

Signs of the Times



One World Government

by C. S. LONGACRE

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By C. S. Longacre



NATIONAL FILM BOARD

Will "one world government" fashioned after the order of the United Nations, having absolute power, prevent wars, generate peace and beget security?

THERE has been a great deal of agitation among statesmen recently in favour of a plan to create a United States of the World patterned after the United States of America, as a preventive of future wars. Likewise, there has been much discussion among the leading men in ecclesiastical circles in favour of a plan to unite all the divergent religions and churches in one organic body as a remedy against intolerance and religious persecution, and to ensure a permanent reign of peace on earth, which has been the dream of the sages.

In fact, some of our statesmen and university professors have already

worked out a plan and a constitution for a proposed new world government to take the place of the United Nations. This new plan is to do away with the United States government and the governments of all other countries as national governments, and this world constitution is to govern, control, regulate, and tax all the people of the world, and is to be empowered to create a world army. This proposed constitution has already been made public in the newspapers.

The preamble to this constitution states that individual nations now existent are to surrender their sovereignty to the world government be-

cause the age of national government must come to an end to establish a permanent reign of peace. A judicial tribunal, whose decisions are to be enforced by a world military force, is to control and decide what constitute vested rights, private, national or corporate, and all such rights are to be "subordinated to the common good."

This super world government is to be supreme in authority over all nations as well as individuals, in times of emergencies. The American way of life is to be surrendered, and the people no longer are to be the masters over the government, but the government is to grant to the people what-

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ever rights it sees fit to hand down to them. The American ideal of inalienable rights is to be surrendered, and the British conception of fair play and individual rights as emanating from a source higher than mortal man, is all to be swallowed up in this super world government.

Everything is to be submitted to a planning and operating group of twenty-one members who under the constitution, as drafted, are empowered to prepare a global budget and are to pass on the social usefulness of new inventions and the exploitation of natural resources, and suppress the same if this oligarchy of a few men sees fit.

The advocates of a world government sincerely believe that the creation of such a super organization clothed with arbitrary power to rule world affairs as well as internal national affairs is the only remedy to cure the dangers of war in the future and to ensure a reign of permanent peace on this earth. Such a scheme may entice the casual student of current events who pays no attention to past history and former mistakes. But a real student of history knows that similar experiments attempted in the past always provoked world wars instead of bringing world peace. All such attempts allegedly were made to ensure greater freedom for the people and nations as a whole, for the common good; but instead of preventing wars and promoting peace, they created universal fear, suspicion, and inevitable differences of opinion in fundamental matters which provoked hostilities among the nations. And these emergencies led to the establishment of powerful tyrannies which crushed every semblance of liberty out of the lives of the people in the endeavour to put down all opposition to the scheme of world supremacy over all peoples and nations. Every world government in the past, instead of banishing war, promoted wars.

The arbitrary means and measures resorted to by the world governments, such as Egypt, Assyria, Babylon, Medo-Persia, Greece and Rome, to prevent future wars, forcibly putting down all opposing elements, were the very things that paved the road to tyranny, by depriving the people of their liberties and controlling all the activities of life and of minority groups, to render them helpless before the powerful juggernaut. The state was deified and the individual regarded as a nonentity. The state was everything and the individual nothing. The individual was to serve as a cog in the wheel of a vast military machine. The state could do no wrong, and the individual had no redress against the government. The universal state ruled all men in

all things, both spiritual and temporal.

A world government is always totalitarian in principle, and democracy is relegated to limbo. The present advocates of a world government argue that the reason past world governments failed was that they did not have the right kind of personnel, and all that is needed to make the plan succeed to-day is a different personnel. But a change of personnel does not solve the problem, unless the changed personnel has also experienced a changed heart and a transformed character through the grace of God. The personnel of the United Nations, in part at least, gives no indication that such a change has taken place. What assurance have we that the personnel of the proposed World Government will be different?

All past history testifies that as long as men have carnal natures, selfish dispositions, and aggressive spirits actuated by covetousness, and warm blood flowing through their veins, they will fight on provocation. Human nature, when entrusted with supreme and absolute authority, has always abused its power. It is just as impossible for selfish human beings to keep from becoming intoxicated with absolute power when entrusted with its arbitrary exercise, as it is for human beings to keep from becoming intoxicated with strong drink when indulging too freely.

The last great world power was the Roman Empire, and it enforced its will in all things both human and divine, temporal and spiritual. As the great and able historian Gibbons said, "The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal, and it was impossible to fly."—*The Decline and Fall of the Roman Empire*, Vol. 1, pp. 99, 100.

In times of great distress and oppression, the people slew their tyrants, but tyranny still survived, because the people had bartered away their liber-

ties in emergencies for a mess of pottage and a fuller breadbasket to obtain temporary relief; and, with regret, they learned that liberties once surrendered are exceedingly difficult to regain.

The proposed world government is to be fortified in the exercise of its absolute authority by a vast military force with which to execute its decisions. It is to control all military affairs in all nations to prevent future uprisings against the government. It will regiment the industries of all nations, supervise all inventions, and control all internal affairs as well as commerce, and can seize and manage all private property and income in times of emergency, for the common good.

Nothing is said in the proposed constitution about individual rights of freedom of worship and the free exercise of the conscience in religious matters. Freedom of religion is left without any constitutional guaranties for its free exercise. Freedom of speech and of the press, along with freedom of assembly and freedom to travel, are to be limited and put under censorship, and restricted in times of emergency, and may be suspended whenever the world government votes such a state of emergency.

In times of stress this constitution does not leave any phase of life's activities without control, whether economic, political, utilitarian, social, financial, civil, or spiritual. Every human activity is to be subordinated to the decisions of a few men chosen to administer this world government, and their decrees are to be sustained by a military force which is to police not only the air, water, earth and energy, which are the common property of mankind, but the atomic bomb and its uses, and incidentally, everybody and everything else, including the conscience of man. That is the price the people of this world are to pay in order to live in safety and security. What a price! Uniformity with, and conformity to, the plans and decisions of the proposed world government are to be the only way of life, and death to all non-conformists will be the only alternative. In this way, life and liberty are to be maintained for the conformists, who dare not call their souls their own!

The churchmen who advocate uniting all the churches in one organic body, in order to bring greater pressure and influence to bear upon dissenters as well as politicians, are merely repeating an experiment that was inaugurated during the fourth century of the Christian Era when an attempt was made to corral some six hundred divergent Christian sects into one Uni-

(Please turn to page 14)

"Careless seems the great Avenger:
History's pages but record
One death-grapple in the darkness
Twixt old systems and the Word;
Truth forever on the scaffold,
Wrong forever on the throne,—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

—James Russell Lowell.

JUDY STEPS OUT

By R. E. Finney, Jr.

(Continued from the February issue)

SYNOPSIS OF PREVIOUS CHAPTERS

Cameron Lea, or Cam, was a medical student at Old Queens at the outbreak of the late war. Immediately upon the invasion of the low countries Cam enlisted and was sent to St. Patrick's Hospital to serve his internship. There he met Dave and Gus, two serious, religious boys; and there he met Judy. Well, it may not have been love at first sight, but it was almost. Judy, however, had said she would never marry a Protestant, and Cam, a Protestant, decided he could never marry a Catholic. Wisely they decided to make a direct appeal to the Bible itself to find out why one was a Catholic and the other a Protestant.

The subject of their first study might be considered a little morbid, but it held a lot of interest as well as perplexity for Cam and Judy. It was about "heaven, hell and purgatory." Their findings in the Scriptures were not exactly in accord with their preconceived ideas, nevertheless they persisted in their study and re-affirmed their original proposition that they would learn the Bible teaching for themselves. However, unwittingly Judy broke their agreement and asked the priest about the immortality of the soul.

GOOD AFTERNOON, my child," Father Brien smiled benignantly as Judy entered his office as he had bidden her to do the day before, after she had questioned him about the immortality of the soul. Just why she had questioned the priest on this point was a thing she had asked herself at least a hundred times during the intervening hours. So it was with considerable trepidation that she seated herself.

"How in the world did a slip of a girl like you get interested in so deep a subject as the immortality of the soul?" queried Father Brien, seeking to put his caller at ease.

He could not have chosen a worse question, for it was one that Judy had dreaded. Immediately she could feel the colour mounting in her cheeks.

"I—I—that is, you see, Well—," her voice trailed off weakly. "You see, it's this way, I've been reading the Bible, and there are some texts—"

"You've been reading the Bible! Most amazing. And pray what did you find?" Father Brien's blue eyes were wide with surprise and perplexity.

"Well, I found a number of texts that I just couldn't understand. They do not seem to teach that we are immortal, although of course I have always known that we are—or that our souls are." Judy was regaining her poise, and secretly congratulating herself that she had escaped a bad situation. Rapidly she told him of some of the texts that she and Cam had looked up together in their previous Bible studies.

"I see. Well, it should not be hard for us to set your mind at rest. Let me think a moment. Here—this is a book called *A Manual of Theology for the Laity*, by the Reverend Peter Geiermann, and the book is stamped with the imprimatur of Archbishop Farley. Listen to what it says here on pages

93, 94, 95: 'Created spirits, whether angels or human souls, are said to be naturally immortal, because they are simple or indivisible substances, or beings. . . . The mind of man can discover many reasons why the soul should exist forever. Revelation, however, tells us absolutely and emphatically that it is God's wish that the soul exist forever. It is, besides, a historic fact, frequently repeated and verified, that souls have made their existence known after they have left the body. Reason asserts that the soul, as the nobler part of man, should not end its existence with the corruption of the body. There is, besides, a lurking desire, in-born in every human heart, to live forever. . . . It must, then, be true, as St. Augustine says: "Thou hast created me, O God, and my heart will never be at rest until it rests in Thee." Man's soul must be immortal. . . . Hence the anxious heart heaves a sigh of relief when it learns from the first chapter in the Bible that man is made "to the image and likeness of God." An image is a true representation. A likeness reflects the properties of the original. Man, therefore, is a true, though inadequate, representation of God and reflects His perfections. . . . The soul of man, the image and likeness of God, is, therefore, also a spirit that, by God's will, must exist forever.' " Father Brien leaned back in his chair with a triumphant smile. "Now you see that the soul is immortal. The Church says so, as this book proves. I shouldn't bother a bit more about it, if I were you."

"Oh, I'm so glad to know," Judy exclaimed. The priest's pontifical attitude and the fact that what he had read was from an approved book made what she heard sound very logical and authoritative, and besides, she was still rather breathless from her narrow escape of a few moments before. "I wonder if I could buy a book like that?"

"You won't need to buy one; you may read this one and bring it back to me when you have finished with it," answered the priest, more than a little pleased that Judy showed such interest.

"Well, Father," asked Judy, growing a bit bolder, "if the soul is immortal, then it is true that there is a purgatory, isn't it? Could you show me something about purgatory, too?"

"Why certainly. There's no question about purgatory. Why else would we pray for the souls of the dead? Listen to this, from another book. This is an *Advanced Catechism* by the Reverend Thomas J. O'Brien. On page 213 I read: 'Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins. How do we know there is a Purgatory? We know there is a Purgatory from the constant teaching of the Church, and from Scripture. Can the faithful on earth help the souls in Purgatory? The faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having Masses said for them. "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." 2 Machabees 12:46.' "

"Why, that's wonderful, isn't it, Father? And it even quotes from the Bible, too, doesn't it?" breathed Judy.

"Yes, although I should warn you that you must not depend too much on the Bible, unless it be interpreted by the holy Catholic Church. However, if it's Bible you want, I will give you a few more texts.

