of the Historical Records*, T. G. Pinches, pages 417, 418.



Babylon was the center of culture and luxury in the ancient world.

"Now Gobryas was governor of Gutium (which at this time included Ecbatana) when he conquered Babylon. When he became governor of Babylonia, his dominion would extend over all the country from the mountains of Media to the deserts of Arabia."—*Studies in the Book of Daniel*, Robert D. Wilson, page 143.

Secular history does not find the name Darius as governor of Babylon. But it is dangerous to argue from the silence of history. Higher critics have done it in the past to their sorrow. Thus at one time they knew of no Belshazzar, they had never heard of the Hittites, and so on.

The higher critics have placed the writing of the book of Daniel in the year 165 B. C., because "the abomination of desolation," spoken of by Daniel was fulfilled, they say, 168 B. C. But Christ Himself tells us that it was yet future in His day. It was to be fulfilled when the Roman army would surround the city. Compare Matthew 24:15 with Luke 21:20. Thus the words of Christ directly destroy all that the higher critics have attempted to build up.

After seeming to show that Daniel was an impostor, the book a fabrication, and the whole composition a pack of lies, the higher critics have the nerve to talk of its "deep religious significance." There can be no deep religious significance to a lying forgery palmed off as the prophetic word of a prophet of God, where "the dream is certain, and the interpretation thereof sure."

### Attitude of Christ

That Daniel is not an impostor is vouched for by the words of Christ. He calls him "Daniel the prophet." Matthew 24:15. And He further admonishes us, "Whoso readeth [Daniel], let him understand."

And as to these higher critics, first making out Daniel as a fraud and then trying to excuse his alleged humbugs and misrepresentations, Pusey has well and strikingly said, "The moral law, written in the hearts of the heathen, strongly condemned forgery even when not ungodly. It was reserved for persons within Christianity to apologize for it."

The fact that Christ endorsed one of the great prophecies of Daniel, interpreted it as about to be fulfilled in the invasion of the Roman army against Jerusalem, referred to Daniel as a prophet, and said that those who read his prophecy should understand it, places Christ squarely on the side vindicating the authenticity of this book. He who says otherwise makes out Christ to be either a liar or an ignoramus. And he who takes either of these attitudes is not, in the proper sense of the word, a Christian.

Thus does the book of Daniel stand solidly on the bedrock of divine inspiration as an integral part of the fabric of Christianity.

"LARGE opportunities for service to God and to our fellow man do not often present themselves. Many of us are humiliated and ashamed because we do so little, but we do not seem to know how we can do more. Well, after all, life is made up of little things, and often in doing the little thing we are doing the great thing."



# WHAT OTHERS ARE SAYING

## Liberty and Bread

**H** RECENT history shows that at a certain point of misery and destitution, nations cease to think about liberty and think only about bread.—*Henry A. Wallace, Secretary of Agriculture in President Roosevelt's Cabinet.*

## Church Membership Grows

**T**HE churches of the United States are occupied with an annual and coast-to-coast stocktaking. Here are vast and varied agencies of worship and service that include 240,000 ministers, or 1 for every 500 persons in the country, and about the same number of churches. What are the results of the inventory? . . .

Last year's membership was 60,812,874. This year's is likely to be 62,600,000—a rise of about 1,600,000, or over 2 per cent. The rise in population during the year is estimated to be .58 per cent.

The membership of the churches falls almost exactly into thirds. There are 20,000,000 Roman Catholics. There are 40,000,000 who belong to other religious bodies.

Particularly interesting are this year's figures for the Roman Catholic Church, furnished by P. J. Kenedy & Sons of New York in the Official Catholic Directory. The Catholics in the United States, Alaska, and the Hawaiian Islands number 20,523,053,—an increase of 200,459 over the total of 1934, or just under 1 per cent.

The number of Protestant and other religious communions exceeds one hundred. Detailed figures of these bodies are published annually, and for last year the memberships of the leading Protestant churches were:

Baptist, 9,866,209; Methodist, 8,766,017; Lutheran, 4,381,094; Presbyterian, 2,674,875; Protestant Episcopal, 1,876,390; Disciples of Christ, 1,566,772; Congregational, 1,024,887.

Other headings include: Jewish congregations, 4,081,242; Eastern Orthodox Catholics, 965,789; Latter-day Saints (Mormon), 732,812; Church of Christ Scientist, 202,098. . . .

