

OSHAWA, ONTARIO, JANUARY, 1952

Signs of

# The TIMES

*Canada's Journal of Hope and Health*

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*The Sheep and the Goats* (See pages 6, 7.)

*Christ's Reward* (See pages 8, 9.)



# THE WORLD AS WE SEE IT

*A Prophetic Interpretation of Current Events*

## ★ The Voice From Sinai

MORNING by morning, headlines reveal a world in distress. Not only is it distressed, but it is confused, confounded and bewildered. Men know not how to solve the world's problems. No great leader has arisen who is able to unravel for the human race its tangled skein of perplexities. Year by year the skein becomes more snarled, until today hopelessness and despair are rampant. Leaders are unable to lead, and a sense of indifferent fatalism has settled down upon men and nations. Men expect to perish by catastrophe; therefore they reason, "let us eat, drink and be merry, for tomorrow we die."

Yet in it all there has been no lack of "voices"—voices of religious, political, military and economic leaders who have brought forth some plan, some nostrum or other as a cure for the world's ills. Some of these cures have been adopted, tried, and found wanting. The League of Nations, the brain child of Woodrow Wilson, is a sample of one such cure—all that was tried, failed, and was scrapped. The United Nations is another that is now in the process of failure.

Strangely, however, no man in this mad search for a sure-fire remedy has thought of those ten words enunciated by the voice of God at Sinai. Legislators spend, we suppose, millions of hours in the aggregate formulating laws which do not solve. Preachers preach smooth things to drowsy eared congregations instead of stimulating them to obedience by the thunders from Sinai. How long has it been since you heard a sermon declaring the binding obligations of the Ten Commandments?

The "voice from Sinai" is not the voice of man, neither the voice of the church, but the voice of God. It has been sounding through the ages, yet few, comparatively, have heard, and fewer still have obeyed, until today it is a debatable question whether God's law

is still in force. The church and the world have largely broken with the Ten Commandments. The only medicine that will cure Old Man World's chronic headache is wholly disregarded or, at best, held only in theory.

Here is the confession of one church: "A great and constantly increasing feeling of uncertainty is taking hold of our people and even our Evangelical congregations and Christian families, uncertainty as to whether God's Ten Commandments are still valid. Many of them no longer regard them as completely binding, and quite a few people openly reject them. Such contempt for God and His holy commandments among our people and in our church is

a great danger and offence, and is increasing to an alarming extent.

"Woe to us and our people if, instead of honouring the triune God, we place human ideas higher than God and elevate powers of this world to His place."

We cannot but wonder why the Ten Commandments are not more popular. They declare ten principles of right. Can it be that principles of right are not popular? Can it be that truth, honesty, purity, unselfishness, and regard for the rights of others are no longer admired by Christian peoples and by the church?

It is these principles and their implantation in the heart that the world needs. Herein is the certain cure for this world's aches and pains. Their

Some would have us believe that the law of God is done away with, that it is no more. But how can principles of right be abolished?

## THE TEN COMMANDMENTS

I  
Thou shalt have no other gods before Me.

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

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

IV  
Remember the Sabbath day, to keep it holy. Six days shalt thou 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.

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

VI  
Thou shalt not kill.

VII  
Thou shalt not commit adultery.

VIII  
Thou shalt not steal.

IX  
Thou shalt not bear false witness against thy neighbour.

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

Dallas Youngs, Editor

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adoption and practice would be to the world an antibiotic, reducing its temperature and bringing its heart rate again to normal. Yet people say in effect, We won't have this law to reign over us.

Many parents have had the experience of taking a child to the dentist only to have the child refuse to open his mouth. Or they have tried in vain to get him to take the medicine recommended by the doctor for a chill or fever. The parallel is not to be denied. The world, particularly the Christian world, will not take its curative medicine.

At this time we hear the objection, "But we can't keep the Ten Commandments." No, perhaps not—certainly not in your own strength. But listen to the inspired apostle saying, "I can do all things through Christ which strengtheneth me."

