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The TIMES

Canada's Journal of Hope and Health

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H. J. ROBERTS

Man's Basic Need (See pages 4, 7.)

Christ — The Keystone of Prophecy (See pages 8, 9.)

THE WORLD AS WE SEE IT

A Prophetic Interpretation of Current Events

★ Very Funny

Did you ask yourself—the last time you saw Johnny and Mary flat on their stomachs, or crumpled in a chair, absorbed in the “funnies”—this question: What is the nature of this material out of which my boy and girl are building their characters? You, being Johnny’s and Mary’s parent, want an accurate answer to this question. Are comic strips and books ennobling, uplifting and elevating? Do they inspire to acts of courtesy, to deeds of right? Do their characters depict honesty or crime, purity or impurity, gentleness or brutality?

The acid test, as far as you are concerned, Mr. and Mrs. Parent, is this: Is Johnny a better boy and Mary a better girl as a result of reading the funnies? Are they learning mildness and kindness from that which stresses murder, mayhem and cruelty? Are they learning honesty from the portrayal of cheating, stealing and bank robbing? Are they schooling themselves in modesty from the viewing of immodesty? Fortrightness from deception? Obedience to authority from the violation of every decent law? Proper sex relations from carnal suggestions and compromising positions?

Is this “blood-and-thunder” fare the fare you want for Johnny and Mary? This is vital—because it is Johnny and Mary. Dr. Fredric Wertham, who has made long study of the effects of “comics” upon the characters of our children, says: “The comic books, in intent and effect, are demoralizing the morals of youth. They are sexually aggressive in an abnormal way. They make violence alluring and cruelty heroic. They are not educational but stultifying. . . .

“We do not maintain that comic books automatically cause delinquency in every child reader. But we found that comic-book reading was a distinct influencing factor in the case of every single delinquent or disturbed child we

studied. And that factor must be curbed as it steadily increases.”

A boy and girl held a playmate flat on the floor, stabbing him with a fountain pen, “like a hypodermic,” they said. They had seen it in the “funnies.”

Another boy being questioned said: “My sister always likes to play the handsome man. I like to play the crook or the cop. She lots of times plays an actress getting captured. We used to make her walk along the street, then we used to come and take her into the playroom and tie her up. And then we go sit at a table and make plans how to get rid of her. In the meantime she is trying to escape.”

Your child’s body is composed of what

he eats as food. His mind is made up largely of what he reads. To the child, comic-strip characters become very real folk. It is but natural that he should imitate them. One eight-year-old boy told of his preferences: “The two I like best are about crooks. The crooks rob a liquor store. They stab two women with a knife. One crook started killing people: five cops, six women and eighteen other people. If anybody crossed him he didn’t give them no chance. He found himself in the electric chair.”—Judith Crist in *Collier’s*.

All the Johnnys and Marys in America are reading about 60,000,000 comic books a month, and you may guess how

It’s not funny when our children execute some of the suggestive evils they read in the “funnies.” Then it becomes a grave reality in injury and even loss of life.



H. M. LAMBERT

Dallas Youngs, Editor SIGNS OF THE TIMES Vol. XXXII No. 7 July 7, 1952 H. E. McClure, Circulation Manager J. M. Bucy, Associate

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PHOTO BY CHARLES CAREY

The Sabbath day is the "hub" of the week. All other days revolve around this day wherein God rested and was refreshed.

many newspaper comic strips. Recently Al Capp, creator of the Li'l Abner strip, caused the hero to marry Daisy Mae who had pursued him for the past eighteen years. *Life* magazine indicated something of the grip that "comics" have upon the American mind, when it used as a cover a picture of Li'l Abner and Daisy Mae being united in the bonds of matrimony by red-nosed Marryin' Sam. *Life* editors believed this cover would sell more magazines and obtain more popular favour than any other at the moment.

Dr. Wartham adds this word: "My own clinical studies and those of my associates at the Lafargue Clinic have convinced me that comic books represent systematic poisoning of the well of childhood spontaneity. Many children feel themselves guilty about reading them. In a Chicago school recently the pupils collected and burned all the comic books and then went around in groups and persuaded dealers in the neighbourhood not to handle any more. Some other schools in Chicago followed their example.

Johnny and Mary are faced with a hard thing. They need our support, encouragement, perhaps our authoritative command. We must not by any means let them down.

★ The Week and the Sabbath

WHERE the week is found in antiquity, there will the Sabbath be found also. They are of identical origin. They go back to the creation of things, to the Garden of Eden. The one cannot be divorced from the other because the Sabbath is a part of the week, and the week would be but six-sevenths complete without the Sabbath.

Says Robert John Floody on this point: "The origin of the Sabbath is identical with the origin of the week; that is to say, what originated the week was also the causal agent of the Sabbath. . . . It is true the days of the week were named after the planets then

known by Chaldea, but this is comparatively a recent idea. Formerly the months, the weeks, and the days of the week, were indicated by number. Some time afterwards the names of the seven planets or planetary gods were applied to the seven days of the week. The Chaldean order of planets—Saturn, Sun, Moon, Mars, Mercury, Jupiter and Venus—was introduced into Egypt about A.D. 1520, but Egypt had a week and a sacred day many centuries before this.

"Egypt enjoyed this boon but a short time before it was carried to Rome. Grecian writers speak of a seventh rest day as existing forty generations previous to the introduction of this astrologic week. If the week were derived from the planets, then all the other countries would have their particular names and the same order; but this is not the case, for India commenced its week with the supposed largest planet and Egypt commenced hers with the most distant planet. So then, in each country referred to above, the seven-day week was a time-period long recognized before men thought of giving names to the days."—*Scientific Basis of Sabbath and Sunday*, pp. 14, 15.