"In St. Matthew 12:31, 32 we read, 'Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.' You see, in the reference to 'the world to come,' we have a definite allusion to purgatory, for no sins will be forgiven in hell, and there will be no sin in heaven, of course.

"Another reference is found in the first epistle to the Corinthians, chapter 3, verses 13 and 14. 'Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward.' Here, you see, is a reference to the purifying process of purgatory. Definitely."

"Just a moment." Father Brien held up a restraining hand as Judy's lips parted and she began to speak. "Let me read the clearest of all the texts on the subject. 'Because Christ also died once for our sins, the just for the unjust: that He might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit. In which also coming He preached to those spirits that were in prison.' 1 Peter 3:18, 19. Now it seems to me, that should be enough to convince any reasonable person of the reality of the immortality of the soul, as well as the existence of purgatory and the necessity of prayers for the dead. I hope, Judy, that you have not neglected to pray while all these strange ideas have been going through your mind."

"Oh, no, Father." Just what Judy had been praying about of late she would not have liked to reveal. "Oh, no! And you have given me so much help. It all seems so plain and simple when you explain it. I—I think you are right; I guess I shouldn't try to understand the Bible by myself. Did you say I could read both of these books?"

"Yes, certainly. I'm really glad to have you read them. And then I'd advise you to put such gloomy ideas out of your pretty head. You are too young to bother with such things overmuch," and Father Brien rose in farewell.

"Thank you. Thank you very much, Father. I'll be going now, and not take any more of your time. Good-bye, Father Brien."

Father Brien watched Judy's trim figure disappear down the hall. "Now there's a fine girl, a good wife for some young man," he mused to himself. "And a good Catholic girl, too." Smiling to himself, he closed the door.

What the good priest might have thought if he had known just what young man intended to make Judy his wife, we cannot tell.

Judy was back on duty until five-thirty that afternoon, but, work over, she made her way forthwith to her room and presently was curled up in a chair curiously thumbing through the two books she had got in the afternoon's visit.

"I wonder just what Cam is going to say when I show him these? We agreed not to use any other books, nor to go to anyone for help. Well—I really didn't mean to say a thing to Father Brien about it—it just slipped out without my knowing it." Judy puckered her smooth brow and began reading the *Manual of Theology*.

The next night was Cam's night to come to see her again, and she awaited the meeting eagerly, because she loved Cam, and because she was sure this time that she had the solution to their problem. So it was with keen anticipation that she ushered him into the familiar living room when the time came. She had not "dressed up" for

the meeting, having been delayed on duty, but had merely slipped into a soft street dress of greenish blue that set off her beautiful colouring perfectly.

"Hail to the Royal Canadian Air Force," she laughed as Cam came jauntily in, took off his overseas cap and bowed low. For some months now Cam's group had been taking basic military training during part of their time, and when not in the hospital on actual duty they wore their well fitted air-force uniforms. Cam had always walked with the ramrod straightness of many shorter-than-average men, and his trim figure, his crispy curling dark hair and his piercing black eyes in the blue-gray of the air-force dress caused many a heart throb among the nurses. Judy was not at all insensible to the ensemble either, and although she rather enjoyed the envy of her sister nurses, she tried not to betray her pride to Cam.

"Cam, I've got a confession to make," she said when they were both seated before the open fire. Her hands lay folded in her lap and her eyes were downcast. She was the picture of penitence, and indeed she was not feigning, for she really felt that she had wronged Cam in going to Father Brien.

"What have you been doing now, little girl?" Cam banteringly asked, very sure that he could not be cross at anything so lovely a creature could have done.

"Well—you see—I've broken our agreement. To-day I went to see Father Brien about our Bible studies."

"You did what?" Cam sat bolt upright in his chair in surprise. "And what in the world did you go and do that for?"

For a moment he was indignant and was on the point of scolding Judy. Then he was struck with an even more serious thought. If Judy had told Father Brien that she was keeping company with him, a Protestant, what had been the priest's reaction, he wondered. It would surely not be favourable, he hazarded to himself.

"Judy girl, I thought we had agreed—"

"Now, just a minute, Cam. Let me explain." Rapidly Judy told of her chance meeting with Father Brien in the hall, and how, without her thinking, the question that they had been thinking about so much, had just popped out. "So he told me to come see him yesterday, and of course I had to go. But he never did find out why I was studying the Bible," and Judy giggled as she remembered the narrow escape she had had under the priest's questioning.

"And, Cam," she continued, "I really did get some help, too. In fact I think it's all clear in my mind now, and I believe that it will be in yours, too, when you hear what he told me, and what it says in these books. See, here is one of them: *A Manual of Theology for the Laity*, and it has some very good material on the immortality of the soul."

"Well—" Cam was interested in spite of the fact it was a Catholic book. He had been considerably disturbed by what they had read in their last two studies and felt quite baffled that everything they found seemed to be against their previous ideas regarding the subject of immortality. "All right, let's hear what it says. We don't have to believe it, after all."

Judy drew a long breath and began: "This begins on page ninety-three: 'Created spirits, whether angels or human souls, are said to be naturally immortal, because they are simple or indivisible substances, or beings—'"

"What does he mean by that?" interrupted Cam. "I didn't know that a spirit was a 'substance.' Does he quote any proof—Scripture or other reference?"

"No, Cam, but there is some Bible in it farther along. It says here that 'It is, besides a historic fact, frequently repeated and verified, that souls have made their existence known after they have left the body.'"

"Does he give any footnotes on that—documentation or the like?" Cam asked eagerly. He was not seeking to defeat

the argument, merely looking for proof. Long hours spent in the laboratory during his medical training had taught him always to look for verification for the most obvious facts.

"No—I don't see any. Yes, here is something a bit farther that sounds authoritative. 'It must, then, be true, as St. Augustine says: "Thou hast created me, O God, and my heart will never be at rest until it rests in Thee." Man's soul must be immortal. . . . Hence the anxious heart heaves a sigh of relief when it learns from the first chapter in the Bible that man is made "to the image and likeness of God." An image is a true representation. A likeness reflects the properties of the original.'" Judy paused a moment to see what Cam thought of this.

"What St. Augustine says doesn't matter on this subject. He was not one of the authors of the Bible, but one of the early church fathers, if I remember correctly. There is a bit of Scripture there, though. Let's find it and see just what it means. I imagine that it is from the first part of Genesis. Here, let me see that Bible a minute."

Cam was right, and soon found the verse. "It's here in Genesis 1:27. 'And God created man to His own image: to the image of God He created him; male and female He created them.'"

"That doesn't tell so very much about it, does it, Cam?" Judy was indeed an honest-minded young woman, and without the overawing presence of the priest, her mind was much freer to work. "An image is *not* just like the original. It is a likeness, but there may be a number of dissimilarities. I don't see that it *necessarily* follows that man is immortal because God is."

"That's good reasoning, Judy. And, say, we did find that God *is* immortal—in fact one text said that *only* God is immortal. (1 Timothy 6:15, 16.) Well, can even God—or would He—make a living being that He could not control and stop if He wished? If a man is unconditionally immortal, then God *has* created something that He cannot control. No, I don't believe that this text actually proves anything about immortality at all."

"Neither do I, Cam," mused Judy soberly. "Oh my, I thought I really had something but I guess I didn't after all."

"Don't feel bad about it, Judy. It's not easy to analyze an argument in an ordinary conversation. Is that all he gave you?"

"Oh, no. You see, I asked him about purgatory too. I thought I might as well get it all straight while I was at it. Let me see what I have here on that."

Judy looked through the notes that she had thoughtfully written down after her interview with Father Brien.

"Well, here is the other book he lent me. It is an *Advanced Catechism*, by the Reverend Thomas J. O'Brien, and the reference says, 'Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins. How do we know there is a Purgatory? We know there is a Purgatory from the constant teaching of the Church, and from Scripture. Can the faithful on earth help the souls in Purgatory? The faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having Masses said for them. "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." 2 Machabees 12: 46.' There! That has Scripture in it," Judy concluded, somewhat relieved to find a bit of proof in her reading.

"Well, it's a good thing it has," said Cam. "That first part doesn't mean much, so far as I am concerned. 'We know there is a Purgatory from the constant teaching of the Church.' That's no logic at all. 'It is so because I have always said it is so'—that's all that amounts to. But that scripture—read it again, will you?"

Judy dutifully read the quotation once more.

"What did you say that reference was? Second Machabees? H'm—never heard of it." Cam leafed through the Douay Version of the Bible that they had been using. "Well, sure enough, here it is right in front of the New Testament. What do you know about that? I never learned that one when I learned the books of the Bible in Sunday school!" Cam looked indeed puzzled.

"Say—wait a minute—I know what this is," he continued suddenly. "I have heard somewhere, or read, about some books that are like the books of the Bible that are called Apocryphal books. But I don't think they are really a part of the Bible at all. Let me look at this a bit. This note at the top of the first chapter just about tells the story. Listen: 'As to their authority, though they are not received by the Jews, saith St. Augustine, . . . they are received by the Church, who in settling her canon of the Scriptures, chose rather to be directed by the tradition she had received from the apostles of Christ, than by that of the scribes and Pharisees. And as the Church has declared these two Books canonical, even in two general councils, viz., Florence and Trent, there can be no doubt of their authenticity.'"

Cam scanned the words again to himself. "Well, here we

STEFFENS-COLMER PHOTO

In their persistent searching of the Bible for its hidden truths, Cam and Judy set an example that might be emulated with profit by any young man and woman.



are again. The Church decided that these books were to be part of the Bible. Wonder when the Council of Trent and the Council of Florence were, anyway? Say, I know where I can find out—the library. Let's go look."

In the hospital building there was maintained a small library with some reference books and a liberal sprinkling of Catholic books among them, of course. It did not take these two searchers long to find what they were looking for.

"Council of Trent 1545-63; Council of Florence 1439," Cam whispered to Judy. "Let's go back to the parlour."

"Just what I thought. It took the Church a long time to make up its mind that the Apocryphal books were a part of the Bible. And the whole authority of the Apocryphal book rests on the decision of the Church which was not reached until 1439 at the earliest. No. Not for me. Those books are not part of the Bible. So there goes the argument for purgatory so far as that reference is concerned."

"Dear me," said Judy. "It's all very disappointing, isn't it? But Father Brien gave me some more Bible references himself—and—and I'm quite sure they are in the Bible. Yes, here's one in St. Matthew 12:31, 32. Read it, Cam."

Cameron read, "Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

"Yes, I remember it now," Judy broke in. "Father Brien pointed out that where it says, 'It shall not be forgiven him, neither in this world, nor in the world to come,' it shows that there must be a purgatory in the world to come where sins can be forgiven. He said that of course no sins will be forgiven in hell, and there won't be any sins in heaven to be forgiven." Judy looked a bit triumphant, feeling that she really had an argument here.

"That's the best argument I've heard yet, even though it is only by inference that anything is proved. It would really take more than that in the face of all the texts we found on the other side, wouldn't it?"

"And here's another one, Cam," Judy broke in again. "1 Corinthians 3:13, 14. Read it please."

"Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. I don't see so much to that," Cam declared. "It is talking about our work; not us. I suppose that if there is a judgment, our work will be shown up for what it actually is then. It doesn't say anything about a man being tried by fire—merely his work."

"I have one more here. Father Brien said it was the best of all of them. It is 1 Peter 3:18, 19. Read, please."

"Because Christ also died once for our sins, the just for the unjust: that He might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit, in which also coming He preached to those spirits that were in prison."

