

Signs of  
**The TIMES**

*Canada's Journal of Hope and Health*

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*God's Master  
Plan*

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*He That  
Repenteth...*

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# THE WORLD AS WE SEE IT

*A Prophetic Interpretation of Current Events*



## ★ Wild Life

WE READ not so long ago that natives in the interior of Africa are in danger of starvation owing to their crops' being eaten by wild pigs and baboons. It seems that in former years leopards kept these devastating animals under control; however, leopards have been killed for their skins to the extent that the pigs and baboons have gained the ascendancy, which fact in turn jeopardizes the existence of human beings.

It seems that nature creates a normal balance which, if undisturbed, takes care of things very well; but leave man to himself and his lust and greed soon upset that balance, and some species of animal or bird begin to disappear. One hundred years ago one species of pigeon was so plentiful in Eastern Canada, and the United States that they were numbered by the millions. A flight of these birds darkened the sun, and it took hours for them to pass. Yet today not one of this species remains. They fell prey to the greed of hunters who bagged them by the carload and shipped them to market in the large cities of New York and Philadelphia.

In 1904 when Jack Miner started his now famous Wild Life Sanctuary at Kingsville, Ontario, that noble bird, the Canada goose, together with other species of geese and ducks, was about to become extinct. The banging guns of too many hunters were knocking them out of the skies and picking them off through the use of decoys in the marshes.

Miner dredged some ponds back of his house, threw out corn, and put some tame ducks and geese there as an invitation to the waterfowl migrants to stop and rest awhile. It was hard going for a number of years. The birds didn't stop. Obviously they did not understand the invitation, or recognize the friendly, hospitable attitude of Mr. Miner. However, after a lapse of a few years a number of

geese, travelling north, stopped, ate the free lunch thrown out to them, then honked their way to Hudson and James bays to their nesting grounds. Clearly, the first eight or ten told others, and the next year more came. Today about twenty thousand of those graceful birds stop over at the Jack Miner Bird Sanctuary for from two to three weeks before continuing their flight north in the spring, and south in the fall.

In 1909 Jack Miner began putting bands on the ducks and geese in order to study their routes of migration; but it was not until 1915 that he began putting a verse of scripture on each band. When he did that the birds became winged preachers of the gospel. When an Eskimo hunter would discover a band having a text of scripture, he would take it to the nearest missionary for an explanation. As likely as not the missionary would agree to preach upon that subject the following Sabbath, and the hunter would come to hear the discourse.

All in all, it worked out very satisfactorily. Missionaries and others co-operated with Mr. Miner and encouraged him with letters commending the uniqueness of the whole plan.

Jack Miner was a member of the Methodist Church. However, while on his lecture tours during the last thirty years of his life he visited the churches of virtually all denominations. It is not to be thought from that that Mr. Miner was not a man of strong convictions of right and wrong. The use of tobacco and alcoholic beverages was abhorrent to him. He did not use either, and although he owned hundreds of acres of fine tobacco land, he would not grow tobacco. He would not allow visitors to the sanctuary premises to smoke, and today his three sons, Manly, Ted, and Jasper, maintain the same regulations.

A story is told by the conductor of a Canadian National Railways passenger train upon which Jack Miner was once travelling that is quite characteristic of



Pictured here are Jack Miner and his eldest son, Manly. During his lifetime Mr. Miner contributed greatly toward the preservation of that majestic waterfowl, the Canada Goose.

Dallas Youngs, Editor

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H. M. LAMBERT

## ★ Cheating

LIFE magazine for August 13, 1951, editorializes about the ninety cadets at West Point who were recently caught—either giving or taking help in examinations. The editors point out that this was a rupture of a long-standing code of honour that has governed West Point for a hundred years. "Cheating," it is said, "is a grave offence at the Military Academy."

In this same connection reference is made to four boys, between the ages of six and nine, who wrecked a schoolhouse by pushing a grand piano off the platform, spattering ink on the walls, destroying visual-aid equipment, flooding the gymnasium floor, and doing a great deal of other damage. Men-

tion is made of those who are forty years older—prominent men—and of the trouble they got themselves into by doing, in principle, just what the ninety West Point cadets did, and what the four boys did.

This is but the day-by-day recital of the morning and evening newspapers, wherein we are told of graft and corruption in greater or less degree among all classes of society, whereby basketball, baseball and football players, politicians, executives, together with white-collar workers, industrial workers and even housewives, try to get more out of life than they earn. On the occasion of the fall into sin God pronounced the "work" sentence upon man, and under the circumstances it was designed as a great blessing to him. Now, however, we seem to have come to the place where many, altogether too many, are unwilling to work. Yes, some assert that "the world owes them a living," and that they mean to collect.

We conceive that there is a first cause, a basic, underlying cause, of all this cheating. There was something basically wrong in these young cadets' concept of life to lead them to do that which would bring disgrace, not only upon themselves and their families, but upon the institution with which they had the honour to be connected.

The giving and taking of help in an

examination is a combination of lying and stealing: of lying, in that the student professes to know that which he does not; of stealing, in that he gets a mark and a grade that do not belong to him, that he has not earned and consequently does not deserve. Where did these young men learn these things? Where did they get their basic training in cheating? At the Military Academy? We doubt it in most cases. Where, then?