It is a significant thing that God worked six days in creating this earth when He could as readily have accomplished it in one. Why did God work six days? Why did He rest on the seventh day, thus creating a weekly cycle of seven days? Obviously, this was the plan of divine wisdom in giving an example to man. God did not spend six days in creation because He had not the ability to do it in less time, nor did He rest on the seventh day because He was tired.

The only forthcoming answer is that God worked and rested as an example to man—to Adam and to all his posterity. Creation, which is the bringing into existence of material matter which before did not exist, is an ability that is peculiarly God's. It is a notable abil-

ity, and is worthy of a memorial. And furthermore, God desired that His creative works should be celebrated by a fitting memorial. Monuments and statuary are made to become memorials to famous men. But what would be a fitting memorial to God's created things, the week, the earth, the living creatures in the earth?

God determined that it should be a period of time—the next day after creation, the seventh day. The seventh day completed and rounded out the weekly cycle. As people multiplied upon the earth the weekly cycle with the seventh-day Sabbath became the measurement of time. That this is true is seen by a further statement from Floody:

"A careful study of the religious life of primitive peoples reveals the remarkable fact of the widespread observance of a weekly holy day. Nations widely separated by space and time have been the fortunate custodians of this institution. Races standing high in civilization, as well as those low in the stage of human progress, are alike sharers in the benefits of this sacred day. No continent, whether it be in ancient or modern times, has been without a nation or tribe having a weekly rest in honour of gods or God. As more light is obtained regarding the early habits of the various divisions of mankind, the more widely prevalent is found the sacred Seventh Day."—*Scientific Basis of Sabbath and Sunday*, p. 3.

Thus have the week and the Sabbath moved majestically through the centuries, the one a supplement to the other. Archaeological discoveries demonstrate the fact that the nations of antiquity all enjoyed the weekly cycle. As far as this world is concerned this yardstick for measuring time has been extant from the beginning. It has served all nations and all peoples. It has not been forgotten or mislaid. Who can forget the identical days of the weekly cycle? Certainly not an entire nation! Certainly not a world of nations!

Looking Through The Window of Hope

By ERNEST LLOYD

MAN'S fondest hopes and long-cherished dreams of bringing in the golden age of permanent world peace and universal brotherhood have proved to be but shadows. The failure of human plans serves only to furnish a background upon which, by way of contrast, the certainty of "the blessed hope" of the soon coming of the Lord Jesus Christ shines forth with greater glory. Through long centuries men have tried every form of philosophy and government to obtain enduring peace and happiness. Yet each succeeding generation has discovered that these desirable conditions are all too fleeting among humans.

It was Charles Spurgeon, the great London preacher of a generation ago, who said, "The second coming of our Lord is a good window to look through—it is the window of hope." Through that window comes the light that gives men hope today. Every other hope has failed.

The Hope of Philosophy has failed. This was the hope of the ancients. It set out to solve "the riddle of the universe." It was believed that philosophy would find a solution to every problem, and devise a remedy for every ill, but it proved a will-o'-the-wisp. Never was philosophy so thoroughly systematized and so ably expounded as it was in the days of Socrates, and never was society more corrupt. The ruins of ancient Greece bear witness to the weakness and eventual failure of philosophy.

The Hope of Human Government has failed. The Roman Empire experimented for many centuries, trying different forms of government, but each in turn failed to accomplish the desired effects. The last state of Rome was worse than the first. Everything from absolute monarchy to absolute socialism has already been weighed in the balances and found wanting. Every possible form of human government has been tried, each new one proving as unsuccessful as the one that preceded it. There is nothing new in the political ideas of today's dictators. The new "isms" are only adapted forms of old philosophies—and are doomed to failure.

The Hope of Legislation has failed. It was the dream of Plato that he could establish an ideal republic by compiling

and enforcing a perfect code of laws. But we know it is as impossible to make people righteous by law, as for a leopard to change his spots at a command. No power can legislate purity into a people. That comes only through individual choice coupled with divine aid. God Himself gave to the people of Israel a perfect code of law on Mount Sinai. And with what result? No sooner was that law given than it was broken. The people of Israel declared, "All that the Lord hath said will we do, and be obedient." Exodus 24:7. They failed, and their failure testifies to the impotency of even a perfect code of law to save humanity and to right the world. Lawmakers know that the adding of more laws at the present time fails of stopping the tidal wave of crime.

The Hope of Civilization has failed. We have heard much in recent decades about "the progress of civilization." It was expected that "through the upward strides of civilization the masses were to be educated and reformed, war was to be abolished, and all mankind welded into one great brotherhood, living together in peace and good will." It was thought by many who believed the teach-

ings of the evolutionist—progress from the lower to the higher—that the world had outgrown all the barbarities of the past. Today we frequently see those old barbarities breaking through the thin veneer of civilization.

Man's failure to bring about world peace is due to his unwillingness to obey the laws of God and to practice the principles of the gospel of Christ. The moral and political conditions of the world today are pictured for us in the New Testament. More than two hundred and fifty of its prophetic verses concern our times—the second coming of the Lord Jesus Christ as the great and only solution of world problems. This is the divine event toward which the whole creation moves. Our life here is but preparatory. A grander age is soon to be ushered in by the coming of the Redeemer. He who in the beginning brought cosmos out of chaos, and light out of darkness, is the only One who can transform this old weary, sin-burdened, tear-stained earth into a sinless and peaceful paradise.

Blessed are they who look through the window of hope and prepare themselves for "the glorious appearing" of our Lord Jesus Christ.

God's Word, filled with precious promises for the future, constitutes an individual "window of hope" through which streams the sunshine of His love.



H. M. LAMBERT



BIBLE ANSWERS



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

Is a person a Christian if he does not partake of the Lord's supper?

