

Sign of
The TIMES

Canada's Journal of Hope and Health

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H. B. LAMBERT

The Sovereignty of Law (See pages 6, 7.)

Three Who Love You (See pages 8, 9.)

THE WORLD AS WE SEE IT



A Prophetic Interpretation of Current Events

★ Crowns

UPON the death of her father the king, Princess Elizabeth inherited a crown. This bejewelled crown, however, is quite different from that which once crowned the head of another ruler. Elizabeth's crown is set with rich gems, but Jesus' crown was set with thorns. The Queen of the British Empire may wear her crown with honour, but Jesus, the King of kings and Lord of lords, wore His crown with humility. Hers is a crown of glory; His was a crown of shame and ridicule.

The imperial British crown, which was first worn by Queen Victoria, is kept under careful guard in the Tower of London. This is one of the famous crowns of the world, being set with 2,800 diamonds, 300 pearls, and many sapphires, rubies, and emeralds. The crown of India is perhaps the most costly of all, being set with 6,100 diamonds. The crown of the Holy Roman Empire weighed more than seven pounds.

It is not possible to compare the relative monetary value of one of earth's royal crowns with Jesus' crown of thorns, because the crown of thorns has no such value. But what of its glory value? What of its humility value? What of its eternal-life value to earth's poor, wretched, sin-sick peoples?

With the passing of time the crown of thorns has become the most glorious crown of all. It has become, in the minds of Jesus' followers, a symbol of sacrifice, suffering and service. Millions have chosen to wear with Jesus the crown of His humiliation, that they might one day share the crown of His glory. And we are convinced that other millions today would count, as did Moses, the reproaches of Christ greater riches than the treasures of this world.

The richest and most glorious crowns known to men have had but a transitory value. Rulers die and nations crumble and pass off the stage of this

world's theatre. There is no permanency. How well it is said, "Uneasy lies the head that wears the crown." The crown of thorns, placed by way of mockery upon the head of a soon-to-be-crucified Jew, appeared to offer no security to anyone, not even to our Lord's most intimate disciples. But what are the facts? That which appeared insecure has proved to be the most secure of all—which proves that the things of faith are stronger than the things of sight.

Jesus has a kingdom, but as He said: "My kingdom is not of this world." His is a kingdom that shall not pass away as do earthly empires. And best of all, every sinner redeemed by His precious blood may obtain citizenship in that

wonderful kingdom—a citizenship that will endure as long as the kingdom endures, which will be as long as eternity lasts.

★ Willie McGee

It is altogether likely that the reader of this editorial never heard of Willie McGee. Willie McGee was a Negro who lived at Laurel, Mississippi. We use the past tense because he was electrocuted May 8, 1951. McGee had been charged with the rape of a white woman, and under the law which permits capital punishment for this crime, he was put to death.

This editorial shall not concern itself with the fact that Willie McGee was a



BARON, FROM MILLER

Those who in the final judgment are accounted worthy of everlasting life will wear — not perishable, but imperishable crowns, crowns fadeless in their eternal glory.

Dallas Youngs, Editor SIGNS OF THE TIMES Vol. XXXII No. 8 August, 1952 H. E. McClure, Circulation Manager J. M. Bucy, Associate

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Negro, that he lived at Laurel, Mississippi, or that he was put to death; neither shall we speculate concerning his guilt. The law is that a man may be put to death for rape, as in the case of murder.

The fact in which we are interested is that, according to the *Christian Century*, since 1907 the state of Virginia has sentenced 809 white men for rape, but during this time not one has been executed. On the other hand, forty-five Negroes have been put to death for the same crime during the same period.

That which has occurred in Mississippi and Virginia is typical of the trend throughout the southern states. However, this racial disparity cannot be confined only to the southern states. We recall the headlines incited by a small Ontario town that discriminated against the Negroes living in and around the village. Some barbers would not cut the Negroes' hair, and some restaurants would not serve them.

It has been said that "all men are created equal." This may be true as far as physical and mental faculties are concerned, but it is not true in some other ways. Socially, the white man regards the Negro as his inferior. And, according to the law, it is clear that in this respect, too, the Negro does not enjoy equality.

This disparity is seized upon by communists for propaganda purposes. The electrocution of Willie McGee, which caused so little comment here, was played up in India and China to show the injustice and racial discrimination of the white man.

We deplore this discrimination. Before the law, of all places, all men should be equal. If the law allowing capital punishment for rape is just, then it should be made to apply with equal force to all men who are guilty of that crime. Relations between the races cannot be improved while for the same crime white men are sentenced by the law to a few years' imprisonment and Negroes are put to death. It is written in the Bible that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.

There may be a pigmentary difference between the races, but before God this is not a reason for acceptance or rejection. "He that doeth righteousness is righteous," and conversely, He that committeth sin is a sinner. All men are equal before God, and in that final, divinely conducted judgment no man will be received or cast out of the kingdom on the basis of the colour of his skin, or on the basis of the nation, race or tribe of which he happened to be a member.

God is "no respecter of persons," and His judgment will be on the basis of



THY KINGDOM COME

Thy kingdom come!

Transporting change from gloom to endless glory,

From bitter strife to Eden's lasting peace.

Thy kingdom come! Complete redemption's story,

And bring from sin perennial release.

Thy kingdom come!

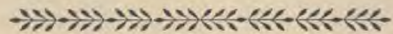
No tyranny, no death, no bold oppression,

No weakness or decay its portals know;

But strength and youth shall be a glad possession.

Thy kingdom come, O Lord, and end earth's woe.

—Nathaniel Krum.



conduct. The guilty will be condemned, the righteous will be received. It is as simple as that. All men are the handiwork of God, and as such will receive equality before His judgment. While justice is not meted out today by human tribunals, nevertheless it should be.