"See there," said Judy, "it says that Christ preached to the spirits in prison. So if the dead are unconscious and don't know anything, He couldn't preach to them, could He?"

"No, that's plain enough. This text really sounds as though it might give us something after all. Let me look at it—"

Just at this juncture the big grandfather's clock in the corner started to strike eleven o'clock.

"I'm sorry, Cam, but I've got to be on nursery duty tomorrow morning at six; and I'm practically dead for sleep. Can't we wait until next time to study about it?"

"Sure, Judy," Cam's voice was tender. "I forget that you work just as hard as I do. I'll get along like a good fellow."

(To be continued next month)

solar holiday of the heathen. It was the day upon which those who had forgotten God, worshipped the sun. The day's name, SUN-day, is in fact derived from the orb of the heavens. This is established by Dr. Augustus Neander, church historian:

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—*The History of the Christian Religion and Church*, p. 186.

Dr. Edward T. Hiscox, Baptist minister and author, makes this pointed comment: "Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!"—*Dr. Edward T. Hiscox, author of "The Baptist Manual," in a paper read before a New York Ministers' Conference, held Nov. 13, 1893.*

To-day Christians will assure you in all gravity that they observe this pagan day in honour of the resurrection. And this despite the fact that there is not a single sentence from Jesus or the apostles indicating that this should be done. The Sabbath, the seventh day, is indeed a memorial, but it is not a memorial of Jesus' resurrection. It is a memorial of creation, an event which antedates the resurrection, and without which the resurrection would not have been.

In this matter of substitutionary worship we are reminded of the words of Jesus in Matthew 15:9: "But in vain they do worship Me, teaching for doctrines the commandments of men."

Conscience

THE United States "Conscience Fund," which has reached the sizeable proportions of a million dollars, proves that that little mechanism known as the conscience still works for a lot of people. This fund, which was opened by a five-dollar contribution in 1811, has grown to its present size through the receipt of amounts ranging from a postage stamp to many thousands of dollars.

The fund proves two things. First, that opportunities large and small exist by which the government may be defrauded. It is to be supposed that the million dollars that has been returned to Uncle Sam represents but an infinitesimal portion of the grand total taken. Second, it proves that God still lives, and that the Holy Spirit still strives with the hearts of men. The only reason why a man will steal at one period of his life and restore his theft at a later period is that God, through His appointed agencies, has been at work to convert that man to truth and honesty.



The WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Headlines

"POLICEMAN Killed by Gunman," "Woman Slain Near Pathway," "Girl Victim of Strangler," "Two Women Murdered," "Two New Strangling Deaths," "160 the Death Toll in the Middle East," "Millions in Property Damage in Palestine Battles" are some of the headlines of two local papers that came to my desk this morning. Is it not time for a thoughtful editor to pause and enquire, "Why all this violence and crime? Why are men killing each other individually and in mob violence in unprecedented numbers? Why this cruelty, this barbarity, this savage brutality, this inhumanity of man to man?" True, human nature does not change, and we have had robbers and murderers all through the checkered history of the race. However, some of our desperadoes of past generations were gentlemen compared with many youthful criminals to-day. Jesse James, Cal Younger and others often robbed the rich to give to the poor, and killed only in self preservation. But now-a-days it appears that men, and women too, kill for the sheer love of killing. Not long ago a woman was attacked by a male assailant as she entered her car, and was stabbed to death. The murderer was not captured until he had killed another woman in the same way.

We think we have the answer to this increased crime and inhumanity. The world has about run its course. To-day we are drinking the very dregs of the cup of sin in all its awful fulness. It is a sign of the last days of earth's history. The Bible is not silent

L. PERRAULT, ARTIST



on this: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3: 1-5.

Physically, mentally and spiritually man is down to the bottom of the barrel. Six thousand years of sin have got in their deadly work. The Bible has come to be the world's most neglected book while being the world's best seller. There has been a breakdown in the spiritual life of the home. Parents have failed to indoctrinate their children with the fact that the ten commandments are still the law of God, and that they must one day give an account in the judgment for the deeds done in the flesh. Evolution has served to minimize the worth of the human creation. If a man regards himself as a descendant of an animal he is likely to conduct himself like his believed ancestors. Certain unsound social philosophies and the crying want of proper sex education, have had their detrimental part.

This condition constitutes a "sign or a condition of the times," and God lets us know that there will be no improvement as long as this present world stands: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13.

Europe

MORE than a few people are worried now-a-days for fear that communistic Russia will overrun and conquer Europe. This editorial is written to express our conviction that that will never happen. We remember that it was but a few years ago that the world had the same worry—then it was Hitler. It seemed that nothing could stand before his panzer divisions, and indeed they were a conquering force for a while. They overran the low countries, France and Norway. Italy cast her lot with Germany. England was defeated at Dunkerque. Only Sweden, Switzerland, Portugal and Spain remained outside Axis domination. It seemed for a time that Hitler would succeed in

SIGNS of the TIMES

uniting again the nations that came out of the old Roman Empire—but he failed.

Twenty-five years before Hitler, people were afraid that another German ruler, Kaiser Wilhelm, would conquer Europe. Before the Kaiser it was Napoleon Bonaparte, and before Napoleon, Louis XIV, Charles V and Charlemagne tried it—all failed. However, our confidence that Europe will never be conquered does not rest upon the failures of the above aspirants, but rather in the unfailing prophetic Word of God. We must confess that we do not have much understanding of military tactics, but we do have strong faith in the clear declarations of the Bible.

The prophet Daniel, 2500 years ago, in talking to Nebuchadnezzar, the Babylonian king, spoke these seven God-given words: "They shall not cleave one to another." Daniel 2: 43. In his interpretation of Nebuchadnezzar's dream, Daniel outlined the rise and fall of the world kingdoms from Babylon to Rome. However, according to the prophecy Rome was not to be succeeded by another world kingdom—rather it was to be broken up (divided). And it was divided by the barbarian horde into exactly ten parts between the years A.D. 351 and 476. Three of the ten kingdoms were to be "rooted up" by the little-horn power, but the seven were to remain, and would resist all attempts to weld them again into one kingdom. These seven words have defeated the proud plans of the world's greatest military geniuses. They defeated Napoleon at Waterloo. Kaiser Wilhelm and Hitler could not cause their failure. Any attempt to dominate Europe and establish another universal kingdom is doomed to failure before the first gun is fired.

Two attempts have been made on a scale heretofore unprecedented, both within the period of our lifetime. Now another third threat arises on the eastern horizon. It is not our task to tell what political manoeuvres will be made or what battles fought. But we do know from the Bible that the present nations of Europe will remain extant until the coming of Jesus Christ the second time; and then at that time will be fulfilled the words of Daniel 2:44: "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."

Christ Is Risen!

THIS pronouncement brought joyous hope to a doomed race of sinners. For those doomed to perish in their sins, God sent His Son, His only-begotten Son, from heaven to earth to engage in the most tremendous conflict with evil that the universe had ever witnessed. Starting in heaven itself a little more than four thousand years before in the person of Satan and his followers, sin had been transferred to this earth. Soon after reaching here Satan seduced Adam and his wife, and they joined him in his rebellion against God and His government. Four thousand long, woe-filled, sin-filled years wore away before the birth of that visiting Babe to Bethlehem's manger.

The New Testament contains the record of Jesus'

conflict with the "powers of darkness." Time after time He defeated the enemy on his own ground. Near the close of His ministry He declared, "The prince of this world [Satan] cometh, and hath nothing in Me." He had never yielded to sin. He had been victorious on every field of battle. Then, as life expired on the cross, He cried out in His last triumphant expiring breath, "It is finished."

But it seemed that Satan had won—at least it seemed that way to the disciples. Their hopes had been fixed in Jesus. They thought He would deliver Israel—throw off the hated Roman yoke and set up an earthly kingdom at this time, with each of them occupying an important position. As they laid His lifeless form in Joseph's new tomb their hearts were leaden. They, now, were without hope. Then the cry, three days later:

Christ is risen!

New hope possessed the disciples. They began to understand the plan of salvation in a new way. It became the burden of their preaching to show that the Christ whom the Jews crucified was the promised Son of God, the Messiah, and that He was risen from the dead.

As time passed they understood and taught that baptism was the established memorial of the death, burial and resurrection of Christ. This they clearly set forth in Romans 6:3, 4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The divinely appointed ordinance of baptism provides a perfect memorial of our Lord's experience in death, the grave, and in newness of life. The watery grave becomes the likeness of Joseph's tomb. As the candidate yields himself to this burial he is in the likeness of death. His eyes are closed, his breath is stopped. Then he rises, as did Jesus, to walk in newness of life. The old man of sin is buried in the watery grave, and the voluntary follower of Christ rises a new man, clean, with sins forgiven.

It was ever far from the intentions of the disciples that any other memorial of this event should be established. However, in the passing of the centuries men have brought in another, the Sunday memorial from paganism. In the time before Christ Sunday was ever a pagan festival. It is described as being the wild

(Please turn to page 7)





Protest Against Ambassador to Vatican

Protestant bodies in the United States continue to protest the appointment of Myron C. Taylor as the personal representative of President Truman to the Vatican. The powerful *Christian Century* magazine, widely read by Protestants of many denominations, has spearheaded the protests and has recently taken up the fray with renewed vigour. Either Taylor should be recalled or like representatives should be appointed to Protestant denominations, maintains the *Christian Century*.

The Distillers Again

We notice that the distillers are taking a self-imposed holiday so that the grain used ordinarily in making their products can be used for famine relief. When they are under fire by anti-liquor groups for wastage of food, they counter that, after all, the industry uses very little food grain. Now that they are making the present gesture, someone has seen to it that ample publicity has been given, with the added impression that the savings are really enormous. The truth, of course, is that sixty days of savings will help even though it is a relatively small amount compared with the whole. In 1946 the brewing and distilling industry used more than 52,000,000 bushels of corn, 4,229,000 bushels of rye, 823,000 bushels of wheat, 2,792,000 bushels of rice, 287,000 bushels of barley, 85,537,000 bushels of malt (equivalent of 77,761,000 bushels of barley), and 6,869,000 bushels of potatoes. This, in tons, is nearly twenty per cent of the total amount of food exports. We wonder if any mother of a starving child in Europe would believe that any of these millions of bushels of wholesome food should have been turned into poison.

Still More Deadly Weapons

When the British Government announced that plane-launched rocket planes had reached a speed of 900 miles an hour, thus breaking through the speed of sound, the United States countered with the claim that it had for some time been flying robot craft at 1,000 miles an hour and now has ram-jet engined planes doing 1,500 miles an hour. Russia capped this claim with a story out of Germany that German scientists, working for Russia, now have a robot bomber capable of launching jet-propelled bombs almost 500 miles from the take-off point. The bomber itself, it is claimed, will make a speed of 900 miles per hour, and also carries apparatus producing an infra-red ray capable of melting any metal at a range of more than six miles.

Everlasting Peace in 1963

That everlasting peace will come to the world in 1963 is the assertion of followers of the Baha'i faith, according to Mrs. Robert Walker Kenney, speaking in Vancouver, British Columbia, recently. Mrs. Kenney is the wife of a California attorney and has been a member of the Baha'i faith for fourteen years. The central belief of Baha'ism is the oneness of mankind, and its followers believe that by 1963 this belief will dominate the thinking of the world to a point that will make war impossible. This was the prediction of the prophet of the faith, Baha'u'llah.

BY GRACE are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Ephesians 2:8, 9.