You might as well ask: Is a person a Christian who has never been baptized? There are certain circumstances under which one might be a Christian, but not a baptized Christian. The thief on the cross became a Christian in an hour or two, and died without being baptized. The thief received from Jesus the promise of his salvation. Jesus knew that he would not and could not be baptized, yet He assured him of a place in the kingdom of glory.

How is this? you ask. The answer is: God is reasonable as well as just. He does not expect the impossible. The thief could not be baptized when he was dying on the cross, so it was not required of him. Yet God expects His instructions to be followed exactly when it is possible to follow them. Listen to Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The command to be baptized is a very positive one, and as soon as the sinner is converted, confesses his sins, and repents of his evil ways, he is to be baptized. If he refuses or neglects to do this he is deliberately violating God's plain instruction and so falls under condemnation.

It is not different in the case of the Lord's supper. As baptism is a positive command from God, so is the Lord's supper. This is it: "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, *He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me.* After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: *this do ye, as oft as ye drink it, in remembrance of Me.*" 1 Corinthians 11:23, 24.

True, Jesus does not say that it must be done daily, or weekly, or even monthly. But the command is there: "As oft as ye drink it." The followers of Jesus will want to obey this command. Some do not do so for fear they will do wrong. While the Lord's supper is one of the most solemn ordinances which Jesus left the church, it is still to be observed by

Christians. Let those who fear they do not qualify, adjust their lives to the place where they do qualify, and then without hesitation participate in the ordinance.

What is the relationship of "feelings" and "faith" as far as salvation is concerned?

I read in the plan of salvation that we are saved by faith—I do not read that we are saved by feelings. Faith and feelings may be very different—the exact opposite, in fact. There are many occasions when faith dictates a course exactly contrary to that of feelings. I may not feel like apologizing for a wrong I have done, but by faith I accept the Word of God that that is the proper course, and so I apologize. I may not feel like observing the seventh-day Sabbath, but by faith I accept God's Word, and observe the memorial of creation.

TRIED

I feel the piercing of the tools He needs
To rid the garden of my soul of weeds,
And wonder if the blossoms will be fair,
Or half repay His daily loving care;

If that hard bulb, which is my sleeping heart,
Will feel a growing thrill in every part,
And bear a vase of odours choice and sweet
Like that once poured upon the Saviour's feet.

A slow, slow growing bulb, He knows I need
Sometimes a rootlet cut till it will bleed,
To loose my hold on earth. "Lord, even so,
If only Thou wilt let me live and grow."

Meekness it takes in such a low estate
To murmur not, but with long patience wait;
Faith, that He will transplant me far above;
And thankfulness for His kind care and love.

Am I not honoured that He sees in me
Something He longs to keep eternally?
And though I cannot hope to be a tree,
God planted me because He needed me.

—Hattie Town Purvis.

A man may feel that he is "not saved," that the promises of God are not for him, that Christ's sacrifice avails him nothing; but feeling does not make it so. By faith he accepts the proposition that Christ suffered, shed His blood and sacrificed His life in the sinner's behalf. Then, all is changed. While he may feel exactly the same, the facts are altogether different.

Why are Jehovah's Witnesses wrong?

This question implies that Jehovah's Witnesses are wrong. With that implication the Witnesses would not agree, I am sure. Those whom I have observed of this sect appear to be honest, intelligent people, and zealous in the propagation of their faith.

There are a number of points of difference between the teachings of Jehovah's Witnesses and those of most other denominations. I could not possibly deal with all of them in this column. Therefore I shall select but one. Jehovah's Witnesses teach that Jesus returned "secretly" to this earth in 1914. This is clearly contrary to the plain teachings of the Scriptures, which tell us that Jesus will come openly, and that "every eye shall see Him." Revelation 1:7.

When Jesus was upon earth He warned against that very teaching. He said: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matthew 24:26. Jesus foresaw that in the last days some would teach that He would come "secretly." Nothing could be farther from the facts. He will come openly, visibly, as His next words show: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27.

It will be utterly impossible not to see Jesus when He returns. The reason is this: He comes in His own glory, in the glory of the Father, and in the glory of all the angels. What is the significance of this multiplied glory? How great is it? Let us see. Speaking of Jesus' glorious appearing, Revelation 1:16 says, "He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength."

You have seen the sun shining at noon. You know something of its brilliance and glory. This orb of the skies is more than ninety million miles distant, yet it is so bright that it burns the skin and blinds the eyes. Jesus' face is said to be as the sun in all its brightness. How, therefore, can He come secretly? The answer is thunderous from the Word of God, "Every eye shall see Him."

Man's Basic Need

Deliverance From Worry, Fear, Sin

By

LLEWELYN A. WILCOX

THERE is not one reader of this article who does not want something. Call it by what name you will, seek for it by whatever means you will, there is one thing for which you yearn—happiness, peace of mind, security. There is no newsstand, no radio, but what daily records that universal quest. These mediums record also, with increasing frequency and vividness, the true life stories of countless heartbreaking failures.

For many years I was the chaplain of a great city hospital. There I was called to the bedside of high officials, movie stars, millionaires. These men and women were supposed to have everything—fame, beauty, allurements and the applause of millions. They had all that money could buy and all that pleasure could offer. They had exhausted the thrills that intoxicate the senses. And now, sick, many of them confessed to me their tragic inner lack of the thing that makes life worth living.

Suffering is a great leveller. Pain tears down the false fronts of money and fame concepts. Times of crisis bring a more accurate idea of our true spiritual state. They clear our vision.

Those years in the hospital taught me that a "man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15); and that, therefore, "man shall not live by bread alone." Matthew 4:4. Man is more than a body—he is a soul; and not all the world's fountains of material possessions can quench the aching void of his heart.

There is a twofold reason for this restless yearning and this basic need. The void of unfilled desire is the magnet in the heart of Him who made us, and who alone therefore can satisfy our deepest longings. The desire of Him is that it may lead to Him, the fulness and fulfillment of that desire. "For He satisfieth the longing soul, and filleth the hungry soul with goodness." Psalm 107:9.

