

SIGNS OF THE TIMES



SPB



Read: "WILL FASCISM OR COMMUNISM WIN EUROPE?" page 2

"MASSES vs. CLASSES" page 8



Spanish government troops guard a building in Madrid. Only a few of the troops have remained loyal to the party now in power.

SOBELMAN

IN THE last decade about everything that could happen has happened in Europe, except open and notorious war. Even that would not surprise us, and there is every indication that the continent is fast drifting toward it. In the meanwhile, the newspapers for months, and even for years, have published headlines announcing a crisis between England and Italy; a crisis between France and Germany; a crisis between Germany and Russia; a crisis between Italy and France; and so forth and so on.

Someday one of these crises is going to break,—unpleasantly.

In Europe two great forces are struggling for mastery. One is Fascism, which may be defined as military dictatorship,—but a dictatorship enormously popular with the people over whom it rules, let us note. The other is Communism, which is ostensibly the rule of the proletariat. Since, as a matter of strict fact, the proletariat is seldom or never capable of ruling, in reality Communism amounts to about the same conception as Fascism,—military dictatorship.

Despite this similarity, however, Fascism and Communism have different ideologies, and express themselves in different ways.

Europe is rapidly preparing for another war. This time it seems that the contestants will not be the Central Powers against the Allies, but the Fascist nations against the Communist nations.



And the continent of Europe is the theater upon which each of them is striving to work out its destiny,—a destiny which it declares is to rule the world.

The struggle in Spain is one phase of this conflict. There are two parties, the rebels and the loyalists. The first aims at the restoration of the church, and probably of the monarchy; it has recently taken the old Spanish standard, yellow and gold, as its banner. The second is opposed to the church, opposed to the monarchy, and

strongly in favor of Marxist—that is, Socialist and Communist—principles. The Communist or “Red” group is also the loyalist, or government, group, since for the last several years they have been on the saddle in Spain. Neither group is perfectly united, but each is made up of several parties. For instance, the government forces contain the Socialist Party, the Radical Democratic Party, the Anarcho-Syndicalists, and several other political organizations leaning strongly toward the Left. The rebels, on the other hand, are made up of the Traditionalist Party, the Agrarian Populist Party, the Renovación Española, and other conservative groups. The issue is simple: Shall Spain adopt a form of government resembling that of Fascist Italy and Nazi Germany, or shall she adopt a form of government resembling that of Soviet Russia?

By their position in Central Europe, Italy and Germany, if they should obtain the loyal co-operation of Austria, could form a strong central bloc, which other powers would find it difficult if not impossible to dislodge. Germany, Italy, and Austria formed the old Triple Alliance, it will be remembered; though in the crisis of the

World War, Italy broke off and sided with the Allied Powers. Next time it may be different. At all regards, Italy and Austria are firm friends at present; and Italian influence has succeeded in creating a feeling of kinship between the Austrian and the Nazi Governments, despite certain serious differences, partly religious. Hitler has undoubtedly been tactless in antagonizing the Catholic Church.

If on the one hand there is forming a Fascist bloc in Central Europe, there is evidence that this bloc may soon be surrounded by Socialistic or Communistic states. France set up a Socialist Cabinet not long ago, and it was the threats of this Cabinet to aid the Spanish loyalists that provoked the threats of armed intervention from Italy. Russia, which is the very radicalism of radicalism, covers the whole of Eastern Europe. And Spain may as well go Left as Right,—one cannot predict what the next few weeks may bring forth. In this case the cause of Communism in Europe would be very strong.

Tension Increases

Outside of both the Fascist and the Communist camps lie the democracies of Europe. Chief and foremost of these is England, though we think that no one can deny that British prestige has waned since the war; and certainly the failure of British statesmanship to rescue Ethiopia has done nothing to increase it. Then come the lesser democracies,—Holland and the Scandinavian countries, aloof and independent. What would be their attitude in the event of a clash between Fascism and Communism in Europe? Would they try for a reserved neutrality? Would they throw the weight of their forces on the side which seemed to them to be the most favorable to democracy and liberalism? But both Fascism and Communism seem so opposite to all the historic conceptions of democracy that it is doubtful if the liberal countries of Europe would be much at home in an alliance with either camp.

Slowly and surely the tension rises. As Russia announces new plans for defense, Germany declares that she must increase her forces to protect herself from "the 'Red' menace." As Germany increases her forces, France lengthens the terms of military service so that she may be safe from invasion via the Rhine. In response to French preparedness, Italy adds to her armaments by sea and by land, for no nation can afford to be caught unprepared. And it seems clearer and clearer that in spite of all the efforts of the League and all the propaganda for peace, another devastating war is not far off.

If, then, Communism and Fascism clash, which will win? Of these two philosophies of government, which will triumph? It scarcely seems that the continent of Europe, nor the whole world, for that matter, has room for both.

We predict that neither will win a permanent triumph. We do not make this prediction on the strength of our own knowledge of politics or international affairs, for we believe that no man is wise enough to predict the future. But the Bible, the word of God, contains some very definite statements concerning the future. And one of the most simple and most clear of those prophecies is

found in the second chapter of the book of Daniel.

If you turn to your Bible, you will find that the second chapter of Daniel contains an account of a dream given of God to Nebuchadnezzar, a great monarch of the Babylonian line. That dream had a special and prophetic significance, as Daniel said to the king, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verse 28. The prophet then went on to discuss the dream. "Thou, O king, sawest, and behold, a great image. This image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

"Shall Not Cleave"

"This is the dream; and we will tell the interpretation thereof before the king." Daniel continued. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which

shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Fifth Empire Coming

How remarkably has this prophecy been fulfilled in the centuries that have passed since it was given! There were to be, said Daniel, four great empires which should rule supreme over human affairs. And there have been four great empires. In Nebuchadnezzar's time, Babylon ruled the world. Then came the Medo-Persian Empire. After that, Greece. Lastly, Rome. Rome, the iron empire, endured for centuries. Finally her dominion passed away, as had the others. The iron was mixed with miry clay, exactly as the Bible had predicted. On the ruins of that empire arose the nations of modern Europe,—France, England, Germany, Spain, and all the rest of them. There has been no fifth universal empire, nor shall there be, until God Himself shall set up His kingdom.

When shall that kingdom be set up? "In

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These children, their parents either killed or wounded, are the innocent victims of the civil war in Spain. No quarter is asked in this carnage, and few prisoners are taken.



SPAIN *and the*

THE Spanish Revolution has drawn the attention of all the world. Two months ago few of us would have dreamed that the land of Ferdinand and Isabella would hold the front page in our daily newspapers. It is a serious conflict, not so much because of the combatants directly concerned, but because of the world issues that lie in the background, carrying tremendous significance and importance.

It is a small matter, so far as the world in the large goes, whether the Popular Front Madrid government of Communists, Socialists, and other radical and liberal parties can hold its own against the Fascist leaders, Franco and Mola. It is a vital matter for the future of Europe, however, whether the political and social principles of Communism will prevail, or whether those of Fascism will carry the day. In another article in this same issue, the question of Fascism and Communism has been discussed; so I shall not pause here. May I move on to another profound problem in this European fracas, not often discussed but essential to understand if we would really grasp the issues involved? I refer to the religious side.