We suspect that they received such training, for the most part, within the sanctuary of their own homes. "A stream," we are accurately told, "will not rise higher than its source." This is nearly always true respecting the conscientious standards of children. They will not be more truthful or more honest than father and mother. What can be expected of Herb and Jean when mother sends Jean to the door to tell the salesman she is not at home, and Herb hears father chuckle about his "good" fortune in having received too much change? These common, shady practices of present-day life will, if not questioned openly, assuredly make their impressions for evil upon the delicate, sensitive mental mechanism of the child's mind.

These tender-aged boys (six to nine) who wrecked the school should not have been out from under the direct, personal supervision of their parents long enough to do this reprehensible thing. Where were these parents that they did not know where their children were and what they were doing? What engaged the attention of these parents that was more important than the essential oversight and care of the children which God had entrusted to them? Strictly speaking, children of such tender age should have been saying their prayers at mother's knee, or listening to a Bible story from her lips, or being inspired with noble resolves by their fathers. Certainly they should have been taught with every necessary emphasis to respect property rights.

While parents seem incapable of realizing it today, yet it is nevertheless a fact that this deceitful training is the thing that makes for graft, crooked politics and corrupted sports. As the twig is bent so the tree grows, becoming larger and stronger with the passing of time. What a child is today he will be in ten, twenty years from now, but his character traits will be greatly intensified. If parents would have their children develop into noble men and women let them lay the foundation of that nobility in truth, honesty and general all-round integrity from the cradle onward. There is no other way. It is "the" way, and it will work.

the founder of the Kingsville Wild Life Sanctuary. Said the conductor:

"He caught the train I had charge of, and the next evening was still on it. He was approached by two men in the chair car, who invited him to spend the evening playing cards. Jack Miner replied that he never played cards because cards often start the players quarrelling . . . . On the contrary, however, he would, if they liked, lead the occupants of the car in a hymn-sing. He began to sing, choosing the old hymns such as 'Standing on the Promises,' 'Oh, That Will Be Glory for Me,' 'When the Roll Is Called up Yonder,' and so on. Suddenly at the far end of the car a very lovely voice joined in and could be heard taking the high notes. This turned out to be a world-famous star of the Metropolitan Opera Company. A blessed evening was spent. And again, at that time, no one knew that it was . . . Jack Miner who was leading them. However, when the songspiration was ended, and they all shook hands and became acquainted, they thanked him for leading them in song instead of playing cards."

We have observed that there are many ways by which testimony for Christ may be borne. Mr. Miner's ways were unique. Yet there remain for us today many other unique ways. Furthermore, there remain the old standard ways—a righteous life, and the simple telling of the old, old story.



From creation to now the weekly cycle has never been interrupted. The seventh day is still the seventh day.

1946		JUNE				1946
SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
—	—	—	—	—	—	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22

REVIEW AND HERALD

# A Forgotten Blessing

By Philip Moores

THE most valuable thing in life is the blessing of the Lord. When the Lord was on earth, women brought their children to Him for the express purpose of having Him bestow His blessing upon them. "And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them." Mark 10: 13-16.

We seek His blessing on our food and on our lives from day to day. Jesus has been passing out blessings since the beginning of the world, yet the very first blessing He ever gave is the blessing that most men have forgotten. It was the creation of the world. "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 without Him was not anything made that was made." John 1: 1-3. Verses 10 and 14 have this to say, "He was in the world, and the world was made by Him, and the world knew Him not . . . 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."

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son,

whom He hath appointed heir of all things, by whom also He made the worlds. . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Hebrews 1: 1, 2, 10.

As Creator He gave the blessing that mankind has almost forgotten. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 1-3.

The blessing was repeated 2,500 years later from the top of Mt. Sinai. It is recorded thus: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

The instruction is to "remember" the Sabbath day, but all too many have forgotten even the fact that the seventh day is the Sabbath. Yet that day is to be a sign between God and true Israel forever. "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31: 13.

Since rest comes after labour, Sunday is the only day that could not be the Sabbath. Having made the world in six days, God rested and blessed the seventh day. Thus it became His blessed day of rest. If in the future, another

day were to be made the Sabbath, the blessings placed on the seventh day would of necessity be removed and placed upon the other day. But this could not be done. "For Thou blessest, O Lord, and it shall be blessed for ever." 1 Chronicles 17: 27. What God has blessed is blessed for all time. In Numbers 23: 19, 20 we find that the blessing cannot be removed: "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do? or hath He spoken, and shall He not make it good? Behold, I have received commandment to bless; and He hath blessed; and I cannot reverse it."

God took the seventh day and made a Sabbath day. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 2, 3. DAY is here emphasized. The scripture does not read, "Remember the Sabbath to keep it holy." It says, "Remember the Sabbath DAY to keep it holy." The sacredness of the Sabbath cannot be moved from one day to another, for when any other day is used as the Sabbath every element that constitutes the Sabbath is lost. On the seventh day God rested. This fact can never be changed any more than a man could change his birthday from one day to another day.

If Christ were here today He would not change His plan of Sabbathkeeping. Hebrews 13: 8 says, "Jesus Christ, the same yesterday, and today, and forever." His followers will walk in His steps. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6. Christ had a custom of going to worship every Sabbath. "And He came to Nazareth, where He had been brought up: and, as His custom [manner or habit of life] was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.





## BIBLE ANSWERS



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

**Dear Bible Answerman: Who was the first sinner?**

The answer to this may be a bit different from what many people think. The first sinner in the universe of God was not Adam or Eve, although it is very true that they were the first sinners of the human race.