The soul of man demands an Over-soul. David prayed, "Lead me to the Rock that is higher than I." Psalm 61:2.

Wrote Tennyson in one of his most searching poems:

"What am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry."

We want a Father. What else—or who

else but a personal God—will answer the needs of the human heart for something higher than itself—something to lift out and above itself, heal all its failures, and supply all its needs?

The second reason is suggested in the first. The sick need a physician.

That something is vitally and desperately wrong with the world no thinking person will deny. In this day of his greatest scientific enlightenment and material progress, man is terribly sick. The world as a patient has had plenty of medicines, but they have failed because they have been the wrong medicines. Wrong, because they have been based upon an incorrect diagnosis, a diagnosis that overlooked the real difficulty. The treatment of symptoms rather than of causes can be fatal.

There is only one true diagnosis for the disease that grips all humanity today. It is *sin*. "Advanced" thought may scoff at that; but denying, ignoring, or failing to recognize cancer unfortunately does not cure it. This generation has before it the sickening tragedy of a collapsing world order. But it can never prevent the harvest of seed already sown, or still being sown—revolutions, strikes, crimes, and wars—until it eradicates the prejudices and the passions, the lusts and hatreds that produce them. "From whence come wars and fightings among you? come they not hence, even of your lusts?" James 4:1. The trouble is, *human nature is inherently selfish*. Which is just another way of saying *sinful*.

The doctrine of the fall of man, of original sin, and of inherited sinfulness, needs no demonstration to confirm the teaching of Scripture. We are all conscious of failure to be what we ought to be; of failure to live up to what we know; of things we wish we had not done; of thoughts and deeds and words of which we are ashamed.

But if man be a failure how can he be the creature of a perfect God? If a bird cannot fly, the merest child concludes that something must have happened to it. Some evil thing gripped our race in its awful embrace. It is *sin*. The fall of man in Eden as set forth in the Old

Testament (Genesis 3), and confirmed in the New (Romans 5:12-21), is the only reasonable explanation of the strange contradictions of our being.

Man is a sinner—not merely because of what he does, but because of what he is. We are a race of sinners. Sin comes to us as an inheritance. It has been handed down to us as a legacy from Adam, our progenitor, by whose "disobedience many were made sinners." Romans 5:19. This plainest of truths is interwoven throughout all the Bible. It is made the basis for the gospel as revealed in the teachings of Jesus. Since science and the Bible confirm the law of sinful heredity, we all stand in need of spiritual regeneration.

A conscience void of offence is of great mental and physical value, and to this we must add eternal value.



H. A. ROBERTS

Christ told Nicodemus that the malignity of sin was represented by a fatal snake bite. Sin buried its poisonous fangs in Adam, the father of our race. Because of that it affects every man, darkens his understanding, defiles his heart, paralyzes his will and benumbs his conscience. It alienates us from God, from one another, from peace and from happiness. It saddles us with fears, with conflicts and with complexes. It curses us with doubts, fetters us with weaknesses, crushes us with sorrow and dooms us to death. It leaves us without hope—hopeless. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

Only by a new birth into the spiritual nature is it possible to put away evil and to do good. Only by an exterior force, a miraculous transforming power from above, can humanity be lifted out of itself, above itself, and be saved from itself. "The way of man is not in himself." Jeremiah 10:23.

I remember so well the millionaire who sent for me at midnight. His life was all snarled up; and it was his money that had done it. "Is there any way out," asked he, "but suicide?" This is the same cry, expressed in other words, of the man in the city mission who has been pulled out of the gutter. This was the lament of the apostle Paul, "O wretched man that I am! who shall deliver me?" This was the entreaty of the Philippian jailer, "What must I do to be saved?"

Those who are unhappy, who are unsatisfied, who seek deliverance, who want peace—may find it! But money cannot buy it, or social standing merit it, nor can good works earn it. We get this peace only as a gift. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "As many as received Him, to them gave He power to become the sons of God, . . . which were born, not . . . of the will of the flesh, nor of the will of man, but of God." John 3:16; 1:12, 13. It is the inheritance of the "born again." It is the property of those who in the surrender of self have found God.

Between bondage and deliverance there are just three steps. They are the A B C's of conversion. A—"All have sinned"; B—"Behold the Lamb of God, which taketh away the sin of the world"; C—"Come unto Me, . . . and I will give you rest." Romans 3:23; John 1:29; Matthew 11:28.

It is as simple as that. But there are three steps: 1. The sinner must realize his need of help. 2. He must obtain knowledge of Him who is able to help. 3. He must put himself completely in

the hands of Jesus, the Great Physician, who alone can heal his soul's diseases.

A woman friend of John Ruskin once received as a gift a beautiful handkerchief which she highly prized. One day as she was writing, a drop of ink fell on it, and it was apparently ruined. Some time later the great artist-writer was a guest in her home. Having heard of his hostess's accident, he asked first to see the handkerchief; then, to take it home with him. A few days later it was sent back, more beautiful than it was at first. What had he done? With his own deft hands he had painted on the cloth an exquisite picture, *using the blot as a basis for it.*

What Ruskin did for a ruined handkerchief, Jesus is able and willing to do for your ruined life. He will turn the "Valley of Achor" into "a door of hope." The message of the old prophet to Israel—and to us—is that "sin is the transgression of the law." It entangles the sinner in a net from which he cannot escape. It demands his death. Yet there in the Valley of Achor, at the place of utter helplessness and hopelessness, *there is hope.* There awaits the Redeemer. Achor, the place of condemnation and death, is also the place of reconciliation and pardon.