Over a period of seven years all of the leading religious bodies—in so far as the figures are given—have shown gains.—*New York Times, June 23, 1935.*

## Changing Weapons

**W**ITHIN my adult lifetime I have watched the development of the long-range, rapid-fire rifle, with its smokeless powder; the infinitely longer range, quick-firing artillery, shooting projectiles filled with an explosive so much more terrible than anything theretofore known that, when it was first invented there was a strong movement to prohibit its use in war; the bombing airplane; the commerce-destroying submarine; and the various forms of poison gas. What is worse, we have seen all these used against civil and noncombatant populations. We have seen practically an entire continent, peopled with the most advanced

civilization on the earth, brought by a blockade to the very verge of starvation. War has no longer even the semblance of a joyous adventure—the sport of kings. As it was described to me in 1918 by a British officer on the grim battlefield opposite Cambrai: "War has no longer any romance. It is merely methodical homicide."—*Henry L. Stimson, formerly U. S. Secretary of State, in the Forum Magazine, November, 1935.*

## Dependence on Government

**M**ILLIONS of unfortunates in America are in want—a shameful fact in a country with America's vast resources—and that want must be relieved. But millions of others . . . are being too tenderly dealt with. In ruder times a man who would not work was placed in a pit with a pump, water was let in, and he had to pump or drown. A generation which jests about rugged individualism probably would not consent to such a remedy, but the principle is correct.

If communism or fascism comes in America, it will be because of this growing dependence on the Government to do everything. When it comes, there will be no occasion to jest about individualism, rugged or nonrugged. It will be dead, as it is dead in to-day's Germany, Russia, and Italy.—*S. Miles Bouton, in Harper's, November, 1935.*



*The stratosphere balloon Explorer II takes off on its trip into the upper reaches of the atmosphere. The giant balloon made an unofficial record of 74,000 feet,—more than fourteen miles.*

## Gambling Wave

**A** GAMBLING wave threatens to engulf the United States—a wave far more destructive than any physical flood that ever swept down upon the cities and country districts of an American commonwealth. It is difficult to realize that within the easy memory of the present adult generation Chief Justice Hughes of the Supreme Court, then Governor of New York, carried his campaign against race-track gambling to the people, and won a smashing victory! Difficult to realize because even Massachusetts and New Hampshire in "Puritan" New England have within the year made such gambling legal. Even dog racing, at once the most physically brutal and morally debauching of all race "sports," has been given the sanction and consent of several states.—*Editorial by Daniel A. Poling in Christian Herald for November, 1935.*

## "Fun" Money

**T**HE National Recreation Association, Inc., which works hard at finding out what Americans do for fun, opened up its files for the public weal tonight and disclosed:

That in an average year an average American will spend \$4 for candy, \$7.70 for motion pictures and theaters, \$4.50 for soft drinks, 41 cents for chewing gum, \$5.10 for cigarettes, \$6.20 for cigars, \$5.15 for pipe and chewing tobacco, and \$2.20 for musical instruments.

That it costs \$500 a year to maintain a boy or a girl in a reformatory, but only 5 cents each time the youngster visits a supervised recreation park.

That 22 cents of the American dollar is spent for luxuries, 24.5 cents for necessities, 1.5 cents for education and 8.5 cents for crime.

It's all done with questionnaires. One questionnaire disclosed that the ten things done by most people in their spare time, in order of preference, are as follows:

Newspaper and magazine reading, listening to radio, attending films, visiting or entertaining, reading fiction, automobile pleasure riding, swimming, writing letters, reading nonfiction, and conversing.—*Los Angeles Times, March 1, 1935.*

## Kings Versus Democracy

**T**HE GREEKS vote back a king, as safer than a dictator and easier than a republic. Perhaps for them, their choice is correct. If a people must have a ruler, a king can be a mild one. He can even concede free parliamentary institutions without losing his throne, as the British monarchs long ago did. He does not need to keep his people continuously excited, and when there is nothing to do he may safely do nothing. He does not have daily to win his place anew, as a dictator does, nor does he endanger it by delegating power to others. He is the next best substitute for a free



democracy, and may serve as the bridge to that. Really, in these days of much worse, there is something to be said for kings. For America, a king would be unthinkable, but the Greeks, for themselves, probably chose wisely.—*Editorial in the San Francisco Chronicle, Nov. 6, 1935.*

## Why Wars Occur

**J**EALOUSIES between nations continue, armaments increase, national ambitions that disturb the world's peace are thrust forward. Most serious of all, international confidence in the sacredness of international contracts is on the wane.—*Franklin D. Roosevelt, in his Armistice Day Address, Nov. 11, 1935.*

## Twenty New Cardinals

**T**WO THINGS are remarkable about the pope's appointment of new cardinals. One is the unusual number named at one time. The other is the almost complete filling of the College of Cardinals which the act achieves.