Strange as it may seem, sin had its origin near the very throne of God. There one of the high and lofty angels, Lucifer by name, became dissatisfied with his status in God's scheme of things. According to Ezekiel 28:15 this mighty angel was created perfect, and he continued to be perfect from the time he was created till the time iniquity, or sin, was found in him.

God did not create the devil. He created Lucifer, and Lucifer, a high and holy being, made himself the devil. God did not create the devil any more than he makes a man a drunkard. God made man upright, but man himself has sought out many devices.

Ezekiel 28:17 gives us the reason why Lucifer sinned. He was extraordinarily beautiful and talented, and for this reason he became proud. And when he became proud his former wisdom and good judgment was destroyed and he tried to exalt himself to a position that was not his to occupy. This we see by reading Isaiah 14:12-14:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Having sinned himself, Lucifer, who had now become Satan, led into transgression millions of the angels in heaven. The Bible indicates that he caused the dissaffection of one third of these holy beings. When this point had been reached in his rebellion against God, God took action to put an end to it. There was war in heaven, as we see from Revelation 12:7-9:

"And there was war in heaven:

Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Satan and his followers were cast out into the earth, and soon after coming here Satan laid his plans to lead Adam and Eve into disobedience against God. How successful he was we each may testify as we see sin in our own lives and in the lives of everyone else.

However, God was not content to allow Satan wholly to have his way with the human race. He sent Jesus, His only-begotten Son, to die for sinners, that every sinner who would repent and accept Jesus as his personal Saviour might live.

**Dear Bible Answerman: Please explain Isaiah 65:21, 22.**

These verses contain a good promise, and we are happy to explain them. First, let us get their thoughts before us: "They shall build houses, and inhabit

### MORNING PRAYER

Lift me, O Jesus! Lift me  
Into the light of Thy face,  
Fill me, Lord, with Thy presence,  
Sustain and hold by Thy grace.

O My Saviour, I need Thee  
Close beside me each day;  
Fill me full of Thy presence  
Lest from Thee I would stray.

There are moments of rapture,  
There are days dark and drear,  
But the future is hiding,  
Safe with Thee who art near.

Soon the veil will be lifted,  
Soon the curtain be drawn,  
Soon the darkness be rifted,  
Into the beautiful dawn.

—Etta Piggott.

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."

It is God's purpose that His original intent concerning the earth shall be fulfilled. That is to say, the earth shall be populated by a race of holy, righteous, happy people. Therefore, at the end of the thousand years of the millennium God purifies the earth by fire and then re-creates it in all its Edenic beauty and makes it to blossom like a rose. It is after the new creation that the saints go forth into the earth, build houses and inhabit them, plant vineyards and eat the fruit of them.

That will be a very different world from this present one. Now, because of the uncertainties of life, one man may build a house and never be privileged to live in it. He dies and someone else occupies it. He may plant a vineyard or an orchard and never enjoy its fruitage.

God's promise is that in the new earth, conditions will not be so. There the inhabitants will plant, build and enjoy, because they are ever living. Death will not interrupt the plans of the redeemed. How much courage and faith this fact should instil in the hearts of those who are striving and struggling to resist sin and temptation in this life. How much hope it should give those who are persecuted and oppressed to realize that the time is coming when this present condition of war and crime will be totally changed. In just a little while from now the Lord Jesus will fulfil His promise. He will return from heaven and receive His own unto Himself. Let us be prepared for that day.

**Dear Bible Answerman: Concerning the Deluge, Genesis 7:20 says: "Fifteen cubits upward did the waters prevail; and the mountains were covered." Now, a cubit is the length from elbow to fingertip, eighteen inches. Mount Ararat is nearly 17,000 feet in height. Just how is one to reconcile this apparent discrepancy?**

Mount Ararat is 17,000 feet in height now, but we do not know that it was that high before the flood. However that may have been, it is believed that the teaching of Genesis 7:20 is that the water covered the mountains to a depth of fifteen cubits. That this is the intent of the Bible writer is clear when we read also the nineteenth verse:

"And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered." Then the next verse goes on to say, "Fifteen cubits upward did the waters prevail; and the mountains were covered."



# God's Master Plan

## For SAVING the LOST

By Louis B. Reynolds

**E**VEN in an uncertain world two safe predictions can be made about the future. One is that God will certainly make the earth perfect and remove the black-list rating that men have earned for themselves and the world. (For this bold use of terms we lean strongly on the teachings of the Great Book: "Behold," says the Eternal, "I make all things new." Revelation 21:5.) The other, that out of our sombre climate He will rescue men and women who have chosen allegiance to His kingdom above every rival interest.

Sin is still in bad taste in heaven, and God's purpose to eradicate it will be ultimately and finally brought to completion. The plan for a perfect universe, embodying a story as old as the world itself, is, in its broadest sense, still largely unknown and uncomprehended. By intensive research atom-age man has opened the vast secrets of the natural world. But none has yet conceived how a sinner hopelessly fixed by hereditary and environmental factors can be forgiven, cleansed, and restored to a state of sonship with his God. This knowledge can be conveyed only by a direct revelation.

This is not because the plan is ostensibly hidden. God is not seeking to obscure the path to heaven. Rather, it is hidden because man's moral limitations have blinded his mind, dulled his perceptions, and destroyed the sensitive spiritual qualities of his being. Hence it is impossible without divine aid for those lost to grasp the firm gift of salvation offered to men everywhere.