Another objection which comes to our ears at such a juncture is this: "You can't be saved by keeping the law." Quite true—no one can. God never gave His law to save people—He gave His Son. The law of God is never man's saviour, but rather his sin detector, his schoolmaster who takes him to Christ, who saves. Does the Christian keep God's law in order to be saved? Certainly not—not to be saved, but because he is saved.

"That the Law as the expression of God's will still holds for the redeemed life becomes evident from the teachings of the New Testament. A study of the Sermon on the Mount, the Epistle of James, and the practical exhortations of Paul certainly reveals that man is not through when he is saved. He is only beginning to live the life of grace which manifests itself in good works. The Cross of Christ as God's price for our redemption is absolutely essential. And justification by faith is God's truth. Yet faith without works is dead. Our efforts in God's strength to keep the Commandments as the fruit of our faith are a large part of the Christian life."—*The Religious Digest*, March, 1946, p. 4.

Hear world! Hear Christians! Hear preachers! Hear legislators! Hear men of all lands! Hear the voice from Sinai. It will bring you peace, security.

## ★ Church Coldness

WE READILY conceive that many will be lost to the kingdom of God because of the coldness of attitude that prevails in many Christian churches. There comes a time in the experience of most people when their thoughts turn to religion, to the church, and to eternal verities. Oft-times they are led to visit a church, perhaps several churches.

Many years ago this writer, having

Transgression of law—even human law—carries its penalties. How can we violate God's perfect precepts and hope to escape? "The wages of sin is death." Romans 6:23.



H. W. LAMBERT

reached such a place, visited a near-at-hand church the membership of which was comprised of the city's businessmen and the elite of society. I tried hard to get hold of something helpful from the minister's learned discourse, but failed utterly. I stalled around after the dismissal, hoping that someone would speak, shake hands, bid me welcome and invite me to return, but in that too I was destined to be disappointed. No one noticed me. Consequently, I left the church and did not return.

Later I visited the Young People's meeting of a less pretentious church, hoping again that I might form some acquaintances among the young men and women, of whom there were about two hundred in attendance. Again, as before, I stalled around after the service, hoping that someone would introduce me to a few people. This, however, was not to be. The young people gathered together in little groups, discussing, I suppose, many things. They did not, nor did anyone, notice the stranger in their midst. Consequently, the stranger went out and did not return.

My experience was not unusual, nor was it by any means an isolated one. No doubt many readers of these lines can testify to a like experience. The Bible states the basic principle that if a person would have friends he must show himself friendly. This goes for churches as

well as for individuals. Christ, the founder of the Christian church, was friendly. No one was so wicked that the Lord looked down His nose at him. He associated and ate with publicans and sinners. As a matter of fact, it was "sinners" that He came to save. Pride and a holier, better-than-thou attitude were never manifested by the Man who had in ages preceding His advent to this world commanded angels, and who had as His Father the First Cause of all existing matter and creatures.

Friendliness is a thing that opens the cockles of the heart. This fact should be recognized early by those who aspire to "win one" for Christ. A cold, unfriendly, unsympathetic attitude on the part of preacher, deacon, deaconess, Sabbath school teacher, janitor or constituent may "lose one" rather than "win one" to the church, but most tragic of all, it may "lose one" to the kingdom of God.

A warm greeting, a friendly, cordial smile, a sincere handclasp, a few pleasant words, are things that cost nothing except a bit of effort. They may well serve as a "lift" to the one who receives them, but they will certainly "give" a lift to the one who makes the overture. It is by such relatively small things that the discouraged are lifted up, accessions are made to the church membership, and sinners are led to Christ, the Friend of sinners.



# Entire Consecration

By

ROBERT H. PIERSON

IN ONE of the shortest chapters in the Bible is found a beautiful symbol of entire consecration. In the middle of the three verses which comprise the one hundred and thirty-third psalm David speaks of "the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

Here the psalmist was referring to the anointing of the priests who ministered in the sanctuary in the days of Moses. "Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments." Leviticus 8:30.