Twenty cardinals named on a single day is certainly unusual, but it is by no means a record. In 1517 Pope Leo X named thirty-one at once. In that case the pope needed a majority in the College.

Yesterday's appointments bring the number of cardinals up to sixty-nine, which is only one short of the full number. This, too, is not without precedent, but it has not been the ordinary case in recent centuries. The practice has been to leave as many as ten or more vacant "hats."

The number of cardinals has varied greatly in the life of the church, as low as twenty and as high as seventy-six. The present number of seventy was fixed in 1586 by Sixtus V and has not since been exceeded, and the College may never since have been filled up.—*San Francisco Chronicle, Nov. 22, 1935.*

## International Snobbery

**S**TANLEY Jones has recently given several examples of racial snobbery which is akin to international sharpshooting. Here are members of various national groups expressing themselves relative to their own superiority:

First comes the Japanese professor who says, "The Japanese are physically, mentally, and morally superior to all other races."

Then a group of Turkish doctors saying, "After careful examination, we find that the

Turk is in every way superior to all others."

After that, we have the opinion of an Englishman, "You know we don't think of comparing ourselves with anybody else, for we don't think there is anyone else in the same class with which to compare."

And the Frenchman follows with the remark, "Beyond that which is found in the modern Frenchman, the human race will not progress."

Fichte speaks for the Germans, "Among all modern peoples it is you in whom the germ of protecting humanity most decidedly lies. . . . If you perish as a nation, all the hopes of the entire human race will perish with you."

And then comes the American stating that this is "God's country," only to be surpassed by the New Zealander who calls those charming islands of the Southern Seas, "God's own country."—*Harold Cooper, in Advance, August 22, 1935.*

## Character and Government

**C**HARACTER is not developed from a statute book. It is created and developed in ourselves. No government can make an individual honest. It can merely punish him for dishonesty. Nor can it make him efficient, charitable, friendly, or successful. We certainly have demonstrated that it cannot make him temperate. About all that government can do is to protect the individual while he develops into what he chooses to be and do. If his choice interferes with the right of others to be and do what they choose, then government can and should interfere, because individualism has been violated. . . .

Any system of government you can propose—democratic, communistic, monarchic—must be administered by individuals. The only difference is the method by which the individual administering the government is selected. What those individuals are counts far more than the system under which they function. If they are chosen by the people, the results attained will be dependent upon the individuals that choose them. The character of a nation is simply a composite of the characters of its people. A good people ultimately have a good government, no matter what their system.—*Edward D. Duffield, article "Individualism," American Magazine for November, 1935.*

*The giant "China Clipper," which recently inaugurated the Transpacific service of the Pan American Airways, is moored at Alameda Harbor, California, preparatory to her venture over the waters.*

## The Next Step

**I** AM persuaded that the next great step for Christians everywhere is to get together. A kind of fatalism has come over the world. We find ourselves drifting straight into war and yet feel helpless to avert it. We know that if we get into it again it will mean ruin; and yet we feel incapable of asserting a collective will to peace. We feel that the problems that infest economic life are not incapable of solution, for we have the knowledge and the instruments which can produce enough for all, and yet we feel helpless in directing that knowledge and applying these instruments of production.

One of the reasons for this sense of helplessness is the fact that, while there is a tremendous amount of scattered good will, it is not united. So there is no way of pointing all this good will toward collective action. And yet the Christians of the world hold the balance of power in their hands. They are the greatest single body on earth organized around one Idea and with a loyalty to one Person. They could do anything if they knew how to come together. The next great step is a living unity in Christendom.—*E. Stanley Jones, The Christian Century, Oct. 2, 1935.*

## Naval Race Is On

**M**EN-OF-WAR with swift heels, towering masts, steel-bolted sides, and heavy guns are sliding down shipbuilding ways in half a dozen countries. Welding torches are sputtering; draftsmen are fairing the sweet curves of underwater hulls; great cranes swing slabs of armor plate, and riveting hammers chirrup a metallic cacophony as the world's leading sea powers build up their fighting fleets.

For the naval race, presaged by the events of the past few years, and so long predicted, is apparently gathering headway, and nothing short of a diplomatic miracle seems likely to stop it. The renunciation, first by Japan and then by France and England, of the naval ratios established at Washington in 1922 and amplified and extended at London in 1930; Japan's flouting of the Nine-Power Treaty, a companion piece to the Washington naval agreements; and Italy's African ambitions threaten the whole carefully built-up peace structure of which the naval treaties, the Kellogg-Briand antiwar pact, and the Four and Nine Power treaties are integral parts.—*New York Times, Aug. 11, 1935.*





## Rice

(Continued from page 1)

clouds of autumn hang over the world harvest field. The blasts of doom blow chill across the broad acres of earth. And I fancy today the Lord of the harvest is saying, as He once said, but with greater pathos and deeper meaning, "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. And now a thousand signs declare it, ten thousand voices make it known, and the word of God speaks it to the inhabitants of earth.