However, since the day that Adam, the father of the race, turned away from Eden, God has sought to make the return road well marked and certain. First, by a promise He said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." The words fell upon the ears of Adam and Eve, but only in a limited sense did they understand that eventually God would annihilate the devil and save them forever from sin and its curse.

But even though the promise was sure Adam must know that the "wages of sin is death." He must know also that the way of escape can be possible only through Christ as his substitute. Hence Adam was directed to select a spotless lamb, confess upon the animal's head his sin, his transgression of the law of God, and then slay the innocent creature with his own hand.

For more than two thousand years this purposeful ceremony was enacted by the father of each household. Before an altar of rough stones under the open sky the true servants of God stood up to be counted for their faith in Christ and in a better future for the world.

In the time of Abraham, a man cited for faithfulness, it seemed that the worshippers of God had been reduced to their lowest figure. Because Abraham walked selflessly on grounds of principle God called him to be the visible father of a great nation, head of a peo-

ple who would worship the true God and who would preserve a knowledge of Him for all future times.

Said Jehovah: "I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Genesis 17:7, 8. It is recorded of Abraham that wherever he pitched his tent, there beside it he built an altar and worshipped God. Through his unbending integrity and teaching many of the heathen left their superstitions and identified their future with the followers of God.

In the course of time the immediate descendants of Abraham were reduced to grim bondage in Egypt. For more than a century they were held to an exacting system of slave labour by the Pharaohs. Their oppressors left them little time or strength for the things of the Spirit. Their pulse of faith became weak and the thought of their destiny as the chosen people rose up to mock them. Israel groaned beneath this burden. The captives prayed to be delivered, for it seemed to them that God had forsaken their nation. Then God sent Moses to deliver what were by then an unstable, undisciplined, degraded people.

With their mental faculties dulled through bondage, the Israelites were in many ways like children. They had to be taught by simple methods and by object lessons involving their own experience. Abstract principles could be but dimly comprehended. Their instruction, in order to be strongly impressive, must be seen, heard, and felt.

First, God delivered them from Egypt by a series of miracles which appealed to the senses. By the last judgment on Egypt, which resulted in the death of the first-born, Israel learned that deliverance came to them through shed blood—the greatest of all redemptive lessons.

By the deliverance at the Red Sea, the giving of the manna and the water, the

### 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
Sudbury	CHNO	1440	9:15 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



protecting cloud and the pillar of fire, their conception of God was enlarged. They came to know Him as the giver of every good thing. Faith, which was almost smothered in Egypt, gradually became active again. In the course of their journey the former captives staked their camp at Mt. Sinai. Here they remained for nearly a year in a school most unique in its surroundings, and most effective in its methods of teaching.

The first lesson was proclaimed by God Himself. He spoke His law amid the greatest manifestations of His power ever yet displayed in the world. "Jehovah came from Sinai . . . from the ten thousands of holy ones: at His right hand was a fiery law for them. Yea, He loveth the people." Deuteronomy 33:2, 3, R.S.V. Though the clouds were thick at Sinai and the earth quaked with thunders and lightnings, so that the terrified multitude feared for their lives, yet it was all because He loved them.

It is to be remembered that although God sometimes speaks harshly in the grim circumstances of life, it is all done because He loves His people. For we know that men must learn to obey the

broken law of God. Sensing the majesty of that law and the baneful character of sin, Israel could more readily appreciate a way of escape from the law's condemnation.

So deeply impressed were Israel that they all promised to obey the law they had heard spoken by the voice of God. "All the words which the Lord has said we will do." Later they learned to their regret that they could not keep their promise, but they were only impressed the more with the certain fact that they needed a Saviour to help them. This realization made them yet more eager for the next lesson which they were to learn by a wonderful object display—how a sinner may be cleansed from sin and made able to keep the law of God.

In the plan of redemption Jesus is the all in all. His work as Saviour and Redeemer has many aspects. The atonement centres in His death, the shedding of His blood, for "without shedding of blood is no remission." Hebrews 9:22. Sin must not only be atoned for and forgiven. It must be blotted out, completely erased from the records of heaven. The blood must be applied to the individual sinner. Said the intrepid Peter on the day of Pentecost: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

To make these principles and others clear to Israel a great object lesson was wrought out in their camp. Under the direction of Moses the people built a sanctuary. "Let them make Me a sanctuary; that I may dwell among them," was the command of the Lord. "See, saith He, that thou make all things

according to the pattern showed to thee in the mount." Hebrews 8:5.

On one of the occasions when Moses was called into the presence of God on Mt. Sinai he was shown the temple of God in heaven. Later Paul said that Christ was "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," and that the priests in the earthly sanctuary served "unto the example and shadow of heavenly things." Hebrews 8:2, 5.

In the wilderness service, however, the glory, or presence, of God called the *Shekinah* was manifested. This shone on the inner room where was kept the mercy seat, within which were the tables of the ten commandments. Hence it might be said that the law of God is the foundation of His throne, a transcript or copy of His character, the constitution of His government.

This law has been broken by Adam and every one of his children. The breaking of this law created the need for the atonement made by the Son of God and typified by the sanctuary services.

The sinner remembers with confidence that the throne above the broken law is a mercy seat. So near in fact did God come to man in the earthly sanctuary that it became a type of that glad time when the tabernacle of God shall be with men, when "He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:3.

What is it that now makes the petitions of poor, weak human beings acceptable to God so that He hears and answers them? Not the goodness of one man or another, for "all have sinned." Only the perfect life of Christ merits the sinner's attention. The righteousness of Christ is freely given if a man believes in Him. The sinner asks for pardon, for cleansing, for the robe of Christ's righteousness, and all of these are granted by the Saviour. Man simply reaches out in faith to accept them.