How did Christ turn the curse of sin into a blessing? He went to Calvary. That was His "Achor." There, "while we were yet sinners, Christ died for us." There He bore "our sins in His own body on the tree." There He suffered, "the just for the unjust," to "bring us to God." There He was made "sin for us, who knew no sin; that we might be made the righteousness of God in Him." Romans 5:8; 1 Peter 2:24; 3:18; 2 Corinthians 5:21.

In the cross are found the A B C's of true religion: A—"Blessed Assurance, Jesus is mine! O, what a foretaste of glory divine! Heir of salvation, purchase of God, Born of His Spirit, washed in His blood."

B—"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. What is it to believe? Not alone that

you are a sinner, but that He is an all-sufficient Saviour, "able also to save . . . to the uttermost" all who "come unto God by Him." Hebrews 7:25. What is it to believe? "By grace are ye saved through faith." Ephesians 2:8.

C—C is for consecration. It means to come to Calvary, to confess your sins and accept of His saving grace. It means the committal of your life, everything, to Him "for always."

O friend in Achor's valley, whosoever you are, or whatever you have done—for you there is a Saviour. He will forgive all your insults, pardon all your wilfulness, love you when every other friend deserts you. He will be with you in the depths of trial that only your own soul knows. He will put a song in your heart, give you "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Is He yours? Will you be His?

"Lord, Thou hast made us for Thyself, and our hearts are restless till they find their rest in Thee."

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—			
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	CFRB	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

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Christ — The Keystone of Prophecy

JESUS is the keystone of Bible prophecy. Without Him the beautiful arch of prophetic interpretation would crumble into meaningless ruins. Jesus is the central theme of both Old and New Testament prophecy. He is the Alpha and the Omega, the first and the last. We are introduced to Him in the first five words of Genesis. The last verse in the book of Revelation calls down His grace upon all believers.

Jesus Himself declared, Moses "wrote of Me." John 5:46. A careful study of this prophet's writings reveals that he, under inspiration, wrote many times about Christ. It was he who recorded the first promise of a Redeemer after Adam's fall. (Genesis 3:15.) Moses foretold that Christ, the Messiah, would come through the lineage of Abraham, Isaac, Jacob, and Judah. (Genesis 18:18; 17:19; 49:10; Numbers 24:17.) The gospel writers, nearly a millennium and a half later, recorded the accurate fulfilment of these prophecies. (Acts 3:25; Matthew 1:2; Luke 3:33, 34.)

Another interesting side light on Moses' reference to Christ is to be found in the book of Exodus. In the third chapter, in the eighth, twelfth and fifteenth verses, the reader will find the first person singular pronoun "I" and the proper noun "God." The ancient scholars translated these three terms "Word," which is the name given Jesus in the Gospel of John, chapter 1, verses 1-3, 14. Evidently Moses and John were speaking of the same member of the Godhead—Jesus, the Son of God.

In the New Testament book of Acts we have the account of Philip preaching Christ to the eunuch from the book of Isaiah. (Acts 8:35.) Philip could find plenty about Christ in the writings of this Old Testament prophet, for he is often referred to as the Gospel Prophet. It was Isaiah who foretold that Jesus would be heir to the throne of David. (Isaiah 9:7.) He wrote of the Saviour's miraculous birth: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14.

The Gospel Prophet vividly described the ministry of Christ in Galilee several centuries before His birth. (Isaiah 9:1, 2.) Isaiah described a number of Jesus' characteristics as a minister and a counsellor. "The spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isaiah 11:2.

In speaking to the eunuch from the writings of Isaiah, Philip could have revealed to him the rejection of Christ by the Jews. This is found in the same chapter (fifty-three) from which Philip was quoting: "He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Verse 3.

The gospel writer, Matthew, records that Jesus was silent when He was accused. "The high priest arose, and said unto Him, Answerest Thou nothing? what is it which these witness against Thee? But Jesus held His peace." Matthew 26:62, 63. Mark describes the shameful treatment to which the Son of God was subjected: "And some began to spit on Him, and to cover His face, and to buffet Him . . . and the servants did strike Him with the palms of their hands." Mark 14:65.

Both of these humiliating experiences were revealed to Isaiah several centuries before their actual occurrence. He wrote: "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." Isaiah 53:7; 50:6.

By

ROBERT H. PIERSON

Let it not be thought that Isaiah was the only prophet that wrote of Jesus. After He had risen from the tomb He appeared to two of His disciples as they hurried along to a village called Emmaus, near to Jerusalem. The Bible record says, "Their eyes were holden that they should not know Him." Luke 24:16. As they journeyed along, Cleophas and his friend spoke of the wonderful things that had been happening in Jerusalem. They revealed their great disappointment that Jesus had come to what seemed to them an untimely end upon the cross. "We trusted that it had been He which should have redeemed Israel," they lamented. Verse 21.

In order that they might have an intelligent understanding of His life and work as the promised Messiah, Jesus, "beginning at Moses and all the prophets, . . . expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

"All the prophets"—yes, many of the prophets of God have been moved by the Holy Spirit to record their infallible proofs that Jesus was more than a good man—that He was the living Son of God!

Centuries before the infant Jesus was cradled in the manger at Bethlehem the prophet Micah wrote: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel." Micah 5:2. It is indeed remarkable that out of all the thousands of towns and villages in Judah, Inspiration revealed with divine exactness the very one in which the Son of God would be born. Matthew 2:1 records the historical fulfilment of this prophecy in the simple words, "Now when Jesus was born in Bethlehem of Judea."

The approximate time, as well as the place of His birth, was revealed to the prophets. The very year in which He would be anointed by the Holy Spirit was foretold. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Daniel 9:25.

In A.D. 27, precisely the year indicated—483 years after the decree of Cyrus went forth to restore Jerusalem in 457 B.C.—the Prince of heaven was anointed as Messiah and commenced His public ministry at the age of thirty-one.