Soon the words of the revelator regarding that harvest will be a fearful reality. He declares, "I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap, for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Revelation 14:14-16.

Of greater value than rice, or wheat, or gold are human souls. Are you pawning your soul for rice—earthly riches? Are you exchanging it for food?—perishable commodities? Are you selling it for life?—the life of a day so soon to pass away? Solemn questions these. Eternity hangs upon them. Our Saviour once said, "Man shall not live by bread alone, but by every word of God." Luke 4:4. Character, Christianity, eternity—these things transcend earthly treasure.

These days of the world harvest force momentous questions upon us. Worthwhile things, real values, enduring wealth—these things demand consideration. And they demand it right now ere the curtain of doom drops hopelessly over time and the morning of eternity dawns over the scene. You must now make the decision that will shape that eternity for you. Listen! "The Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. From the shores of eternity we hear the echo, "He which testifieth these things saith, Surely I come quickly."

For this great event let every Christian prepare. A nominal Christianity, a prayer repeated by rote, cannot really fit us to enter into the kingdom which God shall soon set up. "If any man have not the Spirit of Christ, he is none of His." We need a faith that is alive, a conviction that is real,—and may God give us such! "Even so, come, Lord Jesus."

## True Christmas Spirit

(Continued from page 3)

vated in childish hearts; but when they are really full of thoughts of what they can do for others, their own happiness is assured.

And after all that is what we desire for our children—a little draught of happiness. And when they have learned the inner meaning of the Master's own word,—He who was the Great Giver,—"it is more blessed to give than to receive," they will have a taste of the joy that the world can neither give nor take

away. Most precious of Christmas gifts! Is it not worth our utmost seeking? Shall we not make every effort to implant its secret in the hearts of the children who are so dear to us?

It is easy to let the child mind grow into the ways of selfishness. Humanity tends that way, and what we call our civilization tacitly approves of it. But this is not the way of Christ; it is not the way of the kingdom of heaven. And we who strive to lead the feet of our children in the right way; who seek to make them junior citizens of the kingdom of Christ, will watch and pray that they may develop the cheerful grace of Christlike giving.

## Friendship With God

FRIENDS always have a common interest in life, and generally this is the dominant interest in their minds. Most men find their friends among those who pursue the same vocation. Farmers form friendships with farmers, lawyers with lawyers, carpenters

with carpenters. Some find their friends among those who enjoy like pleasures. The yachtsman, the fisherman, and the golfer understand this. Others find friends in those who have similar ambitions, and not a few in those who have experienced common sorrows. But the most royal friends are those who have found in each other a common spirit. They find themselves to be the complement of one another, and interpret life in higher terms than of things that are seen and heard. The story of the most exalted friendship of history is told in that brief phrase, "Abraham was the friend of God." The spirit of Jehovah found a home in the heart of Abraham, and this unique friendship resulted. The shepherd of the stars and the herdsman of the plains were possessed of a common spirit, which resulted in a sacred fellowship. We, too, may become friends of God if we will but make room for His Spirit in our hearts. Happy is the man who can interpret friendship in terms of God. Thrice happy is he to be a friend of God.—*Watchman-Examiner*.

## No Secret RAPTURE

ALLEN WALKER



When Christ appears in the clouds of heaven, every eye shall see Him.

fear of him the keepers did shake, and became as dead men." In vision John saw "ten thousand times ten thousand, and thousands of thousands" of these shining angels in heaven. Revelation 5:11.

Who can imagine the glory and the brightness of this coming! Jesus clothed with glory, surrounded by these millions of shining angels, appearing above the earth in the clouds of heaven! How can human language disagree with the Scriptures and claim that this great event will be secret and unseen? The Scriptures know nothing of a "secret rapture."

Jesus will come the second time with a three-fold glory. This we find in Luke 9:26, where it says, "He shall come in His own glory, and in His Father's, and of the holy angels." The word "glory" as here used means something that shines intensely bright. Speaking of the heavenly orbs, the Bible says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." 1 Corinthians 15:41. Here is proof that the word "glory" (in the Biblical sense) signifies something that shines.