The human family has sought by many ways to find salvation. By gods of their own creation, by great systems of human philosophies, by culture and education, by seeking to draw inspiration from their own counterfeited goodness, have they endeavoured to obtain righteousness. And not content with seeking salvation for themselves in ways of their own appointing, they have tried not only to persuade, but to force others to follow the same methods. We see great efforts put forth to make men righteous by legislation. But all these human, man-made efforts have been utterly and absolutely unavailing.

There is but one avenue by which man may obtain salvation, and that is by God's own appointed way. When sin entered this world and Adam and his posterity were brought under its thralldom, not one ray of light pierced the gloom and darkness of their despair. So far as man's own action and choice were concerned, the race was wholly given up to satanic influence, and there was absolutely no escape from the prison house. But God, in His infinite mercy, provided a way of escape. A star of hope appeared on the horizon. The Seed of the woman is to bruise the head of the serpent. (Genesis 3:15.) Jesus Christ offered Himself as a substitute to die in man's stead. Though Himself without sin, He purposed to receive in His own person the penalty of the violated law. The substitute was accepted, and Christ then appeared as the Saviour of men.

To all the world He gives the invitation, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:22. In recognition of this one salvation through Christ alone, the apostle Peter declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Jesus Christ is set forth as the only Saviour of the human family. His power to save lies in the fact that He is God. He saves, not *in* sin, but *from* sin. Said the angel to Joseph, "Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1:21.

How may the sinner obtain this salvation? By complying with two simple conditions, *asking* and *receiving*. In this is manifest the love of God for His poor, weak children. If Heaven provided that salvation could be obtained only through education, wealth, or influence, how few of earth's multi-

SAVED by GRACE

By F. M. Wilcox

tudes could come to God! The great unnumbered masses would be shut out from all hope in the life beyond. But God has made the conditions so simple that the poorest, the humblest and the most illiterate may come to Him equally with the mightiest and most learned of the human family. The conditions apply alike to the king on his throne and to the serf in the field. The Lord in His tender mercy not only pleads with His people to come, but frames for them the very words they may employ in coming.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." Hosea 14:1, 2.

To this appeal which the Lord puts in the mouth of the sinner, He Himself responds: "I will heal their back-

It is only as sinners come under divine grace (unmerited favour) that they may have hope of the promises affecting eternal life.

B. PLOCKHORST, ARTIST



sliding, I will love them freely; for Mine anger is turned away from him." Verse 4.

How could the great God be more gracious! How could He more signally multiply His mercies and magnify His love for the children of men! He holds out the cup of salvation, He offers it to every soul, and all He asks is that each come and drink.

The repentant sinner accepts the invitation, and follows the good impulses of the Spirit of God upon his heart. Entirely unable to find salvation elsewhere, he throws himself upon the mercy of his Creator. He confesses his sin, he asks for pardon. By simple, childlike faith he believes that God hears his cry. This faith brings to him peace and joy in the Holy Ghost. Says the apostle Paul, "Christ may dwell in your hearts by faith" (Ephesians 3:17); and John writes, "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. This is the easy, simple way chosen of God by which we may come to Him. It is not by whippings and scourgings; it is not by any man-made methods of righteousness; but by simple, childlike asking and faith in receiving.

The Outward Manifestation of Faith

Having come to the Lord Jesus and confessed his sins and accepted the divine pardon, the disciple will desire to proclaim his allegiance to his new-found Lord. He will seek to know the step whereby this union with the Master may be consummated in true form. And such an ordinance God has provided in the plan of salvation.

When Nicodemus, a ruler of the Jews, came to Christ asking the way of life, he was met by this solemn rejoinder, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

In following his Lord in baptism, the believer is only walking in the footsteps of his Master. Jesus Himself was baptized, not for His own sins, but as man's substitute and example. By baptism the believer shows his faith in the death and burial and resurrection of his blessed Lord. Lowered into the watery grave, with eyes closed and breath suspended, he represents in striking figure the death and burial

of the Master; and then as he rises to walk in newness of spiritual life, he expresses his faith in the risen Lord, by whose blood he obtains justification and by whose righteous life he is saved from the thralldom of sin. (See Romans 5:8-10.)

See how beautifully the apostle Paul represents baptism as the exercise of faith in the divine sacrifice:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:3-5.

God grant that we who have entered into this sacred covenant relationship with the Master, who have professed to the world our faith in His vicarious death and His glorious resurrection, may have arisen indeed to walk in newness of life, demonstrating in our experience that as we have been planted in the likeness of His death in baptism we shall also show in our lives the likeness of His resurrection.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

It is in contemplation of this wonderful mercy that Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11:33. And the apostle prays that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Ephesians 3:18.

Dear reader, will you not accept the Lord Jesus Christ as your perfect Saviour, as one who will save you from sin now, and give to you everlasting salvation in the kingdom of God? He is merciful, He is gracious; He pleads with you to turn unto Him. Through His grace He has made the way of escape from the meshes of sin so plain and simple that you cannot miss the path or fail of success. "To-day if ye will hear His voice, harden not your hearts." Hebrews 3:15.

By

Clinton J. Coon

imagery and literary elegance, and fails to understand that these form the glorious setting which adorns some of the rarest gems of divine truth so precious as to be worthy of such a casket. The deeper we explore, the richer the mine.

I like to picture David, before he became king, as the shepherd boy—the sweet singer of Israel. I picture him watching his father's sheep, seated beneath a friendly shade tree, playing his harp to the glory of God until angels rejoiced and evil spirits fled. I

would be left?" The boy promptly replied, "None." "Why, Johnny, she said. "If one got out, there would be nine left. That is arithmetic." The boy said, "Teacher, you may understand arithmetic, but you don't understand sheep. If one goes, they all go."

Sheep become lost easily. And when a sheep is lost, it has no instinct to find its way home—it is completely lost. A sheep has almost no method of defense from its enemies. Of all domestic animals, it is the most helpless and dependent. And so a shepherd

The MUSIC of the SHEPHERD

SOME of the most illustrious characters of the Bible were shepherds. Moses, Israel's greatest human leader, spent forty years in preparation for his life work as a shepherd. David, one of Israel's most beloved kings, as a youth, was a shepherd. The Israelites were essentially a pastoral people.

There is something about the care of sheep which enables one to understand human needs; that makes one sympathetic and kind, and qualifies one to be a true leader of men, for sheep and men have so many similar characteristics that in these respects similar treatment is indicated.

The Bible abounds in beautiful similes and metaphors. God uses facts with which we are familiar, as examples, to teach us spiritual truths with which we are unfamiliar, drawing beautiful lessons of inestimable worth from the known to teach the unknown. The Bible is humanity's most valuable and efficient textbook. No book approaches it in teaching ability. It has been said that he who knows the Bible is truly educated.

The Psalms are a rich mine of truth. The high ideals expressed in unsurpassed literary elegance; the soulful rhythmic poetry; the lyrical, majestic music, place them among the pre-eminently best contributions to literature. The more I study the Psalms, the more beauty and worth I discover in them. Divine truth is here presented in such exquisite beauty and grandeur as to at once captivate the reader with the glory of expression and the dignity of culture. But, too often, one is content to enjoy only the

like to compare each psalm to a string in David's harp. I wish I were able to sweep that harp with a master's skillful touch, but it took David to do that. I can only clumsily fumble a few of those strings, and yet, there is so much music in that harp that just to touch the strings produces the sweetest strains of enlightening music.

When I was a boy, my father owned a flock of sheep. I enjoyed helping to care for them. I loved the little lambs, and would often catch one and hold it in my arms. At first, it would struggle to get away, but through kindness I soon dispelled its fears, and then it would look into my eyes so trustingly, and put its nose against my face, as much as to say, "You are my shepherd; I trust you." I learned many valuable lessons in caring for sheep. I found that a sheep is a foolish animal. I had been told of some foolish things that sheep would do, and I determined to make some personal observations. One day when turning the sheep from one field, I took out all the bars at the gateway except the lower one, which I left in place until several of the sheep had jumped it. Then I slyly drew the lower bar out, but to my surprise, the sheep kept going through the jumping motion when they passed the gate.

The story is told of a school teacher who was trying to teach a little boy a lesson in subtraction, with no success. Finally, as wise teachers do, she decided to use an object lesson with which Johnny was familiar, to teach him an arithmetic lesson with which he was not familiar, and she said, "If your father had ten sheep in a pasture, and one sheep got out, how many sheep

is necessary—one who understands sheep.

We reveal the characteristics of sheep in so many respects that the Lord likened us to them when He said, "All we like sheep have gone astray." Isaiah 53:6. "We are His people, and the sheep of His pasture." Psalm 100:3.

We need a Shepherd who understands human sheep!

The Son of God came to earth and took man's nature; He lived in man's world surrounded by man's temptations and subjected to them. He became a Man of sorrows, and acquainted with human grief, and "was in all points tempted like as we are, yet without sin," that He might be "touched with the feeling of our infirmities" (Hebrews 4:15), and become our Shepherd. He said, "I am the Good Shepherd, and know My sheep, and am known of Mine." "The Good Shepherd giveth His life for the sheep." John 10:14, 11.

In Christ we have a Shepherd who knows the way, a Shepherd who understands every trial, for He has trod this way before us, and has given His life to save us. He is "The Shepherd of the Bible." And from birth to death we need His divine, loving guidance and care.

And now let us read from the twenty-third psalm: "The Lord is my Shepherd."

"The Lord IS my Shepherd."

The first sentence in this psalm is a declaration of faith in the existence of God—"The Lord is." To believe and acknowledge God's existence is the first step in Christian living. "For he that cometh to God must believe that He IS." Hebrews 11:6.

SIGNS of the TIMES



RELIGIOUS NEWS SERVICE PHOTO

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

The Lord IS—my—Shepherd. *"He is mine!"* He is my personal Saviour. He loves *Me*. Before I can effectively tell others of this Shepherd, I must first know that He is my personal Shepherd—my Saviour from sin. The world is not greatly interested in hearing of the Lord who *can* save, they want a living demonstration of the Lord who *does* save, and has saved *me*. This constitutes the most eloquent testimony in favour of Christianity. And without this experience, every word in favour of Christianity will be like "sounding brass or a tinkling cymbal."

After having found Him to be my Shepherd, I am glad to give Him to others. But the more I give Him away, the more He is mine! With such a Shepherd, *"I shall not want."* My Shepherd supplies all my needs. He who feeds the sparrows and paints the lily bells, has assured me that I am of much more value than many sparrows, and that *"I shall not want."* "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." Psalm 34:10.

"He maketh me to lie down in green pastures." Sheep like the tender, green grass. A sheep will nearly die from hunger rather than eat the dry, sun-bleached grass of some weeks' growth, but it enjoys nipping the fresh, dew-moistened green grass, and thrives upon it. But the pasture must be grazed often to remain green!

"He maketh me to lie down in green pastures."

Whatever my spiritual need, the Bible furnishes me a fresh message; it spreads before me a table laden with food for my soul, sweet and appetizing.

In those messages I find my strength to work, and in those messages "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety."

The Bible is God's pasture. If I would have its messages fresh and sweet to my soul, I must graze in it constantly, not occasionally.

The reason why some people find the Bible dry is that they do not feed upon it. They graze in some other pasture too much. If you will feed in God's pasture often, you will find its messages sweet to your soul. Try it!

"He leadeth me beside the still waters."

Sheep are afraid of the raging torrent, and though thirsty will flee from it in fear. But they drink from the "still waters."