What Christian heart has not thrilled at the grand scenes of the New Testament depicting the Messiah's triumphal entry into Jerusalem? "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when He had found a young ass, sat thereon; as it is written." John 12:12-14.

It may be that as Jesus spoke to Cleophas and his friend concerning His fulfilment of prophecy He may have reminded them that this same majestic scene had been spoken of by Zechariah centuries before. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9: 9.

Zechariah was shown Christ, not only at the zenith of His popularity, but also at the time of His betrayal. To him was revealed the price for which the Master was sold and also the final disposition of the blood money. "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zechariah 11: 12, 13.

Almost every child is familiar with the fulfilment of these two remarkable prophecies, as recorded by the gospel writer, Matthew. "And [Judas Iscariot] said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver." "And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in." Matthew 26:15; 27:6, 7.

These are but a few of the forty odd Messianic prophecies of the Old Testament that Jesus, and Jesus only, has definitely fulfilled. There can be no question that He, and He alone, was the promised Messiah, the Saviour of the world. These prophecies are no happenstance; neither have they been recorded merely for pleasant reading or speculative preaching. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

The Christ of the Bible was not sent to earth as an afterthought to save man who had unwittingly fallen into sin in the Garden of Eden. The plan of redemption was not laid after sin came in to mar man's happy Eden home. Sin did not find man without a Saviour! A thousand times No! God's great heart of love had long before made provision to redeem the free moral agent He was about to create if he should choose to do wrong and thus bring the penalty of sin (death) upon himself.

The life, the ministry, the sufferings

**In the temple,
on the mountain,
by the
seashore, Jesus
gave blessings
and prophecies
—prophecies
that reach unto
the end of the
world.**



H. M. LAMBERT

and the death of Christ, faithfully recorded by the prophets and precisely fulfilled centuries later, were all a part of a plan "ordained before the world." 1 Corinthians 2:7. Paul, in writing to Titus, declared that such a sacrifice was "promised before the world began." Titus 1:2. In his letter to Timothy the apostle also said that God had "given us . . . Christ before the world began." 2 Timothy 1:9. John, the revelator, describes Jesus as "the Lamb slain from the foundation of the world." Revelation 13:8.

Some have thought of Jesus' suffering for mankind as confined to the few hours during which He hung upon the cross. It was not so. Jesus entered the shadow of the cross when He agreed to be man's redeemer before the world was created. His great love for the lost led Him to look steadfastly toward Calvary from the time man fell into sin in the Garden. From that time forward the prophets began to bear their testimony of the fate that was to be His. As we read the Messianic prophecies in the light of these foregoing inspired declarations we can better understand and appreciate the great love of God for sinners. Our faith should be strengthened by the infallible evidences of Christ's Messiahship. He is our only Saviour!

The prophecies of the Bible do not deal alone with the Christ of two thousand years ago. They tell, not only of what He did for us, but of what He is doing at present. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8: 34. Today Jesus is our intercessor before the great tribunal of heaven, representing us before the Father. But soon that work will be finished—then what?

Then, dear friend, "unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. Three hundred and eighteen times in the two hundred and sixty chapters of the New Testament the prophets of God foretell His second advent. It is referred to by one inspired writer as the "blessed hope." Titus 2:13.

This prophecy, like all others, will be fulfilled. Jesus, our Messiah, our Saviour, and our Mediator, will come as our King. (Revelation 22:12, 20.) O glorious day when this sad world of sin and suffering shall give way to that beautiful land of peace and plenty which Jesus has gone to prepare for us! (John 14:1-3.) Does not this glad anticipation cheer your heart and lead you to cry out with the revelator, "Even so, come, Lord Jesus"? Revelation 22:20.

Divorce Lady Nicotine

Get Rid of that Undesirable Companion

By

D. H. KRESS, M.D.



H. M. LAMBERT

THE following true story was told by Howard O. Welter, principal of Oakland Technical High School, Oakland, Calif., and explains why a tobacco addict will walk a mile or do anything desperate to gratify his craving. He says:

"When I was seventeen years old I was cutting mining timber high up in the Colorado mountains. During the winter the mountains were covered with snow, and drifts twenty feet deep were often formed while the great snow storms were sweeping over the Rockies.

"One cold night when the snow was more than knee-deep all over the landscape, and in some places great drifts covered the tops of the small pine trees, I sat by a roaring fire, reading. I was so interested in my book that I did not realize that it was nearly midnight, when I laid it aside and began to get ready for bed. The wind was rattling the doors and windows and piling the snow almost to the eaves on the north side, when I heard a knock at the door.

"Come in," I called, and a young man who lived in a lonely cabin in the timber about a mile away, came stamping in, brushing the snow off his clothing. His first words were: 'Have you any tobacco?' When I told him I did not use it, he smiled ruefully and said, 'Then I must go down to Sunset, for I have got to have some.'

Many think they receive benefit from nicotine, but it is not actual. Nicotine is a saboteur of mental and physical strength, and a shortener of life's span.

"What!" said I. 'Are you going to walk four miles in a blizzard like this after midnight, just to get some tobacco? Why, man, you are crazy. You will never get there alive. If you must have it, why don't you wait until morning when you can at least see your way and avoid the danger of slipping into a prospect hole or an old mine shaft?'

"No, I can't wait," he replied. 'I got out of tobacco at noon today. I thought I could wait till tomorrow, but I can't. I found myself craving it so strongly that I hunted through all my pockets. I searched the house for any that might have been laid aside. Finally, I cut my pockets where I usually carry tobacco and chewed the cloth because it tasted like tobacco. But that didn't satisfy me. I've just got to have tobacco.'

"Off he trudged in the middle of the night in a blizzard such as only the Rocky Mountains produce. At half past two in the morning he found his way into the little town of Sunset, awakened the storekeeper and secured some tobacco to satisfy his craving."