At the transfiguration scene Jesus appeared in glory, and Matthew says, He "was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." Matthew 17:2. With all these scriptural definitions of the meaning of "glory" and "brightness" which shall attend the second coming of Christ, we can better understand what Jesus meant when contrasting the truth of the manner of His coming with the errors that will be taught.

Jesus said that instead of His coming being secret and unseen, it will be "as the lightning [that] cometh out of the east, and shineth even unto the west." Matthew 24:27. Surely these and other scriptures prove that the idea of a "rapture" unseen and unknown by the world at large is a deceptive teaching. Instead of this there will be a "glorious appearing" with millions of shining angels. May we be ready for that day!

THE second coming of Christ will not be a secret rapture known only to the church. It will be in no sense an invisible coming. Nothing more visible or open has ever occurred than will be the second coming of our Lord. This will not be "one coming" in "two acts," as I have sometimes heard it preached. There will not be an invisible coming and then at some later day a visible appearing. The second coming of Christ will be a glorious, shining event witnessed by all peoples of the world, both good and bad.

In opposition to the theory of "a secret rapture" stands 2 Thessalonians 2:8, which speaks of "the brightness of His coming." How could an event be attended by a shining "brightness," and be in any sense secret to anyone?

"When the Son of man shall come in His glory, and all the holy angels with Him" (Matthew 25:31), it is then that the human race will witness "the brightness of His coming." Speaking of the brightness of angels, we note in Matthew 28:3, 4: "His countenance was like lightning, and his raiment white as snow: and for



# CHRIST

## As High Priest

WILLIAM W. ELLIS



*Dying on Calvary, Christ fulfilled the typical services of the sanctuary, which by the death of a lamb had foreshadowed the sacrifice of the Son of God.*



IN THE ancient sanctuary of Israel, sacrifices, sin offerings, and oblations were carried on, as we have seen, throughout the Jewish year until the tenth day of the seventh month, at which time they enacted the work of atonement symbolically. This day was called the day of atonement, or Yom Kippur (day of judgment). Every autumn the Jews still celebrate this fast day.

In Old Testament times the services were carried on in this wise: Early in the morning the people would gather outside the sanctuary court, and the day would be spent in fasting, heart searching, and prayer. The high priest would make atonement for the sins of his family by offering the blood of a bullock, after which he would cast lots upon two goats. The goat on which the lot fell was reckoned as the Lord's goat, while the other was called the scapegoat. One goat thus represented the Lord, and the other represented Satan. The Lord's goat was sacrificed, and the priest entered the most holy place with the blood and the incense, to make atonement before the mercy seat. While he was officiating there, the people outside, while watching for the high priest to reappear, would be searching their hearts to make sure that every sin had been confessed and put away. Thus, while they waited and watched for the high priest to reappear, they made sure work of being prepared to meet him when he came out. The high priest before coming out into the presence of the people changed his robes; and then, leaving the tabernacle, placed his hands upon the head of the scapegoat and in

type transferred the guilt and responsibility of the atoned sins from the sanctuary to the head of the goat. A picked man then led the goat to some desert place where it wandered till it died. Thus the great judgment day was prefigured in the old dispensation. These are the things which were abolished at the cross, for there type met antitype.

"Well," says someone, "what does all this have to do with us? Why are we spending our time studying what the Jews did away back there?"

### Christ Our High Priest

In Hebrews, chapter eight, verse one, the apostle Paul tells us that "we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2. In other words, Jesus is doing in heaven a work for the salvation of mankind which was prefigured by these services of the old dispensation; and God put these things in the Bible so that we might be aided through them to understand what Jesus has been doing in heaven for us since His ascension. John the revelator tells us that there is a sanctuary in heaven in which he saw the same articles of furniture as appeared in the tabernacle on earth (see Revelation 15:5; 1:12, 13; 8:1-4; 11:19), and Paul tells us that it is into this sanctuary that Jesus entered when He ascended (see Hebrews 9:23-28; Hebrews 4:14-16; 1 John 2:1, 2).

In the Bible you will find the work of Christ taken up under three headings: prophet, priest, and king. When Jesus came to this world, He came as a mighty prophet. Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto

Him shall ye hearken." Deuteronomy 18:15. When Jesus started His ministry, He went about doing good, healing the sick, giving sight to the blind, cleansing the lepers, raising the dead; the same work that Elijah and other prophets had done, and He carried on His work as a prophet for three and one-half years, but finally the day came that He gathered His disciples in the upper room and celebrated the Passover with them. The next day the Jews took Him out to Calvary; drove those awful spikes through His hands and feet; then lifted the cross and thrust it roughly into the socket, tearing those wounds yet deeper. For three hours He hung there, until down in the temple at Jerusalem the high priest was preparing to offer the evening sacrifice. At three o'clock that lamb was to be slain. As three o'clock drew nearer, the Saviour's head began to droop lower upon His breast, and just at the hour of three o'clock He cried out, "It is finished," and His head fell on His still breast. What did He mean was "finished"?

