

Signs of the Times



This
Climactic
Hour

see pages 2, 3

THIS CLIMACTIC HOUR

BUT the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Peter 4:7. This scripture is as up to date as if it had been written to-day for our own generation. In fact it was "written for our admonition, upon whom the ends of the world are come." After describing the disjointed conditions in the world, the editor of a popular magazine asked the question, "Is it any wonder that people everywhere are asking if the end of all things is at hand?" He then added, "The world may well be sobered by the thought." This is true in a special sense, since our entrance into the atomic age.

One of the ancient prophets, whose vision overlapped centuries and millenniums and focused upon our times, wrote: "This word from the Eternal also came to me: 'Son of man, here is the Lord the Eternal's message. . . . 'The hour has come, the hour has come, on the four quarters of the land! The hour has come for you; I will hurl My wrath upon you and punish you for your conduct and requite you for all your detestable doings. . . . [[Evil on evil! says the Lord the Eternal—it is coming, the hour has come, the hour is striking, and striking at you, the hour and the end! . . .]]

"Here is the day! It has dawned! Your doom appears; your sin has blossomed, your pride has budded. . . . The time has come, the day draws near! . . . Outside, the sword; inside, pestilence and famine! A man in the open country falls by the sword, a man inside the city is consumed by famine and pestilence; and if any survivors escape, they shall all be hiding in the hills. . . . Their hands shall all be limp, their knees as weak as water; they shall put sackcloth round their waist and shave their heads, they shall be covered with terror, their faces with shame; they shall fling their silver into streets and loathe their gold with disgust; for on the day of the Eternal's anger no silver

or gold can save them or satisfy their appetite. Money has been their ruin and their sin. . . .

"When anguish comes, they shall seek peace, and peace there shall be none. Disaster on disaster, rumour upon rumour! The prophet is deprived of vision, the priest is bereft of instruction, and aged counsellors have not a word to say; the authorities shall be wrapt in dismay, and the common folk shall be a-tremble." Ezekiel 7:7-27, Moffatt's translation.

The great prophetic clock is striking the last hour. It is "the hour and the end." Someone said, "It is five minutes to twelve." How timely the scriptural admonition to those who know the time "that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Romans 13:11, 12.

What Leaders Are Saying

Cordell Hull, while Secretary of State, made the following statement during the World Security Conference at Dumbarton Oaks: "I wish I could burn this into your minds and memories for the next fifty years at least. That is that the human race at this hour, this day, this week, this year, is confronted by the gravest crisis in its experience." The dean of one of the great eastern universities was asked to give a picture of the next twenty years. He replied: "I see a mad scramble for profit, industrial strife, the most dreadful we have ever seen—ending in civil war."

Dorothy Thompson declared that we have entered "an era of disillusion. People feel alarmed and do not know exactly why. They are angry without knowing why they are angry. . . . Scientists are alarmed. They rush about warning that it is quite possible that the world may come to an end. People

believe them, but it is almost as though they did not care much if the world came to an end. I never remember anything like this before in America." On another occasion she said: "Twenty years of observing the wars, miseries, and savageries of the twentieth century have convinced me that what is happening is essentially a moral collapse."

General Eisenhower said that "unless there is a moral regeneration throughout the world there is no hope for mankind and we will all disappear in the dust of an atomic explosion"; and Robert M. Hutchins, Chancellor of Chicago, after describing the situation ushered in by the atomic age, asks the question: "Is the situation, then, hopeless?" He answers: "I think not; but the only hope is to increase the rate of moral progress tremendously, to increase it beyond anything we have ever dreamed of, to increase it to an extent which itself, at first glance, may seem hopeless." This represents a very small ray of hope.

Uncertainties

Nothing is sure or permanent under the reign of sin. President Whale of Chestnut College, Cambridge, declared that "to-day we seem certain only of uncertainties." It is estimated that there have been twenty-two civilizations since the beginning of human history, and all but seven have disappeared. Those still existing seem to be crumbling beneath the impact of recent tragic events. The world empires of Egypt, Assyria, Babylon, Greece and Rome were in their day the symbols of stability and power, and their rulers and citizens believed them to be permanent. Now they are known only in the records of history.

Archæologists have uncovered what were once great, populous and flourishing cities which in their time were the centres of pleasure, trade and commerce, but are now buried beneath the desert sands or hidden by the

By
Taylor
G.
Bunch



OFFICIAL U. S. NAVY PHOTOGRAPH

Signs in the heavens, significant developments among the nations, and calamitous events in nature are telling us that we are living in those unusual days just before Jesus returns the second time to this earth.

growth of the jungle, without a sign of life. We live in a world of change and decay. The poet thus describes the constant changes that confront us on every turn:

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me!"

Evidences of the End

The evidences that "the end of all things is at hand" are legion. In the fifth chapter of James is a picture of the present-day struggle between capital and labour. It is to take place when "the coming of the Lord draweth nigh." The Wagner Act was passed to "end widespread industrial strife" in the United States, but the greatly increased number of strikes indicates its failure. From an annual average of 753 strikes involving 297,000 workers before the passage of the Act, the record has increased to an annual average of 4,945 strikes involving 4,650,000 workmen in 1947. The yearly loss of time because of strikes has increased more than ten times.

Paul declared that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Jesus said that one of the signs of His return would be that "iniquity shall abound" or "multiply." He also compared the last generation to the days of Noah when "the wickedness of man was great in the earth" and "every imagi-

nation of the thoughts of his heart was only evil continually." (See Matthew 24:37, 38; Genesis 6:5.) He also likened it to conditions prevailing in Sodom and Gomorrha, where the wickedness was so great that the soul of Lot was vexed from day to day with the "filthy conversation" and "unlawful deeds" of the inhabitants. Their sins reached to heaven and their cities were destroyed by divine decree.

J. Edgar Hoover, Director of the Federal Bureau of Investigation, said recently regarding the increase in crime especially among the youth of the United States: "The fact that every 5.7 minutes of day and night brings a crime of murder, manslaughter, rape or assault to kill is a challenge that should be answered by concerted action. . . . A general moral decadence in the United States is emphasized by the arrest in 1946 of

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 38, 39.

108,787 young people under 21 years of age for crimes serious enough to warrant fingerprinting.

"These were the youngsters who were responsible for 51 per cent of the auto thefts, 41 per cent of the burglaries, 28 per cent of the robberies, 27 per cent of the thefts, 26 per cent of the rapes and 18 per cent of the arsons. This is a brutal, callous and shameful picture. It signifies corruption and reflects an utter disregard of human rights and human decency." Mr. Hoover asks the following thought-provoking questions: "Can a nation exist void of all religious thought and action? Can we have internal peace without morality? Can we build homes without God or have worthy parents who know not His teachings? Who is the fountainhead of justice, equity, truth, goodness and majestic integrity? What is the reason for life, its aims and its end?"

Bible prophecy predicts that in the last days of the world's history there will be "wars and rumours of wars," "famines, and pestilences, and earthquakes, in divers places," "fearful sights and great signs" in the heavens, and "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then

(Please turn to page 10)

JUDY STEPS OUT

By R. E. Finney, Jr.

(Continued from the January 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.

I JUST wonder what would be the best thing to study next with Judy," mused Cam to himself, the day following the first study of the Bible he and Judy had had together.

Cameron Lea had always been a purposeful young man who made a practice of getting what he wanted. Just now he knew definitely what he wanted—that was Judy. The only catch in the situation was that this time he did not know just how to go about getting it, or *her*.

"Say, Gus," Cam addressed himself to his fellow intern, as Gus stopped near the table where Cam was eating a lone and hasty meal. "Say, Gus, sit down here, will you? Now, what would you say is the most vulnerable point in the theology of these Catholics, anyway? I know you read the Bible, and you certainly are not a Catholic."

"I don't know that I can answer your question, Cameron. At least I don't know what would be the most vulnerable point. But, I do know what is one of the *key points* of their doctrine—one of the points that binds Catholics to the church most closely, at least." Gus wondered what had inspired this sudden interest in theology on Cam's part, but wisely refrained from asking questions.

"You do? What is it? That's exactly what I want to know—at least it is *one* of the things I want to know."

"Why, I think it is their doctrine about the dead, purgatory, hell, and all that, don't you?" Gus rejoined soberly.

"I don't know. I was asking *you*. What makes you think that?"

"Well, the doctrine of purgatory and prayers for the souls of the dead certainly ties them to the church, doesn't it? You think it over yourself." Gus could have added a great deal more had he felt it prudent to do so. He had learned, however, that it is often better to tell less than a person wants to know than to overload an enquirer.

"Thanks, Gus. I'll do it," and Cam abruptly began eating his interrupted meal as Gus hurried on to an appointment in the pediatrics clinic.

"Wonder how much he knows about it all," Cam mused to himself as he bolted his pie. "Well, he wouldn't have to

know much to be ahead of me. I suppose I might as well try that as any other tack."

* * * * *

"Judy, I think I have a good suggestion on the subject of to-night's study." Cam had just entered the familiar nurses' parlour two nights after the first study they had had together. He found Judy eager to get on with the task they had assigned themselves.

"What do you think we should read about?" she smiled enquiringly.

"Some things I've always wondered about, personally," Cam said diplomatically. "Heaven and hell and purgatory. What happens to a man's soul when he dies, and all that."

"Oh my, that seems so gloomy, doesn't it, Cam? Still, I'd like to know what the Bible has to say about those things myself. I know when grandma died mamma had ever and ever so many masses said for her so that she would get out of purgatory right away; although I can't imagine why she would ever go there in the first place, she was such a good old soul." Judy looked sober indeed, as she thought of the possibility of her grandmother having suffered any kind of punishment.

"Well, then, let's find out about it," Cam rejoined cheerily. "Perk up, little girl, we aren't dead yet—in fact I feel as if I had just begun to live." Cam's dimple showed in a manner that made it very hard for Judy to think of serious things.

"Do you know where to start?"

"Yes, I believe I do, maybe. I've been thinking about it, and I took a peek or two into the concordance."

"Naturally, I suppose, you started with the word 'dead,'" said Judy, as the fire began to throw out a cheery warmth.

"Yes, I did. And I don't mind telling you that the first text I looked up really stopped me cold. Just what it means I can't make out. Of course I've always known that when a person dies the soul goes right on living. I've always heard preachers say that it goes either to heaven or to hell. So this text just must need explaining."

"Well, what is it, anyway? I'm perishing with anticipation," and Judy poised a pink finger above the edge of the Douay Bible she held in her eager hands.

"O. K., read Ecclesiastes 9:5 and 6."

"For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten. Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun.' Whew! I'll say it needs some explaining. Why—why—that would do away with purgatory too, wouldn't it? Well, we certainly know that it *can't* mean what it says—you know that." Judy's face was really serious now.

"Right, Judy. I imagine we've just run into one of those seeming contradictions that you find in any book occasionally. I'm sure that when we get the other texts together we will see where this one fits in all right. Let's try Psalm 115:17."

Here Judy had a little difficulty, for the numbers of the chapters in the Douay Bible are different from those given in the Authorized Version, for which Cam's concordance was designed. She finally found the text in Psalm 113:17.

"The dead shall not praise Thee, O Lord: nor any of them that go down to hell."