It is not a difficult matter to obtain a divorce from an undesirable companion. But to get a divorce from Mrs. Nicotine is not so easy. This will be seen from the following letters.

A minister of the gospel wrote: "I am a Presbyterian minister, thirty-five years of age. I was reared in the South

among tobacco users, and have been a smoker for eighteen years. I smoke a pipe or cigars. I do not smoke cigarettes, nor do I chew tobacco. I wish to be rid of the habit. My work as a minister is quite trying to my nerves. Here is where my difficulty comes in. When I become nervous I begin to crave a smoke. Just a few puffs suffice to quiet me down, and I can work quite well. But if I do without those few puffs, I become very irritable and restless and find it difficult to study or do any work. I have fought the habit unsuccessfully for several years. When deprived of a smoke for several days I become so restless that I cannot do anything and even find it difficult to sleep. I confess I do not have the will power to get rid of the habit. And I am so burdened with work just now that I cannot allow my work to suffer. I feel that a minister does wrong to use it, for his influence is an important part of his work. And also, I wish to set a good example before my small son."

The Reverend Mr. T. DeWitt Talmage, that popular preacher of a few years ago, in a sermon on tobacco smoking, said: "There are ministers of religion today indulging in narcotics, dying by inches, and they do not know what is the matter with them. I might in a word give them my experience. It took ten cigars to make a sermon. I got very nervous. One day I awakened to the outrage that I was inflicting upon myself. I was about to change settlements, and a general wholesale tobaccoist in Philadelphia said that if I would only come to Philadelphia and settle, he would provide me with cigars free of charge all the rest of my life. I said to myself, If in these war times, when cigars are so costly and my salary so small, I smoke more than I ought to, what would I do if I had a gratuitous and unlimited supply? Then and there I quit, once and forever. It made a new man of me, and though I have since then done as much hard work as anyone. I think I have had the best health God ever blessed a man with."

The pastor of one of the leading Chicago churches called me on the phone and asked if he might make an appointment with me for that afternoon. He said he felt some concern about the ad-

vance cigarettes were making in his church among young men and among the boys of the high schools. When he arrived at my office, he said, "To be frank, Doctor, I feel more concern about myself than I do about my church members who smoke. I am a smoker," he continued. "I am not a heavy smoker, but I enjoy a good cigar. I know my example is wrong. When fathers attempt to persuade their boys not to smoke, they are met with the retort, 'But, Dad, the pastor smokes.' I am up against it. Now, Doctor," he said, "what can I do? When I attempt to give up smoking, I get nervous and as cross as a bear, and I cannot sleep. Is it really safe for me to give up my smokes? I thought possibly it would injure my health." I assured him it was perfectly safe, and that these disagreeable symptoms would in time disappear.

A month later, before a meeting of Protestant ministers, he related the struggle he had had and expressed his determination never to smoke again. Then addressing his associates in the gospel ministry, he said, "Gentlemen, I know that some of you smoke. Give it up. It does not pay." For the sake of example he gave up his cigars. Should not every minister of the gospel, every educator, and every man of influence do as did this pastor? If they would do that it would not be difficult to keep our boys and girls from becoming cigarette addicts.

Tom Mackey was the terror of the community known as Custom House Place in Chicago. He was a drunkard and a heavy smoker. At one of the night meetings Tom was converted and gave up drink and tobacco. Forty years passed by. Then I received the following letter from him, dated October 16, 1934:

"Dear Doctor Kress:

"January 4, 1894, in the old Pacific Garden Mission, a poor man under the influence of whiskey, tobacco, and sin, knelt at the altar and cried unto our heavenly Father for mercy. He granted more than my expectation, for I received *pardon, peace, and power.*

"January 4, 1934, I was forty years converted. *I am still converted, but not converted to be still.* June 15, 1934, I was eighty years old, still witnessing to the fact that the Christ who saved me and keeps me is coming back some day, and then I shall see Him and be like Him. O, glorious day! I want you to know that I am not idle. Sunday, 8:00 to 9:00 A.M. I have a Question Box. There are about forty in attendance. Thursdays I go to the Farm Chapel with an attendance of ninety. Friday evening I speak in the Glendale Seventh-day Adventist Chapel. Doctor, as a believer I rejoice in the fact that I have an Advocate with the Father.

At the close of the letter he said: "I am not run out of material to write about, but time says, Stop for this time. Give my love and regards to all yours. By the grace of God I will meet you in the morning. My, what a gathering that will be! Yours for Him and His—Tom Mackey."

There are good men who smoke, but in this respect they are poor representatives of Christ. They would be better men if they did not smoke. No man can be at his best spiritually and use tobacco, since tobacco drugs the brain, the only

medium through which God can talk with man.

Would you divorce Lady Nicotine? You can do it by the exercise of your will power and a firm reliance upon God. The following diet will help you: well-baked cereal foods such as shredded-wheat biscuits, puffed wheat or rice, with cream and milk, cottage cheese, eggs, nuts, baked potatoes, et cetera.

At the close of meals subacid fruits, such as oranges, grapefruit, peaches and apples are beneficial. They tend to lessen the desire to smoke after meals.



NOT A SISSY

YOU say you've not enough boys for the game, Jerry?" asked Mrs. Nixon of her son. "Why not ask Burt Hardy?"

"Oh, Mother, he's a sissy. None of the boys care for him."

"Which boys do you mean by 'none of the boys'?"

"Oh, Ralph Small and Al Stewart and Blakie. None of them like Burt; he's a sissy."

"What do you mean by 'sissy'?"

"He washes the dishes and likes to do housework. None of the other boys do things like that," informed Jerry Nixon in a rather disgusted tone of voice.

"Now wait a minute, Jerry. You know Mrs. Hardy isn't very well and can't do all her own work. Burt's sister, Mary, isn't old enough to do much, and the Hardys aren't able to hire anyone. You wouldn't call a boy a sissy for helping his mother, would you? If I were ill, wouldn't you help me? I'm sure you would."