His work as prophet was finished, and His work as priest had begun. The slaying of the lamb on the Jewish altar represented the slaying of Jesus Christ for the sins of all people. His work as priest was beginning; and as He cried out, "It is finished" there was a mighty earthquake. The elements showed their distress as their Creator breathed His last. In the temple the lamb was on the altar, the priest had the knife raised to pierce the heart of the lamb, but at exactly three o'clock when the Lamb of God cried out on the cross, "It is finished," an unseen hand rent the veil of the temple, the knife dropped, and the lamb escaped.

### Sacrifices Have Ceased

Today Israel offers no more sacrifices. Why not? Daniel 9:27 says that in the midst of the week He shall cause the sacrifice and the oblation to cease; and although the Jews do not accept Christ as the Messiah, yet when Jesus Christ cried out on the cross, "It is finished," the Jewish sacrifices were at an end. That day Christ said, "It is finished;" and it was finished, even though they did not believe that He was the Messiah, the Lamb of God that was to come.

After Jesus had finished His work on earth, He passed into the sanctuary in heaven



and there pleads for our sins as our great High Priest. Just as the time would come on the day of Yom Kippur, or Judgment day, when the high priest would pass from the antechamber into the holy of holies, just so when the time came, when the great clock of God struck the hour, Jesus passed into His Father's presence and began to plead His blood, His nail-pierced hands and feet, and His pierced side, before His Father's presence for the sins of the people that had been confessed. He is doing that work today; and just as those people back there were living in a day of fasting, prayer, heart searching, and watching for the high priest to reappear, just so we are living in a time of heart searching, a day of prayer, when we must search our hearts. We should be searching our hearts to make ready to meet Him. We should be watching for our High Priest to appear. We do not go to some earthly high priest. We kneel and say, "Our Father who art in heaven, forgive us our sins and wash them away in the blood of Jesus Christ. In His name we ask it. Amen."

### "It Is Finished"

And just as the earthly high priest would one day finish his work, so when Jesus shall have finished His work, He will cry out, "It is finished." What is finished? His work as priest, and Revelation 16:17 tells us He will say, "It is done."

When He finishes His work as priest, probation will close, He will lay off His garments as priest, and will put on the robe of the King of kings and Lord of lords. He will come in the clouds of heaven with power and great glory. Just as the priest back there came out and placed his hands on the scapegoat and transferred those sins to the scapegoat, Azazel, just so when Jesus comes, we are told, an angel will lay hold of that old serpent called the devil and Satan. Rev. 20:1, 2. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

### Symbol and Fulfillment

We have been studying the difference between the old covenant and the new covenant, the old dispensation and the new dispensation, the old testament and the new testament, the old sanctuary on earth, the new sanctuary in heaven. In the old, the blood of the lamb was shed. In the new, we place our sins on Jesus, the spiritual Lamb of God, who died for us. "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. In the old covenant, the repentant sinner confessed his sins over the head of the lamb; in the new, we place our sins on Jesus and confess our sins to Jesus Christ, our great High Priest, who ever lives to make intercession for us. In the old, the blood of that lamb in type brought a symbolical pardon to them; in the new, the blood of Jesus Christ cleanses them and us from all sin. In the old, the law was written on two tables of stone; in the new, that law is written on the fleshy tables of the heart. It is the same law in the old testament and the same law in the new testament.

"So Christ was once offered to bear the

sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. He is our Saviour and Redeemer.

"Take the world, but give me Jesus,  
In His cross my trust shall be;  
'Till, with clearer, brighter vision,  
Face to face my Lord I see."

As the Bible is a book of many scenes and settings, so it is a book of many experiences, and these experiences touch the life of the nation, of the community, and the life of the individual. As Jesus is called a Man of Sorrows, so we might call the Bible the Book of Sorrows. It is a long record of the quest of faith and comfort in experiences of trial, but we might call it also the Book of Joy, for in it there is the note of hope and aspiration, of conquest even where the soul seems overwhelmed. It lifts us to that great height where men have been able to reason about life and to commune with their own souls, and with God through that communion of the soul. It marks great progress and spiritual conquest when a man can say to his soul, "Why art thou disquieted within me? hope thou in God."