Favored Daughter of See

To attempt the comprehension of European history without bringing the papacy into the picture, is to attempt the impossible. Pick up any history textbook on European history, medieval or modern, and this will be abundantly proved. Especially is this true of the South European states, those that fell, after the days of Roman imperialism, under the ecclesiastical domination of the Bishop of Rome. Putting ourselves, then, in a historically retrospective mood, we see Spain as one of the favored daughters of the papal see. We envision the Granada, and witness the expulsion of the Moors to satisfy the intense Catholicism of the priests and laity of papal Spain. We think of the Spanish Inquisition and its autos-da-fé; of Torquemada and his cruelties; of Philip II's Great Armada to crush the Protestantism of Elizabethan England; of Parma's attempt to champion Catholicism in the religiously rebellious Netherlands; of the many Spanish priests that went as missionaries to the colonies of the Western world. On such a background it is not hard to see why the papacy is so vitally concerned with the present Spanish crisis, and why practically all the active Catholics in the land of the Escorial are on the side of the Fascist rebels, and are hoping and praying for the overthrow of the radical Communist Madrid government.

Superficially, the papacy is sympathetic to the Fascists of Spain because it is essentially opposed to Communism; it regards



These "Red" volunteers lie in the shadow of the bell of the church in Cáceres, Spain, as they snipe at rebels. The tower that should reverberate the call to prayer and devotion echoes instead the shots of fratricidal war.

the doctrines of Marx and Lenin as fumes from the pit. But Fascism, wherever found, is in its very nature agreeable to the Holy See, because the principles of both are fundamentally alike. As begun by Mussolini, Fascism is a vigorous protest against political liberalism and democratic freedom. Believing that the political liberalism of our time was largely vocal, and pathetically feeble in its power of real political and social stability, constructiveness, and organization, and that democracy had degenerated into a sham appearance of popular control, under the actual substance of corrupt manipula-

tion by scheming demagogues, the former Italian Socialist crossed the Rubicon, and became the organizer of the Black Shirts. Under his system, confusion must give way to order, opinion must yield to dictate, personal liberty must surrender to state control in every form of human activity. Away with all this modern liberalism! The old-time control of the Caesars must now be the order of the day. Institutionalism must crush out individualism; and strong centralized power must break the lonely strivings of the individual. Personal freedom must bow to totalitarian control.

VATICAN

The present struggle in Spain may have important religious repercussions.

Will it ultimately be necessary for the state to support the church and the church to support the state in a religious-political union?

WILLIAM G. WIRTH

It must be at once patent to the reader that such Fascist principles are exactly what the papacy has stood for since the days of Gregory I, Gregory VII, Innocent III, and Boniface VIII. The Curia, too, has stood for Caesarean dictatorship. It has ever asseverated the dominancy of ecclesiastical authority, order, and organization. Again, it has short shrift for modern liberalism and democracy. If any organization has ever stood for centralized control and Fascist obedience, that organization is the papacy.

Method for Reintegration

I quote from one of the leading Catholic journals of England, the *Catholic Herald*: "The theory and practice of liberalism in politics and economics succeeded, in the course of a century or more, in destroying utterly the organic character of the Western States, or what was left of it after they had ceased to be corporately Christian. It reduced them to hordes of heads for counting or hands for hiring. And at the same time as it robbed men of their status upon earth, it undermined their hope of a place in heaven. The time had fully come for a return to an integrated society in which men might live as members of one another and the whole body should be directed to their common end. And the method commonly called Fascism is put forward as one of the ways of this reintegration. . . . To repair the damage done to the social organism by liberalism, to bring back social solidarity, and to inspire the whole with a common end are the aims of Fascism and also of ourselves." Will the reader please note carefully the words "and also of ourselves"? It is the papacy's own admission that in its fundamentals it counts Fascism as a twin brother.

I hasten to correct any impression I might make that the papacy accepts in full the Fascist philosophy of things. It does not. We have abundantly seen that Pius XI has stoutly resisted Mussolini's endeavors to make the state its own end, and its citizens its absolute servants. We have witnessed papal objection, vigorous and certain, to the Fuehrer's *Kulturkampfe*, whereby Hitler

would set up a German national religion to the weakening of existing Christian faiths. But aside from this question as to whether state or church should be supreme, no one can doubt that Il Duce, Der Fuehrer, and Pius XI stand on the same platform of anti-communism, antimodernism, and pro-Cesarism.

Whether we believe in Fascism or not, we cannot escape the sharp and true fact that it would not be possible or existent if the very conditions in the world did not force it upon us. The dictatorships of Hitler, Mussolini, Stalin, and others are not inexplicable phenomena but inevitable symptoms on our body politic, social and religious. Our modern civilization has tried every political expedient, and failed. Never were governments and states so muddled, confused, and uncertain as now. Economically we have spawned the greatest depression our busi-

ness life has ever experienced. Socially we are morally corrupt and spiritually pagan. We are facing world ruin and overthrow. Otto Spengler's "Decline of the West" is proving distastefully true in its thesis that our present civilization is in fatal decline. Because of this, many thinkers and writers are looking for hope in only one direction,—and that is toward a religious fascism which, with strong hand and with imperial sway, will steady civilization's storm-tossed ship and bring it safely into the harbor of peace.

An organization capable of doing this work is at hand. It is the organization that takes the credit of saving Europe in an earlier day when the Teutonic barbarians, after the decay of Imperial Rome, would have crushed out all civilized values had it not been for the priestly ministrations of the Bishop of Rome. John Strachey hints at it in his "Coming Struggle for Power," when he writes that the only road of escape for men seems to be a possible union of church and state, that they "envisage a new Constantine." Then he adds: "And, if this be the logical line of development, do we not know whither the assumption of temporal power by the Catholic Church would lead?"—to the place where the Catholic Church would assume "control over the destinies of men;" when "the Europe of the Middle Ages would be re-enacted, but this time upon a world scale." Our own Secretary of Agriculture, Henry A. Wallace, hints at this religious fascism when he declares that "neither Socialism nor Communism meets the realities of human nature;" but that they may be met in the future with a "Christianity of the second and third centuries or possibly even with that of the Middle Ages."

One Source of Energy

In stronger vein wrote George N. Shuster in the *Forum* of October, 1931: "Today one source of reconstructive energy alone remains—the Christian church, beyond any

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TWILIGHT

RENA S. TRAVAIS

'Tis twilight time. The winds are softly singing,
And blossoms nod along the garden way.
'Tis twilight time; and bees are homeward winging,
Weary of labors, at the close of day.
Reach up, my soul, the west is crimson tinted,
A path that leads to worlds of beauty rare.
Reach up, my soul, beyond the gates, cloud-minted,
And see a heaven there!

'Tis twilight time. The sheep have ceased their bleating,
The cattle stand contented at the bars.
'Tis twilight time; and day and night are meeting
Where afterglow half dims the light of stars.
Reach up, my soul, the shadows deeper growing
May have their somber cloak of darkness spread;
But yonder, where the moon is faintly glowing,
Lies heaven, just ahead!



How like the ocean is God's forgiveness! Even as the waves of the sea erase the signs of man's filth and degradation left on the beach, so God's forgiveness envelops the sinner's mistakes, cleansing the traces of his guilt.