My soul is fearful in the boisterous floods and tempests of life, but my Shepherd calms the angry waves, and says to me, "Be still, and know that I am God." Psalm 46:10.

"He restoreth my soul."

Through sin I was hopelessly lost. I had no instinct nor desire to find my way back to God. I could not restore my soul. I was doomed to die.

"Away on the mountains wild and bare, Away from the tender Shepherd's care."

But my Shepherd went in search of His lost sheep. He would not trust it to another; He gave Himself to restore my soul.

"But none of the ransomed ever knew How deep were the waters crossed, Nor how dark was the night that the Lord passed through Ere He found His sheep that was lost."

He whom angels and unfallen worlds adored, laid aside His glory, and went in search of His sheep that had gone astray, and found it—"sick, and helpless, and ready to die."

I picture a shepherd bringing his sheep home at night into the safety of the fold. He counts them and finds one sheep missing. Darkness is settling down for the night; he sees storm clouds gathering in the west; the low,

rumbling thunder mutters its announcement of an approaching storm, but the shepherd cannot rest with one sheep outside the fold. Before morning it might be devoured by wild beasts. He will forego needed sleep and go out into the blackness of night in search of his sheep.

With lantern in hand, and coat buttoned tightly, he hastens out into the darkness of the approaching storm. The lightning flashes, the rolling thunder echoes and re-echoes through the mountains. He gets to the place where he last saw the sheep, and utters the shepherd's call, then listens for the sheep's answer. On and on he goes, calling now and again, until finally he hears a faint bleating from the sheep. He rejoices that the sheep is still alive, and hastens in its direction. Again he calls as he stands upon the brink of a cliff, and there, down over the precipice, he hears the sheep's answer. Risking his life, he grasps saplings and shrubs and by these, hastily descends to the wounded sheep. He does not scold the sheep; nor does he remind the sheep of its own carelessness and heedlessness in wandering away, nor of his own weariness and anxiety. Tenderly he reaches out the shepherd's crook and draws the sheep to himself. He binds up the bleeding wounds, and lovingly lifts it to his shoulder, and bears it back to the fold rejoicing. It is said that such a sheep will never again stray from the shepherd.

My Shepherd entered the blackness of sin's darkest night, to seek and to save His lost, wandering sheep. Only in the light of Calvary can any right estimate of a soul's value be made. By the gift of Himself, "He restoreth my soul."

I now recognize that I am no longer my own; that I have been bought with a price—the precious blood of Jesus. I now acknowledge that I belong to my Shepherd, and I submit to Him,

and trust His leadership, and then—
"He leadeth me in the paths of righteousness for His name's sake."

"He leadeth me." He directs my life. One of the hardest things that we have to do is to let Him manage and direct our lives. We willingly sacrifice our time and money, but it is so hard to surrender our wills to His leading. But this is a necessary part of our Christian experience. There can be no truly Christian living until we submit to His guidance and trust His leadership, and acknowledge that—

*"He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."*

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

Walking with my Shepherd, I now arrive at the end of the way. I take a retrospective look at the past. I see where my untrained feet would have turned into forbidden paths, they looked so inviting. But my Shepherd told me that the end of those ways was sorrow and death. Sometimes I heeded not His voice and He used the Shepherd's crook or staff to bring me back into the way. Again, I saw a side road strewn with beautiful flowers of sweetest fragrance; I saw down that road gay merrymakers; I heard bewitching, bewildering music; I saw scantily attired maidens, with their youthful charms, in the embrace of wine-inflamed young men, dancing together, and I shouted, "This is life!" My feet itched for the path to pleasure. But my Shepherd reached out the Shepherd's crook and caught me and said: "Receive instruction. The flowers in the way are not for your comfort, but are placed there by a wily enemy to cover the poisonous thorns that pierce unsuspecting feet; the music and laughter that you hear are but Satan's decoys to attract you into his snares; the bright lights are there to dazzle and to blind your eyes to your evil course; and the maidens are the imps of hell to destroy your soul. 'None that go in unto them return again.' 'Her steps take hold on hell.' These are but Satan's bait to catch My sheep in the jaws of death."

Then my Shepherd lifted the curtain, and I saw beyond the gay throng, that "the way of the transgressor is hard." Farther down the road, I saw the wrecks of noble manhood and beautiful womanhood. I saw that sin had robbed them of nearly every noble quality and aspiration. Occasionally one would cast a wistful look back at the path of righteousness, from which he had strayed, but sin's grip was so strong that few ever retraced their

steps, though the Shepherd pleaded with them to turn, "for why will ye die?"

I saw the multitudes ever marching downward—that throng, once gay, now drunkards and harlots, more brutish than human—downward, some to prisons, some raving maniacs to asylums, many to almshouses and all to Christless graves! With a shudder of terror, I grasped my Shepherd's hand and cried, "Create in me a clean heart, O God; and renew a right spirit within me." "Let not sin have dominion over me!" "Lead me, O Thou great Jehovah," "to the Rock that is higher than I." My Shepherd answered, "Mark the perfect man, and behold the upright; for the end of that man is peace." "Fear not, for I am thy God: I will uphold thee."

Now I see that His way was best. All His chastisements were given in love to bring me to the end of a "perfect day." The rod and the staff now comfort me. He used them to save me.

I realize that I am entering the dark valley of the shadow of death. The chilling waters of Jordan gather about my feet. The light sifts out through the windows. "The darkness deepens!"

"The fashions of earth in the mists are dissolving away." But my Shepherd does not leave me in this trying hour. "For Thou art with me." He whom I have followed in life, not only has sustained me along the way, but now, "when other helpers fail, and comforts flee, Help of the helpless," my Shepherd, abides with me. I am wading out into Jordan; my feet press untried, shifting sands; but "I will fear no evil: for Thou art with me."

Once more He lifts the staff, but not now to chasten, for I have learned obedience. He bids me raise my eyes, as He points beyond the dark river—to the reward. And, through faith in His promises, I see the morning of the resurrection.

I see the New Jerusalem, prepared as a bride.

I see the holy city, with the glory of God and of the Lamb.

I see the gates swing open wide to the redeemed of all ages.

I see the Paradise of God, with no glittering sword to keep the way of the tree of life, but angels' hands beckoning me to enter and be at rest.

"Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

And so, in the presence of death, with my Shepherd holding my hand, I triumph gloriously, knowing that He has triumphed over death and the grave, and holds the keys, and because He lives, I too shall live.

And, like a child, when day is done, sleeps to be awakened in the morning; so when life's day is done, I may pillow my head upon the bosom of my Shepherd, with the sweet assurance that when the night of sin is over, He will call me on the resurrection morning to the mansions of the blest, and according to His promise, "I will dwell in the house of the Lord forever."

ONE WORLD GOVERNMENT

(Continued from page 3)

versal Church organization. When this Universal Church organization became powerful enough it claimed the right to dominate the consciences of all dissenters. It exercised supreme authority over all politicians and political affairs, as well as spiritual matters, and its arbitrary power finally culminated in the establishment of the Inquisition, which dealt with all dissenters, requiring conformity and uniformity in matters of faith with the alternate choice of death as the only escape.

If there ever was a time when our fundamental rights and liberties were in greater jeopardy than they are in this critical era, we have failed to discover it. If there is to be one government with one church to dominate the world again as in the past, with a few men clothed with absolute and arbitrary power, fortified with a vast military force, our precious heritage of liberty bequeathed to us by our forefathers is doomed and the world will be ripe for the harvest of God's retributive judgments which are to visit the earth in the last days of its human history. All events taking place to-day are pointing to that inevitable day of divine retribution and justice and the deliverance of all who put their trust in God and believe, obey and defend His truth.

CANCER FROM MEAT

(Continued from page 19)

For even surgery to be effective, in addition to the removal of the cancerous tumour, needed reforms in eating and drinking should be made. When these are made, there is justifiable hope for permanent relief in some cases.

The same advice given by Sir Arbuthnot Lane, the noted British surgeon, to prevent cancer, applies to those who have had surgery, to prevent its return: "What we should do, if we would avoid cancer, is to eat whole-wheat bread, raw fruits, and vegetables, shunning all meat; first, that we may be better nourished; and second, that we may more readily eliminate the waste products."



H. A. ROBERTS

Ancient ruins testify that men have directed their energies toward earthly glory, rather than toward the "glory that fadeth not away."

By

Mrs. E. E. Andross

SHORTSIGHTEDNESS

IF THERE was one lesson above another that was deeply engraved on my heart during my visit to Europe just before World War II, it was that of the brevity of earthly glory, the uncertainty of everything around us. It seemed that almost everywhere I could read in my surroundings a few lines from Gray's well-known elegy. For instance, in Rome's forest of famous ruins, the Colosseum, the Arch of Titus, the Arch of Constantine, joined with many other reminders of the glory of the Caesars in declaring that "the paths of glory lead but to the grave."

When I stood by the Arch of Triumph in Paris that commemorates the exploits of Napoleon, and beneath which burns the "eternal" fire on the grave of the unknown soldier, the massive stones of that imposing memorial seemed to echo the same sad words of lament from Gray's pen. Yes, and they also seemed to reverberate through the magnificent palace of Versailles, which one Frenchman called "the most magnificent and most complete of all royal palaces in the world." But on October 6, 1789, its royal occupants went forth from its palatial halls to the guillotine, and the monarchy never again returned to the palace.

In Budapest, Hungary, I stood beside the grave of the unknown soldier. One of the city's most beautiful drives circles around it. By its crescent-shaped porticos, like huge arms, embrace the thoroughfare, and among the massive pillars of the porticos the statues of fourteen kings guard the sleeping soldier. There they stood, silent witnesses from the crumbling centuries. If we

turned the pages of history recording their illustrious names, we should read of defeats and victories, of struggles and conquests, of kingdoms rising and falling. But somehow from their cold stone lips I could hear only one sermon—a sermon emphasizing the uncertainty of all things earthly.

The almost unrivalled Shonbraun palace in Vienna, Austria, one-time home of the great Hapsburg family, preached the same sermon. So did the old fort down in Nish, Yugoslavia, where Constantine the Great was born; and so did many other places. And always as I listened, my heart beat with deeper gratitude for the blessed hope, for the bright eternal future beyond the grave, for God's wonderful plan for our eternal happiness!

Then I wondered: Did the men and women who trod those paths of glory in Europe lift their eyes beyond the uncertain glitter of this life to that blessed home that is waiting for all those who will accept our heavenly Father's invitation to come? Or were they shortsighted, as millions of others have been? Yes, as was a certain American educator who was called to lay down his work long before he reached the three score years and ten. His name was known from coast to coast in America. Universities vied with one another to confer honorary degrees upon him. But the newspapers brought us this sad message from his deathbed: "I'm going before my time, and I know not what awaits me." Alas, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

What a sad lament! What tragic shortsightedness! Memory hastens to set beside this dark picture of despair

one that is bright with future glory. Once again I stand in the dark cell in the Mamertine Prison in Rome, from which, we were told, Paul was led forth to suffer a martyr's death. Already Paul had testified, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." And that blessed assurance never failed him. He knew His heavenly Father. He knew he could trust Him. Neither the prison cell nor the executioner's axe could shake his faith in God or dim the blessed hope that sustained him. He died a conqueror. Hear his triumphant shout as he awaited the executioner:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

How sad that clouds of doubt and fear should enshroud the end of the way here on earth when God has made ample provision for man's eternal happiness. Truly, the greatest of all earthly tragedies is the tragedy of shortsightedness—the tragic failure to accept God's plan for eternal life. But, thank God, all who will may follow Paul's example and be able to say with him: "Henceforth there is laid up for me a crown of righteousness . . . and not to me only, but unto all them also that love His appearing."