This Book is a book of prophetic vision. It tells of providence and guidance in adversity, and though we may not always seem able to discern the hand of God in our incoming and in our outgoing, in the broad sweep of spiritual experience, we are led to see that there is such a thing as spiritual destiny and spiritual guidance.

But the Bible lifts these things up to a plane far beyond the ordinary level of self-

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ish living. It is a book that reveals to courageous souls who desire above all things to be true that the way of truth and the way of life is often the way of sacrifice and the way of the cross. The Bible reaches its highest universality in the way in which it touches and blesses every phase of human experience.—*The Congregationalist*.

Oh, to keep out of temptation's way, or invade it armed with all the panoply of God!  
—Charles H. Spurgeon.

## BOOK REVIEWS

### ON THE WORLD'S BEST SELLERS



NELS D. ANDERSON

### The Book of ZEPHANIAH

THE author was probably well born, possibly of royal descent. That, if a fact, would not raise him in the estimation of his Maker, who looks on the heart. Zephaniah was undoubtedly a man of a heart true to God. But we're all of us liable to be a bit snobbish about birthright—you know, even great Biblical characters were that way, some.

Zephaniah prophesied along in the seventh century before Christ, in a brief period between the complete eclipse of Nineveh and the rise of Babylon. Israel and Judah greatly stirred his upright soul by their hypocrisy, and his diction becomes cutting and edged with bitterness in places; but it is exhilarating to read about a man whose lot was cast in high places, fearlessly attacking the rottenness of his own caste. He was the messenger of God.

However, the work is something far beyond mere local scolding and neighborhood praise. Like most prophecies of those days it dealt with present evils in a manner that made of them a type of the evils besetting mankind, of God's judgment on all sin, of His continuing love for and care over all His people everywhere. I ven-

ture to say that God would wreck an empire to safeguard His own people, though they might be few, and not at all well-born. A study of this best seller and others in the Sacred Volume will bear me out in this.

The reader will find many interesting topics dealt with in this book, and in a most readable style.

The first chapter, twelfth verse, depicts a common feeling found in worldly people,—that God is indifferent. The last verses of this first chapter are a most vivid description of Christ's second coming. The third chapter, verses eleven to thirteen, gives a very clear description of the character of the remnant church of God. And if you want to know what and how many languages will be spoken in the new earth, get Zephaniah and turn to chapter three and verse nine.

Your reviewer has found Zephaniah a most profitable book, one of deep significance, and recommends it highly. The fact that it continues to be a world's best seller is, of course, a better recommendation than his; but be sure to secure a copy.



## Handy With Guns

(Continued from page 16)

feel that God will not "bring every work into judgment, with every secret thing," then the most powerful psychological support of order and morality has fallen. Refinement, education, culture,—all these are excellent things. But remove from them the restraining and purifying element of religion, and how weak, how corrupt, they become! The crime reports of the newspapers illustrate, in shocking degree, the fact that civilization needs God, and perishes without Him. D.

I HAVE seen the faith of a whole family ruined by the parents talking around the table against the Sabbath school teacher or the pastor of the church where they are expected to attend. No wonder so many parents find it almost impossible to get their sons and daughters to respect teachers and preachers after they are sixteen years of age. They, by their own attitude, have sown the seed of distrust, and we ought not to be surprised if the quest of faith becomes difficult for the young. If we parents would stop and think, our work in the religious



## IN OUR FIRST ISSUE OF THE NEW YEAR

### "1936—WHAT WILL IT BRING?"

By Gwynne Dalrymple

A survey of social, moral, political, and religious trends as we enter the new year.

### "RED SIGNALS FLASH EVERYWHERE"

By Louis Halswick

Atheism and communism threaten civilization.

### "WHY OUR SUICIDE MANIA?"

By Velma Mathiesen

Every year thousands of men and women take their own lives. Why?

### "GEESE AND MEN"

By Harold J. Bass

Are the men any wiser than the birds?

### "GENESIS ATTACKED"

By Lucas A. Reed

A defense of the first book of the Bible against the assaults made upon it by higher criticism.

ALL IN OUR NEXT ISSUE.

rearing of our children would be easier, and we would not so viciously sin against them. Let us give the child the proper environment in the home and lead him there in the spirit of reverence and appreciation of the greatest organization in all the world, namely, the church.—Warren L. Steeves.

## NO PAPER NEXT WEEK

In conformity with our regular practice we publish no paper next week, December 31. Our next paper will be dated January 7.

## INDEX TO 1935 VOLUME

We are publishing a dual index to the volume completed by this issue, an index by authors and an index by articles. This will be sent free on request.