In a further description of the ceremony the pen of inspiration declares: "He brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet." Verse 24.

David in his psalm spoke of the ointment running down from the crown of Aaron's head upon his beard and on down even "to the skirts of his garments."

Here is a solemn picture of the entire consecration which God desires to see a part of every Christian's experience.

Moses touched the ear of the priest with the blood—his ears were to be fully consecrated to God. They were ever to be open to hear the commands of the Lord of heaven. They were to be deaf to the temptations of the evil one.

Just so God would have our ears covered with the blood of Jesus—fully consecrated to Him. "Incline thine ear unto My sayings" is the counsel of the wise man speaking under inspiration. (Proverbs 4:20.) The ear of the Christian should ever be open to hear what God has to say to him when He speaks either through His Word or by His Holy Spirit. We are to receive such admonition "not as the word of men, but as it is in truth, the word of God." 1 Thessalonians 2:13.

The unconsecrated turns away "his ear from hearing the law," and Solomon declares that "even his prayer shall be abomination." Proverbs 28:9.

Ears that have been covered by the blood of Jesus have no time to listen to that which contaminates the soul or dulls the spiritual perceptions. They have no time to give "heed to false lips" or to give "ear to a naughty tongue." Proverbs 17:4. Listening to gossip, backbiting and unkind criticism should find no part in the experience of one whose ears have been consecrated to the Lord Jesus!

Moses touched Aaron's right thumb with the blood. In this act lies a beautifully significant lesson for the Christian. Aaron must not only *hear* righteousness but he must *do* righteousness as well. The touching of the hand with the blood was a symbol of the consecration of life and service to God.

It is not enough to sing "My Jesus, I Love Thee!" Our lives must be so consecrated to the Master that our every act speaks the truth of our lips' profession. Life service, not lip service, is what God looks for in His children.

"To obey is better than sacrifice" (1 Samuel 15:22) is as true today as when Samuel spoke the words to Saul centuries ago. Hands that have been covered by the blood of Jesus will be obedient to His every command.

"Take my hands, and let them move At the impulse of Thy love."

This entire consecration of the hymn writer is what God expects of each one of us—nothing less.

Moses touched Aaron's great toe with the blood and in so doing he consecrated the feet of the Lord's servant to His service. His steps were henceforth to be ordered only by God. He was to be swift in going on the errands of his great Leader.

Feet that are covered by the blood today will be equally swift in going on God's errands. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. Taking Jesus as our example and following in His footsteps will make us tireless in our service for others.

As one writer says, "The word 'consecration' has a deeper meaning than simply a state of moral excellence in which the individual may abide. It is not merely a spiritual virtue in a passive quiescent form. Consecration brings an individual into a world of living things. A consecrated life is a life of action, service, work, and not merely a condition or state of moral goodness."

This consecration is not merely some intangible pious hypothesis. "Consecration affects the whole man; his views,

affections, purposes, and conduct. It extends to his duty toward himself, his fellow creatures, and his Maker. It improves and enlarges all the virtues of Christian character; love to God and mankind, faith, repentance, justice, truth, kindness, humility, forgiveness, patience, fortitude, temperance, moderation, candor, and judgment. It bears rule over passions and appetites, habits of thought and affection, of language and practice."

You ask, "How may I give myself to the Lord? How am I to consecrate my all to Him?"

One of deep spiritual insight replies: "Each morning consecrate yourselves . . . to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished objects."—*Testimonies for the Church*, Vol. VII, p. 44.

It is a day-by-day experience of committing and receiving. We commit all and in turn we receive all—all the grace and strength we need—all of the blessing heaven can shower upon the surrendered soul. Yes, consecration includes giving and taking—giving ourselves and taking Christ!

Is your life covered with His life? Has the blood of Jesus been applied to your ears, your lips, your eyes, your hands and feet? Are you *all* His?

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." Psalm 119:9.