BIBLE ANSWERS

by your Bible Answerman

Send your Bible and religious questions to "The Bible Answerman"
Box 398, Oshawa, Ontario

Dear Bible Answerman: I would like to know if it is permissible for Seventh-day Adventists to take communion with other denominations? Mrs. M. L. P., Alberta.

Seventh-day Adventists hold open communion. As to taking communion with other denominations it is an individual matter.

Dear Bible Answerman: Can you give me Biblical proof that Saturday or any other day is the seventh day of the week? E.A.P., N.S.

Luke 23:50-56 shows that Jesus was crucified on the sixth day of the week (the preparation day, the day before the Sabbath), and rested in the tomb during the hours of the Sabbath:

"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."

We are told, then, in Luke 24:1 that "upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."

If our questioner is asking for proof that the word Saturday is given in the Bible, it must be admitted that it is not, and it must be stated, further, that none of the names of the days of the week, which are in common use today, are found in the Bible. The names of the days of the week are all of pagan origin. It came to pass in the days following the flood, when people forgot God, that they began to worship

the things which God had created. The sun, being the brightest and most glorious object in sight, was given the first place in their devotions. They named the first day of the week in honour of the orb of the heavens, calling it SUN-day. The moon was the next brightest object, so they accorded it the second place in their adoration and named the second day of the week MOON-day, which we to-day call Monday. And so it goes throughout all the days of the week. When we come to Saturday we find that the heathen named it for the planet Saturn.

As far as the Bible is concerned, no day is named except the seventh day, which is called the Sabbath, and the day before the Sabbath, which is called the preparation day, being the day in which the people made ready to keep the Sabbath day holy. The Bible numbers the days of the week. The Jews called the first day, "one of the Sabbath"; the second day, "two of the Sabbath"; the third day, "three of the Sabbath," and so on.

On this basis it is not difficult at all to show that Saturday is the seventh day of the week. Jesus was nailed to the cross about nine o'clock in the morning of the "preparation day," the sixth day, Friday, and was taken down about three or four o'clock on Friday afternoon. Then He was placed in Joseph's new tomb. The women, after seeing to it that He was properly laid out, went home and had just time to prepare certain spices and ointments

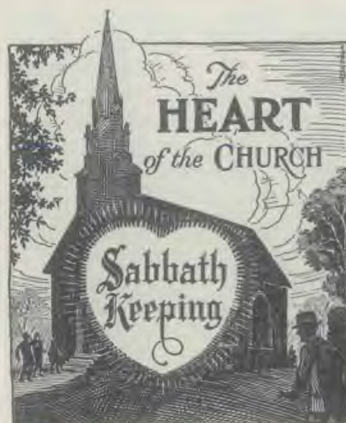
before the coming of the Sabbath. It is written that they then kept the Sabbath "according to the commandment." Now the commandment as recorded in Exodus 20:8-11 declares plainly that "The seventh day is the Sabbath of the Lord thy God."

The followers of Jesus had been instructed in proper Sabbath observance both by precept and by example, as we learn from Luke 4:16: "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." We will all have to agree that Jesus knew what day was the Sabbath, and from Jesus' day to this present time we have not the least difficulty in establishing the day. History records no change in the weekly cycle.

Dear Bible Answerman: If God is a God of mercy and love and the Director of the universe, why does He send earthquakes, tidal waves and other phenomena by which thousands of people are killed almost instantly? J. S., Alberta.

It must be remembered that God is not responsible for all the disasters that take place. When Adam sinned, Satan gained the dominion of the world and is called the "god of this world," and the "prince of the power of the air." It may be truly said that God permits these disasters; however, all death is the result of sin. Had there been no sin there would have been no death. Death from whatever cause is the result of direct or indirect disobedience.

It is our conviction that some of these things come directly from the hand of God, owing to the fact that the Bible tells us that when the judgments of God are in the land the people seek righteousness. We see the outworking of this in the lives of individuals. Very many people have no time or thought for God and His ways as long as they are enjoying abundant health and prosperity, but when reverses come, then they think of God. As it is said, "God sometimes lays a man on his back to give him time to think of eternal things." What is true of individuals in this respect is true



also of nations. Reports come to us from the stricken nations of Europe and Asia to the effect that thousands upon thousands are now seeking salvation.

Dear Bible Answerman: Does it speak of baptizing infants and of sprinkling in the Bible?

The Holy Scripture gives us no command or example for the baptizing of infants, and neither is sprinkling given as the proper mode of baptism. On the other hand, we must conclude from a study of the prerequisites of baptism that an infant cannot qualify under any circumstances. Jesus' instructions to the disciples were to teach and to baptize (Matthew 28:19). Admittedly it is impossible to teach an infant of a few days the principles of the plan of salvation. Then in another instance Peter told the people to "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins." Acts 2:38. There are two counts against the proposition here: In the first place an infant could not repent, and in the second place it has nothing to repent of. In Acts 3:19 we are given another condition of baptism with which an infant could not comply. Says the writer: "Repent ye therefore, and be converted." Desirable as conversion certainly is in an adult, it is clearly out of the question as far as an infant is concerned. In another place the baptismal candidate is called upon to *believe*, and this is also recognized as being out of the realm of possibility for an infant of days.

Inasmuch then as it is impossible for an infant to comply with the conditions of baptism, it must be concluded that a child should not be baptized until it has reached the age of personal accountability. When the child is old enough to be taught, to believe, to repent and to be converted, let it be baptized of its own choice.

The testimony of the Bible supports baptism by immersion—not by sprinkling. The English word "baptize" comes from the Greek, which means to dip, to plunge, to immerse. It is written of Jesus when He was baptized in the Jordan river that He "went up straightway out of the water." Matthew 3:16. Regarding the baptism of the Ethiopian eunuch by Philip, the Bible has this to say: "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Acts 8:38, 39.

During the time John the Baptist

was carrying on his notable work it is said of him that he "was baptizing in Aenon near to Salim, *because there was much water there.* . . ." John 3:23. Most assuredly John was not sprinkling the people. If he were, he would not need "much water," for a painful would sprinkle a hundred. However, the capsheaf of the whole baptismal question is found in Romans 6:3, 4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are *buried with Him by baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Jesus was "buried" in the watery grave, and those who are His followers should be buried, should bury the old man of sin in the baptismal grave, and rise to walk in the newness of life in Christ Jesus.

Dear Mr. Answerman: Some time ago you were asked to give the name of the mother of Mary. You replied in the "Bible Answerman" that the Bible did not give the mother's name. The Catholic Church maintains that Mary's mother's name was Anna. How do you explain this?

This is not difficult of explanation, and we must stick to our first answer. The Bible does not give us the name of the virgin's mother. True, the Catholic Church says that her name was Anna, but that is by tradition only. The Catholic Church rates garbled tradition higher than the Inspired Word of God; therefore I doubt not that any priest would give the stock Catholic answer to this question. Prot-

estants are bound to go by the Bible and the Bible only, and not to conjure up from "hearsay" that which is not found in the Inspired Volume.

Dear Bible Answerman: Will you please explain such passages as Mark 7:18, 19; 1 Corinthians 10:25, 27; and Romans 14:14 in regard to pork eating?

These references for the most part refer to meats sacrificed to idols. As far as the Christian was concerned it was perfectly all right to eat this food. The Christian knew that because food had been offered as an idolatrous sacrifice, it was not made better or worse, and that he could oftentimes buy it very cheaply. However, this did give offence to some, and was a stumbling block to them. In which case the apostle Paul advises that it is best not to eat it, to do that which causes your brother to stumble.

It is a good Bible study policy, when a verse is not clear, to compare it with another and clearer verse. And then join to that a good willing, obedient spirit and common sense. Leviticus, the eleventh chapter, clearly declares to us the flesh meats that may be eaten and those which are prohibited. It is certainly true that the body is not defiled by those foods which God has pronounced as good, but on the other hand it is a fact that the body is defiled by those meats which God has pronounced unclean. Daniel refused to eat the meat and wine provided at the king's table because he did not wish to defile himself (Daniel 1:8). Since the hog is among those animals designated as unclean, its flesh can be eaten only at the risk of contracting disease. There are a few verses in the Bible pertaining to healthful diet and a few other points that are seized upon by those who wish to eat what they please and do what they please. This is where a willing, obedient spirit and common sense are most helpful in living a Christian life. It is always wise, too, to compare one verse with another as the Bible commands: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; *comparing spiritual things with spiritual.*" 1 Corinthians 2:13. As a very definite, concrete example of that, we should read a few verses farther on from 1 Corinthians 10:25, 27 to the thirty-first verse which says: "*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*" It is clear that diseased meat and intoxicating drink could not be partaken of to the glory of God.

Since the human body is made up of the food that is eaten, we can see the reason for the Lord's admonition to eat and drink only those things that would be to His glory.

Signs of the Times

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The Editor

SIGNS OF THE TIMES

OSHAWA, ONTARIO

CANCER is to-day one of the most fatal of all maladies. Next to heart disease it is responsible for more deaths than any other disease. In all civilized countries the death rate from cancer has been increasing very rapidly during the past half century.

"It is estimated that there will be 175,000 deaths from cancer this year," says Norman Winter, national publicity director of the American Cancer Society, "and that about 17,000,000 American men, women, and children will be cancer victims within their lifetimes. . . . Eminent cancer scientists have stated that one-third to one-half of these deaths are needless."

In order to prevent the spread of any disease, it is necessary to ascertain its cause or causes. Cancer is no exception. Science has not yet been able to determine definitely whether cancer is due to a germ or to a wild growth of normal tissue. We do know, however, that it is possible to transplant cancer tissue from one creature to another. Favourable conditions must exist in the tissue to make transplantation effective. In other words, healthy tissue is immune to cancer. This being so, regardless of whether the disease is due to a specific organism or to an abnormal wild growth of tissue, the important thing to do to afford protection from the disease is to keep the body tissues clean and healthy. Anything that renders the blood and tissues impure paves the way for cancer.

Dr. W. A. Jamieson, former physician for diseases of the skin at the Edinburgh Royal Infirmary, Scotland, in discussing the causes of cancer, expressed the belief that it was due to the increase in the consumption of meat.

Sir W. Arbuthnot Lane, an eminent British surgeon, referring to its rapid increase, said: "Cancer is the great human menace. It is increasing by leaps and bounds. If anything, it is increasing more rapidly in the United States than it is in the British Isles. Of those now living in the British Isles, 5,000,000 are doomed to die of cancer if they do nothing to prevent it. In the United States the doomed number is 10,000,000 and might easily rise to 15,000,000 or 20,000,000." He said, "What we should do, if we would avoid cancer, is to eat whole-wheat bread, raw fruits, and vegetables, shunning all meat; first, that we may be better nourished; and second, that we may more readily eliminate the waste products and drain adequately the house in which our cells live. Whosoever will correct his diet to a reasonable extent, take reasonable exercise to keep his digestive tract absolutely clean, need have no fear of cancer."

One of our leading American skin specialists says: "In striking contrast

CANCER *from* MEAT

By D. H. Kress, M.D.

In returns collected in England of 194 cancer patients, Dr. Roger Williams says, "There was not a single strict vegetarian among them."

It is well known that the orthodox Jew, who adheres closely to the laws of Moses and abstains from the use of pork, rarely suffers from cancer. In the use of meats, pepper, mustard, and other irritants are made use of. These irritants may be a factor in causing cancer.