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## Why Read Myths?

"THE Bible is not actually lost," declares the pastor of a prominent Brooklyn, N. Y., church, "but it is almost unknown. He is a rare person who spends much time with it. The majority of Christians are lukewarm to the Bible, and those who do not claim Christianity for themselves do not read the Bible at all. The world is so indifferent to it that even its enemies do not bother to criticize it. Only a few abuse it. It is just ignored. Even theological students lay it aside for other books. A recent graduate of a prominent theological seminary told me that it is not unusual to find no Bible in a student's room"—and so on. This pastor then makes an eloquent and well-written plea that we read our Bibles more.

Then he goes right on to affirm that he does not believe in the infallibility of the Bible,—does not believe that it is God's inerrant message to man!

Why should we read the Scriptures if they are not God's inspired word?

Because it is beautiful literature? So are many other books.

Because it gives searching analyses of the human soul? So do many other books.

With all due respect to this Brooklyn pastor, we would point out that there is only one reason for anybody to read the Bible today: That the Bible is God's message to man.

When modernism comes in, Bible reading goes out. Can any candid observer doubt this?

If men believe that the Scriptures are an unerring guide to God their Father, they will read that they may know and live. If, on the other hand, they regard the Scriptures as fine ethical treatises and interesting myths, they will no more read them than they will read, today, Plato's "Republic" or Vergil's "Aeneid."

A Bible that God has written, men will read. But who cares about a book which is a record of the spiritual growth of the Hebrew people?

Let no modernist complain that the Bible is not widely read, for modernism itself is the cause of that neglect. D.

## The Pope and Sunday

PREMIER MUSSOLINI and Pope Pius have recently had a little disagreement over holidays. The Fascist celebration of the anniversary of the march on Rome fell on a Monday. But a Fascist regulation forbade two commercial holidays in succession. The dictator therefore ruled that all banks and commercial

houses should remain open on Sunday, but should close on Monday in honor of the Fascist anniversary.

Soon after this, Pius addressed the Council of Men's Union for Catholic Action. He said nothing about the Fascist holiday, but he spoke strongly on the sanctity of Sunday.

"The King of Centuries wishes at least a little part of this day [Sunday] consecrated to Him," declared the pontiff. And he called Sunday desecration "one of the sins which most greatly brings upon us the irritation of the King of heaven."

The papal attitude toward Sunday is strictly consistent. For the Roman Catholic Church claims that Sunday is her day, established as a mark of her power. In the Catholic "Catechism of the Christian Religion," we find this statement: "The church . . . has substituted Sunday for Saturday; so now we sanctify the first, and not the seventh day." Says another Catholic authority, "Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of the Scriptures there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."

So we may say that the pope's attitude in this matter is strictly consistent. But why do Protestants continue to observe Sunday, when there is not a line of Scripture to enforce such observance?

Catholicism is consistent, in that it

believes that the pope could change the Sabbath to Sunday. Protestantism is inconsistent, because it claims to take only the Bible as its standard of faith,—yet follows Catholicism in its observance of a rest day.

"The seventh day is the Sabbath of the Lord thy God," is the testimony of Scripture. To no other day does either the Old or the New Testament attach any weekly sacredness. Let Protestants be consistent, and follow the Bible, observing the Sabbath of Scripture, and not that of tradition. D.

## Handy With Guns

MURDER is becoming almost our national sport. As a distinguished writer comments, "Within the last twenty-four hours I have read about a woman that shot her husband with a pistol because he had been out with another woman; about a mother that shot her son because he was drinking too much; about a man that shot his wife because her father 'wouldn't leave them alone;' about an attorney that shot a waitress because he didn't like the soup. There may have been other murders in the paper, but I didn't read about them. I thought I'd had enough. Besides, I knew there would probably be another batch of homicidal reports in the next day's news."

All manner of reasons are given for our current reign of violence. But we think that in the last analysis these reasons all come down to one,—that men have lost the consciousness of God.

It used to be commonly held that God was the author of life; and that for a man to take the law into his own hands was a grievous crime. But this conception has decayed. We have listened too much to the teachings of our clever philosophers who say that God—if there is a God—does not really concern Himself with the common doings of individuals, but only with the vast cosmic processes of the universe. For the little things God does not care.

And with no personal accountability, men do not care. If God is not the ultimate judge, they are willing to take their chances with the uncertain course of human law.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14. And when humanity at large have come to

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Two young Filipinos display the flag of their new Commonwealth, recently granted its independence by the United States of America. The three gold stars represent the islands of Luzon, Mindanao, and the Visayan Islands.