It is not at appointed hours only that a man may be heard. Men may come to God at any moment day or night and know that Jesus will present their petitions to His Father all fragrant and perfect with His own goodness. For, said Jesus: "Whatsoever ye shall ask the Father in My name, He will give it you."

Our study of the plan of redemption keeps us aware of two facts: One, that we cope with eternity as well as with time; the other, that even as citizens in the world of time, we live most fully when we are mindful of God's great sacrifice and of His willingness to save to the utmost those that come to Him in faith.



Comprehended in God's great plan for saving the lost is the second coming of Christ to this earth to receive His own unto Himself.





HE that

# REPENTETH . . . .

By R. L. Odom

THE average human brain weighs about forty-seven ounces and comprises approximately 2.16 per cent of the total weight of the body. It is the most wonderful part of the Lord's handiwork in making man. It is the jewel that elevates man above beasts; it makes him capable of communion with angels and with God. Although one of the most delicate organs of the body, it was designed primarily to function as long as its Creator should last—even for eternity—and with limitless capacity to learn and think.

The bony chamber that houses the brain is small indeed, but a world of contrasts and contradictions can be within it. Just think of the gravity and wit, wisdom and folly, love and hate, joy and sorrow, courage and cowardice, loyalty and treachery, that can be engendered inside a single skull and find expression in words and deeds outside of it. And what a stream of consequences can flow from the mental processes going on there. History has recorded many instances in which the well-being of a family, a community, a nation, and even the world has been greatly affected by a decision of one mind.

What would you say is the most far-reaching act of your mind insofar as you are personally concerned? It undoubtedly is the attitude you take toward the great fundamental law of life which has been succinctly stated in these words by the Master Thinker: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like

unto it, Thou shall love thy neighbour as thyself." Matthew 22:37-39.

The destiny of each one of us, either for weal or for woe, hinges on the attitude we take to that great law of life. And inasmuch as you and I have at times denied, both in thought and in practice, to God His supremacy over us, and to our fellow his equality with us, we have sinned. And in sinning, we contribute personally to the tide of evil overwhelming the world. "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness." Mark 7:21, 22, R.S.V.

Thus each sinful heart, or mind, is one of the fountains from which iniquity springs. And it is there that the solution to the problem of sin must be applied. Evil must be eradicated at its very source—the heart—"for out of it are the issues of life." Proverbs 4:23. The religious experience that does not call for a thorough cleansing of sin from the heart is unacceptable to God. Says David, "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18.

It is interesting to note, in this connection, that the Greek word translated "repentance" in the New Testament Scriptures is *metanoia*, which literally means "a change of mind." Hence the gospel appeal is: "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19. The original term rendered "conversion" is *epistrophe* and signifies "a turning about." Thus repentance and conversion, when genuine, involve both a change of heart (or

mind) and a turning about in the life of the sinner.

Now *all*—even you and I—have sinned. "We have before proved both Jews and Gentiles," says the Good Book, "that *they are all under sin*; as it is written, There is none righteous, no, not one. . . . For *all have sinned*, and come short of the glory of God." Romans 3:9, 10, 23.

But our merciful God wishes *all* to repent. And to give them opportunity, the Lord holds off the great day of reckoning a little longer, because He "is long-suffering to usward, not willing that any should perish, but that *all should come to repentance*." 2 Peter 3:9.

Sin is not only deceitful in its nature, but it tends to harden the heart. (Hebrews 3:13.) "The heart is deceitful above all things, and desperately wicked." Jeremiah 17:9. With even the most determined resolutions, a sinful man cannot of himself be righteous. "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. "The way of man is not in himself: it is not in man that walketh to direct his steps." Jeremiah 10:23. Paul has stated the matter very well in these words:

"To will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Romans 7:18, 19.

"To will"—the power of choice—is still with us, even while the enslaving grip of sin is upon us. And to be saved from sin one must will (determine, resolve) to do the right. That act is a part that man alone must do; God will not make the decision for him. However, the Lord does not wait for us to take the initiative. He sends the Holy Spirit to witness to the conscience, and thus lightens every person born into the world. (Romans 9:1; John 1:9.) He thus brings into the soul a conviction of sin, of righteousness, and of judgment to come. (John 16:7-11.)

He sends His messengers with the Holy Scriptures into all the world to tell sinners of His love and of the provisions that He has made for their salvation, and to appeal to them to repent and be converted. As the law of God is held up before men, they see that

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they are sinners and in need of salvation. (Psalm 19:7; Romans 7:7-13.) In the crucified Saviour they see their only hope of salvation, and are drawn to Him. Hence the apostle asks: "Despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Romans 2:4.

Nevertheless, in true repentance the convicted sinner must will to break with sin, and must not resist the goodness of God that seeks to arouse him to his lost condition and to lead him to salvation. Therefore, rise up, trembling sinful soul, and grasp by faith the promises of God and the almighty hand extended to you. It is your part to will to resist sin and to do right; it is His part to forgive and to give you power to carry out your will.

Do not think, even for a moment, that you must first break the grip of sin upon your soul, and must first make yourself clean, in order to come to the Saviour for help. A man afflicted with a deadly disease, and knowing that he is doomed to certain death unless he finds healing, does not wait to be cured first of the dreadful malady before calling for the doctor. No; but with haste he calls upon the physician, and says: "Doctor, save me!" And without hesitation he acts upon the instructions of the doctor.