"I'm not sure that that helps us any—at least the first part," mused Cam.

"Well," rejoined Judy, "you wouldn't expect people in hell to praise the Lord, would you?"

"Am I dumb!" exclaimed Cam. "Of course that explains it. But I still don't see just what that other verse means. It'll ravel itself out, though, if we keep on. Here, try Psalm 143:3."

"M-M, let me see. Oh, here it is in Psalm 142. 'For the enemy hath persecuted my soul: he hath brought down my life to the earth. He hath made me to dwell in darkness as those that have been dead of old.'"

"That's not very conclusive, either, is it? In fact it leans the wrong way just like the first one we read. 'He hath made me to dwell in darkness as those that have been dead of old.' Might be hell, but it couldn't mean heaven. And the trouble is, Judy, it just says 'dead' and not the bad dead or the good dead."

"Come to think about it, Cam, the other text said, 'The dead shall not praise Thee,'" added Judy, still disturbed.

"Well, let's try another one—let's look at this one in the New Testament, Acts 2:29 and 34."

"Ye men, brethren, let me freely speak to you of the patriarch David; that he died, and was buried; and his sepulchre is with us to this present day. . . . For David ascended not into heaven; but he himself said: The Lord said to my Lord, sit Thou on My right hand. . . ."

"What do you know about *that*!" cried Cam, almost exasperated. "This gets worse instead of better. 'David ascended not into heaven.' Look, Judy, wasn't David a good man in his old age?"

"Why, I always thought so, although I don't know a whole lot about it."

"Well, he was. I *know* he was. And if he was a good man, why wouldn't he have gone to heaven when he died? I'd like to know where I *could* find out. Do you realize that every text we have found yet indicates that the dead *don't* go *anywhere*—and that's preposterous."

"Well, Cam," answered Judy in soothing tones, "let's tackle it from some other angle. Isn't there some other word we can think of to look up that will give us the other side of the picture?"

"Maybe so. Let's see—dead—soul—immortal—*that's* it. Immortal, every Christian believes that we are immortal. Let's see what the Bible has to say about that. Yes, here it is—'immortality.' Look up 1 Timothy 6:15, 16."

"Here it is: 'Which in His times He shall show who is the Blessed and only Mighty, the King of kings, and Lord of lords; who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen.'"

"Right in the solar plexus again!" exclaimed Cam. "Did you hear that? It says Christ—that's who it is talking about, no doubt about that—it says that He is the *only* one who has immortality. Say, am I dreaming all this, or did I dream that I have always been told that we had immortal souls?"

"I've always been dreaming, too, if you have, Cam. I'm sure I don't know what to make of it. But let's not give up. There must be some more texts about immortality, aren't there?"

"Not as many as you might think, Lady. But look up this one: Romans 2:7."

"To them indeed, who according to patience in good work, seek glory and honour and incorruption, eternal life.' That doesn't have 'immortality' in it. Oh, I see. 'Incorruption' must be the word that the Douay Bible uses."

"That's right, but it doesn't say that we have immortality. It says that some people—good people, I suppose—*seek* for it. We still are not much better off then, are we?"

"No, it's true. If people had immortality, naturally, they wouldn't have to seek it. Do you find any more?"

"Yes. Read 1 Corinthians 15:53, 54, please."

Judy found the text, with some difficulty, but with no help, and began, "For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory."

"That is just what we got through reading about, isn't it? 'Must *put on* immortality.' You don't put it on if you *have* it on already, do you? Here, Judy, let me look at the Bible a minute." Cam searched the page earnestly. "Say—look at this: 'In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality.' Verses 52, 53. This actually says that we put on immortality *only at the end* of the world, for that is when the last trumpet shall sound. I tell you, Judy, I never heard anything like this before!"

"I'm sure I never did, Cam, for you know I've never studied the Bible before. All I know is what the Sisters taught me in school and what I've heard the Fathers say. It's all very bewildering to me." And Judy drew her feet up under her and looked like a small girl whose arithmetic problems had refused to come out right.

"I'm beginning to wonder if we are smart enough to figure this out by ourselves. Last time we studied, everything went so well that I thought this was going to be easy, but to-night—. Let's quit for this evening, My head's in a whirl. Every text we've looked up has been just the opposite of what I always thought the Bible taught," Cam concluded dejectedly.

"Yes, I think we should. But I don't think we ought to give up too easily. Maybe if we rest our minds we will be able to think it through more clearly. After all, we *know* that these texts can't mean that people just stop—stop *everything* when they die."

"Right, Judy." Cam had lots of bounce, and not a little self-confidence, and he smiled down at Judy now. "We've just got to find out what is right, haven't we, Judy?"

* * * * *

"Say, I'm going to have to hurry—Cam will be here any minute now, if he has not been delayed," Judy admonished herself as she brushed her flowing hair to a coppery sheen before doing it into what Cam called an "up-do." She sat before a large mirror in the room she shared with another of the nurses, a smile playing around her lips as she thought of Cam's imminent arrival.

"Oh, dear. I wonder if we'll have any better luck to-night finding what the Bible says about things," she mused as her face sobered momentarily. "I think I have an idea that will help, though. I wish Cam had left the concordance with me. Maybe I could have found out some things by myself."

It must not be thought by our readers for a moment that Judy spent all her time thinking about theological problems. She was twenty and in love, seriously, for the first time, and Cameron Lea, the object of her affections, was just as much in love as she. Judy knew she had never before been so supremely happy, and it was impossible for her to keep her mind on serious things all the time. Still, her being in love had a very direct bearing on problems of theology, for she, a Catholic, had made up her mind that she could not—absolutely *could not*—ever marry a Protestant, and Cam was a Protestant.

"Why couldn't I have fallen in love with a good Catholic boy?" Judy asked herself more than once, at the same time

Despite the fact that Cam was busy with his studies and patients, he still found time to study the Bible with Judy two or three evenings each week.



STEFFENS-COLMER PHOTO

knowing that one doesn't always find it possible to regulate the process.

"Oh, there goes the bell," Judy exclaimed. She gave her hair a last critical look in the mirror and darted for the stairway.

"Well, Cam, do you still feel optimistic about our search?" she asked anxiously when they were once more seated before the open fire.

"To tell you the honest truth, Judy, I haven't had time to think of it. This flu epidemic we've been having in the city has kept every one of us on the jump. Some of the cases have gone into pneumonia, and in spite of sulfa and penicillin we have had a tough time with them. But I am optimistic. We've just got to find out the truth, so that we can agree on this—haven't we, Judy?" and Cam laid a gentle hand on Judy's.

"Surely, Cam. You do look tired, you poor dear. Maybe we'd better not try to study to-night."

"Oh, yes,—I'm O.K. It's just being on the go that gets a fellow fagged a bit. It'll be good to get my mind away from pneumonia cases for a while."

"Well then, Cam, I've been thinking about our difficulty and I wonder if we weren't following the wrong line, maybe. We were just looking up 'immortality and immortal,' you know. I wonder if we shouldn't try finding out what the Bible says about the *soul*. We know the soul cannot die, after all, and the Bible must say so somewhere."

"A good idea. Let's get going. 'Soul.' Here's a reference in Psalm 89:48," said Cam, consulting the concordance.

"This must be it in Psalm 88:49, in the Douay Bible. 'Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?' Well, that sounds more like what we have been expecting, doesn't it, Cam?"

"Yes, and what a relief. You see, that tells us that when a man dies, if he has not lived a good life he goes to hell. That's what I have always heard people say. Now let's try Ezekiel 18:27."

"'And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive.'"

"That harmonizes pretty well, doesn't it? If a wicked man turns good he saves his soul, certainly. I wonder just what it means by saying 'He shall save his soul alive,' when we know that a soul cannot die?"

"Probably just a figure of speech," hazarded Judy. "What else do you find there?"

"Here's another reference to 'soul' in Genesis 2:7."

"Genesis 2:7—'And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.' That's the story of the creation of Adam, isn't it?"

"Yes, Judy. But you know, the wording of that is a bit strange. 'Man became a living soul,' it says. Now that's funny, isn't it?"

"Why, what do you mean, Cam?" questioned Judy.

"Well, probably nothing, but I wonder why it doesn't say that God breathed a soul into Adam. Instead, it says He breathed the breath of life into him and he became a living soul. Sounds almost as if it means that a person and a 'soul' are the same thing. Try Proverbs 25:25, please."

"'As cold water to a thirsty soul, so is good tidings from a far country.' What do you get out of that, Cam?"

"Only that it ties right in with the one in Genesis. Souls like I've always heard about wouldn't get thirsty. They're just sort of—of—like an invisible butterfly that goes out of a person when he dies—a vapourlike essence or something. That sort of thing wouldn't get thirsty. But Genesis 2:7 said that Adam was a soul, and this text in Proverbs said that souls get thirsty. I guess we still are in a fog, Judy. Well, you might as well read Ezekiel 18:4. I'm prepared to hear anything but what I've expected."

"'Behold all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, the same shall die.' Cam, did you hear what it said—did you?" Judy cried in amazement. "It says that a soul can die. I just don't believe the Bible can be understood, do you?"

"I'm beginning to wish it couldn't," answered Cam grimly. "My trouble seems to be that it is too plain; or at least that it too plainly contradicts what I expect it to say. But, after all, we agreed to find out what it says, didn't we? Well, let's get on with it. Read Revelation 16:3, please."

"Oh, dear, I'm almost afraid to. 'And the second angel poured out his vial upon the sea, and there came blood as it were of a dead man; and every living soul died in the sea.'"

"How many *people* live in the sea, Judy? That text is talking about the fish and all the sea creatures—and it calls them *souls*, for it says that they are going to die." Cameron Lea sat back in the easy chair with a resigned expression on his face.

"I'll have to confess, Judy, that I felt pretty superior when we started this search. I thought, because I had studied the Bible a little bit in Sunday school, that I knew a lot more about it than you did. But now I am wondering if I know *anything* about it."

"Well, Cam," answered Judy, "I know that I don't know anything about the Bible, only I supposed that what I've always heard about these things was true. They must be true, after all, or so many people wouldn't believe them."

"M-m-m. I wouldn't be too sure about *that*. Popular opinion can be awfully far from the truth. We find that out in studying medicine, you know. Let's stop for a little bit and think back over what we have found so far.

"First of all—let me look in my notebook a bit," and Cam flipped open a red-covered notebook in which he had been carefully tabulating the texts as they had found them.

"The first thing we found was that apparently when people die they don't know anything afterward. 'The dead know nothing more,' it says, and 'The dead shall not praise Thee,' and 'David ascended not into heaven.'"

"Yes," interrupted Judy, "and what did we find out about immortality?"

"Simply that the Bible doesn't say anything about people having it. It says that Christ 'only hath immortality,' and that men *seek* it. It says that people are going to 'put it on,' but there's not one word about anyone having it now."

"And then, to-night," continued Judy, "we find that people are souls, that souls are capable of being thirsty, and souls that we thought to be immortal, can die! Cam, we surely are in a muddle, aren't we?"