A cardinal doctrine of the Bible is that God forgives the sinner. His forgiveness is not grudgingly bestowed, but is full and free to all who willingly seek it.

ON THE east coast of India stands as dirty a little fishing village as is to be seen or smelled anywhere. Miserable alleys that wind in and out of the muddle of dilapidated huts are littered with rubbish; for no garbage cans are to be seen in this town. The semicivilized inhabitants dump their refuse on the ocean beach for the sea to lap up. Yet morning and evening the sparkling waters of the Indian ocean erase the putrefaction, leaving the margin of the silver bay as clean, for a few hours at least, as though it had never been sullied.

How much like the ocean of God's forgiveness! I soliloquized one moonlight evening, when, having groped my way through the confusion of lanes, I finally found myself beyond the close air of the sordid village, and standing by a vast expanse of shimmering blue. Men and women, with a purer atmosphere within their reach, I thought, are content to live in the squalor and filth of wrongdoing. They eke out an existence of pain and misery, hardship and sorrow. Minds and lives are tainted with heredity. Yet sweet zephyrs of the voice of God still play upon the senses of humanity.

A Groping Search

In the main, the entreaties of Heaven fall upon consciences stupefied and dulled, so that the purity of the angels' breath is hardly perceptible amid the odors of sinful environment. But some catch the suggestions of a purer realm, and are groping in the byways of life in search of they know not what. These, following the leadings of God's Spirit, stand beside the swelling sea of divine forgiveness.

The most hardened transgressor may deposit his burden of guilt on this beach. The wreckage of sin, the garments soiled by our lifelong errors, and all the trashy notions

The FORGIVENESS of GOD

ASHLEY G. EMMER

collected in the halls of vice, we may dump free on this expansive shore. God's forgiveness will envelope all our mistakes; for the assurance is given: "He will turn again. He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:19.

The Father's love is as constant as the tide. His love is as unfathomable as the sea. For as the hymnologist has written:

"Wide, wide as the ocean,
High as the heavens above,
Deep, deep as the deepest sea,
Is my Saviour's love.

"I, though so unworthy,
Still am a child of His care;
For His word teaches me
That His love reaches me
Everywhere!"

A man may have lived in adultery for years and frittered away the day of grace, as did Samson, yet God will forgive the sinner even in the twilight of life, if he calls in true penitence upon his God. For Samson is really quite a modern character. He came from a godly home and was educated within his own religious community. But, like so many young men, he chafed under restraint at home.

The first retrogression on this young man's part was his going down to Timnath for amusement. I can imagine the old gray-haired father remonstrating in vain with his burly son. Samson was determined to taste the spice of life rather than to follow the pathway of innocence.

As a result of forming unholy companionships, he married a Philistine girl. But Samson was deceived by his unscrupulous wife and her crafty heathen relatives. This youth, for whom God had planned a special work but who had grown careless in his associations, did not learn a lesson from this sad experience. He reveled in lust. He kept company with a harlot in Gaza. Then, having been fastened by this time with the cords of license, he was charmed by Delilah. Through her intrigue, he was snared by the Philistines. His eyes were put out. He became a slave. In this calamity the reprobate son could testify with the riotous Byron,

"There's not a joy the world can give like that it
takes away,
When the glow of early thought declines in
feeling's dull decay;
'Tis not on youth's smooth cheek the blush
alone which fades so fast,
But the tender bloom of heart is gone, ere
youth itself be past.

"Though wit may flash from fluent lips, and mirth distract the breast
Through midnight hours that yield no more their former hope of rest;
'Tis but as ivy leaves around the ruined turret wreath,
All green and wildly fresh without, but worn and gray beneath."

Yet with his "bloom of heart" gone ere his youth had passed, Samson obtained God's forgiveness when he called upon his long-forgotten Father. In spite of scorned opportunities of Christian service, the repeated rejection of warnings, and in spite of the scandal his licentiousness had heaped upon God's people, He heard Samson's prayer for strength in the Philistine dungeon. Cried the prisoner in his extremity, "O Lord God, remember me, I pray Thee, and strengthen me." Judges 16:28. God heard and answered. He had forgiven Samson.

Truly, "Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses." Psalm 107:17-19.

None are so bad that their sins cannot be covered by God's boundless pardon! Perhaps you may have gone even a step further than Samson in that you have forced others into irretrievable sins, as did Manasseh, king of Israel. Yet God will forgive if you will truly call upon Him.

Mercy Is Unmeasured

Manasseh came to the throne of Israel at the age of twelve years. In youth he had the influence of a godly father, King Hezekiah. But in spite of this, Manasseh forsook God and deliberately persecuted the righteous, forcing his subjects to transgress. This king was not the type that was content to sin alone. So great was the wickedness of his influence that many years later God said of Manasseh through Jeremiah, "I will cause them [the children of Israel] to be removed into all the kingdoms of the earth, because of Manasseh." Jeremiah 15:4. The idolatrous course of this wicked king resulted in his being taken captive into a foreign land. "Among the thorns" and "bound with fetters," he began to think. The Bible says, "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was intreated of him, and heard his supplication." 2 Chronicles 33:12, 13.

God heard Manasseh and forgave him. Surely our heavenly Father is good! His mercy is as unmeasured as the sea!

Perhaps you are approaching your death-bed for having burned the candle of life at both ends. Now you feel that repentance would be blowing the smoke into God's face. Do not fear. The thief on the cross called to Jesus at the eleventh hour, and was heard when his race was almost run. If any case ever seemed hopeless in the eyes of men, his did. At an early age he knew his life was—

"yellow in the leaf;

The flowers and fruits of love [were] gone;
The worm, the canker, and the grief"

were truly his alone.

For this man must have seen and heard Jesus; but, as one writer has said, "Seeking to stifle conviction, he had plunged deeper and deeper into sin, until he was arrested, tried as a criminal, and condemned to die on the cross." In his hopeless state, when his usefulness was at an end, the thief appealed to Jesus. The Saviour assured him of a place in heaven.

And so He assures you and me. You may be a backslidden Christian, as was Samson. You may have plunged into adultery and forced others to sin with you, as did Manasseh. You may have even driven your companions beyond the pale of repentance, as he did. But if you have learned your lesson sitting in sorrow "among the thorns," cry to God. He will forgive. Perhaps, like the thief on the cross, you are under the death penalty. You may be a murderer. Yet God will forget. His mercies, like

"The little waves, with their soft white hands,
Efface the footprints in the sands.
And the tide rises, the tide falls."

The ugly guilt is buried in the oblivion of infinite love, as are the sins of Samson, Manasseh, the thief, and of every other repentant soul.

Do you desire to give yourself to Him? Perhaps "you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot ac-

cept you; but you need not despair." Listen to this comforting assurance:

"When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life. Christ 'gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.' And 'this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.' Galatians 1:4; 1 John 5:14, 15. 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1:9."

"The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past."

He will sew your iniquity "in a bag," and seal it (Job 14:17), and cast all your sins "into the depths of the sea." He will subdue your iniquities (Micah 7:19); for "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).



OUR Saviour's joy was in the uplifting and redemption of fallen men. For this He counted not His life dear unto Himself, but endured the cross, despising the shame. So angels are ever engaged in working for the happiness of others. This is their joy. That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character and rank, is the work of sinless angels. The spirit of Christ's self-sacrificing love is the spirit that pervades heaven, and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the work that they will do.