H. A. ROBERTS





# 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:** Genesis 3:1 says that Eve was tempted by a serpent which spoke to her, urging her to eat of the forbidden tree. How could a serpent speak, and how could a person be tempted by a reptile?

In giving consideration to this vital point of human history we must remember that the serpent was but a medium through whom Satan spoke, and we must remember, too, that before the curse the serpent was a far different being than he is now.

It was not long after the creation of Adam and Eve that Satan and his rebellious followers were cast out of heaven to this earth. "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." Revelation 12:7-9.

At the time of Adam's creation he was given lordship over all the earth. Under God, Adam was to be ruler. He had dominion. And not only did he have present dominion, but he was instructed to populate the earth, and to have rulership over the populated earth as well.

When Satan was cast upon the earth he coveted the position given Adam. He therefore devised the temptation of the forbidden fruit, using the serpent as a medium to lead king Adam into disobedience and servitude, and consequently to gain for himself the dominion of God's newest creation.

The serpent was but a voice piece for Satan. Today, in the mysteries of spiritism, Satan and his fallen angels use men and women who have submitted themselves to their control, as mediums by whom they convey messages to living people with the design to deceive and take them captive at will.

**Dear Bible Answerman:** Will the world be converted to Christ before He comes the second time?

No! The inhabitants will become like the antediluvians and the Sodomites,

who became more and more wicked until God could no longer endure their wicked deeds, and destroyed them by water and by fire. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39.

The "last days" of this earth's history are marked by continually increasing wickedness. Men give themselves over to Satan to serve him, and to perform his nefarious deeds. "This know also, that in the *last days* perilous times shall come. For men shall be lovers of their

own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . But *evil men and seducers shall wax worse and worse, deceiving, and being deceived.*" 2 Timothy 3:1-5, 13.

**Dear Sir:** When people get to heaven will they recognize friends whom they have known on earth?

The Bible does not tell us a great deal on that point, and since the Bible is the only source of information, we must confine ourselves to its declarations. In 1 Corinthians 13:12 Paul says, "Then shall I know even as also I am known." It would appear from this that those who have been friends here will know and recognize one another in that better land. And why not? That seems only reasonable. Jesus was known of His disciples after His resurrection. Moses and Elijah were recognized by the disciples as they met with Jesus on the mount of transfiguration.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord." John 20:19, 20.

Still another passage that bears on this point is 1 John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

**Dear Bible Answers:** Is it possible for us to know the very time of Jesus' return?

No, God has not revealed this to men. Said Jesus: "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36.

Jesus declared that neither He nor the angels knew the time of His return, but the Father only. The Father has thought it best to keep the exact time of His Son's return within the reserves of His own council. Jesus will return, that we know. That His coming is soon we know from the multiplicity of signs which He has given us, but as to the day and hour of that long anticipated event, no man knows it.

## The Blacksmith's Anvil

Last eve I paused before a blacksmith's door,

And heard the anvil ring the vesper chime;

Then, looking in, I saw upon the floor  
Old hammers, worn with beating years  
of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers  
so?"

"Just one," he answered; then, with twinkling eye—

"The anvil wears the hammers out,  
you know."

And so, I thought, the anvil of God's Word

For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows  
were heard,

The anvil is unworn—the hammers  
gone.

Apprentice blows of ignorance, forsooth—  
May awe with sound and blinding  
sparks deathwhirled—

But still the Master stands, and holds the  
iron—His truth!

And turns it as He will to bless the  
world!

—Sunday School Times.



# The SHEEP and the GOATS

By FREDERICK LEE

**T**HOMAS CARLYLE, English essayist and historian, wrote:

"Never forget the day of judgment. Keep it always in view. Frame every action and plan with a reference to its unchanging decisions."

How do we know that there is to be such a judgment day? God has revealed it to man through His word—the Bible. Christ referred frequently to the judgment. His most graphic statement is the one found in Matthew 25, where He says:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left."