"You're absolutely right, Judy girl. And do you know what I'm going to do? I'm going to stop right now, and not look up another single text until I have time to think this out when I'm not so dog-tired. Really, I don't know when I have had such a hard time trying to see through anything. Reminds me of the way I used to get stuck on chemistry problems, when I read the instructions wrong and expected to get a reaction that couldn't be got with the substances that I was working with."

"Cam, do you think that that could be the trouble with us now? I mean, do you think that we are trying to make the Bible prove something that *we* have in our minds, rather than what it really teaches?"

"Well, maybe—*no*, Judy, surely we can't be entirely wrong about all this. I just can't believe it."

"Let's don't try, then, to-night," said Judy brightly, and patted Cam's hand. "I think what you need is about ten hours of good solid sleep." And with that, she soon bade Cam good-night, as he reluctantly agreed that maybe he was tired after all.

It was the very next day that Judy broke her agreement with Cam. Not that she meant to at all, it just happened almost without her knowing what she was doing. It was about temperature-taking time on the floor and Judy was scurrying along the hall with a sheaf of chart-sheets in one hand and a bottle of alcohol and a thermometer in the other, when, rounding a corner, she almost bumped into Father Brien.

"Oh, sorry, Father," she laughed, thinking how embarrassed she would have been if there had actually been a collision.

"How are you, my child—your velocity would hardly make it profitable for anyone to collide with you," answered the genial priest, smiling broadly. Judy in a crisp nurse's uniform merited a smile from anyone.

"Father Brien—" It slipped out so suddenly that she didn't realize what she was doing until it was done. "Do you believe in the immortality of the soul?"

"Do I *what*?" queried the surprised priest.

"Do you believe in the immortality of the soul? I mean, do you believe that when we die our souls go to a reward of some kind—heaven—or—or? You see, I'm sort of in a mix-

up about it, and I wondered what you think. Forgive me, if I shouldn't have asked."

"Most certainly I do—I mean I believe in immortality. After all, that's the teaching of the Church." Father Brien sobered. "If you really are troubled about the possibility of anything else, I'll be glad to give you some instruction on the matter," he added kindly.

"I—I—oh, no." Judy thought suddenly of her agreement to let the Bible speak for itself. "I'm afraid you're too busy. I really shouldn't take up your time with such things."

"Not at all, not at all. It will be a pleasure—and it is a part of my duty to instruct. Come to my office to-morrow afternoon at three o'clock. I shall tell Sister Theresa to let you off duty at that time," and still smiling, Father Brien went on about his duties as Judy stood desperately trying to think of some reason why she should not keep the appointment. It was of no use, though, for years of obedience could not be denied, and three o'clock the next afternoon found her timidly entering the priest's office.

(To be continued next month)

The World As We See It

(Continued from page 9)

there is that withholdeth more than is meet, but it tendeth to poverty." Proverbs 11:24.

Here's an act as tasty, surely, in the mouth of the world, as the luscious "blue grapes" for which the Dunkirk area is famous. We salute the large-hearted citizens of this lake-shore city and recommend the emulation of their liberality to every other city and community and individual.

A Bushel of Grain

"A BUSHEL of grain," says the *New York Times*, "fed to livestock produces up to eight pounds of beef, or nineteen pounds of pork, or four four-pound chickens, or nine dozen eggs. A bushel of grain milled into flour and baked into bread produces about sixty-seven loaves of bread. A bushel of grain brewed or distilled produces about 130 quarts of beer or twenty-seven fifths of whiskey."

An analysis of the *Times* statement of the relative uses that may be made of a bushel of grain is most interesting. It will produce eight pounds of beef, nineteen pounds of pork, sixteen pounds of chicken, nine dozen eggs, 130 quarts of beer, twenty-seven fifths of whiskey; or it will produce sixty-seven loaves of bread. It seems quite clear that, inasmuch as a pound of grain is practically the equivalent of a pound of meat in food value, the maximum number of lives cannot be saved by first converting the grain into meat. We are reminded of the fact that when God started the human race off in the garden of Eden, He did not give Adam and Eve flesh meats as a diet. He gave them fruits, grains and nuts.

Cain, almost six thousand years ago, posed a question in his conversation with God. Said Cain: "Am I my brother's keeper?" Cain was not his brother's keeper—he was a murderer. But the answer is that every righteous man is his brother's keeper, and every righteous nation is the keeper of other less fortunate nations.

Let the readers of these lines feel a personal responsibility to send over a package of food. The organization known as C. A. R. E. is well equipped to handle your shipments—make inquiry at your local post office.



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Palestine Partition

According to the recommendation of the United Nations Organization, separate Jewish and Arab states are to be formed. We have cause to wonder now just how the country is going to be policed. What nation will consent to use its troops for this purpose? If the United States Congress votes to send soldiers into the Holy Land, then will not Russia demand the same privilege? In that event serious complications are certain to arise. We recollect that the United States entered into one partition deal with Russia (the partition of Korea), and has got the worst of it. Russia has so manœuvred that if and when U.S. troops are withdrawn, Russia will take over.

It is our view that the solution of the Palestinian problem does not lie in partition; nor in the creation of a bi-national state with controlled immigration; neither in the establishment of a Jewish governed Palestine with free immigration. We think that a return, by the United States, of the open-door immigration policy—the policy which made a great nation—would not only solve the Palestine matter, but would go far toward the solving of the critical European situation also. This could be done without increasing the U.S. population more than one per cent. No nation has yet suffered as much as it has benefited by throwing its doors open to displaced persons and persecuted minorities. Plymouth Rock has become a national shrine, but the Pilgrims who landed there were, from the European point of view, just a minority of unwanted non-conformists.

Both Canada and the United States have undevel-



STAR PHOTO SERVICE

oped agricultural areas that might be made available to many of Europe's depressed and dispirited peoples. It would bring new hope and courage to them, and they in turn would bring new lifeblood and new strength to the benefactory nations. It does not take much stretch of imagination to realize that Hitler lost the war because he drove from Germany certain "unwanted" persons. It was their scientific knowledge that placed the atom bomb in the possession of the United States.

A rich farmer was greatly troubled about the impoverished condition of a certain neighbourhood widow and her children. One night in his family devotions he prayed that God would take care of her and send her food. As the family arose from prayer his young son said, "Father, if I had your corn crib I would answer your prayer." Western nations have it in their power to solve the Palestinian-European problem, and at a fraction of the cost of the Marshall plan.

There Ought To Be a Law

CURRENTLY a woman shot and killed her husband when he made improper advances toward their ten- and twelve-year-old daughters. Married for seventeen years, the defendant told the jury and a packed court a story of fear and terror that caused hardened police officers to weep. During the five days of testimony, during which the frail little woman broke down completely on several occasions and was unable to go on, the hushed courtroom audience was heard to exclaim, No, no! It can't be true.

It was the old, old story of brutality and indecency induced by whiskey. Week-end sprees were the rule, and seventeen years has a lot of week ends. For this timid wife and mother they were week ends of fear and horror. But she endured them and would have continued to do so as long as the husband's bestiality was directed toward her, but when he insisted upon teaching the daughters the "facts of life" she killed him.

The jury acquitted her—called her act "justifiable homicide." We don't see how twelve honest jurymen could do otherwise. But "there ought to be a law"—there ought to be a law that would enable this jury to sentence the real criminal—the booze-maker and

the booze-seller. Actually it was they who applied the intoxicated fist to this inoffensive woman's face and the lash to her back. It was they who substituted the seventeen years of the fear of death for the life of peace, security and joy with her husband and children that she had a right to expect at her wedding day. It was they who were the causative agents in subjecting daughters of tender years to the inflamed passions of an alcoholic father. It was they who put a harmless wife on trial for her life, and sent a drunken husband into the grave without Christ and without hope.

There ought to be a law—there ought to be a law that would prevent the manufacture and sale of that which blights hopes, violates the marriage vows, destroys homes, laughs at virtue and the sacredness of life. It is time for the righteous people of the Dominion to demand that there shall be a law that prohibits—a law with teeth enough in it to end the manufacture and sale of that which destroys both will and reason.

O, yes, at this juncture I can hear someone say—someone who has not thought it through: "The United States tried the prohibition experiment and it didn't work." To begin with, it did work. True, it did not work as well as it should have, because it was not enforced as it should have been. It will now be said that the United States could not enforce the anti-liquor law. How absurd! How ridiculous! Here is a government that took millions of men from their peaceful pursuits on farms and in factories and offices, gave them brutal, enforced training, and took them half way around the world to fight a war that they did not want to fight. It increased taxes, rationed gasoline, sugar, meat, fruits and vegetables—all of this with a minimum of complaining and with no thought of rebellion on the part of the people. This was done in order that the free, democratic way of life might be preserved. This was done to repel a foreign foe and save the nation. Now it's time to move against an internal foe that is taking from tens of thousands of women and children their natural heritage—freedom from fear, security and the right of happiness.

There ought to be a law.

Dunkirk

Dunkirk, New York, a small city of 20,000 situated on the south shore of Lake Erie, has given the world an object lesson which, if followed, would well-nigh put an end to poverty and war. This little city, located in the midst of the Concord-grape area, is not fundamentally different from scores of other communities. Yet the citizens of Dunkirk have manifested the "good neighbour" policy as no other city has.

It all began very casually when some Dunkirkite remarked that the city they lived in was named for the war-devastated Dunkirque in France. After that someone thought it would be pretty wonderful if the New World Dunkirk could help the old. This provided the leaven. The idea grew and grew until a committee was formed which fixed as its goal the raising of \$2500. When it was all over, almost \$100,000 in cash and goods had been contributed and sent overseas.

Nor was that all. When this campaign had ended, another large-spirited Dunkirkite said, "About one-fourth of our population are Poles. Why not do something for Poland too?" So another good work was under way. When the Polish relief campaign was ended, cash and goods to the amount of \$150,000 had been sent to help Poland get back on her feet.

The benevolent spirit that caused a relatively small community to contribute \$250,000 for the relief of the world's unfortunate is the spirit of Christ and of Christianity. Magnanimity, goodwill, friendliness, love and compassion beget their own kind. The plant of peace can grow and flourish in such a soil, and we venture to say that if a number of New World cities were to follow Dunkirk's example they would contribute more to the world peace in ten months than the United Nations delegates will accomplish in ten years in the atmosphere of hatred, suspicion and jealousy. This writer has tried to visualize the changed condition of the world if every city and every individual would magnanimously recognize that he is "his brother's keeper." Crime, poverty and war would, in our opinion, be almost totally eradicated.

When the good-willed people of Dunkirk gave of their goods and money to help others, they helped themselves. It is always more blessed to give than to receive. And despite the fact that \$250,000 went out of the community, we believe that the community as a whole, or a single individual, is not one cent poorer to-day. This cannot be proved by any mathematical formula with which we are acquainted, but there is a verse in the Bible that gives the answer to it: "There is that scattereth, and yet increaseth; and

(Please turn to page 7)



It is God's design that the wealth of the world should be used in doing good unto our neighbour.

THIS CLIMACTIC HOUR

(Continued from page 3)

shall they see the Son of man coming in a cloud with power and great glory." (See Matthew 24:3-7; Luke 21:11, 25-28.)