★ One Million Dead Men

A MILLION of anything is a great many, but a million dead men, all sacrificed to the "god of war (Satan)," is an extremely grave matter. That, it is said, is the number of American soldiers who have died in combat since the battle of Lexington in 1775. To this vast number of the flower of American youth must, of course, be added the casualties of other nations. And to this by rights should be added the millions of the aged, the wives, the mothers, and the children who have lost their lives from the causes of war.

Let us think again of this one million American sons—some of them husbands and fathers. Allowing two yards for each man in a marching line, the line would stretch from Maine to Florida. If their coffins were placed end to end they would reach well over a thousand miles. And if you stood in review while this procession of youth marched to their coffins you would be compelled to stand for 285 hours. Add to this million the battle casualties of other nations and you have an endless procession marching to their death.

A still more tragic phase of this drama of death is that most of these were at the threshold of life. They had not yet lived as men, but they were called upon to die as men. Exhilarated by the beating of drums and with the idealistic promises that this is the "war to end war," they went to their death in a fever of patriot-

ism, hoping that their sacrifice would make life better and safer for their families and their fellow men.

"The war to end war"—that is the fallacy of fallacies. One war breeds another, rather than ends all wars. To end war you must remove the causes of war: selfishness and greed on the part of politicians and arms makers; envies and racial hatreds; industrial and trade rivalries; and last but certainly not least—fear. Fear leads nations to spend billions in armament preparation, to stack up planes, guns, ships and tanks for invasion or defence. This is the state of things at present, and it might be well to remember that there is no case in history in which preparation was made for war when war did not come.

Continued war is certain—as certain as the infallible Word of God. Jesus, in prophetic vein, foretold the continuance and increase of wars as a *sign of the last days*. "Ye shall hear of wars and rumours of wars. . . . Nation shall rise against nation, and kingdom against kingdom." Matthew 24:6, 7. It is not that wars originate with God—wars spring from the lusts of men—but God foretold their increasing frequency in the closing days of earth's history.

Yet the time will come when this war-plagued earth will be free from the war curse. The time will be when nations shall not go to war, guns will not be made, suspicions, jealousies and greed will be nonexistent. Peace and tranquility shall reign from one end of the earth to the other. Young men will not go to their untimely deaths. They will not fall in waves before machine-gun fire; they will not plummet from the skies in flaming torches of death; they will not hear the explosive roar of the torpedo; they will not see the atom burst. But they will see the God of the atom, who will make the earth new, a fit dwelling place for the saints. Then will the redeemed know perfect peace—peace that passes understanding.

Isaiah gives us a pretty picture of that peaceful state which extends even to the animal creation: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp and the weaned child shall put his hand on the cockatrice' den. *They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" Isaiah 11:6-9.

MANY use the word "tradition" with only a vague sense of its meaning. This is because the word is hard to define. Yet it is most important that we know what is involved in this much-used word.

The Appeal to Tradition

In the midst of an eloquent speech to his army, just before the Battle of Agincourt, Shakespeare made Henry V to say:

"This story shall a good man teach his son."

Most of what is meant by tradition is here simply summed up. It is something passed on from one generation to another. This something may be good or bad, and may vitally affect those who are influenced by it.

There are all sorts of traditions connected with every department of human life and activity. Nations, families, schools, professions, regiments, trades, businesses, publications, and organizations of every sort, secular and religious, have their traditions.

The British way of life, for instance, has its traditions, many of which have been moulded by Christian principles and influences. In this same way every Christian church has its own particular traditions of teaching and practice. It was so in the days of the infant Christian church at Thessalonica, when Paul wrote: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 2 Thessalonians 2:15. It is the uninspired, unauthentic traditions against which we are warned. Jesus told the Pharisees, "Ye [have] made the commandment of God of none effect by your tradition."

The Test of Tradition

For this reason, we are in hearty agreement with wise old Cruden, who states in his well-known Biblical Concordance that traditions "are good or bad, according as they agree with, or deviate from the Word of God, which is our only rule of faith and practice." By the Word of God, Cruden means, of course, the Old and New Testament Scriptures, which make up our Christian Bible.

No thoughtful person questions the appeal to tradition. In every walk of life and human activity it is natural and inevitable. The danger, especially in the realm of religion, is that many fail to look closely into the origin and character of tradition, to learn whether it has a sound and proper basis. They fail to heed the counsel of an ancient Hebrew prophet: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

Four

The TEST of TRADITION

By

H. F. DeAth



H. A. ROBERTS

Tradition is right or wrong as it agrees, or fails to agree, with the Bible.

There was a time when the clergy and people of the Anglican Church took seriously Article VI in the *Book of Common Prayer*:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an Article of Faith, or be thought necessary to salvation."

A False Step

The history of the Christian church would have been very different if, in its youth, the church had not turned aside from the basic law of God, summed up in the Ten Commandments. This law is set forth in the Old Testament Scriptures as having been "written with the finger of God." Exodus 31:18. We find this same law fully endorsed and amplified in the teaching and practice of Jesus, and in the writings of His chosen apostles.

By the beginning of the fourth century, the Christian church had become numerically strong and very popular. Its popularity was its undoing. An unholy compromise was made with the then

pagan state, under Constantine the Great. This alliance of church and state reached its climax when the church officially turned its back upon the seventh-day Sabbath of the fourth commandment and accepted in its place the pagan Sunday, then known as "the venerable day of the sun," which Emperor Constantine proclaimed as a universal day of rest.

The significance of this false step was that in doing this the church rejected that precept of the law wherein is enshrined the very sign and seal of the living God, the blessed memorial of the Creator. God designed the Sabbath as a safeguard to the church against the assaults of evolutionary atheism. In rejecting the Bible Sabbath Constantine laid the foundation for the great apostasy, the development of which is outlined by Daniel the prophet and John the revelator.

No wonder Paul urged the early church to be on its guard against the "man of sin," who would exalt "himself above all that is called God." (See 2 Thessalonians 2:1-7.) No wonder Daniel and John were given warning visions of the sad departure of the professed church from the law of God, and from the basic truths which cluster around that law and which lie at the very heart of the Christian gospel. With plain words Paul defines the true foundation of the Christian church, and warns us of the danger of tampering with its basic, fundamental teachings.