The great apostle Paul especially wrote and talked about the judgment. When he visited the Greeks on Mars' Hill he told them: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He had raised Him from the dead." Acts 17:31.

When he stood before Felix to be judged of him, "he reasoned of righteousness, temperance, and judgment to come." Acts 24:25. In his second letter to the Corinthian church he wrote:

"We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

To the Romans he wrote: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Romans 14:10.

From these statements we learn that there is to be a day when all men will be brought before the judgment seat of God, when they will receive reward or penalty according to the way they have lived in this life. Surely this is a day for which we must prepare, so that God

may judge us worthy of a place in His kingdom.

Do we know when that judgment day is near? Is it still a long way off? Paul, in his statement to the Athenians, declared that God had an "appointed" day for His judgment. Can we know when that time is near? Yes, God revealed it in a vision given to Daniel, the prophet, some six hundred years before the time of Christ. This is the longest prophecy in the Bible, and it points to this generation in which we live.

Daniel, a servant of God, was one of the chief rulers in the great kingdom of Babylon. On the occasion which we are to consider, Daniel was in the king's palace at Shushan, busy with his duties of state, when a vision was given him of things to come. This vision is found in the eighth chapter of Daniel. What God showed him at this time was additional light to the things he had seen in the former vision, as recorded in Daniel 7.

In this vision the prophet first saw "a ram which had two horns: . . . one was higher than the other." The ram was pushing "westward, and northward,

and southward" and no beast could stand before it. Daniel was told that this beast "became great." Then he saw a he-goat with "a notable horn between his eyes," which moved with such great rapidity that he did not touch the ground. The he-goat came in a rage toward the ram and attacked him with great fury. He broke the two horns of the ram and cast him to the ground. It is recorded that the he-goat "waxed very great" but at the height of his power the great horn was broken. Four other horns came up in its place.

While Daniel watched the changing scene, he noticed a little horn coming out of one of the four horns. This "little horn" "waxed exceeding great, toward the south, toward the east, and toward the pleasant land."

Daniel was not left to wonder at the meaning of these beasts and their horns. For an interpreter was at hand to tell him.

The ram symbolizes "Media and Persia." Daniel 8:20. The he-goat typifies Greece. The notable horn refers to its first king, Alexander. (Verse 21.) The four horns that came up when this horn was broken represent four kingdoms, established by Alexander's generals. (Verse 22.) Then the little horn which waxed exceeding great must represent the next great power that followed after the division of Greece; namely, pagan and papal Rome.

Daniel then saw that this little horn "waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and . . . cast down the truth to the ground; and it practised, and prospered." Verses 10-12. He was told by the angel interpreter that this terrible power "shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. . . . He shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 24, 25.

The scene was not a pleasant one. No wonder Daniel heard a voice asking, "How long shall be the vision?" The meaning is, of course, "How long

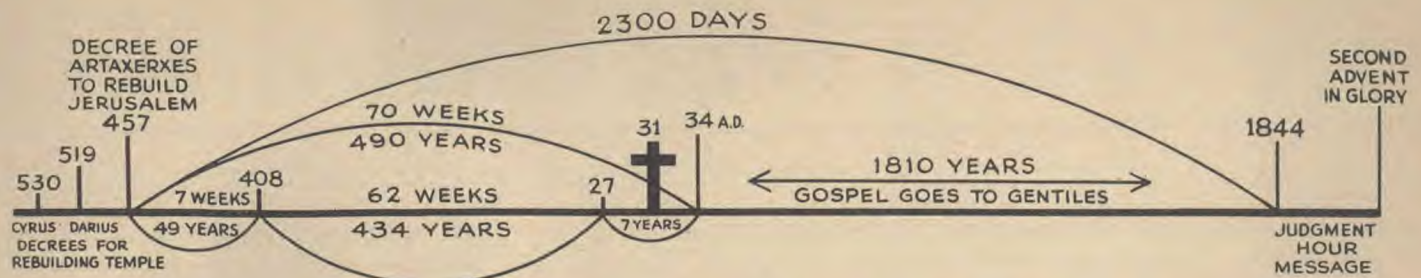
## THE VOICE OF PROPHECY

### 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	CJIE	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





REVIEW AND HERALD

Two thousand three hundred symbolic days (years) reached from the decree to rebuild Jerusalem to the beginning of the investigative judgment.

shall this autocratic and unrighteous power assert itself against saints and sinners before it is judged?" The answer is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14.