Call for Soberness

"Be ye therefore sober," is the statement in our next text, 1 Peter 4:7. "Therefore" means "for this reason," because "the end of all things is at hand." The editor truthfully said, "The world may well be sobered by the thought." This fact is enough to sober anyone. But the majority are not sobered any more than the antediluvians were sobered by the warnings of Noah, or the inhabitants of Sodom by the message of Lot. The people before the flood scoffed at the message and went on "eating and drinking" and "marrying and giving in marriage" till the crisis came and destroyed them, and the warning of Lot "seemed as one that mocked." Belshazzar, together with his lords and his subjects, heeded not the warnings given and died in a drunken revelry at the hands of the Persian warriors. Voltaire said after the great Lisbon earthquake, "Lisbon lies in ruins and the people dance in Paris."

The same will be true in "the time of the end." On the verge of the greatest crisis in human history, which will bring the tragic end of "all things" earthly, the world will enter an age of revelry that will rival the Babylonian festival. Ours is the most silly, hilarious, thoughtless, selfish and self-centred age in the history of mankind. Most people have lost all sense of the serious. Their motto is, "Let us eat, drink, and be merry, for to-morrow we die." Ours is an age of amusement-mad sensation mongers, who have a passion for thrills, funnies and fiction. It is an age of sham and pretense, of the unreal and the artificial.

Even the average church audience is bored with serious, sober, and spiritual persons and sermons. The Bible is a solemn book dealing with life-and-death matters. It contains no jokes or comic section. It is popular in sales but the most unpopular book when it comes to study and practice. It is too serious for the modern generation. No persons are made permanently sober by fright or tragedy. Only a conviction of and preparation for the time of the end can produce a sober and serious-minded people. We are told that those who deny "ungodliness and worldly lusts" and "live soberly, righteously, and godly, in this present world" are those who look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

By

F. M. Wilcox

A MESSAGE of JUDGMENT

THE Scriptures plainly teach that there will be a judgment hour, and a judgment-hour message. The apostle Paul declared, "God . . . hath appointed a day, in the which He will judge the world." Acts 17:30, 31. This same apostle, in preaching the gospel to Felix, "reasoned of righteousness, temperance, and judgment to come." Acts 24:25.

The Time of the Judgment

When will the judgment take place? It does not occur, as some teach, at death; but it will take place in connection with the closing events of this earth's history. Immediately prior to the return of Christ, as a part of His closing ministry in the heavenly sanctuary, the cases of earth's inhabitants will be brought before the heavenly tribunal to determine how many have availed themselves of the provisions of the gospel, and are thus entitled to become subjects of the kingdom of peace. This is clearly taught by the prophet Daniel:

"I beheld till the thrones were cast down ["placed," R.V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7:9, 10.

This judgment work, as we have already learned, is the cleansing of the heavenly sanctuary, at the end of the 2300 days. (Daniel 8:14.)

When this review of the cases of all who have ever lived, is finished, and the destiny of all is fixed, then the heavenly court confers upon Christ the kingdom. (Daniel 7:13, 14.)

The solemn character, the significant import, and the world-wide extent of this last-day message are clearly indicated in the Sacred Record. The message is represented under the symbol of flying angels, proclaiming the everlasting gospel to every nation, kindred, tongue, and people. It is threefold in character. The first angel sounds the great keynote; a little later a second angel adds his voice to that of the first; and then these two are joined by a third, the chorus constituting a mighty threefold warning message. This message is recorded in Revelation 14:6-14:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the

SIGNS of the TIMES



T. K. MARTIN, ARTIST

"The judgment was set, and the books were opened." A more solemn thought was never entertained by the mind of man.

faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours;

and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

It serves the purpose of this series of articles to consider only the first angel's message. To understand the messages of the second and third angels, they must be studied in connection with the prophecy found in the preceding chapter, Revelation 13. Doubtless this prophecy and the second and third angels' messages will be discussed by some other writer in this journal in the near future.

The judgment here brought to view is not the executive judgment which is visited upon the finally impenitent. Rather it is what might be designated as the investigative judgment, which by an examination of the heavenly records determines who have availed themselves of the merits of Christ's priestly ministry in the heavenly sanctuary and are thus entitled to a home in the mansions He promised to prepare for them. (John 14:1-3.)

A Message of Reform

The judgment-hour message is a message of reform. It seeks to awaken the professed people of God to their great dangers in these last days. And this call to reform, to return anew to God, to a revival of faith in God and His divine revelation, is sorely needed.

The Reformation of the sixteenth century was in the order of God. It was a protest against errors of doctrine and abuses of ecclesiastical power which had plunged the church of Christ into a well-nigh hopeless state of apostasy. Rejecting tradition and recognizing the Bible alone as of supreme authority in all questions of faith and morals, the Reformers erected a formidable barrier against papal tradition and superstition, presenting to the church a sure foundation of doctrinal belief and religious faith. To the extent that the children of the Reformation have consistently adhered to the principles of the Bible, and the Bible only, as of ultimate authority in matters of faith and of Christian duty, they have been blessed of God and have been preserved from falling back into papal error.

But, unfortunately, we are witnessing to-day a marked tendency to depart from the standards erected by the Reformers. Conservatism is giving place to liberalism, simplicity to formalism. Imposing church edifices, inspiring music, attractive ritualistic ceremony, are depended upon to draw men to the church rather than the power of the Spirit and the preaching of the Word of God.

The elements of spiritual disintegra-

tion are working in the great professed church of Christ. Doctrines once counted cardinal in Christian faith are discredited and oftentimes ridiculed by thousands of professed Christians. The inerrancy of the Scriptures is denied. The deity of Christ, His virgin birth, His divine miracles, His vicarious death, His resurrection and ascension, are counted as mythical tales. Belief in the creation of man as given in the Bible, has been set aside for the seductive theory of evolution. The saddest feature of this wide departure from old-time standards is found in the fact that the leaders in this apostasy are recognized teachers of Christian doctrine. Infidelity masquerades under the guise of clerical orders, and is found more often in the pulpit than in the pew. Surely Christ is wounded in the house of His friends.

But, thank God, there may still be found in every church body the loyal and true, men and women who view with sadness the blindness which is overspreading the church, and who are longing and praying for a revival of apostolic faith. These devoted Christian believers will welcome the great judgment-hour message now encircling the world. Of its marked progress we quote the following statement from the editor of a sister publication in the States, by the same name as this journal:

"Unbelievable though it may seem to some, this second advent movement, with ever-increasing momentum, has now spread into nearly every corner of the globe. During the first hundred years of the movement it raised and spent upon its missionary enterprises more than three hundred million dollars! Further, to hasten completion of its world task, it operates fifty-two publishing houses and branches—printing in almost two hundred languages—whose book and periodical sales exceed in value nine million dollars annually. In addition, it has established a chain of hospitals, sanitariums and dispensaries all around the world, each unit helping in a practical way to bring a knowledge of the love of God and His last message of mercy to suffering humanity.

"No one can sincerely consider this amazing development without admitting that here indeed is the fulfilment of the prophecy of Revelation 14:6-12. The three angels' messages are being given now. Here before our eyes are the people of the prophecy, preaching the everlasting gospel in all its beauty and fullness; proclaiming that the hour of God's judgment has arrived, and calling upon people of every tribe and tongue to acknowledge Jesus Christ as their Creator and Redeemer, their Saviour and Friend."

THOUGHTFUL people have come to realize that sinister forces are at work throughout the world, undermining the moral and ethical foundation of Christian civilization. That these forces are meeting with success is revealed by the appalling moral collapse seen in the family, the community and the church. Dr. Elton Trueblood, professor of philosophy at Earlham College, and a keen observer of present-day social and religious trends, has come to the conclusion that the observance of the ten commandments has become a fundamental necessity if the Christian way of life is to be preserved in the world. In his recent book, *Foundations for Reconstruction*, he offers the proposition that "the only answer to atomic

powers which have kept the church alive and aggressive throughout the centuries. The only course open to us is a return to the theology of the Bible, to the sure foundations of God's revealed will toward man as taught in the ten commandments.

In the New Testament the Hebrew word *torah* is translated "law." This word is derived from a root meaning both "cast" and "teach." In other words, the *torah*, or law, is the embodiment of the standard God has set for man, which of necessity must be taught, for man's enlightenment. In both the Old Testament and the New Testament this word is used to refer to both the Mosaic legislation and the Decalogue. Where it is used to refer to the ten commandments it has vital



The NEW TESTAMENT DECALOGUE

power is moral power," and he points to the ten commandments as the only creed in existence that can furnish the necessary moral power for our time.

The ten commandments, or Decalogue, are usually regarded as belonging to the Old Testament dispensation. They are often referred to as antiquated Jewish relics having no practical value for our day. In the face of such conceptions it is noteworthy that thoughtful people are daring to disregard popular views and to look for such abiding principles as are commanded in the law of God to form the basis for continued life upon earth. Perhaps the majority of people in the Western Hemisphere are not quite prepared to accept the ten commandments with such favour. A close-up view of the havoc wrought by such antinomian powers as the Nazis and Communists would bring about a sudden change of opinion. William C. Bullitt, a high ranking U.S.A. diplomat in several European countries, gave unmistakable evidence of his evaluation of God's law in a radio speech on August 18, 1940. He remarked pointedly: "When one tries to debunk the ten commandments and the sermon on the mount, he is paving a road to hell." To-day we see that road very clearly, and we know that it leads to destruction.

As Christians we are forced to recover again those moral and spiritual

meaning for man's salvation. It is used in this connection several times before Israel came to Sinai. (Exodus 12:49; 13:9; 16:4.) It is used again in reference to the ten commandments written on stone tablets. (Exodus 24:12.) Jeremiah uses the same term when he speaks of the law written on the tables of the heart (Jeremiah 31:33) under the terms of the new covenant.

The Hebrew word for "covenant" was translated in the Septuagint by a Greek word meaning also a will or testament. Therefore we have the Christian word "testament" in the place of "covenant." The blood of Jesus is called the blood of the New Testament (Matthew 26:28) with direct allusion to Exodus 24, verses 6 to 8, where the sacrifice is referred to as the blood of the covenant.

The new covenant or New Testament involves, first, a revelation of the law written in the heart; and second, it includes the promise of forgiveness. (Jeremiah 31:31-34.) This note is strongly sounded by the later prophets—Isaiah, especially, proclaimed the good news of deliverance. (Isaiah 52:7; 61:1.) This is the origin of the Christian word "gospel," which means good news. (Luke 4:16-21.)

The law and the gospel go together in the New Testament. The law shows what God requires and the penalties of disobedience; the gospel shows the

way of deliverance when man has failed to meet the requirements.

The keeping of the law, therefore, becomes a part of the New Testament religion. While it is true that the New Testament puts much more stress than the Old Testament does on what a man must believe in order to be saved, yet saving faith in the New Testament is not belief alone; it includes also commitment and action. (James 2:19.) The primary question in Biblical religion has always been and still is, "What shall I do?" Mark 10:17. The Lord Jesus in answering the question, simply replied, "You know the commandments! (Mark 10:19.) This was Paul's answer also: "By the law is the knowledge of sin." Romans 3:20. Without the law, sin would reign unrecognized over men's lives and destroy them.