Hon. R. Russell, in his work on *Strength and Diet*, prints a table showing how the prevalence of cancer stands as related to the use of meats in the various countries:

to the enormous extent and increase of cancer in meat-eating communities may be mentioned the almost absence of the disease in regions where the diet is largely confined to the products of the ground. During a rather extensive trip through the Far East, I was unable to see or even hear of any cancer, although I met a large number of medical men, and made inquiries in regard to the same in district hospitals, with a total of many thousands of patients. In Japan, Korea, China, the Philippines, India, Siam, and Egypt, I got the same response—that cancer is rarely seen among vegetarian people."

Dr. Robert McCarrison, who spent several years among the Himalayans as a British military surgeon, says, referring to the natives who were vegetarians: "My own experience provides an example of a race unsurpassed in perfection of physique and in freedom from disease in general, whose sole food consists to this day of grains, vegetables, and fruits, with a certain amount of milk and butter, and goat's meat only on feast days. They have, in addition to grains—wheat, barley and maize—an abundant crop of apricots. These they dry in the sun and use very largely in their food. Among these people the span of life is extraordinarily long."

He tells us that during his entire nine years' residence among the people there, although he performed more than 4,000 major surgical operations, he never had one case of cancer. These people, he tells us, were abstainers from meat of all kinds.

God has given an abundance of vitalizing fruits and vegetables, all of which may be eaten without the risk from diseased flesh meats.



J. C. ALLEN



In England

The cancer rate was high,
The flesh eaten was much.

In Ireland (South)

The cancer rate was low,
The flesh eaten was little.

In Italy

The cancer rate was moderate,
The flesh eaten was moderate.

In Saxony

The cancer rate was very high,
The flesh eaten was much.

In Hungary

The cancer rate was very low,
The flesh eaten was little.

Cancerous growths usually make their appearance at a point that has been subjected to irritation or injury. For this reason, cancer of the lip, mouth, or throat has in the past been almost wholly confined to men smokers. Cancer of the breast, on the other hand, was chiefly found in women. Nursing, or a slight injury to the breast, may act as an exciting cause.

Cancer of the stomach and liver may be caused by the local irritation from the free use of pepper, mustard, and pickles. For this reason, we find cancer of the stomach and liver about equally distributed between men and women, since these dietetic errors are common to both.

Cancer is not a hereditary disease. When cancer runs in families, it is due to the *bad dietetic habits of the family*. Children may inherit from parents an inferior organism or a predisposition to cancer. But if cancer develops, it is because they eat the same kind of food as do the parents.

Cancers are frequently found in animals that are slaughtered. In cutting up meat, butchers not infrequently encounter internal cancerous tumours. These they may remove. The remainder of the carcass is not thrown away but is sold to an unsuspecting public. The entire carcass of such an animal is diseased. By the use of such infected meat the disease may be directly planted in the tissue favourable for its growth in man.

Cancer is also common in fish. Microscopic examinations have revealed that the tumours in fish are not infrequently of a cancerous nature.

While surgery is usually resorted to in the removal of cancerous growths, the results obtained from surgery are not always promising. Sir James Paget, a distinguished surgeon, some years ago said, in speaking of operations as a cure for cancer, "I am not aware of a single case of recovery; and as to the influence of an operation in prolonging life, I believe the removal of the local disease makes no material difference in the average duration of life."

(Please turn to page 14)



The DOCTOR'S VOICE

Send your health
queries to the Doc-
tor's Voice, Box 398,
Oshawa, Ont.



Lung Abscess

Question: Is a lung abscess likely to develop into tuberculosis?

ANSWER: Lung abscess is not commonly followed by tuberculosis. Tuberculosis itself may, on the other hand, be complicated by lung abscesses due to secondary infection.

Boils

Question: Is there any successful treatment for boils?

ANSWER: Boils, especially those about the face, or of large size, respond rather dramatically to penicillin therapy. Sulfa drugs are less expensive but have disadvantages. Both should be taken only on the advice of a physician. Small boils are usually treated by local methods only. Application of heat, or hot and cold, hastens resolution. In dressing boils the important thing is to prevent contamination of surrounding skin by discharges. This can be accomplished by local application of antiseptics other than iodine. If there are widespread boils the skin may be sterilized by sunlight or ultraviolet, or by rubbing the entire body with alcohol for about twenty minutes.

Blood Pressure

Question: What is the best climate for high blood pressure?

ANSWER: It has never been proven that a low altitude is particularly beneficial to hypertensives. It is true that an equitable mild climate is beneficial to those who also suffer from heart trouble, since extremes of temperature throw an extra load on the circulatory system. The hypertensive patient will nevertheless affirm that he "feels better" since coming to a low altitude.

Mucous Colitis

Question: Please give me a successful diet for a long-standing case of mucous colitis.

ANSWER: Diet for so-called "mucous colitis" calls for restriction of coarse vegetables such as cabbage, Brussels sprouts, turnips, parsnips and onions. Skins of fruits and berries

with seeds are best omitted, also bran. Flesh foods favour putrefaction and are best substituted by milk, cottage cheese and legumes. The latter may have to be taken puréed. Eating Soyhart spread is an excellent way to take soybeans.

Source of Protein

Question: What is the best source of protein? How about yeast?

ANSWER: The lacto-ovo-vegetarian diet is considered to be the ideal. On this programme, protein is derived from milk (3 glasses), cottage cheese; eggs (one a day); nuts, legumes (peas, beans, Soyhart spread, etc.). An ounce a day of Brewer's yeast powder is good. It is 50% protein; so also is wheat germ, and can be substituted. Gelatin is 98% protein but is deficient in some of the essential amino acids. It is, however, a good food and is easily assimilated by invalids.

Tuberculosis

Question: Is rest considered the best and only treatment for tuberculosis?

ANSWER: Rest is of prime importance; healthful diet and environment are also essential. Sunlight in graduated doses is useful in treating extrapulmonary tuberculosis (as in bones). Streptomycin has been used with success. At present its cost is prohibitive. Trials with Promin (a sulfa derivative) are in progress.

Symptoms of Heart Trouble

Question: Please give the symptoms by which heart trouble may be recognized.

ANSWER: Breathlessness on exertion (especially on climbing stairs), ankle swelling, rapid and irregular heart action, and pain over the heart (beneath the sternum or breastplate) are cardinal symptoms. A slight irregularity, common in youth and in old age, is not of great significance. Worry, anxiety, and anaemia may mimic the above symptoms. Some of the above symptoms may just be an indication that one is out of condition.

Hearthstone Health

By

Samuel Campbell, B.A.



EWING GALLOWAY

It is the family hearthstone hour, when stories are read and prayers taught, that builds and develops the character of growing boys and girls. This serves to stabilize both home and nation.

"Bless the clean clinic which weighed me with care,
And the nursery-school teacher who toothcombed my hair,
And the Youth Movement leaders, so careworn for me;
But my mother, God bless her, she never sees me!"

THE little anonymous ditty above might serve well as a bedtime prayer for a great many modern children—poor kids! Beginning on Monday morning, "Mom" dumps Junior into the nursery school on the way to work. She picks him up at five o'clock in the evening on her way home—like the family laundry. And this goes on week in and week out. It's true that Junior was probably a very busy little man all day long; and so was "Mom," doing a man-sized job. But

both are missing something, especially Junior, something that even the finest nursery schools, all credit to them, cannot substitute.

It is regrettable that a great many mothers, owing to economic conditions, must continue to go out to work. But many others who, during the war years, left the sacred institution of the home to drive trucks and work in munitions factories, have maintained that practice, in different vocations now, right on into the postwar years of comparative peace. Their children, possibly a little old now for nursery schools, are left to grow up mostly "on their own" in what might well develop in certain slum areas into an epidemic of juvenile delinquency and social gangrene. When the war was on, they called it patriotism. "Nothing mat-

ters now but victory!" they shouted. Well, something else does matter! Patriotism means a little more than mere flag-waving or springing rigidly to attention when the national anthem is played. Patriotism means taking a personal pride in the organization and development of one's family, one's city, as well as one's nation. The goal, as Dr. W. E. Blatz, director of the Institute of Child Study in Toronto, so ably puts it, is the advancement of human happiness, which can come only through peace and the measures adopted by the community to bring this about.

The family, as an institution, is the form of relationship between father and mother, father and mother and brother and sister, sanctioned, if not prescribed, by society. And although oceans, mountains and trees stand for centuries, *Homo sapiens* grows old and dies in a very short space of time. Therefore, it is necessary that this family, and thousands like it, must fill up the gaps in the ranks in order that the species might not die off.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28.

The father, stern but just; the mother, loving and prudent; and a son and a daughter trying to imitate them are ideals toward which conduct is directed and by which all shortcomings are measured. The family, and NOT books of psychology, remains the chief social agency both for transmitting the cultural heritages from the older to the younger generation, and for the development of the personality of its members.

No one who fails in teaching the members of his own family is capable of teaching others outside the family. Therefore, the superior men and women spread their culture to the entire nation by merely remaining quietly at home. The teaching of filial esteem is a preparation for recognizing and serving the leaders of the

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state; the teaching of regard to one's elder brothers is a preparation for serving all the elders of the country; and the teaching of kindness in parents is a training for ruling the people.

From the wisdom of Confucius, on this subject, we read: "Act as if you were watching over an infant. No girl ever needs to learn about nursing a baby before she marries. If your instinct is correct, you will not be far from the highest ideal, although you may never actually achieve it." When the individual families have learned courtesy, then the whole nation has learned courtesy. When one man is greedy or avaricious, like Hitler was, then the whole country is plunged into disorder. Such is the law of things. Therefore, the personality of a nation depends on the regulation of its home life—its families.

"Show me a loving husband, a worthy wife, and good children, and no pair of horses that ever flew along the road could take me in a year where I could see a more pleasing sight. Home is the grandest of all institutions."—*Spurgeon*.

One of the greatest family morale builders sweeping the country to-day is the hobby—model airplanes, ships, trains, music, et cetera. When you enter a home and find members of the family down in the recreation room, grouped over a model boat almost hidden from view by an unin-

telligible array of balsa wood, cutting tools, and paint pots, you know instinctively that all is well. Dad 'n' Mom and Junior and all his friends have a mutual interest here. This group of youngsters does not have to hang around street corners for the want of something interesting to do. They don't have to take their little wagons or bicycles and "earn" a dime or a quarter by helping their neighbour, down the street, to carry home his cartons of ale or beer from the liquor store.

And then, in the development of personality, there is the greatest influence of all—religion and the church. The Christian religion makes you aware of the most serious problems in your lifetime—it makes you think. And as it is only by a repetition of patient touches, small in themselves, that the gardener leads the straggling branches of the vine to grow and spread aright; so it is by ever-renewed application of right principles, that parental care, guided by sovereign grace, imparts Christian habits to the children.

"And thou [the parent] shalt teach them [the commandments of God] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy 6:7.

It is absolutely necessary that one feel that at home his family accepts him for who he is and what he is. One must have a sense of basic security with the family regardless of success or failure—and this generally makes for more success than failure. It is encouraging to see that the new educational system is changing the qualities of personality from by-products into end-products—something that did not take place only a few years ago.

To acquire human nature or to become a personality, one must learn, and one must be educated. Personality depends on training. Moreover, the environmental pressures, especially the influence of the family, are of a dynamic character and play a major part in the development of personality.