"Beware lest any man spoil you through philosophy and vain deceit, after the *tradition of men*, after the rudiments of the world, and not after Christ." Colossians 2:8.

A Fixed Standard

The world abounds in all sorts of traditions. Because so many traditions are fundamentally opposed to Scripture, vigilance must be our watchword. The Bible is the supremely authentic record of what the Christian church stands for. It stands for nothing less than "the commandments of God, and the faith of Jesus." Revelation 14:12.

But in the "last days," says Paul, "evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:13-17.

Signs of The TIMES



BIBLE ANSWERS



Do you have unanswered Bible questions? If so, you are invited to send them to the EDITOR, Box 398, Oshawa, Ontario.

Is the story of the rich man and Lazarus a parable, or is it an actual fact? Does it prove that there is consciousness in death?

Jesus gave this as a parable: "Without a parable spake He not unto them." Mark 4:34. This parable in which Jesus designed to teach, not the conscious state of the dead, but that "he that doeth righteousness is righteous," is often seized upon by some to show that the righteous are in paradise and the wicked in torment. If it is literal, and not figurative, then we submit that Abraham must have had an enormous bosom to be host to the redeemed of all ages.

When we turn to the literal teaching of the Bible on the state of man in death we find it altogether different from the parable. Listen to Ecclesiastes 9:5, 6, 10: "The living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

You know from your own experience that in sound sleep there is no consciousness of passing events. Friends may pass through the room where you are sleeping, robbers may steal from you, an enemy may kill you, and you know nothing of it. Time and again in Scripture death is compared to sleep. Jesus so compared it in conversation with His disciples:

"These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

This sleep of unconsciousness continues until the first resurrection—then the righteous dead are raised incorruptible (immortal). The righteous are not now in heaven; nor are the wicked in hell.

All are resting in their respective houses (their graves), but when they hear the voice of the Life-giver, they awake. The righteous awake to life eternal; the wicked to everlasting destruction.

When was Christmas first celebrated as Christ's birthday?

This is an interesting question since December 25 is generally recognized as being far from that notable event. In ancient times the heathen world celebrated the winter solstice at this time of year. This was the time when the sun reached its farthest point south, and from that time it began to return north again. It appeared to gain strength as it came, and to the heathen it seemed that the sun had had a rebirth. Vegetation and insect life sprang up before its benignant rays, and to the heathen mind the sun was the creator of this new life.

Of Three Trees

Once three tall trees in the forest stood,
Whispering together that life was good.
And one tree said, "When my soul is killed,

I hope with my timbers men will build
A stately palace like all admire."

Spoke the second thus: "I would aspire
After this life is over for me
Some beautiful furniture to be."

Then the third tree smiled. "I crave," he said,

A place in the sun when I am dead."
Came a day the chopper's axe felled these

Three noble monarchs among the trees.
From beams of the first was built the place
That sheltered the Gift of Heaven's grace.
Rafters men took from the second tree
To fashion a boat for Galilee.

And the tree that craved a place in the sun
Held the form of the Crucified One.

—Mildred Wood Harris

Therefore they worshipped the sun and celebrated December 25 as the day of its birth.

When Christianity swept over the heathen world it was not much of a task to transfer the supposed birthday of the sun to that of the Sun of Righteousness. This did not take place at once, but was a gradual process that finally found popular acceptance. It took place principally between the third and the fifth centuries A.D.

Best authorities fix Christ's birth at the close of September or at the beginning of October—certainly it could not have been three months later. At the time of His birth the shepherds were watching their flocks on the Judean hills, and they do not do that in that country in December.

Is there any place in the Bible where it says we shall know our loved ones in heaven?

No, we must confess that there is no place that tells us so in so many words. The truth of the matter is, we are not told as much about those things as we would wish. Jesus indicated that as far as marriage is concerned, in the resurrection we will be as the angels, who do not marry. Yet there are a few references that seem to indicate to some minds, at least, that we will know each other in that good land.

The Bible speaks of our building houses and planting vineyards: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:17, 21, 22.

In making reference to that time Paul says: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12.

We know that when God created Adam and Eve He made them husband and wife. He told them to be fruitful and multiply and fill the earth. But immediately sin came in and interrupted God's original plan. Sin is but temporary. The time will come—and soon—when sin will be destroyed from off the earth. When sin is done away with God will remake the earth after the Garden of Eden pattern. While we are not told in specific words that we will know and recognize each other in the new earth, it does seem that such will be the case, for then "shall I know even as also I am known."

The Sovereignty of Law

It Reaches Into Every Realm of Life

By TAYLOR G. BUNCH

OBEDIENCE to Law is Liberty." This statement is engraved in stone across the front of the County Court House in Worcester, Massachusetts. Herbert Hoover declared that "Liberty lives by law." And David said, "I will walk at liberty: for I seek Thy precepts." In every realm of life the truly free are those who live in harmony with the laws which govern the home, the institution or the nation. They are the ones who enjoy the most privileges. On the other hand those who transgress are restricted in the enjoyment of privileges and many are even confined in prisons and deprived of all freedom.

The same is true in the spiritual realm. Sin, or the transgression of divine law, always produces bondage. We are told that through repentance and the acknowledging of the truth, persons may "recover themselves out of the snare of the devil, who are taken captive by him at his will." (See 2 Timothy 2:25, 26.) The purpose of the gospel is to "proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 61:1. Jesus said of those who believe on Him and become His disciples: "Ye shall know the truth, and the truth shall make you free," and, "If the Son therefore shall make you free, ye shall be free indeed." John 8:32, 36.

Just as crime is the violation of civil law, so sin is the violation of divine law. We read: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:4, 5. There is a great difference between taking away the transgression of the law, and taking away the law itself. "All unrighteousness is sin," is another Biblical expression. In fact "where no law is, there is no transgression," and "sin is not imputed when there is no law." Romans 4:15; 5:13.