"Well, I hadn't thought of it that way," drawled Jerry. "I thought he wanted to do it."

"Even so, isn't it in his favour if he wants to help his mother and relieve her a little?" answered Mrs. Nixon. "He is very considerate. I would say—and the boys are overlooking something in Burt which they should admire." She was surprised that the boys, generally, held such a false idea.

"I guess you're right, Mother, but if I should make friends with Burt the other boys might leave me out," reasoned Jerry.

"Don't be afraid to have the courage to do what you think is fair, Jerry," counselled his mother in an earnest tone.

"Overcome all fear of what others may think; that will make a stronger and braver boy of you. Remember Columbus. He charted his course and followed it in spite of those who laughed. Your part will be to show the other boys what is right and wrong in this case, so that they will want to act accordingly. Don't you think you could be convincing? You usually meet situations of that kind very well, I've always thought."

"Let me see," mused Jerry, holding his chin in his hand, in an attitude of thoughtfulness. "I have it, Mother. If I can only get the boys to see it as I do now, maybe they'd want to be friends with Burt. But, Mother, he can never play ball nor have the time for fun; he always has some job to do."

"That makes it all the more necessary that he have friends. Don't you think he'd like to play ball? He needs recreation as much as you and the other boys, so why not lighten his burden a bit? It would give you good exercise to join him when he works in the yard. Occasionally you could all fall in line and help him out so he could be included in a game."

"That's fine, Mother, if the other boys will agree. You do come up with some of the newest ideas! I'll talk with the boys."

"I believe they can be made to see it. Ask them over here after school, Son—I'll have a little snack ready—and you and I will talk to them together, if you like. I'll help you to get started, and I can depend on you to do the rest."

"O.K., Mother, leave it to me." And Jerry hastened outside in search of his pals, whistling as he went.—*National Kindergarten Association, by*

Edith C. Gabriel



The DOCTOR'S VOICE

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



Rheumatoid Arthritis

Question: I suffer from rheumatoid arthritis. If depression of important glands is a contributory factor, what might be the cause of the depression in persons just in their twenties or thirties? I have been under treatment for three months. Seven months ago I had a rupture repaired. I have never been strong. Having been brought up in a broken home, I was often cold and hungry. I have had rickets, smallpox, and kidney infection (pyelitis). I do not drink or smoke. My husband and I are not of the same religious belief, which causes a great deal of unhappiness in our home. How long does treatment take?

ANSWER: The stress factors implicated by Selye and his co-workers include (1) *Physical* (inadequate clothing or housing—cold, dampness, etc.; also operations, injuries); (2) *Infective*—(repeated infections whether they be colds or more serious ailments, such as scarlet fever, measles, pneumonia, kidney disease, etc.); (3) *Emotional*—(worry and anxiety). In experimental animals under stress, a high-protein diet tended to aggravate their condition. Many meat eaters get more than their share of protein. If meat is eliminated, it should be substituted for by legumes, nuts, cottage cheese, whole-wheat bread, etc. Rest is very important. The minimum recommended is twelve hours a day in bed, one day on week ends and two weeks during holiday season. No one can be said to be cured of rheumatoid arthritis—the disease can be arrested and kept under control by a very strict health regime. In your situation you will have to develop a philosophy that will enable you to be coura-

geous and hopeful. Faith is important.

Scalp Neuralgia

Question: Could you please advise me what to do for neuralgia on the top of the head. It is very, very distressing, and so far as I can ascertain, the only thing to do for it is to apply heat.

ANSWER: True neuralgia of the scalp is quite rare. The nerves to the scalp, such as the greater occipital back of the ear, are accompanied by an artery and a vein. What was once called greater occipital neuralgia is now known to be due to spasm of the occipital artery and is more in the nature of a migraine headache. The latter is precipitated usually by undue fatigue, worry, and anxiety. To relieve an attack, rest and relaxation are important. Heat may be applied to the scalp and a hot water bottle to the feet, or one may take a hot bath. The initial spasm is followed by abnormal dilatation and throbbing of the artery. At this stage, cold compresses should be applied to the head. Nicotinic acid, one of the B vitamin group, will sometimes relieve a headache in the early stages—it acts by dilating the blood vessels. The nicotine of tobacco causes spasm of the blood vessels; the caffeine of tea and coffee and cola drinks dilates them. All should be avoided, particularly by persons suffering from migraine headaches. Women, because their vitality is at a low ebb at the time of menstruation, are subject to headaches at this time and should slow their activities accordingly. Unpleasant situations that are

a constant worry or aggravation should be faced and solved if the best of health is to be enjoyed.

Mannerisms of Small Boy

Question: My eight-year-old son has started to make faces. When we scold him about it he gets upset and says he can't help it. Is this a habit, or is something wrong?

ANSWER: Purposeless movements of the face and twitching of the shoulders, et cetera, are often a rheumatic manifestation, long known as St. Vitus's dance.

Nervous children sometimes develop mannerisms such as you describe, which may become habitual. For best development, the environment of children should be quiet, restful, and reassuring. The radio, television, theatre, fiction and organized sports are not conducive to placid temperaments and are for the most part definitely harmful.

Outdoor recreation, gardening, et cetera, are beneficial to the health. Make sure that the diet is adequate in respect to whole-grain products, fruit and vegetables.

Pain Around the Heart

Question: I very often have pains in the region of my heart, especially at night. I have been told that they are not serious. If so, why do I keep having them?

ANSWER: Pain beneath the left breast may be due to fibrositis of the intercostal muscles or may be caused by fatigue. Women tend to have this type of pain oftener than men. Pain beneath the breast bone, which is brought on by exertion, is considered to be of greater significance.