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life.

Love to Jesus will be manifested in a desire to work as He worked, for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care.

The Saviour's life on earth was not a life of ease and devotion to Himself, but He toiled with persistent, earnest, untiring effort for the salvation of lost mankind. From the manger to Calvary He followed the path of self-denial, and sought not to be released from arduous tasks, painful travels, and exhausting care and labor. He said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." This was the one great object of His life. Everything else was secondary and subservient. It was His meat and drink to do the will of God and to finish His work. Self and self-interest had no part in His labor.—Selected by W. M. Robbins, from "Steps to Christ," pages 81, 82.

THE official party booklet of the "Reds," published in New York City, openly announces the "Program of the Communist International:" "The Communists disdain to conceal their views and aims. They openly declare that their aims can be attained only by the forcible overthrow of all the existing social conditions. Let the ruling class tremble at a communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.

"Workers of all countries, unite!"

The radical socialists, or Communists, declare that the world is bound in the chains of capitalism which forces "its yoke by bloodletting, by the mailed fist and starvation" upon nations and races to exploit, oppress, and enslave the working classes. They assert that the present system of private ownership and profit cannot be eliminated by constitutional and political means, and therefore propose violent revolution and universal confiscation to the state.

The actual membership of the Communist party in the United States is estimated at about 40,000. It is under direct orders from Moscow, and its members, who submit to a rigid discipline, are organized like an army with officers, divisions, and specific duties for each. Aside from these, there is a formidable number of sympathizers who generally adhere to the Bolshevik creed, but do not recognize central authority. This number is variously estimated at from two to four million.

Capitalism to Collapse?

According to the prophecies of Karl Marx and his followers, the imperialistic, capitalistic system will some day collapse, due to its own inherent weakness, and leave the country in a state of chaos. The present strategy seeks to build an organization schooled in the "Red" psychology and technique, which will be ready at a moment's notice to leap into the government saddle and assume control. To this end the members seek every opportunity to foment economic discontent and foster industrial strikes. Many find employment as public school and college teachers, while even in the halls of some of our great universities advocates of Communism are found. They organize the Young Pioneers, an army of several hundred thousand children and youth similar to the Boy Scouts, and in their summer camps train them by Bolshevik campfire stories, songs, and yells to systematic class hatred.

In these United States, we are told that there are 5,000,000 youth out of school and out of work. To these, the "Reds" seek to picture the glamorous side of party activities, and present their dramatic appeal to young men and young women eager for service in the cause of government.

Here we pause to note a most singular situation. The same leadership, which is so avowedly godless, is making, and with considerable success, its "appeal to Christian idealism" among the leaders and youth of one of our great Protestant churches. "Was

not," they inquire, "the New Testament church communistic?" "Did they not pool their possessions, and have 'all things common'?" In compliance, too, with orders from Russia, the Soviet propaganda is tempered to placate our government officials; for our trade and our friendliness is more highly valued than a prospective revolution within our borders.

In its opposition to Bolshevism, Fascism arose in Italy in 1919, under the leadership of Benito Mussolini. With this formula of government, Italy has become a militaristic power; and under Adolf Hitler, Nazi Germany is following a similar course to national greatness or catastrophe. The Fascist is one who believes intensely, yes, militantly, in the whole existing economic and political order. He is an ardent nationalist, who would repress with violence any seditious or revolutionary change in the established system. As a fighting patriot, he will even resort to terror and bloodshed, and thus trample upon the constitutional safeguards which he pretends to uphold. To paraphrase the old proverb about fighting for peace, he will maintain the established order even if he destroys it while protecting it.

As we write these paragraphs, Spain is in the throes of a terrific civil war waged by the conflicting forces of Fascism and Bolshevism. In France today the alarmed conservatives shout, "We are going the way of Russia," while the uneasy radicals cry, "France is headed for a fascist dictatorship." To quote the words of T. R. Ybarra: "It remains to be seen what will happen in France. Three possibilities loom on her horizon: She may follow the example of Soviet Russia. She may go the way of Fascist Italy and Nazi Germany. Or—alone among European nations whose regimes have been caught between Right and Left—she may triumphantly assert the democracy of her middle parties against both sets of extremists. Which way France?"

Despotism Sweeps World

And may we add, *Which way world?* In his book, "Plain Talk," Dr. John W. Studebaker, United States Commissioner of Education, says: "Today, democracy stands more than ever in a great shadow. In the midst of chaos and the complexities of a machine age, the people of many lands have forfeited the privileges of democracy for the paternalism of dictatorship. A wave of despotism sweeps over the world in this hour of economic crisis. . . ."

"Today subtle voices suggest that we give up the struggle to solve our own problems, that we give these problems into the care of those who profess to know the solutions. Today selfish voices suggest that the people are not competent to decide on policies and representatives; that this or that group should lose its franchise; that the rights of free speech, press, and assembly, be curbed; that minority opinion be suppressed; that rights to organize into free associations for mutual benefits be questioned.

Masses

ROY P



This twentieth century, that has witnessed the fall of a vast empire, sees also the rise of a vast army of

The fires of the class struggle
years. What is the program
capitalism? And

Classes

TRELL



...ation of fabulous riches in the hands of a
...ring ever more insistently for a larger share
...alth.

...ng more fiercely than in former
...nism? What is the program of
...program be realized?

"Self-appointed groups, assuming the powers of the law, are here and there indulging in arbitrary action, even to the point of spreading terror, destroying property, and endangering life. . . . Your daily newspaper affords ample confirmation of the view that American democracy is beset by foes both within and without."

To employ the forceful phrase of H. G. Wells, it appears like a race between education and catastrophe, with catastrophe winning the marathon. "We are living," says this well-known author, "in a civilization which is very rapidly going to pieces."

A. F. Schersten, Professor of Sociology in Augustana College, declares with emphasis: "The seriousness of the situation is fully realized only when it is remembered that Communism is motivated by a very real socio-economic maladjustment. Excess profits, labor injustice, and maldistribution alone provide a fertile soil for a philosophy of discontent and destruction."

Invention, Discovery, Riches

It was modern invention and discovery, transportation and communication, which paved the way to unprecedented riches. Then came the era of combination and consolidation, of colossal banks and business concerns reaching around the globe to regulate finance and control trade. In the United States one per cent of these financial giants are said to control nearly one half the total resources of our nation. One company manufactures half of our agricultural machinery. Another corporation refines nearly all the American sugar. One supplies the great proportion of our sewing machines. Three business firms produce 80 per cent of our automobiles. Two control more than half of the country's steel output. These are but a few examples of the onward march of monopoly.

Modern invention likewise decreases the number of wage earners. In the great wheat belts of America, Russia, and other lands, three persons with a harvester combine and other equipment are now able to reap, thresh, and house more grain in a day than a hundred men could have done in the time of our grandparents. In the factories also, the machine continues its ruthless displacement of workmen; until one of these days we may witness large manufacturing plants operated by a few electric robots. Today in every form of industry, whether in city or country, science and invention bring mass production and a resulting supply far greater than the world could formerly produce.

Overproduction and twentieth-century economics have thrown the world perilously out of balance. Man has become entrapped and victimized by his own inventive genius. So today humanity is not crying out for more inventions, scientific discoveries, and improved methods of manufacture,—for these things do not heal heartaches, rebuild broken lives, unite warring factions, or stem the tide of suicide.