Law always implies the existence of order, organization and government. A law is useless without a penalty, and penalties must be imposed by some form of

government. In fact all laws must be made and enforced by those with authority. Not only is obedience to law the source and essence of liberty, but it is also government, for without obedience to law there is no government worthy of the name. Lawlessness is always a form of anarchy or mob rule. It is impossible for any form of government to exist apart from law, for government is the sovereignty of law.

This is beautifully illustrated by the study of nature, where it is certain that everything is governed by fixed and unchangeable laws. If any question ever existed in regard to this matter it has been forever dispelled by the investigation and discoveries of modern scientists. So exact are these laws in their operation that astronomers tell us that the earth in its yearly journey around the sun comes back to its starting place without the loss of one ten-thousandth of a second. The precision in the movements of

the heavenly bodies is almost uncanny in its exactness. Thus "the heavens declare the glory of God; and the firmament showeth His handiwork," so that "day unto day uttereth speech, and night unto night showeth knowledge."

The evidence of law, order and government is just as pronounced in the realm of nature on earth as in the heavens. The law of gravity operates as surely in the tiny atom as among the worlds and stars and systems and island universes in the starry heavens. In speaking of the law of nature which keeps the heavenly bodies in orderly motion, the psalmist declared that "the law of the Lord is perfect, converting the soul." (See Psalm 19:1-7.) This is because the perfect order and uniformity of nature reveals a plan and an intelligence which are possible only in a Creator. "That which may be known of God is manifest" to all men, including the heathen. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." (See Romans 1:18-20.)

The rule of the moral law in the government of heaven is evident from both the Scriptures and reason. The psalmist



H. M. LAMBERT

From beginning to end of life man is subject to law—not only civil law, but also the law of God.

said: "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure. Bless the Lord, all His works in all places of His dominion: bless the Lord, O my soul." Psalm 103: 19-22. That the government of heaven is a rule of law is evident from the prayer Jesus taught His disciples to pray, in which is the petition, "Thy kingdom come. Thy will be done in earth, as it is in heaven." God's will for mankind is expressed in the Decalogue, the organic and fundamental law which rules the universe.

The Ten-Commandment law is basic and constitutional, founded on eternal principles of right. The commandments are not true because God commanded them, but He commanded them because they are true and thus eternal in their nature. They are as timely and timeless as the laws of nature, and therefore they cannot cease to operate. Their rewards and penalties are certain. It is estimated that man has enacted more than thirty-two million laws in an effort to regulate human conduct. But these laws must be constantly changed, amended, or abrogated in an effort to keep legislation up to date. Thirty thousand new laws are enacted each year in the Federal and State governments of the United States. Congress repealed one thousand out-of-date laws in one bill, and one state eliminated twelve hundred obsolete laws at one time.

The law of God, on the other hand, is very brief and comprehensive. It was given in its written form thirty-five hundred years ago, and yet it has never needed a single alteration or amendment. A leading Jewish writer declared that the Decalogue was proclaimed at Mount Sinai rather than in Palestine to show that it was given not for the Jews alone, but for all peoples and races in all ages. In giving His law God chose a time which precluded any thought of its having a human origin. Such a code of morals could not possibly have come out of Egyptian civilization, saturated with gross idolatry, nor could it have come from a race of Hebrew slaves who had mingled with the Egyptians. It bears the stamp of divine origin and authorship.

The first table of the Decalogue defines and regulates man's duties and obligations to his Creator, and the second those to his fellow men. This law of fundamental principles automatically operates when needed. As soon as Adam was created, the first table defined his relationship to God. Then when Eve was

created, the second table defined their duties to each other. The table defining human relationships is summed up in the statement, "Thou shalt love thy neighbour as thyself," and also in the Golden Rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7: 12.

Until Israel clamoured for a king to be like surrounding nations, they had a theocratic form of government. A theocracy is a government which recognizes the immediate sovereignty of God, and accepts His revelations as the civil as well as the moral law of the land. This is the best form of government as long as God is permitted to rule. But when government falls into the hands of religious rulers who exercise political as well as religious power, it may become a tyranny of the worst sort, where freedom disappears and persecution prevails.

No teaching could be more erroneous than that Christ abolished the law of God at His death. Rather, He confirmed it. He died because the law could not be altered. We are told that He came "to take away sin," "the transgression of the law," rather than the law itself. If the law could have been done away with He would not have needed to meet its penalty in man's place. He tasted "death for every man," because "all have sinned." The Jews accused Jesus of coming to destroy the law and the prophets. This He denied in language which cannot pos-

sibly be misunderstood: "Do not for a moment suppose that I have come to annul the Law or the Prophets: I have not come to annul them but to give them their completion. In truth I tell you that until heaven and earth pass away, not the smallest letter, not a particle shall pass away from the Law until all has taken place. Whoever therefore breaks one of the smallest of these commandments and teaches others to do so, will be called the least in the Kingdom of heaven; but whoever practises them and teaches them, will be acknowledged as great in the Kingdom of heaven." Matthew 5:17-19, Weymouth's translation.

Another strange error is that grace supplants law. Grace is the unmerited favour of God, and surely the Lord favours those who live in harmony with His precepts. How can God favour those who have other gods; who make and worship graven images; who take His name in vain; who break His holy Sabbath, the memorial of His creative power; who dishonour father and mother; who commit murder and adultery; who steal, bear false witness, and covet that which belongs to another? Could anyone imagine such to be under the divine favour? "We are under the law forever, because we are under grace," is a statement in the *Pulpit Commentary*. In *The Commentary on the Whole Bible*, by Jamieson, Fausset and Brown, is found this statement about the perpetuity of the law of God: "It is inconceivable that God should require from His rational creatures anything less, or in substance anything else, under any dispensation, in any world, at any period throughout eternal duration."