So it is in the case of the sin-sick soul. Says Jesus: "They that are whole [well] have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." Mark 2:17. Saving sinners is Christ's special work. "Thou shalt call His name JESUS: for He shall save His people from their sins." Matthew 1:21.

The penitent publican cried out: "God be merciful to me a sinner." Luke 18:13. Sensing his great spiritual need and lost condition, he threw himself upon the mercy of the Lord. He unblushingly confessed that he was a sinner, making no excuses, no apologies, no attempt at self-justification, and censuring nobody else who might have shared in his guilt.

So with David, when under deep conviction for having seduced Bathsheba and killed her husband. In godly sorrow he cried out: "Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions. . . . Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. . . . Deliver me

from bloodguiltiness, O God, Thou God of my salvation." Psalm 51:1-3, 9-11, 14.

Note that David's repentance was accompanied by full confession of his guilt. "I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Psalm 32:5.

Confession of sin accompanies true repentance, and is an essential part of conversion. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. If we have wronged a fellow man, we must confess the wrong to him. "Confess your faults one to another," says the Word. James 5:16. Sins committed against God only need to be confessed to Him alone. But every sin, whatever it is, is an offence against God and must be confessed to Him. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. And the promise is: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Yes, complete cleansing is promised, so that the repentant sinner will stand justified before his Maker, as if he had never done any evil. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. This has been made possible because "Christ died for us." Romans 5:8. The just rule of the judgment is: "The wages of sin is death." Romans 6:23. "The soul that sinneth, it shall die." Ezekiel 18:4, 20. But Jesus "His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." 1 Peter 2:24. "He was wounded for our transgressions, He was bruised for our iniquities. . . . And the Lord hath laid on Him the iniquity of us all." Isaiah 53:5, 6. The penalty of transgression has been fully paid by Christ (1 Peter 1:18, 19) and all we need do is to accept that fact by faith and act upon it.

This experience of repentance and conversion produces such a spiritual change in the life of a sinful man that the Holy Scriptures compare it to a re-birth. In telling Nicodemus, "Except a man be born again, he cannot see the kingdom of God," Christ had reference to this wonderful experience of "every one that is born of the Spirit." John 3:8. We cannot explain this miracle of miracles in such a way as to show exactly how one is born of the Holy Spirit, but the experience is real and genuine. And, as Christ pointed out to Nicodemus, it is the only thing that can make a sinner fit into God's great plan for a sinless universe.

Repentance, faith and contriteness of heart make operative in behalf of the sinner God's plan of salvation.



H. M. LAMBERT

"A new heart also will I give you, and a new spirit will I put within you," says the Lord; "and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36:26, 27.

Thus God proposes to change the sinner's heart, something that he cannot do of himself, and by His Holy Spirit empower him to be obedient to His law. The new covenant promise is: "I will put My laws into their mind, and write them in their hearts." Hebrews 8:10. This can be done only when one is "strengthened with might by His Spirit in the inner man." Ephesians 3:16. (See also Colossians 1:10, 11.) Then the motives, purposes, and thoughts of the heart will be in subjection to the great fundamental law of life.



**N**O MATTER how important the work may appear to be in which we are engaged, there are times when it is best to "come apart" and take a short period for rest and relaxation, and this *possibly* at a time when it appears as if the work will suffer if this is done.

Especially is it important for those who are engaged in mental work and are confined to offices in crowded cities to have occasionally a change and a period of rest and relaxation. Should this be done, there would not be so many cases of nervous exhaustion and nervous prostration in need of medical attention crowding medical institutions. Nervous and mental diseases are tremendously on the increase.

It is not wise to wait until nature protests so unmistakably that it no longer is a matter of choice, but a necessity, to tear away from the work in order to escape a complete nervous or mental breakdown. We do not wait until our automobiles run on three wheels before we steer them into the nearest garage for repairs. We give attention to our automobiles before they *appear* to need it. The purpose is to prevent disaster.

Periods of rest should be taken as a matter of duty. It is a duty we owe to ourselves and to our friends. Though we may feel fit and able to carry on, periods of rest and relaxation should be taken. Vacations are essential because of the unnatural conditions in which we have to live. An ideal life is one in which brain and muscle are equally taxed. To man at the beginning God said: "In the sweat of thy face shalt thou eat bread." Man was created to dwell in the country, not in the city.

The first symptoms of the need for a rest should be noticed and heeded. There are various symptoms which indicate clearly—if not to us, then to those who are compelled to live with us—that we need to give nature a chance to recuperate.

Irritability is one of the symptoms. When everything appears to go dead wrong, the difficulty probably lies not *without*, but *within*.

Another symptom of need for rest and recreation is nervousness and possibly the inability to lay aside the work of the day and secure the needed sleep during the night. It is unwise to wait until insomnia develops before paying attention to this symptom. Not infrequently when this symptom of nerve exhaustion first appears, resort is made to hypnotics. Under their influence it is possible to carry on a little longer, but the crash is sure to come. All about us are nervous wrecks who have brought about their condition by adopting such

# You Must Relax

By

D. H. KRESS, M.D.



H. A. ROBERTS

A balanced work, dietary and recreational programme makes for the best health. Let it be remembered, too, that "a merry heart doeth good like a medicine."

a course. Nerve sedatives and certain hypnotics are well designed to keep under cover some of the symptoms. They tear down the danger signals and thus enable us to go on unwarned, but not unharmed. When a case of nervous exhaustion is fully developed, it may take several months of rest and treatment to get back to a degree of health that will make it safe to resume work.