In this fateful era, many voices speak of "a world sick with fearful doubts," of

"haunting uncertainties," of "universal bankruptcy accompanied by universal revolution," of "the wreck of a world; and of the despair of civilization ever finding its way out of this "jungle of machinery and untamed forces."

Yet there is a brighter side. We confidently point our readers to the light of prophecy radiating from the Book of books, the Bible.

"When the days are dark, men need its light.
When the times are hard, men need its comfort.
When the outlook is discouraging, men need its confidence.
When despair is abroad, men need its word of hope."

There is a God in heaven who presides over the destinies of mankind; and in His divine Guidebook for our race, every detail and feature of present-day life and conditions are delineated with inerrant accuracy. By careful study, it is clearly manifest that the following words are addressed by Inspiration to the modern princes of high finance: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3.

In no previous age have mortals heaped together such towering pyramids of wealth. The biographies of the past fifty years record the dramatic rise of thousands of men, women, and corporations from poverty and obscurity to fabulous wealth. And the index finger of prophecy, pointing to these facts in our generation, declares, "Ye have heaped treasure together for the last days."

A Titanic Struggle

Then as depression struck the world with paralyzing intensity, men of fortune keenly felt the stroke. Corporate greed brought corporate woe. The princely fortunes of thousands vanished like dew before the rising sun; and, true to the divine mandate, the possessors began to "weep and howl" for the miseries that began to come upon them; multitudes were trapped in the desperate crisis, and many chose death by suicide rather than continue the battle against crushing odds.

But the disaster of 1929 and the years that followed appears but the "beginning of sorrows." According to the same Scripture forecast, this unprecedented era of wealth and affluence would also be signalized by a titanic struggle between the forces of capital and labor: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:4-6. (Continued on page 14)



THY WORD GIVETH LIGHT

This is the third of a series of articles dealing with the doctrines of the Bible, which will appear in the "Signs of the Times" during the next few months. In these articles various teachings of the Bible, both doctrinal and practical, will be examined and commented upon. Each article will be accompanied by a brief Bible study presenting the texts of Scripture which support and make clear that particular subject. In this way the leading themes of the Bible,—God, Christ, the Holy Spirit, the sure word of prophecy, the law of God and the Sabbath, immortality, prayer, Christ in the daily life, the second coming of Christ, and other topics which are emphasized in the Scriptures,—will be successively drawn to the attention of our readers.—The Editors.

I BELIEVE in the Trinity, though I do not understand it. In one of the grandest of Christian hymns occur the lines,—

"Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!"

Different theologians have attempted to convey to the human mind the meaning of the Trinity by various symbols and illustrations. It has been compared to a tree, having roots, branches, and leaves. It has been compared to a family consisting of father, mother, and child. It has been compared to the sun, which consists of its own mass, its light-giving rays, and its tremendous heat. But all these illustrations fall short of the reality. They suggest, but they do not really explain.

Three Persons—One God

As Dare remarked a number of years ago, "Augustine, the father of theologians, was walking on the ocean shore and pondering over the truth, 'three distinct Persons, not separate but distinct; and yet but one God;' and he came upon a little boy that was playing with a colored seashell, scooping a hole in the sand, and then going down to the waves and getting his shell full of water and putting it into the hole. Augustine said, 'What are you doing, my little fellow?' The boy replied, 'I am going to pour the sea into that hole.' 'Ah,' said Augustine, 'that is what I have been attempting. Standing at the ocean of infinity, I have attempted to grasp it with my finite mind.'"

I believe in the Trinity, not because I understand it, but because the Scriptures teach it. "Go ye therefore," was Jesus' parting instruction to His disciples, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19. At baptism, every Christian accepts the doctrine of the Trinity. He is baptized into the name of the Trinity.

Furthermore, the Bible expressly represents all three Members of the Godhead as concerned in our work of redemption. Says Paul, in describing the manner in which we are saved from sin, "There is therefore now



In Christ's baptism we see a fitting representation of the three Persons in the Trinity;—Jesus, the Son; the Holy Spirit, descending in the form of a dove; the Father, made manifest in the voice heard from heaven.

I Believe in the TRINITY

The Bible teaches that the Godhead consists in Father, Son, and Holy Spirit. Though we may not fully understand this doctrine, it provides for us a clearer setting for the mercy of God.

no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8: 1-4. God loves us so that He sends His own

Son. The Son loves us so that He willingly comes to redeem us. The Spirit loves us so that He works in us, changing us, transforming us, daily molding us into the image of the heavenly, and away from the image of the degraded and the earthly.

There is a tendency in certain theological circles to take the attitude that the three Persons of the Trinity are simply three modes or manifestations,—as, for instance, the Prince of Wales is a sovereign to his subjects, a friend to his companions and

intimates, and a son to his mother. But an examination of the teaching of the Bible makes it quite clear that there are three Persons in the Godhead. It is not a question of aspects, but of personalities. So Paul, in Colossians 1:3, speaks of the "God and the Father of our Lord Jesus Christ," where two distinct persons are clearly brought to view. Again, in Hebrews 1:8, we find God the Father represented as addressing God the Son as God. "Unto the Son He [God] saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom."

Holy Spirit Also Person

The personality of the Holy Spirit is likewise clearly taught in the Bible. Perhaps the most interesting proof of this lies in the fact that although the Greek word for "spirit" is neuter, and therefore would normally take a pronoun corresponding to our "it," the New Testament writers do not hesitate to use a masculine pronoun, corresponding to our "he," when referring to the Holy Spirit. Compare also such references to personality and decision as that found in Acts 15:28: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things,"—where the Holy Spirit is clearly represented as making decisions for the welfare of the church, which decisions are accepted by the human leadership of the church.

One of the old theologians, when asked to prove that there was an element of threeness in the Godhead, answered simply, "*I ad Jordanem, et videbis Trinitatem*,"—"Go to the Jordan, and you will see the Trinity." The reference, of course, is to the baptism of Jesus. "Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matthew 3:16, 17. Here we have a clear representation of the three Persons in the Trinity. Jesus, the incarnate Son, is ascending from the waters of baptism. The Holy Spirit, in the form of a dove, is descending upon Him. The voice of the Father sounds from heaven, and bears witness to the fact that He acknowledges the Son though in the body of His humiliation, and the visible presence of the Holy Spirit seals this acknowledgment.

Yet though God is threefold, He is also one. Said Tertullian, in attempting to put into human language a clear conception of this idea: "We worship unity in trinity, and trinity in unity; neither confounding the person nor dividing the substance. There is one person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal." Or as stated in the Athanasian Creed, "The Father is God, the Son is God, the Holy Ghost is God; and yet there are not three Gods but one God. So likewise the Father is Lord, the Son is Lord, the Holy Ghost is Lord; yet there are not three Lords but one Lord. For as we are compelled by Christian truth to acknowledge each person by Himself to be God and Lord, so we are forbidden by the same truth to say

that there are three Gods or three Lords."

So the Bible, even in those passages which expressly refer to all three Members of the Godhead, strongly emphasizes the unity of that Godhead. "I and My Father are one," was Jesus' declaration to the unbelieving Jews. And the Spirit is referred to indifferently as the Spirit of God or the Spirit of Christ; for it is the Spirit of both God and Christ, which comes to us from the Father through the Son.