Under the title "The Reign of Christ Is a Reign of Law," Pastor C. M. Gordon presented a paper at a Church of Christ conference in Victoria, Australia, in which he said:

"The difference between law and grace is this: The law has no mercy; grace has mercy. The law discovers the disease, but has no remedy. The law has no Saviour; grace provides the Saviour. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' But let it never be forgotten that, while we cannot be saved by law without grace, no more can we be saved by grace without law; while we cannot be saved by morality without Christianity, no more can we be saved by Christianity without morality. In Christianity a wonderful thing has taken place: justice and mercy have celebrated their nuptials; law and grace have kissed each other; Sinai and Calvary have embraced each other."

THE VOICE OF PROPHECY

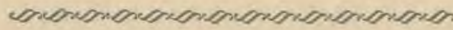
Radio Log

TUNE IN EVERY SUNDAY

Alberta—			
Calgary	CFCN	1060	8:30 AM
G. Prairie	CFGP	1050	8:30 AM
British Columbia—			
Chilliwack	CHWK	1270	10:30 AM
Vancouver	CKWX	980	9:30 AM
Vernon	CJIB	940	9:00 AM
Victoria	CJVI	900	10:30 AM
Manitoba—			
Dauphin	CDKM	1230	10:05 AM
Winnipeg	CKY	580	12:00 M
New Brunswick—			
Moncton	CKCW	1220	9:00 AM
St. John	CHSJ	1150	3:30 PM
	FM-CHSJ	100.5	3:30 PM
Newfoundland—			
St. John's	VOAR	1230	1:00 PM
Ontario—			
Ottawa	CKOY	1310	10:30 AM
Toronto	CFRE	1010	10:30 AM
Windsor	CKLW	800	10:30 AM
Prince Edward Island—			
Ch'lott'n	CFCY	630	1:30 PM
Quebec—			
Montreal	CKVL	980	8:00 AM
Saskatchewan—			
Regina	CKCK	620	8:00 AM
Saskatoon	CFQC	600	10:30 AM

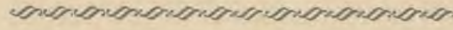
IT IS early spring as I write these words. Our flower beds are yellow with daffodil blossoms, although it is only February 21. The other day most of the blossoms were only long, pointed buds, tightly folded together. Now many scores of them are wide open with all the golden glory that is theirs. What opened them?

The climate here is very changeable. Last week we had a fierce thunder storm with vivid lightning, dashing rain, and crashing peals of thunder. But it was not



By

R. E. FINNEY, Jr.



"the Spirit of God," and the use of the plural pronouns "us" and "our" in these verses. We see from this that the Holy Spirit was present at creation. We see, too, at least the possibility that Jesus Christ took part in it.

This latter supposition is made a fact when we read other creation references. In the Gospel of John we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and

Three Who Love You

the thunder that opened the daffodils. Strange as it may seem, since the storm there has been a severe freeze with a quarter inch of ice on the little pools along the roadside. But it was not the frost that cracked open those tightly folded buds. For two or three days now we have had bright sunshine streaming down from the blue Tennessee sky. The sunshine is what opened the daffodils. That is God's way. The only other way would be to tear them open with one's fingers.

God's way is the gentle way. And that is His way too with men's hearts. When Elijah fled the wrath of Jezebel, disheartened, frightened and weary unto death, God demonstrated His way to him. "He said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." 1 Kings 19:11, 12. The still small voice was the voice of the Lord; it is thus that He speaks to men's hearts. He speaks to us in that way because He loves us.

Before Jesus went to heaven He gave His disciples this world-wide commission of evangelism: "Go ye therefore, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*." Matthew 28:19. Thus Jesus indicated that the Godhead includes three Persons. The Bible indicates that the three are one. How this can be we cannot fully understand. Indeed there are many things about the nature of the Trinity that we do not and cannot understand. But there is *one*

thing we can understand—*one* thing of which we can be certain—all three work in love for our salvation.

The diversity and unity of the Godhead has been illustrated by the many uses of electricity. One who has had no experience with electricity might be doubtful if he were told that a humming motor, a radiating kitchen range, and a lighted bulb were all actuated by one and the same power. Yet this is true, and to us it seems quite simple because we are so well acquainted with it. This is but a crude illustration and must not be taken as a parallel to the Trinity except that it shows that many manifestations of power can originate at the same source.

God the Father, Jesus, and the Holy Spirit worked together in the creation. In the first verses of Genesis we read, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Genesis 1:1, 2. Later in the chapter the record continues, "And God said, Let us make man in our image, after our likeness." Verse 26. The reader will notice both the expression,

without Him was not any thing made that was made." John 1:1-3. Here we are told that a second Person was with God at creation. We are told who that Person was in verse 14, "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Thus we learn that Christ was present at the creation; that He was more than present; that He was the agent of creation.

This in turn is made more plain in the following scripture, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ*." Ephesians 3:9. From this we know that Father, Son, and Holy Spirit worked together in the creation of all things.

The activity of the Son and the Holy Spirit with the Father in the affairs of heaven and earth is shown by many texts in the Old Testament. This can be easily established by the student who will refer to a concordance. Therefore, only a few references will be given here. When Pharaoh's dream was related and its interpretation given by Joseph, Phar-

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and asked, "Can we find such a one as this is, a man in whom the *Spirit of God* is?" Genesis 41:38. When Shadrach, Meshach, and Abednego were thrown into Nebuchadrezzar's "burning fiery furnace" the king looked in and exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Daniel 3:25.

Michael is one of the names of Christ. Jude records, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Verse 9. Thus, Michael and the Archangel are one, and the Archangel and Christ are one, as proved in 1 Thessalonians 4:16, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel." Michael, the archangel, and Christ are the names of one person. "Michael" is the term used in the Old Testament: "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10:13.

Since the beginning the members of the Trinity have worked together for the welfare of the universe and mankind. In Old Testament times they worked in concert from heaven. With the beginning of New Testament times a change came in this arrangement. Christ came to the earth to take human flesh, to live, to be tempted and to die as a man. His life upon this earth was a life of love, demonstrating that God is love, and giving to mankind the matchless example of godlike unselfishness. We can only faintly imagine the interest of the other two members of the Godhead in what was going on here during the Saviour's life on this earth. We do have the record in the Gospels of the communion between Jesus and the Father and, on several occasions, of the audible voice of God speaking to His beloved Son.