That is why Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17. Jesus came to fulfil the law, first, by obeying it fully as our great representative and example. (Matthew 3:15.) Second, He came to fulfil the law by explaining and expanding its meaning, as our great teacher. According to Christ an angry thought or a bitter word violated the sixth commandment, and a lustful look violated the seventh. He turned the negative of the third



RELIGIOUS NEWS SERVICE PHOTO

MENT JE

The Law of God

I
Thou shalt have no other gods before me.

II
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III
Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV
Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that is therein, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V
Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI
Thou shalt not kill.

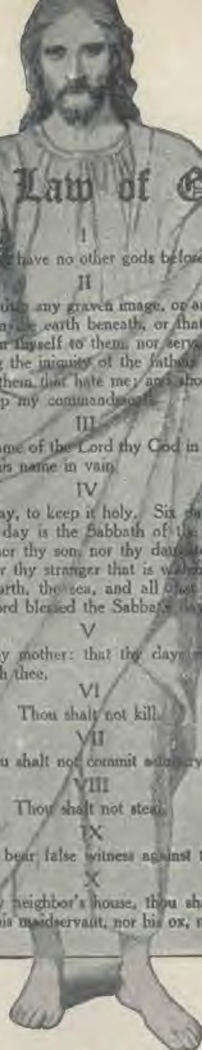
VII
Thou shalt not commit adultery.

VIII
Thou shalt not steal.

IX
Thou shalt not bear false witness against thy neighbor.

X
Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Mrs. Jessie F. Moser



Jesus, in the New Testament, re-wrote in word and act every one of the Ten Commandments.

at His doctrine and authority with which He taught. Mark 1:27.

The apostles also taught the principles of the ten commandments. Paul repeats what Jesus said about love being the fulfilling of the law. (Romans 13:10; Galatians 5:14.) Paul and Barnabas point the people of Lystra away from idolatry to the worship of the living God (Acts 14:15), thus teaching the first commandment. On Mars' Hill Paul stressed the meaning of the *second* commandment by teaching that God was not to be likened to images made by man's hands (Acts 17:29), and John directly admonished his hearers to keep themselves from idols. (1 John 5: 21.)

The *third* commandment is covered by Paul in his instruction to Timothy that the name of God is not to be blasphemed. (1 Timothy 6:1.)

Like their Master, the apostles taught the *fourth*, or Sabbath, commandment, by precept and example. It was their custom to worship on the Sabbath day either at the synagogue or in some other place designated for that purpose. (Acts 13:14, 15, 42, 44; 16:13; 17:1, 2.) They taught that Sabbath observance consisted in resting from labour on the seventh day as God rested when the Sabbath was created. (Hebrews 4:4-9.)

The apostles quoted the last six commandments in their teaching at various times (Ephesians 6:1, 2; Romans 13:9; James 2:10, 11), thus giving every commandment of the law due emphasis before the believers.

Perhaps now we can understand the meaning of Christ's words when He said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:19.

Elton Trueblood is right: the observance of the ten commandments is the mandate for our time. Earthly governments, religious and social institutions are crumbling. Everything that can be shaken is being shaken. But the foundation of God's government as revealed in His law remains unmoved, for Jesus has said: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:18.

into a positive, and made the observance of the fourth a delight.

Jesus taught all ten commandments. In Matthew 22:37-39 He summarized them in two groups: the first four commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and the last six, "Thou shalt love thy neighbour as thyself." Jesus placed these two commandments of love above all the written and oral law. For Him the inner disposition takes precedence over the act. But, to be sure, the right disposition also produces the right act and is judged accordingly. Jesus taught a single basic attitude, yet that attitude provides a positive ethical ideal with implications affecting vitally every department of human conduct. With Him mere good intentions in general were not enough. The will of God must be done in specific situations. He demanded fruits meet for repentance. The tree is known by its fruits.

Christ's teaching, therefore, covered all the ten commandments specifically as well as generally. The *first* commandment: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10. "Ye cannot serve God and mammon." Matthew 6:24. The *second*: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24. The *third*: "Swear

not at all; neither by heaven . . . nor by the earth." Matthew 5:33-37. The *fourth*, He taught by precept and example. It was His custom to go to the synagogue to worship on the Sabbath. (Luke 4:16.) He did good on the Sabbath, making its observance a delight. (Luke 6:7-9.) He remembered that He had created the Sabbath (John 1:1-3; Genesis 2:1-3) for man and not man for the Sabbath. (Mark 2:27, 28.)

Christ emphasized our duty to keep the last six commandments, by quoting them as a group (Matthew 19: 16-19), and also by specific reference to them separately. The *fifth* He set up as binding over against the tradition of the Jews. (Matthew 15:4-9.) The *sixth* He magnified by making anger equal to murder (Matthew 5:21, 22), and by enjoining the practice of love toward our enemies. (Matthew 5:43, 44.) Lustful desire He judged as a violation of the *seventh* commandment. (Matthew 5:27, 28.) The *eighth*, *ninth*, and *tenth* commandments were taught by Christ in His denunciation of the vices which they cover. (Matthew 15:19; Mark 7:21-23.)

There is no doubt about Christ's teaching of the law in the New Testament. As we examine the record carefully we are led to the same conclusion that Jesus' listeners at Capernaum arrived at. "They were all amazed"

By
H. L. Rudy



As a Man Eateth

By D. H. Kress, M.D.

What the Man on the Street Believes

More than nine out of ten Americans believe in God, and seven out of ten believe in some sort of existence after death. Most of them believe that they are happy—only four out of a hundred denied that they were—while almost forty out of a hundred believe that they are very happy. More than ten per cent are definitely superstitious on some point; they knock on wood, throw salt over their shoulders, and shudder when black cats cross their paths.

Tame Atoms?

The Atomic Energy Commission announces that it now has a "gentle" atom bomb which, while containing enough fissionable material to vapourize its surroundings, actually develops heat quietly and under control. The fissionable material in use is plutonium. The method of moderating its normally deadly fast reactions has not been announced. Even the development of this "tame" bomb cost at least one human life, as cautious word has been released that Dr. Louis Slotin was the victim of a radiation accident which occurred in May, 1946, at the Los Alamos Laboratory.

Race Suicide

If man does not blow himself into oblivion in an atomic war he may accomplish the depopulation of the earth through atomic fission nonetheless. Reputable men of science warn that the ability of human beings to reproduce may be seriously affected by radiations too small to be otherwise noticeable. This effect may not show up in one generation, but may take several generations to develop, thus becoming apparent only after it is too late to do anything about it. Even the peaceful use of atomic fission may carry this danger with it, we are warned.

Honour to a Mission Doctor

Physicians and surgeons of eminence recently gathered at a mission hospital out in Arizona, forty miles from a paved road, to do honour to a mission doctor. "What brings us here," said one of the visiting doctors, "is the deep religious and medical convictions of the man, and his immense sense of humanity." Dr. Clarence G. Salsbury, the mission doctor so honoured, has just finished twenty years of mission work among the Navajo Indians. During this time he established a 150-bed hospital, a high school, a home economics school, an ice plant, a power plant, and a coal mine from which all the mission's fuel is dug.

School for Crime

Harry Medos, convicted of killing a police officer in a gun battle in the city of Vancouver, British Columbia, was recently executed at Oakalla Prison Farm, near Vancouver. Before his death Medos confessed to a minister that his criminal career got its motivation from gangster films and cheap detective stories. The movies taught him and his accomplices how to rob a bank, he said. Medos was twenty years old when executed; a companion, now awaiting a like fate, is seventeen.

FROM my own observation in the past fifty years as a physician, I have again and again recognized the truth in the old German adage, "As he eateth so is he." So thoroughly am I convinced of this, that in determining on short acquaintance what a man is morally, I place more reliance on my knowledge of what he eats and what he drinks than upon the way he may deport himself while in my presence.

Food has as great an influence on the morals of an individual as drink has. No man can be in health who has a sour stomach; and no one can have a sour stomach and a sweet, amiable disposition at the same time. Man cannot be at his moral best while the diet is wrong. Many more suffer from auto-intoxication than from intoxication due to the use of alcoholic beverages.

The matter of diet is receiving much more attention by the medical profession than it did twenty years ago. Many of the obscure diseases of the past are now recognized to be due to dietetic errors and to auto-intoxication or intestinal infections.

It is time for those who are engaged in the work of moral reform to recognize the intimate relation that exists between food and morals. It is necessary to give attention to diet in order to promote health, and it is equally important to give attention to the diet in order to promote good morals. When this is appreciated as it should and will be, much more will be said from Christian pulpits by ministers of the gospel in regard to the need of eating and drinking to the glory of God.

The impatience of the mother, the unreasonable disposition of the father, and the rebellious nature of the children, frequently find an explanation in the food served in the home. To find the cause of much of the domestic unhappiness that exists to-day, and of the frequency of divorce suits, we need in many instances merely to go into the kitchen or the dining room and observe what and how its inmates eat.

In order to improve the peace and happiness of our homes, and the spiritual condition of the church and the community, the preparation of food will have to receive consideration.

BISHOP BARNES of Birmingham, England, in his latest work, *The Rise of Christianity*, takes great pains to eliminate "the miraculous element" of the Christian faith, which he says "weakens the reliability of the Gospel narratives."

He would cut out the virgin birth, the reality of the miracles wrought by Jesus and His early disciples, as well as the bodily resurrection and ascension of Christ, and leave the church resting on the precarious foundation of one who was only "an ethical teacher of rare spiritual power."

So in the place of the New Testament gospel, the Bishop would offer us a "simple, rational, and ethical religion," very much after that of Bertrand Russell, Mr. Bernard Shaw, or the late Mr. H. G. Wells.

He, however, does not undertake to explain why the preaching of Jesus and the apostles proved to be so infinitely superior to the cold ethical ideals of the philosophers and stoics that it compelled listeners to cry out in the agony of deep conviction of sin, "Men and brethren, what shall we do?"

Nor does he tell us why the power of the Christian gospel was carried forward through the centuries in the lives of countless men and women; while the ethics of pagan philosophers faded out and were forgotten.

Like most rationalistic thinkers and men of "science," often "falsely so-called," the Bishop, it seems, cannot bear to hold any belief that cannot be grasped by the human mind. Hence he has no use for the sacred mysteries of the Christian faith as set forth in the Scriptures. These must be explained away in the light of cold "scientific" scrutiny. They were borrowed, he tells us, from the many "mystery religions" which existed at that time in the pagan world.

Now history does reveal that about the days of Constantine the Great, the professed Christian church began to tolerate in its midst certain pagan beliefs and observances.

The doctrine of the natural immortality of the soul, for example, and the consequent belief in survival after death, came to be almost universally accepted by the church.

Sunday observance too, long linked up with the worship of the sun, usurped the seventh-day Sabbath of the Scriptures.

Both Eastern and Western churches borrowed and incorporated into their worship, rites and mystery ceremonies from the temples of the pagan gods, traces of which are discernible in the ritualistic practices of both Roman and Greek Catholic Churches.

It would therefore be of much more service to the Christian religion, if Bishop Barnes were to use his voice and pen against these unscriptural

Denying Fundamentals

By H. F. De'Ath

practices, than to cry down basic scriptural truths upon which the true Christian faith rests, and by which his own church claims to be guided.