Worry is another prominent symptom indicating that a change, a period of rest and relaxation, is needed. Worry is not confined to the mind. When the mind worries, the stomach worries, the liver

worries; in fact, this mental state is felt by every organ and every cell of the body. Frequently stubborn digestive disturbances that cannot be corrected or cured by diet alone, important as it may be, are due to this altogether wrong mental state.

Friends and physician may say, "Stop worrying," or, "Snap out of it," but this is easier said than done. In fact it is impossible to snap out of this state of worry. It is not possible to stop worrying unless the general health is built up. A few weeks of rest and a change of environment make it possible to build up the health to the point where it will be as natural to look on the bright side of life as it is to worry. Worry frequently is a symptom of a run-down condition, or of some digestive disturbance. It takes time to get rid of the worry habit when once it is established. Paul possessed a remedy that is of special value. He said, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28. Another one of the evidences of the need of a change and rest is the fact that work becomes a grind and is no longer a source of enjoyment. To keep going, stimulants are usually resorted to. That which appears to keep one up, in reality still further draws upon the already depleted brain cells. Every artificial "up" produced is followed by a corresponding "down." The "down" creates the demand for another "up." In this way nervous wrecks are made. Upon awaking in the morning a person should be at his best. Everything in nature is at its best at dawn of day.

While the vacation should be made a joyful occasion, it should not be made a period of feasting. It is not necessary nor wise to throw off all restraint in the matter of eating, in order to have a good time. The foods should be simple and easy of digestion. Fruits should have the preference. The use of greasy foods and canned meats should be guarded against. Many a vacation has been spoiled, and what should have been a blessing has been converted into a curse, through carelessness in this respect.

After the vacation the blood should be purer, the mind more alert, and the body in every way better fitted to resume the work laid aside for a time. If this is accomplished, the vacation may be the most valuable business asset of the year.

"Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise." — *Testimonies for the Church*, Vol. 4, p. 652.



THE indiscriminate use of bromides (Bromo-Seltzer or any other variety) leads to bromide intoxication, which may simulate such diseases as chronic encephalitis, multiple sclerosis, or myasthenia gravis. Dr. E. F. Brooks, Associate Professor of Medicine, University of Toronto, recently reported that bromide intoxication was so common that thirteen cases were admitted to the Toronto General Hospital in one month. One woman was taken off a train because she seemed to be frankly psychotic.

A woman suffering from severe migraine headaches had become successively addicted to nembutal, seconal, tuinal, paraldehyde, and persomnina. The latter she took in handfuls of tablets because the label said they were harmless and absolutely non-habit-forming. This in spite of the fact that when she took them she could not walk across the room without falling. (The same is constantly but erroneously reiterated concerning phenobarbital.) This particular woman had also dabbled with demerol, a narcotic used as a substitute for morphine. She herself came to recognize with some alarm the increasing amounts of demerol she was using. This calls to mind the asthmatic who found relief from demerol but in his latter years suffered from two diseases—asthma and demerol addiction. A very frail little woman racked with rheumatic pains also had two diseases the first time I saw her—rheumatoid arthritis and demerol addiction. It is quite obvious that such drugs as demerol, codeine, morphine, et cetera, are fraught with grave danger when used for chronic painful conditions.

Dr. Harris Isbell, Director of Research Division, U.S. Public Health Service Hospital, Lexington, Kentucky, lists the following as important addiction drugs: opium; the synthetic opium-like pain-relieving drugs such as methadon and demerol; alcohol; the barbiturates (including phenobarbital, nembutal, seconal, so widely known and used); marihuana; cocaine; and amphetamine (benedrine). Other sedative drugs are included as a group.

An attractive young woman who had suffered from nervous exhaustion after a major operation was given during her convalescence one tablespoonful of paraldehyde a day for a month in the hospital. Then she was told that she might go home and gradually resume normal activities. This was easier said than done, because withdrawal symptoms after the free use of drugs are very real and very disabling. For relief from these symptoms she was advised to take benzedrine, and was taking fifty tablets daily when readmitted to another hospital.

Dr. Harris Isbell states emphatically,



H. A. ROBERTS

## SLEEPING PILLS

### *Their Use and Abuse*

By W. H. Roberts, M.D.

in *Medical Clinics of North America*, March, 1950: "From a physical point of view, addiction to barbiturates is more undesirable than is addiction to any of the opiates, but it is as yet unknown whether barbiturate addiction represents as severe an emotional catastrophe as does opiate addiction. The effects of the barbiturates are somewhat similar to those of alcohol and frequently both alcohol and barbiturates are used together."

Symptoms of chronic barbiturate intoxication are: difficulty in thinking, inability to perform simple calculations, confusion, drowsiness, and defective judgment and unsteadiness of gait, which lead to accidents. Chronic barbiturate intoxication always causes marked social and emotional deterioration," says Doctor Isbell. "Barbiturate addicts neglect their personal appearances and are unable to work or care for themselves adequately. They are rejected by their families, lose their jobs and their

friends." They tend to be emotionally unstable, weep easily, and are hilariously amused one day and depressed the next.