When Jesus returned to heaven after His resurrection another important change came in the divine relationships, for at that time the Holy Spirit became the Agent and true Vicar of Christ. This was done for two reasons: One was that Christ had sacrificed His life for mankind. The other was that Christ, upon His ascension, assumed priesthood for mankind in a new sense. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to

God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Hebrews 2:16-18. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:14, 15.

Christ now acts as our High Priest, while the Holy Spirit acts as His Vicar on the earth. Jesus prophesied of this vicarship before His death. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. . . . Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." John 16:7, 8, 13, 14. The Holy Spirit is now subject to the direction of the Son of God, doing His bidding, saying His words.

Christ's present position is the result of His willingness to be sacrificed for the sins of men. "He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell." Colossians 1:17-19.

Christ, in heaven today, intercedes for us with the Father. Because of His spilled blood our sins can be forgiven without our having to pay the death penalty for sin. On earth the Holy Spirit works for sinners, wooing men to Christ. Of the work of the Holy Spirit Christ said, "When He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged." John 16:8, 11.

How important is the work of the Holy Spirit today! The word "reprove" in the above text does not mean now what it meant at the time the Bible was translated into English. At that time it meant "convince." We should read that meaning into the text quoted above. "He will convince the world . . ."

"Of sin." The very first step in re-

demption is the realization of one's sinful condition. As sleepwalkers, many of us teeter on the brink of the awful abyss of eternal damnation, having no knowledge of our perilous position. Then comes the Holy Spirit—in the person of a human witness for God, in a printed page, dictated by His inspiration, or in any one of a multitude of ways. We draw back, horrified at our lost and leprous condition, ignorant of what to do. Then He convinces us (teaches us), of righteousness. "This is the way, walk ye in it." Isaiah 30:21. He presents before us the perfect law of God and the perfect Son of God as examples and beacons of hope.

With His wooings there are warnings of consequences. He convinces "of judgment," so that we are not left to become careless of the results of wrongdoing. If we heed His warnings we will abandon our wicked ways, accept Christ's sacrifice for us, and prepare to meet Him when He comes in glory.

There are mysteries that surround the nature of the Godhead. We shall not understand all of them in this life, nor do we need to. The all-important thing to understand is that the Father, Son, and Holy Spirit are one in love, working for us. Nothing that the Holy Three can do for us and our salvation will be left undone. Only those will be lost who disregard the efforts being made in their behalf. But one thing will not be done: no one will be forced to accept Christ and to turn from evil.

As the spring sunshine melts the ice that locks the waters of the river, so the Holy Spirit gently speaks to our cold hearts, inviting us to open them to the light of God's Word. With that melting come life and eternal salvation. As the sunshine coaxes open the flower bud by repeatedly touching it with light and warmth, so the Holy Spirit comes to us again and again so long as there is hope of response on our part.

Are you willing to make a response? Only you can decide. On this question you are the absolute arbiter, the master of your fate. God Himself will not force you to give an inch if you resist, but He yearns to hear you invite Him to enter your life with hope and salvation.

There is no finer illustration of the interest and love of the Godhead in you than that of the ninety and nine sheep, the parable told by Jesus Himself. Read it again, and then especially give attention to the comment of the loving Saviour at its conclusion. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

Your salvation will bring joy to heaven—joy to Three who love you.

DISEASES of CHILDREN

By W. H. ROBERTS, M.D.

PARENTS are naturally concerned about the health of their children. Mother is indignant if Aunt Mollie, having a cold, kisses the baby, or if a neighbour's child breaks quarantine. She may question the wisdom of the present trend to ease-off quarantine regulations. But let mother remember this: there are greater dangers that are not so well recognized.

The first that I might mention is acute rheumatic fever. Why does it strike in the homes of the poor? Dr. Lucille Moore gives this explanation: "Undoubtedly crowding, unsanitary living conditions and exposure to cold contribute to the spread of streptococcal respiratory infection among susceptibles. However, the most important factor in the environment of poverty conducive to the development of rheumatic fever appears to be poor diet."

The following disclosure seems to prove Doctor Moore's diagnosis. Children attending school in one of the poorest sections of Chicago were found to have a high rate of rheumatic fever—2.8 per cent—as compared with a rate of 0.6 per cent among children coming from better homes and who were attending a private school. The diet of the poorer children was low in protein, milk, eggs, and vitamins A and C (found in greens, citrus fruits, tomato juice, et cetera); the better-fed children had no marked deficiencies.

What can be done about this? Here is one thing that every mother can do. Keep cakes, pastries, candy, jam and jelly, white bread, macaroni, spaghetti, polished rice, corn flakes and other heavily milled foods off the family table. And here is something more: Replace all these with whole-grain products.

To avoid rheumatic fever mother should insist that children wear stockings in early spring and late fall, in the

evenings or whenever the weather is chilly. In order to resist disease, children need at least a pint of milk a day, one egg, and foods rich in iron, such as whole-wheat bread, tomatoes, prunes, nuts, greens, et cetera. Another helpful health habit is to let sunshine stream into your home. It may take the colour out of the furniture and rugs, but it will put colour in the cheeks of the children. These principles apply to other childhood diseases also.

Little folk who are just learning their way around do not know the danger of fire. Burns are a serious threat to curious children. Therefore mother must be always alert. One of the most serious burns I have seen lately was that on a child who sat down to rest on the side damper of a stove.

What doctor has not responded to a frantic telephone plea to "come at once." Mother never intended to poison the baby—but that's what it amounted to. Pills and bottles of poison medicine should be plainly marked, and above all things, put up high out of the reach of investigating fingers. Twenty-three cases of lead poisoning were reported in Toronto during the past two years. This most often happens when children gnaw the paint off freshly repainted furniture.