What is the meaning of these mystical words? Daniel did not immediately receive an interpretation of them because he had become faint and sick from what he had seen. (Verse 27.) However, he continued to wonder about the work of this tyrannical power. As he was praying at a later time and confessing his sins, the angel Gabriel, whom he had seen in the vision, came before him and said, "I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Daniel 9:22, 23.

The only part of the vision that Daniel did not understand was that which pertained to time, the 2300 days. (Daniel 8:26, 27.) Gabriel then continued the interpretation of this vision as recorded in Daniel 9:24-27.

Several important points in these verses should be noted.

1. "Seventy weeks are determined upon thy people and upon thy holy city." This had reference to a period of probation that God was to give to the Jews, who had been appointed His chosen people. As they had often rebelled against God, He gave them this period in which to repent.

2. "To make an end of sins, and to make reconciliation for iniquity." This refers to the first advent of Christ, who was to be revealed as the Sin Bearer of the world. Daniel was told that unto Messiah the Prince there would be seven weeks and three score and two weeks, that Christ would confirm the covenant with many for one week, and that in the midst of the week He would "cause the sacrifice and the oblation to cease." This prophecy foretells the very time that the Messiah would appear in Judea.

3. The word "determined" in verse 24 means "cut off." This period of seventy weeks must be cut off from another period. This could be none other than the period of time mentioned

in the vision that the angel was then interpreting, the 2300 days. (Daniel 8:14.) It indicates that the beginning of the seventy weeks coincides with the beginning of the 2300 days.

4. As we are studying prophecy we must translate the 2300 days into years, and the seventy weeks into 490 days or 490 years, because in Bible prophecy a day stands for a year. (Numbers 14:34.) In order to know the end of the 2300 days and the seventy weeks, we must know the date of their beginning. This we are given in the following words:

"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." This figure comes to 483 prophetic days, or years. One more week of the seventy remains, and that is referred to in verse 27. This will be explained later. We are now concerned with the beginning of the seventy weeks.

When was the commandment to restore Jerusalem given? Jerusalem was in ruins at the time Daniel wrote, but God through His prophet had promised that the city would be restored and that the captives would return. Daniel had been praying for that restoration. God

here informs the prophet that the Messiah would come 483 years after the restoration of the city.

We turn to the historical record in Ezra and find that the commandment to restore and rebuild Jerusalem was given in the seventh year of king Artaxerxes of Medo-Persia, which was the year 457 B.C. (Ezra 6:14; 7:6, 7.) This date is substantiated in history by the Canon of Ptolemy with its lists of ancient kings and astronomical observations.

The year 457 B.C. was the starting point of both the 2300 years and the 490 years. Prophecy declares that from this date to Messiah the Prince would be 483 years. From the fall of 457 B.C., the time when the Jews returned and restored their city, 483 years would reach to A.D. 27. It was in that very year that Christ came out from His seclusion and asked John to baptize Him. As He came forth from His baptism, a dove descended upon Him and a voice from heaven was heard saying, "Thou art My beloved Son; in Thee I am well pleased." Luke 3:22. After this Christ went forth preaching the gospel of the kingdom of God saying, "The time is fulfilled." Mark 1:14, 15. The time fulfilled was the sixty-nine weeks, or 483 days.

There is one more week of the seventy. This represents seven years. In the midst of the week the Messiah was to be cut off and cause the oblation to cease. Christ preached three and a half years and was crucified in A.D. 31 as "the Lamb of God, which taketh away the sin of the world." John 1:29. The sacrifices that the Jews had made for millenniums were no longer necessary, for Christ, the antitype, had come. In this way He caused the oblation to cease.