Are all the children in? The night is falling,

And storm clouds gather in the threatening west;

The lowing cattle seek a friendly shelter;

The bird hies to her nest;

The thunder crashes; wilder grows the tempest,

And darkness settles o'er the fearful din;

Come, shut the door, and gather 'round the hearthstone.

Are all the children in?

—Elizabeth Rosser

NINETEEN hundred and fifty is chosen as the year in which to put the blank-day World Calendar into effect, in the legislation now before the United States Congress, solely because that year begins with Sunday. Consequently the inauguration of the new calendar could be so smoothly made as to be almost unnoticed at the time of its beginning. The big disruption and scrambling of days would come a year later, when it would be too late to repair the damage which will then become apparent to all.

What Would Really Happen

The advantages claimed for the World Calendar are avowedly commercial, economic, statistical. They may be advantages to statisticians, but to very few others. Certainly not to the average man. The majority of people have little or no interest in statistics. The proposed "advantages" represent no benefit to the vast majority of men.

The fact should not be overlooked or ignored that large segments of humanity work on a schedule of round-the-week activity. Trains run every day, filling stations operate, restaurants serve hungry people, hospitals

SUNDAY BLASTED *Out of the* **CALENDAR**

cannot shut down, public utilities carry on, many branches of government continue work as usual. Indeed, many types of public services are put to extra work whenever holidays occur, particularly when two holidays come together.

Consequently, no juggling of days in a calendar will advantage such groups. Simple accuracy in bookkeeping will require that the blank day be accounted for. This will be done in most of these essential businesses by simply adding it to the end of December. Thus the entire statistical benefit sought by the World Calendar, that of having four equal quarters, will have to be abandoned in practice. It is too much to ask that men stop eating, travelling, telephoning, receiving medical care, or driving their automobiles just to make perfect statistics.

Most people do not keep statistics.

Statistics concern and interest them least of all. Eating, sleeping, working, playing—these are life's considerations, and they are done regularly, usually every day. Bills may be run up by the week, the month, the year, and they must be paid regularly, no matter how they are incurred. A pleasant interlude to and diversion from the routine of life is occasioned by holidays—but they have slight statistical value.

It is for this insignificant advantage in the keeping of records, however, that the World Calendar would sacri-

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By
Carlyle B. Haynes

EMPTY PEWS

By

Dallas Youngs



RELIGIOUS NEWS SERVICE PHOTO

We wonder if this "parade of protest" on the part of the children at being "sent" to Sabbath School is not justified. We conceive that it would be far better for parents to "take" than to "send" their children.

I AM an Empty Pew. I vote for the world against God. I deny the Bible. I mock at the preached Word of God. I rail at Christian brotherhood. I laugh at prayer. I break the fourth commandment. I am a witness to solemn vows broken. I advise men to eat, drink and be merry, for to-morrow we die. I join my voice with every atheist and rebel against human and divine law. I am an Empty Pew. I am a grave in the midst of the congregation. Read my epitaph and be wise."—*Bulletin, First Presbyterian Church, Pittsburgh, Pa.*

The Christian world is suffering today from a plague of empty pews. Many a minister has the heart taken out of him, when at the morning and evening services he stands in the sacred desk and looks out upon a half- or quarter-filled church. Empty

pews predominate the scene. In many localities only a small percentage of the population belong to any church, and a still smaller percentage attend the weekly services. This situation reacts most unfavourably upon the salary of the minister, especially in the smaller churches. Too many ministerial families are forced to become wizards of frugality and economy as they attempt to maintain life and community standards upon a substandard income.

God, with His divine foresight, must have visualized this very condition, for He advises us in Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

It is clear from this that Christians

have always been prone to neglect attendance at church and prayer meeting services. However, this unpraiseworthy tendency increases as the day of Christ's coming draws near. In fact, it constitutes a sign of the times by which we may locate the nearness of the Lord's return. The Bible sheds still more light when it says: "That day [the day of Jesus' coming] shall not come, except there come a falling away first." 2 Thessalonians 2:3.

We hear complaints of poor sermons—yet there is no inspiration in empty pews. The minister pours back upon his congregation the inspiration he receives from them. Thus we have a vicious cycle—the poorer the attendance the poorer the sermon, and the poorer the sermon the poorer the attendance. Some wait to be inspired by the minister, but the congregation inspires the speaker by reverent attention and prayer.

Empty pews do something to the absent members. On the occasion when Jesus first met with the disciples after His resurrection, Thomas was not with the others—his pew was empty. The result to this disciple was that he did not believe that Jesus had risen. He declared his unbelief by saying, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." His absence engendered doubt, and in all the ages since, Thomas has been known as the "doubting" disciple. It is at the divinely appointed services that the Christian receives spiritual food and drink. It is here that the tone of his spiritual muscle is strengthened, and the state of his moral health improved. No matter how poor the sermon, some word or thought may be presented that will fortify against being overcome by some future trial and temptation. Only the judgment will reveal how many are lost because of careless indifference in attending religious services.

SIGNS of the TIMES

Empty pews do something to those members who regularly attend church services. They destroy enthusiasm and promote nonattendance. Every person who joins a church assumes responsibility to attend and to promote the church's welfare. The divine plan of propagating gospel truth is through human agents. Before He left the earth Christ gave this commission to His disciples. One is to tell another of the "good news" of salvation through Jesus Christ, and no one who has heard the good news of the gospel is free from the responsibility of telling it to others. If this were faithfully done the churches would be full, the gospel would be preached in all the world as a witness to all nations, and Christ would return for the faithful.

Dwight L. Moody, when a very young man in Chicago, rented a pew and went out on the streets and invited in those of his age who were not in the habit of attending church. When this pew was filled he rented another—this went on until he had four pews filled through his own personal efforts week after week. True, the minister has responsibility in filling the pews, but it is a responsibility that must be shared by the members of the congregation.

The Lord can well do without church members of the type of a certain notoriously lazy negro. As the story goes, this negro was converted, and it was hoped by those who knew him that this would bring him out of his lazy habits. The church members watched with a great deal of interest to see how it would all turn out. Not long after his conversion he was asked to pray, and as he prayed he said, "Lord, use me—use me, Lord [the congregation hung upon his words as he finished]—use me in an *advisory* capacity."

It is the observation of every pastor that those who are faithful in church attendance seldom apostatize. Almost invariably those who are lost to the cause of God are those who fail to heed the warning of Hebrews 10:25. God knows that faith is strengthened by one Christian associating with another. He knows that spiritual food is imperative to spiritual health, even as physical food is essential to physical health. We have not only a precept of church attendance, but also a divine example. During the years of Christ's youth and young manhood He set an example of punctuality and regularity in church attendance: "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

SUNDAY BLASTED OUT OF THE CALENDAR

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fice the uniformity of the *days* of the week in order to establish uniformity of *quarters*. The true identity of the *days* would be lost. Those who feel that they must keep a particular day of the historical week as it has been known to us, would be thrown into interminable confusion and compelled to endure unending hardships and economic disabilities. They would have to keep their own reckoning, maintain their own calendar, be relieved from work on different days each year, and find themselves keeping a day called Sunday one year, Monday another year, Tuesday the next year, and so on through all the week.

For the year 1950, no difference at all will occur in January, if the World Calendar replaces the Gregorian Calendar. The days of the week and the days of the month are alike. The year begins with Sunday in both cases. The calendars would merge perfectly. That, to repeat, is why 1950 was fixed upon.

The first difference will become noticeable in February. It will have thirty days instead of twenty-eight, a change of no consequence.

March will have thirty days rather than thirty-one.

The first quarter of 1950, therefore, will contain ninety-one days, rather than the ninety it would have had under the Gregorian Calendar.

April will have thirty-one days, not its customary thirty.

May will have thirty days, rather than thirty-one.

The second quarter of 1950 will have ninety-one days. No change.

August will have thirty days, not its usual thirty-one.

The third quarter of 1950 will have ninety-one days, rather than ninety-two.

December will have thirty days, not thirty-one.

The fourth quarter will have ninety-one days, not the ninety-two it would have had.

And it is here, at the end of 1950 and the beginning of 1951, that the week is split, with resulting devastation to the world's great religions and their sacred days. Observe closely what now takes place.

To obtain the regularities of their calendar, the sponsors of the World Calendar were compelled to limit their year to 364 days. Three hundred and sixty-four can be divided by four, and four equal quarters of ninety-one days each were indispensable. So the year must end with the 364th day. That is December thirty. There must never again be a December 31. That

would spoil everything. Consequently, the count of days, in the week, in the month, in the year, stops with December 30.

December 31 occurs, of course, but it must not be counted in either week or month. Its place in the week as the first day is taken away. Its name of Sunday is removed. Its number as the thirty-first day of the month is cancelled. It is cast out, excluded, banished, removed and becomes a blank day so far as the count of week days and month days is concerned. It is not December 31. It is no longer Sunday. It is not the first day of the week.

Turning Sunday Into a Holiday

But it arrives, nevertheless, and something must be done with it. The sun cannot be kept from rising on that day. The day comes. What to do?

Make it a holiday! Give it a glamorous name! Celebrate something on it! But keep it out of the count of the days. Call it World Peace Day, United Nations Day, Year-End Day, December W. Call it anything; anything but what it actually is, Sunday, December 31, the first day of the week. Those designations must pass to another day, except December 31, of which there will not be another.

What is this all about? It is the procedure which is absolutely necessary, altogether indispensable, to provide equal quarters, comparable months, for the world of business, regardless of what it does to the world of religion.

On Saturday night, December 30, 1950, the people of the world would retire, prepared to greet Sunday the next day, many of them to go to church on the day which for centuries has been looked upon and observed as the weekly memorial day of the resurrection of the Founder of Christianity.

But when they arise the next morning the day will not be Sunday. It will not be December 31. The churches will not be open. Regular religious services will not be held. The resurrection day of the Supreme Head of the Christian Church will be set aside. It will not be observed any longer as a memorial of that stupendous event.

A Secular Day Replaces Sunday

The World Calendar will dispose of those claims summarily and forever on December 31, 1950. Never again can such claims be made with any logic or reason or hope of acceptance. They will be swept aside when Sunday, December 31, is replaced by a wholly different day, a day on which Christ was *not* raised, a day for which *no* sacredness has ever been claimed, a day which *no* church has ever observed, a day which *no* one will venture to claim as holy.

The LILY of the VALLEY

By
Effie Shannon



I WAS sitting in the office one morning working on a trial balance which just would not work out. It was Friday, and the trial balance just had to be finished before we could do our other work. Discouragement and anxiety began to whisper in my ear. Shadows began to cloud the day. Just then the postman came whistling up the walk. As he entered the door he placed a lily of the valley on my desk — pure, white and fragrant.

"That's beautiful," I exclaimed.

"They grow like that on the north side of my house without ever seeing the sun," he said. In a moment he was gone, not knowing the lesson which he had left behind.

Immediately I uttered a silent prayer, "Lord, make my life like that — pure and fragrant — even in the shadow of anxiety, disappointment, or care."

With a new determination in my heart, I soon had the trial balance worked out.

The little white flower was placed in a vase on my desk. Its fragrance filled the room, making glad the hurried day, and reminding me of the little object lesson.

Many times since then when I have been passing through the light and shadow of life's experiences those words have come back to me, "They grow like that without ever seeing the sun." I have been kept happy and hopeful, knowing that, if faithful, some day I shall see the Sun of Righteousness where "all the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony."

Again I would pray, by the grace of the Lily of the Valley, Make my life pure and white, and make it fragrant with hope, love and kindness.