Into this divine unity the Christian believer may enter. Says the apostle John, "Hereby know we that we dwell in Him [God], and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He in God." 1 John 4:13-15. By regeneration of heart and life, which is the purpose of the Father, obtained by the sacrifice of the Son, and worked out by the agency of the Holy Spirit, the believer attains to a new spiritual nature in God, and is offered the glory of an eternal life as a son of God, a joint heir with Christ.

Fascism or Communism?

(Continued from page 9)

the days of these kings," says the prophet, "shall the God of heaven set up a kingdom." "In the days of these kings,"—that is, the nations of Europe shall continue much as they are until the day when the kingdom of God shall be established. We may know, then, that the Communistic ideal of abolish-

ing national boundaries, through setting up an international state, is doomed to failure by the word of God. The nations of Europe shall remain separate, distinct, and divided clear until the end of time. Nor will any of the Fascist states succeed in establishing an empire over the rest.

But we may know that the kingdom of God will come. How soon? It is not our place to set dates and speculate as to the hour of Christ's return, when the kingdom of God will indeed be established. But we can only point out that centuries have passed since the downfall of the Roman Empire. "In the days of these kings" is an expression already covering more than a millennium. We must be far down the stream of time. Indeed, there are not wanting signs in the fulfillment of other prophecies which we do not have time to discuss here that the hour of our Lord's return is close at hand.

Whatever triumph Fascism or Communism may attain, it will be necessarily brief. Then will come the reign of Christ,—a reign far different from that of any earthly government, be it Fascist or Communist or even democratic. For the reign of Christ shall be a reign of righteousness, "and the kingdom shall not be left to other people."

In these days of trouble and disorder, when the wisest minds are perplexed, and statesmen admit that they are blind before the threatening future, surely the Christian believer may look forward with joyful hope to the time when the kingdom shall be set up on this earth. Are better times coming? They are coming! but not by human intervention, nor by human devising, but by the coming of Christ to claim His own.



UNITY and TRINITY

1. In what text is the unity of God set forth?

"Hear, O Israel: The Lord our God is one Lord." Deuteronomy 6:4.

2. But while the Godhead is unity, what further passages of Scripture make clear that there is also the quality of trinity, or threeness, in the Godhead?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

3. What passage from Paul reveals that the Trinity is not merely a convenient mode of designation, but that all three Members of the Godhead are actively engaged in the work of salvation?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:1-4.

Note: The Scriptures teach that Father, Son, and Holy Ghost co-operate in our salvation—the Father, by the gift of the Son; the Son, by His sacrifice and intercessory priesthood; the Spirit, by His work in our hearts.

4. What scripture brings clearly to view the separate personality of the Father and the Son?

"Unto the Son He [God] saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom." Hebrews 1:8.

5. What scene at Jesus' baptism represents to us the three Persons of the Trinity?

"Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matthew 3:16, 17.

6. How does Jesus teach the unity of the Godhead, while declaring His eternal Sonship with the Father?

"I and My Father are one." John 10:30.



DIET

Controls HEALTH

Much of our modern illness can be traced to errors in diet. Correct diet, on the other hand, will do much to restore and revitalize the body.



HANS S. ANDERSON

THESE can be nothing of greater importance than good health. The common everyday ill health is unnecessary. Good health is obtainable for those who will make the effort. Disease is largely a departure from the normal, and is often brought about through the creation and retention in the body of debris and ashes from foods and from oxidation of fuels used through activity, yet not excreted as fast as formed; the resulting saturation of the body with "acid" being one of the chief causes of departure from normal health. By far the greater share of these acids develop from the wrong type of foods, or the wrong combinations; therefore acid accumulation is largely a matter of what we eat and how we combine our food.

There has been a great deal of discussion of late as to the advisability, or otherwise, of combining nitrogen foods, such as flesh, fish, eggs, cheese, dried beans, dried lentils, and certain of the nuts that are rich in nitrogen, together in a meal which contains bread, or cereals or potato or other starchy-food materials. It is asserted that when we partake of carbohydrate foods, such as cooked potato, bread, sweets, and so forth, we have set the stage for a wholly alkaline type of digestion, since soluble starches (starchy foods cooked in water or steam) will not digest in the presence of any acid whatever. Saliva, we are admonished, contains a serous secretion called ptyalin, which is needed for the first step in the digestion of starches, and which will act in nothing less than a positive alkalinity. Without the stimulation of this alkaline medium, there is no action of the ptyalin on carbohydrate foods. Therefore we are told that when we eat starchy foods of the kinds mentioned above along with acid fruit at the same meal, we have removed the necessary alkaline conditions on which ptyalin depends; and thus we are assured that it will not act. It is stated, furthermore, that there is no

ferment in the stomach that can act on starches if taken in an acid medium. Thus we are assured that under such conditions starches lie undigested in the stomach, and ferment in the presence of heat and moisture.

It is acknowledged, however, that in our modern mode of living we indulge in flesh meats, fish, eggs, cheese, in addition to the various foods of vegetable form that are rich in nitrogen, all of which depend on the action of the pepsin of the gastric juice for the first step in their digestion. Pepsin, we are aware, will act in nothing less than a positive acidity, and for this reason we are reminded that we may look for digestive trouble if we have eaten largely of foods that are rich in the starchy element, along with foods largely including nitrogen. It is asserted that the stomach cannot be both acid and alkaline at the same time, since no fluid can be at the same time both acid and alkaline.

Proper Food Builds Body

In reply to these views, I can only say that when we eat natural foods in their natural form, that is, unrefined and unspoiled, we are not going to be troubled with acid fermentation, as nature balances these unrefined foods very nicely for our digestive ability.

As one well-known authority says:

"Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood, and uses this blood to build up the varied parts of the body; but this process is going on continually, supply-

ing with life and strength each nerve, muscle, and tissue.

"Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.

"In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. 'Behold,' He said, 'I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.' Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also 'the herb of the field.'

"Grain, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.

"But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given

us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.

"Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result, many articles of food which a few years ago were regarded as expensive luxuries, are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits."

All the fresh vegetables, raw and cooked, and some of the nuts, leave behind an alkaline ash, or base, while all the starches and all the concentrated proteins,—meats, fish, eggs, cheese, oysters, leave behind an acid ash. Therefore, the more we eat of the fresh vegetables, raw and cooked, and of the fruits, and the less we eat of the animal proteins and refined and concentrated starches, the easier it is to maintain a competent alkaline reserve. The proper proportion of the acid-forming foods, as against the base-forming kinds, or such as neutralize the body's waste, is about one fifth of the acid-forming class to four fifths of the more porous foods, such as the vegetables, cooked and raw, fruits, and some types of nuts, called base formers. We are all aware that the average habit is usually the reverse of this, for the concentrated food products predominate on almost all tables.

Gas and fermentation in the stomach and intestines are very often due to excessive use of starches and sweets, particularly if there is a lack of the nitrogen element in the diet. The danger of gas and fermentation following a meal of cooked vegetables, breadstuffs, and acid fruit juices is eliminated when plenty of the nitrogen or protein element is included in the meal. Good digestion, and consequently proper assimilation of all foods, is made possible by the presence of a proper amount of starches, together with a right amount of nitrogen or protein material at the same meal. The exact proportion of starches or protein to be taken at any one meal depends upon the height of the person, as the following will show:

Quantity of Starches According to Height

A short person is 5 feet. 4 in. or less.