Three and a half years yet remained, and in those years the cup of the Jews' iniquity became full. They crucified the Son of God and persecuted His servants. Their day of grace ended in A.D. 34, when Stephen was stoned to death because he preached Christ. (Acts 7:59, 60.) Soon after this assault the persecutor was converted and became a great apostle to the Gentiles.

### Hope of The Ages

Standing on the threshold  
Of sin's night of doom,  
Where is light to guide us  
Through the dark and gloom?

Where is promise given  
For a brighter day?  
Where is hope and courage  
For our pilgrim way?

Hope and faith and courage  
For all earth-born men  
Grow in Christ's assurance,  
"I will come again."

—Mildred Wood Harris.



You have seen how the prophecy of the first advent of Christ was fulfilled exactly. The correctness of this prophecy is proved by historical facts established in 457 B.C. as the true beginning of both the seventy weeks and the 2300 days.

We have now to learn the date of the ending of the 2300 years. This number of years from the fall of 457 B.C. would bring us to 1844. We are told that the prophecy of the seventy weeks was "sealed up," that is, to make sure the vision of the 2300 years. (Daniel 9:24.) As the date A.D. 27 was sure, so must the date 1844 be sure.

What significance is there for us in this date? Is it of any importance to those now living on the earth? We are told in the vision that "unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. The seal of divine certainty is upon the date 1844. As surely as the Lamb of Calvary was sacrificed on time, so surely did the cleansing of the heavenly sanctuary occur at the time appointed.

The cleansing of the sanctuary was a rite of the Jews carried out once every year which they considered symbolic of the judgment to take place in the last days. Thus according to the Daniel prophecy, God's final judgment of men would begin in 1844. This judgment consists of two phases, the first being the investigative judgment, when the records of men would be looked into and the decisions made as to who would be on the side of the redeemed or on the side of those who should be destroyed in the second and final phase of the judgment. When the full investigation has been made the following pronouncement will be made:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

God alone can judge as to who are worthy or unworthy to enter into His kingdom. This is the work that must be done before Christ appears. Now while the investigative judgment is still going on and while probation lingers, is the last chance for men to repent in order that they may be among those who shall receive an eternal reward.

Dear reader, will you not turn your life over completely to the Lord Jesus Christ and let Him make you ready and unafraid when you shall have to stand before the Judge of the universe, as all men must do.

Eight

# Christ's Reward —

## How Is It Determined?

By

W. H. GROTHEER

JESUS CHRIST lived, died, and was resurrected more than nineteen hundred years ago. While upon earth He promised to return again. He declared: "If I go . . . I will come again." John 14:3. Many years have passed since He spoke those momentous words. Where has Jesus been? What has He been doing? We are informed that after the ascension He sat down on the right hand of the Majesty on high. (Hebrews 1:3.) Has He thus, through the passing years, been content to rest in idle expectancy, awaiting the hour when He would return as King of kings and Lord of lords?

The book of Hebrews reveals Jesus in a new role. Here He is declared to be a priest after the order of Melchizedek. (Hebrews 6:20.) It is in this new office, with its work and responsibility, that Jesus is now functioning. We are not left in doubt as to the obligations He thus assumed, for in the earthly ministration of the Aaronic priesthood we are given an object lesson of the great work of our heavenly priest—Jesus Christ.

The priests of the earthly sanctuary, we are told, served "unto the example and shadow of heavenly things." Hebrews 8:5. Some of their functions of ministration were shadowy. The shadowy part of their service was well represented by the offering of lambs, goats, and bullocks. However, Paul informs us that "the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers

thereunto perfect." Hebrews 10:1. Fine! How impossible rightly to represent the precious blood of Jesus by the blood of bulls and goats! On the other hand, part of the Old Testament priestly service was an example. An example is not identical with the problem it illustrates, but does give the identical process by which the problem can be solved.