After all, why should Bishop Barnes and those in the churches who think with him, question the reliability of the miraculous and the mysterious element, which, according to the Gospel narratives, marked the rise of the Christian religion? Even doubting Thomas, as he faced and felt his resurrected Lord in the flesh, was forced in holy wonder to exclaim, "My Lord and my God." Was he, after all, deceived?

If the great and learned apostle Paul bowed in glad and humble submission to the mystery of the virgin birth and bodily resurrection of Jesus from the grave, why should Bishop Barnes seek to discredit both? Was Paul, the careful, critical scholar, so manifestly chosen of God, mistaken? Did the saints and martyrs of old, who were sustained by these very truths, labour under delusion? Were the godly men who framed the Apostles' Creed, still recited every Sunday in Anglican churches, poor ignoramuses, who took everything for granted?

Christians who know and believe their Bibles will not be slow in answering these queries suggested by the Bishop's latest book. They will seek "the old paths" with new earnestness. They will proclaim with added zeal the blessed "mystery of the gospel," warning their fellow men against this latest ecclesiastical departure from divine truth—this shameful denial of "the faith which was once delivered unto the saints."

Nor could the Bishop have launched his latest repudiation of basic Christian belief at a more unfortunate time. If ever men and women needed faith in the miraculous and mysterious power that removes mountains, it is now. Impoverished, disillusioned and

distraught, up against mountains of distress and perplexity, they need above all things a living faith that moors them to the very throne of God. People not only cry out for literal bread. They are starving for that living bread which is inseparably bound up with a miraculously conceived, resurrected and soon-returning Saviour.

But Bishop Barnes offers them only the cold stones of a merely ethical teacher. In the place of an inspired Bible, he hands out a few "reliable" fragments of the Word of God, which have successfully passed his so-called "scientific" scrutiny.

Thus does the Bishop rank himself with those who in these last days seek to discredit sound doctrine; "having a form of godliness, but denying the power thereof."

The counsel of Scripture is clear and unmistakable: "From such turn away."



Jesus counsels us to "ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: It is clear to me that the Bible prohibits the use of unclean meats, but I would like you to give me a list of some animals, fowls and fish that are clean and that may be eaten. M. T., Man.

We find the listing of both the clean and the unclean animals, birds and fish in Leviticus 11. Beginning with verse two God says: "These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you."

The record goes on and gives us a distinction between the clean and the unclean fish—those that are fit for food and those that are not. "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you."

At the outset it should be said that it is certain that God, in the dividing of the clean from the unclean, had man's best good in view. When God created Adam He gave to him a diet

of fruits, grains and nuts—no flesh meats. However, after the flood God gave His permission to eat of the clean animals, fish and fowls. With this permission came a shrinking of man's life span to the well-known three score and ten. Prior to the flood men lived to be eight and nine hundred years of age. And even after the flood Abraham lived to be almost two hundred, and Moses, who died with unabated vigour, reached one hundred and twenty.

Some animals, fish and fowls are prohibited because they do not provide man a healthful article of diet. They are, as the Bible says, "unclean." They are scavengers. Their purpose is to eat up the dead and decaying matter of the earth, thus making it a more healthful place for man to live. Since their own dietary habits are unclean and unhealthful, it is impossible that they should provide in their own carcasses a healthful diet for the human family.

Both men and animals subsist upon that which they eat. What you eat to-

day is to-morrow walking around and talking. We throw our garbage away because we regard it, in its decayed condition, as unhealthful. Yet in many cases this is fed to the hogs, and is bought back over the butcher's counter in the form of ham and bacon by unthinking people. Oysters, eels, et cetera, are scavengers by nature and feed upon the sewage of cities. Yet they are eaten by millions and highly regarded as an article of diet.

Many of the serious diseases that afflict the human race are transmitted through the consumption of flesh meats and meat products. Cancer, tuberculosis, trichinosis and undulant fever are some of the most common. Milk is pasteurized that it may be made safe. Animals are tested for tuberculosis and Bang's disease; still there are multiplied thousands of cases of undulant fever and tuberculosis transmitted from animals to human beings each year. There are estimated to be 21,000,000 people in the United States suffering from "pork" disease (trichinosis). This disease is incurable and generally unrecognized because it manifests the same symptoms as do many common diseases such as neuritis, rheumatism, stomach trouble and others.

In the time following the flood when God gave permission to eat of the clean meats they were comparatively free from disease, but such is not the case to-day. Owing to domestication, animals have contracted diseases common to the human race. When their flesh is eaten by man they pass back to him that which they previously received from his hand.

Dear Bible Answerman: Why should we tell God our needs when He knows them beforehand? J. S., Alta.

It is very true that God is Omniscient (all wise), and being so He knows our needs before even we are conscious of them. It is also true that God is a "God of love," and that He has made a world-wide provision for the care of all His creatures. Despite the fact that millions are hungry, the



earth produces bountifully — more than enough to feed everyone. Sin, war, crime and selfishness are as a "monkey wrench" in God's provision programme. Consequently there arise personal needs on the part of almost every person, which God invites us to bring to Him. Owing to sin man has come to have, not only physical needs, but also spiritual.

The reason we are to pray and present our petitions to God is not that God does not know them already, but that we may be benefited. In order that man may be saved ultimately, his faith and reliance upon the promises of God must be strengthened and developed. This is done by asking and receiving. Submission to the will of God must be learned. The prayer, "Nevertheless not what I will, but what Thou wilt" must be prayed from the heart. Paul's words to the Hebrews throw some more light on the question: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Hebrews 12:6. The pathway to heaven, through this world of sin, is not rose strewn. To prepare a man for the eternal realm it is necessary for God to correct and discipline him. This is done through blessings given (prayers answered), and blessings withheld or withdrawn (prayers answered). It is written that Jesus *learned* obedience by the things He suffered. It is also necessary for us to learn obedience. Generally, however, because of our self-will it is necessary for us to learn it the hard way.

It would be well for us to keep in mind as we give consideration to this question that from the viewpoint of God, man's salvation is by far the most vital thing. It is, in fact, the only thing—if failure is met here it is final, absolute. If we could see the "end from the beginning" as God does, we would be more than glad to comply with every condition, and meet every specification of the divine plan in order to insure our own eternal well-being.

Jesus emphasizes in Luke 11:5-10 the necessity of seeking God earnestly for the things we have need of: "And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall

be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Dear Bible Answerman: I would like to find out what became of Mary the mother of Jesus.

As Jesus was upon the cross He committed His mother to the care of the apostle John. We read the record of this in John 19:25-27: "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

How long Mary lived or where she was buried we are not told.

Dear Mr. Answerman: In the SIGNS OF THE TIMES for September, 1947, I noticed the article, "No Tea—No Coffee" written by Daniel H. Kress, M.D., in which he says, "Coffee, tea, and cocoa in my mind all have the same physiological effect."

Does that mean we should not drink cocoa? What does it contain that classifies it with tea and coffee? Mrs. A. J., Alta.

The drug theobromine is found in cocoa and chocolate. It is the principle alkaloid of the cocoa bean, and is closely related to caffeine.

Dear Bible Answerman: You said that God never commanded human sacrifices. Why did God command the daughter of Jephthah for a burnt offering? Judges 11: 30-40.

Signs of the Times Free Correspondence Course

Special arrangements have been made for SIGNS readers to receive a Bible correspondence course, simply by asking. There are no fees. Your own Bible is the only textbook.

The study of God's Word will be a great inspiration. Send your name and address to

The Editor
SIGNS OF THE TIMES
OSHAWA, ONTARIO

As we read those verses we do not find that God commanded Jephthah to offer his daughter as a human sacrifice. Jephthah made a rash vow to the Lord that in the event that He would give him the victory over the Ammonites, he would offer as a sacrifice the first thing that came out of his door when he returned home.

At first reading it does seem that Jephthah sacrificed his daughter as a burnt offering, but as we read other versions than the King James we get a somewhat clearer understanding of it. Beginning with the daughter's statement I quote from the Douay Version: "My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies. And she said to her father: Grant me only this which I desire: Let me go, that I may go about the mountains for two months, and may bewail my virginity with my companions. And he answered her: Go. And he sent her away for two months. And when she was gone with her comrades and companions, she mourned her virginity in the mountains. And the two months being expired, she returned to her father, and he did to her as he had vowed, and she knew no man. From thence came a fashion in Israel, and a custom has been kept: that from year to year the daughters of Israel assemble together, and lament the daughter of Jephthah the Galaadite for four days."

Jephthah's vow is regarded by most commentators as being a vow of consecration; that is, whatsoever should first meet him according to the condition of the thing. If it were something that could be offered as a burnt offering according to law, then it would be offered. On the other hand, if it were something that could not be offered as a burnt offering, then it should be consecrated to the Lord. Therefore it is believed that the daughter of Jephthah was not slain, but consecrated to a perpetual virginity.

The bearing of children was much coveted by the women of Old Testament time, because they all cherished the hope that from some child of theirs, the Saviour of the world might be born. Therefore the consecration to perpetual virginity of Jephthah's daughter constituted, on the part of the daughter at least, no inconsiderable sacrifice.

While it is true that God sacrificed His only-begotten Son, Jesus, for the salvation of the race, He never has commanded human sacrifices. On the other hand He has condemned the heathen practice in the strongest possible language.



Surprising as it may be, our right use or misuse of the money God gives us proves our genuineness as Christians.

R. H.

GOD, the creator of all, is the rightful owner of all things. Everything belongs to Him by right of creation. All is His by eminent domain. This fact He desires to impress upon the mind of poor mortal man. And that for a good reason, too, since frequently man forgets this and assumes the attitude that he owns all.

Nebuchadnezzar of old, ruler of ancient Babylon, upon viewing the pomp and glory of his palace and kingdom, was lifted up in heart, and he poured forth these proud words, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Daniel 4:30. He forced God to remind him that there is one in heaven who is the owner of all, and Nebuchadnezzar had to be humiliated to the dust in order to bring him to his senses. (Daniel 5:20, 21.)

Let us notice what the Bible has to say about the rightful ownership of all things. The psalmist in his day declared, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalm 24:1. Paul also was positive on this matter, using almost the same words. (1 Co-

rinthians 10:26.) And the Lord Himself declared, "Whatsoever is under the whole heaven is Mine." Job 41:11. Again, in Psalm 50:10, He said, "Every beast of the forest is Mine, and the cattle upon a thousand hills," and "all the fowls of the mountains; and the wild beasts of the field are Mine." And "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8.

In spite of all these utterances there are still those like Nebuchadnezzar of old who say, "My power and the might of mine hand hath gotten me this wealth." Deuteronomy 8:17. Such should read verse 18 as well, "But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth."

Though God is the creator and rightful owner of all, He delights in permitting us poor mortals to use all for our own enjoyment and His glory.

At creation God gave possession and dominion to the man whom He had created. It was not a quitclaim deed, but merely the use of God's property. (Genesis 1:26, 28; Psalm 115:16.)

Man should fully sense not only God's ownership of all, but also the significance of his stewardship, for sooner or later he must give account of

his stewardship. (Luke 16:1, 2; Matthew 25:14.) T. L. Cuyler, D.D., maintained this fact when he declared: "Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have, and they ought to see His image and superscription on every dollar they possess."