A medium person is 5 ft. 4 in. to 5 ft. 8 in.

A tall person is 5 ft. 8 in. to 6 ft. or over.

Starches at Any One Meal

For the short person, 1 slice of bread 1 inch thick.

For the medium person, 2 slices of bread 1 inch thick.

For the tall person, 3 slices of bread 1 inch thick.

These slices of bread represent all the starches needed. If one desires other starches at the same meal, the amount of bread should be less.

Nitrogen Intake of Foods

The unit measure for nitrogen foods is the ordinary hen's egg.

For a short person, 1 egg at a meal.

For a medium tall person, 2 or 3 eggs.

For a tall person, 3 eggs.

This does not mean that this quantity of eggs should be eaten, but simply that a like quantity of nitrogenous foods should be used.

Comparisons: A piece of lean flesh of animal or fowl or fish, three inches wide by four inches long and one-half inch thick equals one egg. A heaping tablespoon of beans cooked down dry,—in bulk about the size of an egg, equals one egg. Three tablespoons of moist cooked beans or peas equal one egg. Three tablespoons (level) of nut kernels equal one egg. A list of nitrogen foods from the animal kingdom would include the flesh of animal, fowl, or fish, and eggs, milk, and cheese. From the vegetable kingdom we have a variety of about twenty different foods rich in nitrogen; among the most familiar are dried beans of all kinds, lentils, peas, garbanzos, mushrooms, and such nuts as pecans, walnuts, hickory nuts, peanuts, pistachios, and Pignolias.

First-Hand Foods Best

It stands to reason that instead of feeding the peas or beans or other nitrogenous vegetable food to the hen or the cow or the sheep, and then in turn subsisting upon the flesh of the animal, thus receiving again this same nitrogen food secondhand, it is far more advantageous to secure the nitrogen direct from the hand of nature, which offers it to us in the various vegetable products we have mentioned.

Pick over all leguminous foods to remove any imperfect ones or other debris, and wash thoroughly, lifting them out of one pan of water into another so as to remove grit; then soak overnight in water to cover them. Never parboil these foods, nor should any soda ever be added to them; but after soaking them, bring them to the boiling point and remove any scum that comes to the surface. Then add the seasoning. The proportion will depend, of course, on the amount being cooked.

The following savories and seasonings may be bought at the grocery, and be mixed together beforehand,—salt, celery salt, onion salt, and sage or marjoram. Mix thoroughly, and place in a glass jar with cover. Add sufficient of this savory, with additional salt to flavor to suit the taste, always remembering to have the food slightly underseasoned rather than too highly seasoned. Add 2 tea-

spoons of lemon juice; a teaspoon of brown sugar or molasses, and 2 tablespoons of vegetable oil to each quart of water used in the recipe.

All the dried, mature leguminous foods—such as beans, peas, lentils, garbanzos—should be subjected to long, slow cooking, from three to six hours, so as to break down the starchy capsules, and thereby permit the starch ingredients contained in all leguminous foods (excepting in the soybean) to be readily attacked by the digestive juices and converted into sugar. This will avoid the formation in the alimentary tube of excessive gas, which is commonly associated with the use of these foods when insufficiently cooked.

Mature young shell beans will cook sufficiently in three hours' time. All these various legumes may be put to cook one day, and finished cooking on the following day if necessary. Such varieties as green split peas and Lima beans, which are inclined to break up with long cooking, should be cooked over the open fire slowly for a couple of hours, or until they begin to soften; then set the saucepan in another pan of boiling water, and cook for the required time.

Spain and the Vatican

(Continued from page 5)

trace of doubt the soul of the Western world. Likewise it is clear that, however earnestly we acknowledge the real virtues of Protestant groups, Rome is the true voice and power of that soul."

But we need not continue to cite such authorities, for Biblical prophecy substantiates what writers such as Hilaire Belloc and even Dean Inge suggest. We are to see a renaissance of the papal supremacy. In the thirteenth chapter of Revelation the medieval church is represented as a beast coming "up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

The seventh chapter of Daniel tells us that in Bible prophecy a beast represents an earthly government. That the beast mentioned in Revelation stands for a union of church and state is shown by its "blasphemies," which can only be against God, and also by its making "war with the saints." That it is actuated by worldly ambition is

Improper food combinations are in a large measure responsible for the common maladies that rob man of normal health.



UNDERWOOD

shown by its willingness to receive a grant of power from the "dragon," or Satan (see Revelation 12:9):

"I saw one of his heads as it were wounded to death," continues the revelator; "and his deadly wound was healed: and all the world wondered after the beast." Verse 3. The forces generated by the Protestant Reformation gave the medieval church a wound unto death; but the time is rapidly coming when this apparent death stroke is to be healed, and all the world will indeed wonder after the beast. The power of the papal see over the nations of the earth, as it was exercised during medieval times, will yet experience an astonishing restoration. It is this healing, or restoration, of the old-time papal dominion, in the ecclesiastical fascism so patent in the signs of our times, that affords one of the most striking verifications of the validity of scriptural prediction. Momentous days are ahead. It is not a political fascism that will carry the day, according to God's sure word, but rather a fascism founded in erring ecclesiasticism. Better than perhaps she knew has Pearl S. Buck, of "Good Earth" fame, written in the *Forum* of September, 1936: "There is much said these days about fascism, much fear of fascism in government. Yet few seem to perceive a real fascist danger. It is not in politics or in labor or in any political party. It is the spiritual fascism of the church which we need to fear. For fascism anywhere is an essentially religious movement. Hitler and Mussolini have their people by the souls, and they use religion to aid them. We have no Hitler or Mussolini, but we have a proved, organized religion, a religion with a long history of spiritual pride and dictatorship; and its power is waxing again."

Masses vs. Classes

(Continued from page 9)

Prophecy speaks, and how accurate is the fulfillment! This twentieth century, which has witnessed the accumulation of riches and the control of billions passing into the grasp of a comparative few, sees also the vast armies of laboring men organizing to demand a larger portion of the wealth they have helped to produce.

Capitalism, frequently blind and arrogant, sometimes presents a sickening story of exploitation. The condition of the coal miners, the textile, or sweatshop, employees, and certain others has at times been deplorable. Yet the working classes, with their union leadership, have oftentimes been far too hasty in their resort to "direct action," precipitating strife, with bloodshed and revolting crimes committed by both parties to the controversy.

Under such conditions "prejudice takes the stump" in a wider arena between the "haves and the have-nots," or, as some would term them, the capitalist-industrialist group and the labor-farmer class. On the college campus, on the public square, and even in so-called Christian pulpits, there is a growing appeal to class bitterness. We are encompassed with an increasing array of professional country saviors, panacea venders, problem solvers, breast beaters, and political evangelists, who have countless plans for transforming society and changing

the world. The liberal professes to espouse all the virtues, while those who do not subscribe to his creed are termed "greedy reactionaries," "tories," "oppressors of the poor," "destitute of honor and devoid of all shame."