We are talking about the little white pills that so many people are taking three or four times a day because they are "nervous." Recently there came under my care a woman who had a "sympathectomy" for high blood pressure. For fear that her pressure might go up again she was taking literally dozens of these or something very similar every day. Her shins were bruised, she was trembling all over, was mentally confused and tortured. She went through some of the usual withdrawing symptoms described below and came out of the experience looking and feeling more like a human being, and with a blood pressure lower than it had been before.

What are the withdrawal symptoms that make the sleeping pills so hard to break away from? Abrupt withdrawal (twenty to fifty per cent reduction of the amount the addict is accustomed to using) is followed by improvement during the first twelve to sixteen hours. The patient then becomes apprehensive and weak and can hardly stand. Muscles twitch, insomnia ensues, and it is aggravated by nausea, vomiting, and abdominal cramps with associated weight loss. The patient also has difficulty in making cardio-vascular adjustment on assuming the upright posture. On standing, pulse rate rises forty to eighty beats a minute, systolic blood pressure falls fifteen to fifty mm. of Hg., and diastolic blood pressure (lower reading) rises, thus narrowing pulse pressure. The patient therefore experiences an all-gone feeling, which becomes more marked the longer he stands. This disturbance resembles that seen during or after many severe illnesses. Where very large doses of sedatives have been used, even more severe reactions may occur between the sixtieth hour and the fifth day of withdrawal. In any case, the patient usually becomes psychotic and has hallucinations.

The elderly woman who had taken phenobarbital on an open prescription for many years had hallucinations that her childhood sweetheart was expected to arrive any moment and that a wedding ceremony would ensue. The patient recovers from this type of psychosis after about two weeks. These severe reactions are avoided by gradual reduction in the dosage. If it is just a matter of a sedative being taken nightly the dose may be reduced to one or two a week at first, then eliminated.

The conclusion is that about the quickest way to become really "nervous" is to take sleeping pills for "nervousness." Sedatives have a very limited usefulness during acute illnesses.





# The DOCTOR'S VOICE



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## Parkinson's Disease

**Question:** My mother has suffered from Parkinson's disease for many years. The medicines she has taken have helped to a limited degree in relieving the stiffness of the arms and controlling the tremor. Sedatives seem to make her depressed. Are there any general measures that would be helpful?

**ANSWER:** Physical therapy has something to offer those who suffer from this disease. Heat in the form of baths, lamps or diathermy aids in the relaxation of the rigid muscles and relieves, to a certain extent, the pain which accompanies spasm. Massage and exercises will aid in the prevention of deformities and in the maintenance of joint mobility. As a general rule it is best for the patient to carry on his daily activity and regular occupation as long as possible while at the same time avoiding undue fatigue. Constant reassurance is often required. The disease is chronic, but as a rule it is very slowly progressive and the mental faculties are spared. Surgical procedures have a very limited usefulness, and older drugs as Rabellon seem to be as effective in most cases as those recently developed.

## Cortisone

**Question:** Is Cortisone helpful in the treatment of multiple sclerosis?

**ANSWER:** In one series of cases of multiple sclerosis treated with Cortisone improvement was only transitory and not of sufficient degree to warrant its general use. Multiple sclerosis is a disease of contrasts in that rather serious changes in the nervous system may occur and yet the patient not be seri-

ously incapacitated as far as his general health is concerned; he may feel well, and on this account may not be too worried. Histamine injections or by iontophoresis (driven into the skin by an electrical current) has seemed to help some early cases, but results have not been too convincing. By muscular re-education many cases have been rehabilitated, and in others the disease has become spontaneously arrested before too much damage was done, which has made it difficult to assess the value of new treatment.

## Rheumatic Fever

**Question:** What is the outlook for a child who has had rheumatic fever?

**ANSWER:** The Metropolitan Life Insurance Company traced survivorship among three thousand patients at ages one to twenty. Seven out of eight were still living at least ten years later. Most of the survivors were leading quite normal lives. Those who reached adult life are working, and many have married and have had children. Among the children with no evident heart damage during the attack, 92 per cent were living ten years later; among those with evidence of heart damage the rate was 71 per cent. Recent advances in treatment have further improved the prospects of restoration to good health. Inadequate clothing and diet, insufficient rest, overcrowding, poor housing, and lack of early medical care continue to be considered causative factors and favour recurrent attacks.

## Overdosage of Vitamin A

**Question:** Is there any danger from overdosage of vitamin A?

**ANSWER:** Overdosage has sometimes occurred when parents have become confused about dosage of the newer cod-liver-oil preparations. Sometimes instead of two or three drops, two or three teaspoonfuls have been given. The symptoms of overdosage are tender swellings on bones, pain, lack of appetite, and hyperirritability.

## Bronchial Asthma

**Question:** Is bronchial asthma always due to allergy to dust, pollen, and animal danders, et cetera?

**ANSWER:** Nonallergic asthma during attacks is very similar to the allergic variety. Emotional factors in asthma often play a major part in the continued disability, and antiasthmatic drugs may be quite ineffective as long as the patient is overwrought. Apparently discouragement, inability to sleep, and sometimes fear of death keep the patient extremely tense. Fear of recurrences may also be a factor. The nonallergic type of asthma is most common in the middle and later decades of life.

## Tea and Coffee

**Question:** Does the aluminumware tea percolator with a filter remove enough of the stimulating poison from tea and coffee, so that they may be used and not be harmful?

**ANSWER:** No. Caffeine is very soluble and filters such as described are not very effective. The length of time that tea is brewed does not materially affect the caffeine content. Weak tea is somewhat of a myth.