As faithful stewards we are to return to the Lord a portion of all our increase. If He permits us to use all that rightfully belongs to Him for our own comfort and enjoyment, should not we repay Him that which He requires of us? You may ask, How much is that? Let the Bible speak in answer to this question.

Long before there ever was a Jewish nation the Lord's portion, the holy tithe, was set apart for the Lord by such patriarchs as Abraham and Jacob. They were well aware of this obligation to God, the creator of all. (Genesis 14:17; 28:20-22.)

You ask, How much is the tithe? Again we turn to the Scriptures, this time to Hebrews 7:4, where the apostle also refers to Abraham's paying tithe to Melchizedek, the priest of God. He says, "Abraham gave the tenth." Thus we see that the tithe is the tenth; that is, one-tenth of his profit or increase.

When Jesus was on earth He fully

Your Monetary Obligation

How Much Do You Owe God?

approved of tithing. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithing of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matthew 23:23.

The Purpose of the Tithing

The purpose of the tithing is likewise plainly set forth in the Scriptures. In Numbers 18:21 the Lord explicitly states not only who are to be benefited by the tithing but also the work they are to perform for God: "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."

The apostle Paul refers to the use of the tithing as a means of supporting the gospel ministry in these words: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Corinthians 9:11-14. Moreover, the ministers who are thus supported by the tithing are to pay one-tenth to the Lord. (Numbers 18:26, 27.)

Since the tithing is for the purpose of sustaining those who devote their time and life to the service of the Lord in connection with His holy cause, it is referred to as "holy." "All the tithing of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Leviticus 27:30. Thus God reserves one-tenth as His share. This we should be willing to give to Him for the support of the ministry. (Leviticus 27:32.)

A Blessing or a Curse

In the third chapter of Malachi are set forth four specific facts worthy of our prayerful consideration:

1. Withholding the tithing—the tenth of all our profit and earnings—

for our own use is robbing God. (Malachi 3:8.)

2. Such robbery brings heaven's curse upon all who engage in such practice. (Verse 9.)
3. Those who faithfully and honestly bring "all the tithing into the storehouse" will receive a blessing such as they are not able to receive. (Verse 10.)
4. Faithful tithing payers are also to have the full protection of God. He will "rebuke the devourer." (Verse 11.)

The apostle Paul, under divine inspiration, was most positive on this point. He maintained that those who pay their tithing faithfully, and give liberally do not grow poor; but to the contrary God increases their ability to earn and give. (2 Corinthians 9:6-15.)

This same fact Jesus Himself enunciated in these words: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

One cannot read these passages without coming to the full conclusion that God is willing on His part to fulfil His promise. Are you willing on your part? Why not now put Him to a test—prove Him? Others have done it and have been fully repaid.

Living Testimonies

Jacob in his day took the Lord at His word, believed His divine promises, which God fulfilled during the darkest experiences in his life. In this connection Jacob declared, "I will surely give the tenth unto Thee." (Read Genesis 28:10-22.)

Such testimonies can be multiplied thousands of times to-day. One needs only to refer to a few such as John Wanamaker, the well-known merchant of Philadelphia. From the very beginning of his career as a successful merchant he dedicated one-tenth of all his increase to the Lord.

Then there is the distinguished violinist, Fritz Kreisler, who declared, "I never look upon the money I earn as

my own. It is only a fund entrusted to my care for proper disbursement."

Arthur A. Everts of Dallas, Texas, at a recent Christian Endeavour Convention as reported in the *El Paso Times*, stated: "The man who does not give his tithing to God . . . and I mean actual money—is a God-robber. Such a man cannot hope to be successful and prosperous. This is the reason why forty out of every hundred average Americans at sixty-five are either wholly or partially dependent." Then he referred to the Mormons by stating, "They are tithing, and less than nine out of every hundred are broke at sixty-five." In speaking of the Seventh-day Adventists he continued by saying: "The total for the Seventh-day Adventists is less than six out of every hundred. They add something to the tithing. Out of 352 Seventh-day Adventists in business, only eight went broke in seven years, and not one of those eight was paying his tithing."

So we might multiply testimonies from secretaries, artists, housewives, mechanics, preachers, teachers and others. But why let others speak on this subject? I myself can bear witness that God does fulfil His promise. From my earliest recollections I was made conscious that the tenth belongs to the Lord. Through the years of my ministry and in my home I have tried faithfully to return to Him His portion. Surely the Lord has fulfilled His promise in my behalf.

Why don't you, my friend, play square with God? Give Him a chance! "Bring ye all the tithing . . . prove Me now . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. Why not accept this clear-cut challenge, and see whether the Lord means what He says? Many have done this and testified that God is faithful.

By
D. A. Ochs



The DOCTOR'S VOICE

Send your health queries to the Doctor's Voice, Box 398, Oshawa, Ont.



Pyorrhea

Question: What is the best treatment for pyorrhea?

ANSWER: Pyorrhea is thought to be caused by prolonged deficiencies of vitamins B and C. The only hope of arresting the condition is the inclusion of adequate amounts of these vitamins in the diet. Vitamin B is derived from whole-grain cereals, nuts, legumes. Good supplementary sources are Brewer's yeast and wheat germ. Vitamin C is found in fresh fruits, especially citrus fruits, also greens. Deodorants, such as Vita-Cell, are useful. Painful loose teeth may call for extraction.

Pulse Rate

Question: My pulse is somewhat slow, running about fifty-four to fifty-six. What is the cause of this, and is it to be considered dangerous?

ANSWER: Athletes have normally a slow pulse; the heart runs at an "economical speed." Ordinarily it is a sign of health.

Sunshine Vitamins

Question: I understand that certain vitamins are transmitted to us through the sunshine. In the event that we are unable to obtain adequate sunshine, is there any other way to obtain these vitamins?

ANSWER: The estimated daily requirement of vitamin D is 500 units. This can be secured in the form of cod-liver oil or in capsules. There are many therapeutic ultraviolet lamps on the market. New and used larger units can be procured from manufacturers.

Tartar on Teeth

Question: My teeth are dark and have tartar that will not brush off. What will correct this condition?

ANSWER: The only remedy seems to be a periodic cleaning by a dentist. Tartar has to be pried loose. It should not be allowed to accumulate, as it pushes back the gums and may predispose to pyorrhea.

Virus

Question: Can the virus be seen through the microscope, and how does it differ from microbes?

ANSWER: The virus is so small that it cannot be seen by the ordinary microscope (it is visible through the electron microscope). The virus will pass through the Berkefeld clay filter; the ordinary bacteria will not.

Vitamin Dose

Question: Is there any danger of taking too large doses of vitamins?

ANSWER: It is possible to upset the "balance of nature" by taking too large a dose, e.g., of a single component of the vitamin B complex group, thereby increasing requirements for the others which are not forthcoming. Large doses of a single member of vitamin B complex when given intravenously have been accompanied by allergic reactions which may be severe. Massive doses of vitamin D (50,000 units and up) have been attended by "metastatic calcification," accumulation of calcium in muscles and kidneys, which impairs the function of the latter.

Boils

Question: I am troubled continually with boils. Is this due to a wrong diet? Are there any drugs that will correct this condition?

ANSWER: Diets high in fat and in concentrated carbohydrates (candy, etc.) predispose. Boils are best left pretty well alone so as not to spread the bacteria causing them. Penicillin or sulfa drugs are used for larger boils or those about the face. Self-treatment with the latter is dangerous.

Stomach Ulcers

Question: Are amino acids a cure for stomach ulcers?

ANSWER: Amino acids, like the proteins from which they are derived (as in milk), give the stomach hydrochloric acid something to work on besides the ulcer, and are useful in treatment. They also act as a dietary supplement where there has been too rigid restriction. They are not a "cure."

WHAT the calendar revisionists propose, and what they are asking the United States Congress to do, in order to remove the irregularities and inconveniences of the present calendar, will be clearly discerned by a careful analysis of the details of the project they have submitted. It arrives at its apparent improvements by the blank-day device, by a 364-day year, by equal quarters, by a fixed number of working days in each month, and the stabilization of holidays and birthdays. It has the grave fault of breaking the historic week, thus disrupting all fixed sacred days.

Here is the World Calendar:

It will be observed that this is a 364-day calendar, beginning every year and every quarter with Sunday, ending every year and every quarter with Saturday. Its four quarters have an equal number of days, ninety-one, each containing seventy-eight workdays and thirteen Sundays.

The months are arranged in a pattern of 31-30-30; that is, the first month in each quarter, January, April, July and October, has thirty-one days; the last two months in each quarter have thirty days. Every month of the twelve has twenty-six workdays, plus Sundays.

Holidays, birthdays and anniversaries are stabilized and occur every year on the same day. That is, the birthday of a child born on Wednesday would always fall on Wednesday. The recurring anniversaries of weddings would always fall on the weekday on which the wedding occurred. The fourth of July would always occur on Wednesday; Christmas on Monday; New Year's on Sunday.

As each year closes, a day is lifted out of the count of the days, detached from its place in the week, the month, and the year, so that the following year may begin on Sunday. By this blank-day device all other days are regularized and the pattern of equal quarters is made possible.

The same blank-day device is used twice in leap years, at the end of June as well as at the end of December.

This is the proposal and these are the arrangements of the new calendar which Congress is asked to put into use in 1950.

This proposal contains many advantages. But these advantages are outweighed by one supreme disadvantage. No one will object to a change of calendars which provides such advantages. On the other hand, everyone ought to object to any change of calendars which imposes upon religion this supreme disadvantage.

It is not a change of the calendar to which objection is made. It is to this particular change of the calendar which breaks the historic week, and thus levels a blow at some of the most venerable and cherished practices

The World Calendar

Versus Religious Conscience

and observances of the world's great religions.

The advantages sought in this proposal are in and for the secular realm of business. The supreme disadvantage is in and against the sacred realm of religion.

This supreme disadvantage is not apparent when the proposal is first examined. Many of its sponsors, supporters, and advocates either have not noticed it, or consider it of little consequence. Its devastating effect upon religion and religious observances is not likely to be discerned by the representatives in Congress unless it is clearly pointed out. The shattering effect the blank-day device will have on religious practice and belief becomes apparent only as an examination is made into what this calendar change proposes to do in the new reckoning of time, the new arrangement of the months and weeks and the new counting of the days which it would put into effect.

To obtain the advantages sought would require the shuffling of the days of the week, the shifting of their names about to other days, and their renumbering so that they would lose their historic, original places in the seven-day cycle. It is proposed to throw out a day every year at the end of December, lift it out of the week altogether, and move the following day up to take its place, transferring the name of the dismissed day to its replacement. The days would thus be hopelessly scrambled. In leap years this procedure would occur twice, at the end of June as well as at the end of December.

Secularizing What God Hallowed

The faithful religious devotee who would cling to his Sabbath, whether it be Sunday, Saturday, or the Friday of the Moslems, notwithstanding its dismissal from its traditional place in the week and its renaming, would be placed under the extreme disability of following his lost day through the mazes of a confused week, and observ-

ing his true and original Sunday, for example, when it was called Saturday. He would be forced to continue to subject himself to embarrassment and difficulty as Sunday was further shifted to Friday, Thursday, Wednesday, Tuesday and Monday, as it would be under the calendar proposals now being considered.