Principal Bulwark of Liberty

Those who pose as creators of a new world order denounce the Constitution of our country as "a heavy chain binding us to the forgotten and benighted past." They forget that all along the years it has been the principal bulwark of individual liberty, of civil and religious freedom. They appear blinded to the fact that a war atmosphere in time of peace is a grave danger; that in nearly all those countries that have thought to inaugurate the new order, whether it be under a Communist or a Fascist dictatorship, human rights—civil, religious, and personal—have well-nigh disappeared. Every phase and department of life, even as to how a family may eat in the privacy of its own home, is regulated by fiat and decree; while in large and important areas of the world such things as democracy, parliamentary government, freedom of speech, freedom of conscience, and faith, have actually ceased to exist.

In a survey of world conditions in the Bulletin of the Federal Council of the Churches of Christ in America, Francis B. Sayre observes: "Every great civilization of the past has had its rise, its noontime brilliance, and its gradual decline into the sunset. We can scarcely expect our own to

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prove the exception. We are beset today with dangers to our civilization of the gravest sort."

Historians, scientists, educators, sociologists, economists, statesmen, and churchmen view the world today at the crossroads, not knowing which way to take, and with the sunset hour of our present civilization rapidly approaching. Prophecy crystallizes into history. These conditions in the world of capital and labor, of class bitterness and class warfare, were directly foretold as char-



ANGELS OF THE LITTLE ONES

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father." Matthew 18:10.

FRÖEBEL, the founder of the kindergarten, said, "Every human being in his spiritual origin is a particular thought of God." The Persians go further, and state that for every soul God creates, He creates also an angel to guide that soul.

Our Lord's own words give to the little ones guardian angels of the highest rank. The rabbis have always taught that the chief of the heavenly host are those standing in God's presence, or always beholding His face. The angel who said, "I am Gabriel, that stand in the presence of God," was assigned the honor of announcing to Daniel the coming of the Messiah. He waited for Zacharias by the altar of incense in the temple. He visited Mary, and proclaimed her the mother of our Lord. The distinction of always beholding the face of God conveys the idea that God's immediate presence is always open to these angels, as a king might be sought at any hour by his prime minister.

Thus, to the greatest of the heavenly host is given the guardianship of earth's little ones. Poets and painters love the subject of the child and his angel; but the picture has a side they seldom show. Our Lord's words surely imply

that each little one's guardian angel bears witness before God of the griefs and perils entailed by any offense.

Perhaps divorced parents, who, for their pleasure or caprice, deliberately orphan a child, have never read about the "millstone" our Lord mentioned. Matthew 18:6; Mark 9:42. These defaulting parents surely cannot know of the angel pleading their child's loss before the face of God. They might bruise the little one's body by cruelty, but indifference bruises the soul. A child is orphaned in a far less degree by death than by indifference.

Earth is guilty of many offenses against God's little ones. There are offenses in labor and in amusements, offenses in books and in reckless traffic upon our streets. But the gravest offense of all is our neglect to teach the fatherhood of God and the sacrifice of our Lord. It is their inherent right to hear the gospel story.

The angels of the little ones stretch their hands earthward in love and pity. But our Lord's solemn warning tells how they also stretch their hands Godward, bearing witness against those of us who ignore His command, "Feed My lambs."

acteristic of "the last days," and as a prelude to the second coming of Christ. When the Master Himself was upon earth, He pointed forward to a time of "distress of nations," "perplexity," and universal heart failure that would immediately precede His second advent to our world. Following these dread conditions, our Lord announced: "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

The otherwise shrouded future is brightly illuminated by the sure promises of God. Said one of His prophets: "There shall be a time of trouble, such as never was since there was a nation even to that time; and at that time Thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

In the words of another: "The Eternal arraigns the nations, He indicts all mankind, and puts the wicked to the sword. The Lord of hosts declares: from race to race calamity extends, a mighty storm is stirring from the earth's far ends." Jeremiah 25:31, 32, Moffatt's translation.

What a picture of this distressed, baffled, faction-torn world! Rich and poor, high and low, capitalist and peasant, Fascist and Bolshevik, are alike caught in this modern maelstrom. The outlook may appear dark, but, to the Christian optimist who believes his Bible and trusts his God, this world crisis indicates "the breaking of the day." Said the Master, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

So while the world is playing with dynamite, let every loyal Christian prepare to meet his God. Let us everywhere broadcast the warning of the impending crash, and also the tidings of a crucified, risen, and soon-coming Saviour.

"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Arms and the Man

DON'T ask me what two varieties they were, for I don't know. All I do know is that they stood in a glorious little open park, high up in the Sierra del Carmen, and, judging by the size of them, they had been standing long, long even for pine trees.

At the root their girths are quite similar. Three men could comfortably reach around either of them. The taller of the two stood proud and erect, and went straight up for well over a hundred feet without a single



Literature Wanted

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branch breaking from the sturdy trunk. Of such trees were the old four-masters proud. The other trunk began to branch at fifteen or twenty feet, and in comparison seemed fairly to hug the earth, for in its short reach it dissipated its heavy trunk and sent countless heavy branches in every direction.

And in those two trees I read a parable. The one tall tree was a noble thing to look upon as it stood stiffly erect and looked down upon its fellows. While it did have some branches, it had spent itself in its trunk in order to gain its exalted position,—a sort of an overlord among the forest folk,—while the shorter tree spent that which it had providing heavy branching, which brought its rise in the world rapidly to a halt.

Yet to the more lowly of the two, content

to abide near the earth with its ample arms outstretched that wood folk might find shelter and shade, must go the credit for the greater service. While it had been busy providing comfort and protection for any who might stop in the cooling shadow it cast, the other had sought to attain for itself, had aimed at the heights, had forgotten shade until it had achieved a position from which it looked down on all around it. Then it had thought of branches, of leaves, of shade. But it was too late. Its branches were few, its needle leaves small. Its content must now come from being the tallest tree in the canyon park, while the gratitude of the casual stranger passing that way goes to the tree of lesser height, in the shadow of whose arms he rests the while.—*J. M. Ramsey.*



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Camera News



1. The widows of Arabs slain in the recent rioting in the city of Jerusalem, Palestine, march in the funeral procession, which also serves as a protest against continued Jewish immigration. The veiled women passed in front of Commissioner Wauchope's palace.

2. England demonstrates a new light airplane which costs no more than an automobile, thus bringing flying within the reach of the ordinary individual. It is safe, cheap, and economical to run. The machine costs approximately \$1,300, and has a cruising speed of 70 m. p. h. Gas and oil expense per hour, about 70 cents.

3. France's new premier, Albert Sarraut, former premier and one of the leaders of the Radical-Socialist party. He told President Lebrun that he accepted "in principle" the invitation to form a new Cabinet. France faces a very serious moment in her history.

4. In Shanghai, China, thousands of Chinese students and workers stage a huge anti-Japanese parade and demonstration as the Land of the Rising Sun increases her forces in North China, and the smuggling of Japanese goods continues unabated.

5. V. M. Molotov, chairman of the Council of Peoples' Commissars of the United States of Soviet Russia, and one of the leaders in the advance of that powerful Communist republic. Russia states that she is now ready to take care of any opposition she may have to face; and with Germany's greedy eyes fixed on her vast resources in addition to Japan's longing gaze, her hands will be full.



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