Sugar-coated pills look pretty and taste good. To Junior they seem like candy. Mother takes them; if they are good for her, they will be good for him, he thinks. But they are iron pills that mother is taking, one after each meal, for her anaemia. Three a day are good for mother, but thirty or forty are just too many for a little boy.

Laxative pills containing strychnine should be kept high and dry away from little hands. This type of poisoning caused from one third to one half the deaths in fatal poisonings in preschool children in Toronto and in New York State during the past ten years.

Mothers! That can of lye under the kitchen sink—it cost you only a few cents, but it can cost you the life of your baby. Form the habit of putting it up—always—high above the child's reach. I remember seeing a child in the Vancouver General Hospital with a cotton thread passed through her mouth into her stomach and out through an abdomi-

nal opening. This was being used to pass dilators down her esophagus. With all innocence she had swallowed some lye from the brightly coloured can she had often seen mother use. This was the twelfth case of this kind that the surgeon had treated. Duke Hospital reports more than 136 such cases in eighteen years.

Kerosene should never under any circumstances be left in cups or cans. Why? Because it has a peculiar peril all its own. Children, especially Indian children, get thirsty and drink the first liquid in sight. Kerosene, being very light, runs down into their lungs and gives them pneumonia. We wash out their stomachs, elevate the foot of their beds, and give them penicillin. Usually they get along all right. But it is both dangerous and unpleasant to have this happen to your child while you are out camping, where a doctor and a hospital are not readily available.

Where the poison is unknown, the following "universal antidote" is recommended:

Pulverized charcoal—Burned toast (2 parts)

Magnesium Oxide—Milk of Magnesia (1 part)

Tannic Acid—Strong tea (1 part)

The amount usually given is two tablespoonfuls in a glass of water.

One gram of charcoal will absorb 10 mg. of phenol (carbolic acid), and more than 500 mg. of strychnine. Magnesium oxide neutralizes acids. Tannic acid precipitates alkaloids, nicotine, certain glucosides (such as digitalis), and many metals. But don't forget, it is better, far better, to keep the medicine closet locked, or best to keep it empty.

Now just a word regarding infectious diseases. While polio is considered to be more a disease of youth than of children, it still does strike down our children. Severe headache is a prominent symptom even in young children, and stiffness of the neck usually appears early. Vomiting is common. This helps distinguish the disease from prodromal symptoms of other virus diseases. It is good sense to postpone tonsillectomies during the polio season. It is also wise to avoid becoming chilled as in swimming. The story is told of a young man living in the back-



H. A. ROBERTS

If the proper laxative and bulk foods are given the child, it is seldom necessary to give a cathartic.

A Sabbath Prayer

woods who felt ill and paddled by canoe two days to see a doctor. His arms were completely paralyzed. A young man who raced up Grouse Mountain at Vancouver the day before he became ill was completely paralyzed in the legs.

Penicillin has so modified the course of scarlet fever that immunization is no longer routine. In a recent epidemic in Sidney, British Columbia, symptoms were mild and the true nature of the disease was not suspected by the parents, so many children were affected. Swollen, painful glands in the neck, peeling of the hands, pallor and extreme weakness suggested the correct diagnosis later. Others, of course, were seen early with characteristic rash and were given penicillin when it was most effective.

There is still no specific treatment for mumps. It is thought advisable for the patient to stay in bed and isolated as long as swelling of the salivary glands is present (usually about ten days). This may or may not prevent the disease from "going down."

Despite ideas to the contrary, measles continues to be rather a serious illness. Chief complications of this disease are earache (Otitis media) and pneumonia. These usually develop between the third and fifth days. Pneumonia is indicated by rise of fever and increased cough. Penicillin is treatment of choice for these complications. Earaches should be considered emergencies and so treated to prevent the chronic running ear and impaired hearing. Measles convalescent serum is most useful in prophylaxis for children under two years of age. Measles is contracted twice by at least five per cent of the population.

Many authorities consider measles to be a more serious disease than scarlet fever. Yet not all children exposed to these diseases contract them, as is well known and as is proved by a study of attack rates. Why not? Well, for one thing, some have a better diet. We are what we eat to a large extent.

The occurrence of diphtheria has been greatly reduced by inoculation (usually combined with whooping cough and tetanus immunization). Effectiveness of immunization was proved two years ago when practically all Indian families who had not been immunized because of being in the United States came down with whooping cough. Immunized families escaped. Once whooping cough has been contracted, chloromycetin or aureomycin are very effective in treatment. Actually, some of the most severe cases of whooping cough that are seen, occur in the elderly.

Rheumatic fever and its close cousin, rheumatoid arthritis, are also seen frequently in the elderly. The price of good health, as of liberty, is eternal vigilance.

AUGUST, 1952

Bless us, O Lord,
This blessed Sabbath day;
Thy grace impart,
As we Thy call obey;
O, Make us whole,
As now Thy face we seek;
As holy is
This one day of the week.

Grant us Thy peace
Upon this peaceful day;
Soothe all our fears;
Cast all our cares away;
May we find rest,
As we from labour cease;
O, cleanse our hearts;
From sin give sweet release.

O, how we long
That others peace may find,
In this sad world
Of strife among mankind.
Use us, O Lord,
Send down Thy Spirit's power,
May souls find rest
In Thee this trying hour.

Grant us to meet
Upon each Sabbath day,
When to Thy Hill,
All flesh will wend their way,
Thy face to see,
And Thy great name adore,
Peace, rest and joy
Be ours for evermore.

— Mrs. M. H. Cooper.



PLEASURE IN WORK

MRS. SMITH started to ring the Blantons' doorbell and then paused as the sound of singing, with intermittent laughter, floated out to her. Glancing through the window near the door, she saw Mrs. Blanton and her five-year-old daughter Linda, busily dusting, and heard them singing as they worked. Mrs. Blanton was wiping off the top of the mantel and the objects on it, and small Linda was rubbing the rungs of the chairs; both seemed to be having a grand time doing their work.