This destruction of the existing and immemorial periodicity of holy days will secularize what God made holy and commanded to be observed. This is bound to have a demoralizing influence on the people; to inflict grave economic disabilities and loss on those who staunchly continue to observe their Sabbaths on their original fixed days; and do violence to the consciences of many who, in order to earn a livelihood, would feel compelled to violate their sacred days which are

basic institutions of their religious faith.

Under the World Calendar, therefore, the Sabbath covered by the Decalogue, together with the accepted Lord's day of Christendom and the Moslem Friday, would all lose their fixity, their identity with the seventh, first and sixth days of the original, historic week, and be pushed back one day each year and two days every fourth (leap) year.

Such a plan, imposed on a world scale, might possess certain advantages to business. But it is bound to outrage the consciences of those who regard their fixed weekly holy days as sacred institutions, divinely appointed, and it would entail grave hardships upon those who feel obliged by deep religious conviction to observe their Sabbaths on the original, and right, days.

THE WORLD CALENDAR

FIRST QUARTER																					
JANUARY							FEBRUARY							MARCH							
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
1	2	3	4	5	6	7				1	2	3	4							1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16	
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
29	30	31	26	27	28	29	30	24	25	26	27	28	29	30							
SECOND QUARTER																					
APRIL							MAY							JUNE							
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
1	2	3	4	5	6	7				1	2	3	4							1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16	
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
29	30	31	26	27	28	29	30	24	25	26	27	28	29	30	* * W						
THIRD QUARTER																					
JULY							AUGUST							SEPTEMBER							
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
1	2	3	4	5	6	7				1	2	3	4							1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16	
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
29	30	31	26	27	28	29	30	24	25	26	27	28	29	30							
FOURTH QUARTER																					
OCTOBER							NOVEMBER							DECEMBER							
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
1	2	3	4	5	6	7				1	2	3	4							1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16	
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
29	30	31	26	27	28	29	30	24	25	26	27	28	29	30	* W						

It is not difficult to see that certain commercial advantages would accrue by the use of the world calendar, but on the other hand the blow to religious holy days more than offsets the advantages. After all, the present calendar is not impossible—some nations using it have become great.

By
Carlyle B. Haynes

* A WORLD HOLIDAY, DECEMBER W, the Year-End Day, an extra Saturday, follows December 30 every year.

** A WORLD HOLIDAY, JUNE W, the Leap-Year Day, another extra Saturday, follows June 30 in leap years.



STAR PHOTO SERVICE

Yearly increased consumption of alcoholic beverages indicates a significant trend. Will present-day democratic nations fall on this point as did Rome and other nations of antiquity?

NOT so long ago, a girl from Hamilton, Ontario, was brutally attacked in a tourist cabin by three men whom she had met in a saloon (now dignified by the title "beverage room"). Following a few drinks in the establishment, the girl was induced to go for a car ride with the three men, which ended at a tourist cabin where more drinks were served. As a result of a fight which broke out there, the young woman found herself in a hospital with a broken jaw, lacerations on her face and lips, and body bruises. She knew that she had got into trouble, but she did not know the location of the cabin, or the identity of her assailants.

Like millions of others, this girl had been deceived on a number of points. In her particular case, she had been deceived into thinking that even a moderate use of intoxicants was not harmful; that one could pick up desirable companions in a liquor establishment; that no harm would follow accepting a ride with three strangers who had liquor not only in themselves,

but also in one or more bottles which they carried with them.

Yes, millions are being deceived in our day in various ways. This fact prompts us to consider the originator of deception as brought to view in the Bible. He is none other than the devil himself, so earmarked by the Saviour who, while addressing Himself to certain deceived Jews of His day, said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. To believe in Christ, then, is to believe in His main antagonist, the devil.

This most undesirable character and his programme we find further revealed in the last part of the Bible, in Revelation 12:9: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

The purpose of this article, however, is not to demonstrate to skeptics the fact that the devil exists. Christ did that nearly two thousand years ago. For up-to-date confirmation, should it be desired, one need only observe present-day world conditions, read newspaper headlines, or listen to the radio. In our brief observations, we wish to call attention to one particular product which the devil is using successfully in his programme of deception. That product is alcohol.

Alcohol itself deceives. The inspired words of Scripture read, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 20:1. Manufacturers and distributors of alcoholic beverages, however, do not hesitate to take issue with the scriptural declaration by pointing out in their advertising that men of wisdom, culture and refinement, favour certain particular brands of whiskey, beer, or wine. Records of crimes, broken homes and blasted hopes, unmask alcohol as a most dangerous deceiver. The writer's father, once a prosperous businessman whose advice was sought by leading citizens of the community and others, died a pauper, deceived by alcohol. The tragic culmination of this programme of deception as it relates to the user of alcohol, is brought to view in 1 Corinthians 6:9, 10, where the definite declaration is made that drunkards shall not inherit the kingdom of God.

Those engaged in the liquor business are also victims of deception. The curse of God rests upon both the liquor dealer and his business. Consider the words of the ancient prophet Habakkuk as recorded in the second chapter and fifteenth verse of his book: "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also." The good neighbour does not urge his fellow man to use something which brings to the surface everything that is bad in his nature, which ultimately leads the victim to eternal destruction. Through deceptive advertising, the liquor interests to-day are literally putting the bottle to their neighbours' lips, thus inviting the curse of a righteous God.

By this type of advertising, the liquor dealers are making it appear that they are engaged in an honest, respectable business. But are they? The Bible tells us that they are not. If they were, they should be justifiably proud of their finished product. What pride could one attach to a drunken sot, helplessly sprawled out in the gutter? The drunkard is finished all right—finished as far as respectability, sound thinking and talking are concerned at least.

BE NOT DECEIVED

Many beer trucks now have signs on them announcing that they also carry first-aid equipment. The irony of this! As if to say, "We, the manufacturers and sellers of the product which is transported in this truck, realize that when a driver on a highway uses it, he will be so deceived thereby that he will think himself driving on the right side of the highway, when he is over on the left; he will think that he is going forty miles an hour, when he is actually going seventy or eighty. Naturally, accidents will follow. We want you to continue buying and using our product, however, and we will do our part in helping to bandage you up after an accident."

Billboards sponsored by certain brewing interests, urge citizens to conserve and preserve game and natural beauty. If the purchasers of beer use enough of it, they will be brought to a condition in which they will fail to recognize beauty in anything but a filled or partly filled beer bottle. Empty whiskey and beer bottles strewn along the highways of our fair Dominion, certainly do not add to the beauty of the landscape.

That liquor is responsible for an alarming number of accidents and tragedies, cannot be disputed. In a description of the burning of the Winecoff Hotel in Atlanta, Georgia, where the death toll was the worst in United States history, the following significant statement appeared: "Whiskey bottles by the score were found."

The skilful, subtle liquor advertising of our day, is bringing satisfactory returns to the dealers in intoxicating drinks. The 1946 report of the Dominion Bureau of Statistics upon "The Control and Sale of Alcoholic Beverages in Canada," shows that there has been an enormous increase in the consumption of intoxicating beverages in Canada during the past twelve months. The report reveals that Canadians are being alcoholized at an alarming and increasing rate. In 1946, Canadian consumers paid \$426,726, 290 for their liquor. One need not exercise vivid imagination to realize what the direction of this sum into beneficial channels of business, would mean. It is impossible to buy dry goods and wet goods with the same dollars.

In the report we are also told that there has been an all-time high of convictions for drunkenness in Canada of 46,745, and also an all-time

high of convictions for offenses against liquor acts of 22,237.

The amount of money spent by Canadians for liquor in 1946 would have provided a \$500 pension for every person seventy years of age or over, and \$5 a day for twice as many patients as were accommodated in all the hospitals of Canada. There would be enough left to take care of every inmate in all mental hospitals and every penal institution as well. The sale of liquor tends to bring people into these various institutions; the prohibition of it tends to diminish sickness, accidents, and crime.

The wet forces deceived many into thinking that the United States experiment with Prohibition was a failure, because it encouraged lawlessness and did not stop drinking; therefore they said, "The law should be repealed." Would it be wise to repeal the laws against murder because people still murdered one another? Would it not be wiser to use a fraction, at least, of the money poured into the coffers of liquor interests from the well-nigh unrestricted sale of their products, for more efficient and effective enforcement of existing laws?

This last statement, "well-nigh unrestricted sale," leads us to a final observation; namely, that governmental leaders are often deceived into thinking that by making it as easy as possible for people to obtain liquor, the consumption of it will be decreased. An effort to put out a fire by pouring gasoline on it, emphasizes a similar logic.

In Galatians 6:7 we read, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Sowing with distilled grain will produce an inevitable and disastrous harvest. The merciful Christ of Calvary, who had to spill His precious blood in order that men might be delivered from the deceptions of the great deceiver, to-day pleads with liquor dealers to leave their nefarious businesses, and with the liquor user to leave the product alone.

By
C. A. Edwards

The Leech and the Jackass

A fable often conveys more wisdom than a proposition stated in an ordinary way. Here is one that registers one hundred per cent.

A jackass suffering from the heat sought relief in a pond. A leech attached itself to the jackass and proceeded to suck blood.

"Kindly remove yourself," said the jackass; "I do not like your company."

"Not so fast, my dear jackass," said the leech; "I have a proposition to make that will be to our mutual advantage."

"I do not expect any sensible suggestion from you," sneered the jackass; "but let me hear it."

"Well, here is the plan: You license me to suck your blood; for every ten drops that I withdraw I will pay you back one drop as revenue. This will enable you to balance your budget and place you on easy street."

"Really," said the jackass, "your sagacity astounds me! I gladly accept your proposition."

An owl, overhearing the conversation, remarked: "Only a jackass should fall for that kind of economics."

Moral: The idea that it is profitable to license the liquor traffic for revenue is the absolute in asininity.—Grit.

Every tot says - - "TELL ME ANOTHER"

New
Full-Page
Illustrations



Only
50c.

The chords of memory vibrate at the words TELL ME ANOTHER! How familiarly they fall upon the ears of every adult! How many times have mothers and daddies responded to that wee small plea for just one more, until the reservoir was entirely exhausted. Replenish your reservoir of stories with this new volume.

Character-Building Stories

The little tot's thirst for stories seems almost insatiable. His capacity always seems greater than the supply of character-building stories. TELL ME ANOTHER gives you a wide choice of stories which build noble traits of character in boys and girls.

Every story in the book TELL ME ANOTHER has its basis in truth and in fact. They are also designed to teach high-moral lessons.

Tested on "Proving Ground"

Every story was tried on a "Proving Ground" over and over before publication, and the spontaneous reaction was, "TELL ME ANOTHER, please." Each story will help to build strong characters in the children.

EXTEND *Signs*

Get Book

FREE

With each SIGNS subscription at \$2.00 we will send you [or a friend] this new book Free. Make your friends happy by sending a gift subscription and a copy of "Tell Me Another."

Date

SIGNS of the TIMES
Oshawa, Ontario

Gentlemen:

Please send me copies of

"Tell Me Another." I enclose \$

Yours truly,

Name