Mrs. Smith started to leave, thinking she would come back later, when Mrs. Blanton looked up and saw her. "Mrs. Smith!" she called. "Don't go away. Come on in!"

"I didn't want to interrupt," said Mrs. Smith.

"Oh, we're just about through. Aren't we, Linda?" Mrs. Blanton responded.

"Yes," said Linda. "I'll go and put my dolly to bed now, Mommie."

"All right, dear," said her mother. "You have helped me very much with the dusting, Linda."

"I'm glad," answered Linda, a satisfied look on her smiling face as she ran off.

"Isn't she too small to do any work really well?" asked Mrs. Smith, glancing down at the lower part of a chair.

Mrs. Blanton laughed. "Oh, I know there's still some dust left there, but I feel it isn't the perfection of the work that counts at this stage. What I'm striving for right now is to have Linda learn to like work. That's the reason for the singing you heard."

"I wondered about that," said Mrs.

Smith. "I never saw a mother and daughter having so much fun working together."

"One day," said Mrs. Blanton, "I heard the 'Volga Boat Song' on the radio and it gave me an idea. I thought it would help me with my problem, which was teaching Linda to perform little duties and to like to do them. I used to despise some of the chores I had to do when I was a youngster, and I didn't want Linda to feel that way. I now thought of those boatmen, rowing away and singing as they did it. You know—'Yo heave ho! Yo, heave ho!' Then I remembered some sea chanties and railroad songs, all of them, I think, sung as an accompaniment to work—to make work easier. Why couldn't I adopt that old custom, I considered.

"There isn't any joy in work itself—it's the spirit in which it is done which makes it either delightful or a bore. There's where the chance for character-growth comes in. Making a game of the chore helps tremendously. And I always remember to express appreciation," Mrs. Blanton added.

"What you said about it being the spirit in which work is done that is most important impresses me," said Mrs. Smith. "I've been nagging my children too much, I'm afraid. Maybe they look on the little duties I expect them to perform as drudgery. I think I'll have to try your idea. So don't be surprised if you come over to my place some morning and hear Johnny and me singing 'Farmer in the Dell' while he is putting away his toys and I am picking up newspapers and such things."—Mabel Ruth Jackson in *National Kindergarten Association*.



The DOCTOR'S VOICE



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

Chronic Constipation

Question: I suffer from chronic constipation. I have taken all kinds of pills and other medicine—and now I have heart trouble. Is this the cause of my heart attacks such as palpitation, pains, and shortness of breath?

ANSWER: People who have heart trouble frequently have digestive trouble, including constipation. The cause is congestion of the liver and of the bowels (intestines) themselves. Correction of the heart disorder might do more good than taking laxatives for constipation.

General measures that are most important in heart conditions are: (1) Adequate rest—sitting is the most restful position, as 25 per cent less blood flows through the heart than when one is reclining. Nevertheless, moderate exercise such as walking on the level is usually beneficial. (2) Restriction of salt in the diet. This would exclude foods high in salt, such as meat and fish. (3) Reduction in the amount of animal fat in the diet. (4) Free use of water between meals, but not more than two glasses at any one time. (5) Restriction of fluids at mealtime so as not to dilute the digestive juices.

In any case, one suffering from the symptoms you describe should be guided by the advice of his local physician.

Diet for Arthritis

Question: Can you give me a diet for arthritis? My husband has it in his spine. Will his spine in time become completely rigid?

ANSWER: There is no specific diet for arthritis. The overweight

should reduce. The underweight should improve their nutrition. In either case, protein in the diet should be adequate, as protein foods are also rich in iron and vitamin B, and help prevent the development of anaemia. Good sources of protein are legumes, nuts, milk, eggs, cottage and cream cheese, also whole-wheat bread. Soybeans particularly can be made more palatable and nutritious by sprouting them. The peanut-butter substitute of the war days, "Soyhart spread," is an easily digested form of soybeans. Food supplements such as an ounce a day of Brewer's yeast powder or wheat germ are good, also black molasses—2 or 3 tablespoonfuls daily. Cod-liver oil in some form should be taken to provide vitamin D. Once the joints have become stiffened, no form of treatment other than manipulation or surgery will alter their function. Persons with rheumatoid arthritis of the spine sometimes become rigid. This is less likely to occur with osteoarthritis, the commoner type.

Thick Toenails

Question: What is the cause of thick, brittle toenails, and is there any cure?

ANSWER: The cause of thick, stony-hard toenails is not definitely known. Thick, brittle nails are usually due to a fungus infection. This can be treated by having the nail removed and applying fungicidal ointment. Chiropodists grind down the nail with an electric-driven burr, and then apply ammoniated silver nitrate. This also is very effective.

To Strengthen the Eyes

Question: What should we eat or do to strengthen the eyes? Some say eat carrots and parsley. What exercises would be helpful?

ANSWER: Impaired night vision (night blindness) is said to be due to lack of vitamin A in the diet, or to the use of alcohol. Carrots, parsley, citrus fruits, tomatoes and cod-liver oil are good sources of vitamin A. If sunglasses are worn outside during the day to prevent glare, it is said that vision is better at night. Lack of vitamin B in the diet tends to the development of cataracts. Vitamin B is found in whole-wheat bread, prunes, legumes, and nuts.

Eye exercises are of value only in treating squint and related disorders of the eye muscles. They will not correct refractive errors. There is such a thing as "better vision without glasses." That is to say: if a person wears glasses habitually, he may have difficulty in seeing without them. Yet if he persists in going without them, his vision will improve in most cases, but usually not to the point where he would want to quit using glasses entirely.

It is doubted that one can use the eyes too much—that is, to quit reading will not necessarily slow the progress of developing blindness. Certain types of blindness, such as that due to glaucoma, can be prevented by an appropriate operation by an eye specialist. For ordinary purposes, the eyes can be rested by adequate lighting, prevention of glare, and by occasionally looking at distant objects.