In the establishment of the sanctuary and its services at Mt. Sinai, Moses was given specific instruction to make it according to the pattern revealed to him. (Hebrews 8:5; Exodus 25:8, 9, 40.) This physical outlay, with its two divisions in the tabernacle, is referred to by Paul as a figure of the true, where Christ is priest. (Hebrews 9:8, 9, 24.) It is well to note carefully that God in giving the pattern for the earthly example, divided the tabernacle into two apartments and outlined distinct services to be carried out in each. (See Hebrews 9:1-5.) The conclusion is inevitable that the heavenly ministration would follow the ministration of the earthly, and thus be divided into two operations—one centring in the first apartment, and the other in the second apartment.

In the work of the first apartment, the common priests were active. The high priest merely supervised. But the work in the second apartment was restricted solely to the ministration of the high priest. Paul emphasizes this: "But into the second went the high priest alone." Hebrews 9:7. Now Jesus was called to be a High Priest after the order of Melchizedek. (See Hebrews

### HERE IS MY ENROLMENT

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5:10; 8:1.) Because Jesus is our great High Priest, His work would centre, first, in the holy place, even as in the earthly example; and secondly, according to the antitypical day of atonement, in the most holy place.

The question naturally arises: If God has forgiven the sins of man, as prefigured in the first apartment, why should there be a need of investigating them again? The investigative judgment concerns more than man. It concerns God. Jesus Christ is a faithful High Priest not only to usward, but also in things pertaining to God. (Hebrews 2:17.) The investigative judgment determines the candidates for heaven. When Christ returns, His reward is with Him. (Revelation 22:12.) God must be sure no candidate for heaven will ever be a second Lucifer. He dares not take the chance. Affliction shall not arise a second time. (Nahum 1:9.) The price paid for sin was too dear—even the life of His only-begotten Son—to risk the possibility of a second disaster.

The investigative judgment is a restrictive judgment. It pertains to those "only" who have made a confession of Christ. It naturally follows that one who never cared for God or Christ has, in his very failure to accept the provision offered, excluded himself from consideration for the kingdom of God. Peter speaks of that judgment which "must begin at the house of God," and asks the question, "If it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17. John gives us the basis of condemnation. He writes: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

The scene of this great judgment was prophetically envisioned by Daniel. He speaks: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Daniel 7:9, 10, 13.

In this vision Daniel saw the books opened. In the Scriptures there are several books mentioned which pertain to the judgment. In Revelation 21:27 the

book of life is mentioned. In Malachi 3:16 we read of the book of remembrance. The names of those who fear the Lord, and think often upon His name, are written therein. The precious promise is then made to these: "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

In all courts of judgment, the judge rules according to the standard of an established law. So also does God. Paul declares that God "hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:31. Every case will be decided in respect to the life of that Man who declared: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. He whose very life measured with the will of God, and who could say, "I have kept My Father's commandments" (John 15:10), is the pattern and example of all who shall successfully pass the scrutiny of the investigative judgment. James tells us specifically that we are to "so speak . . . and so do, as they that shall be judged by the law of liberty." James 2:12. This law is the Ten Commandments, as can be noted from the two preceding verses. In the light of the judgment that we all face, it might be well for us to pause a moment and read those Eternal Ten precepts, and seriously ask ourselves, Am I in accord with them?

I face the judgment; you face the judgment. Who will represent us? Who will plead our cases? In Revelation 3:5 I read: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." You and I can have an Advocate who has never lost a case. The condition is outlined—"He that overcometh."

There appears before me the scenes of judgment. On the throne high and lifted up is God, the Ancient of days. On every side stand thousands of ministering angels. To and fro move the angelic scribes bringing in and taking out the records of heaven. As I stand enraptured by the scene, I hear my name called—William H. Grotheer. I am speechless! Can it be that my name has come before the Supreme Court beyond which there is no appeal? I tremble—on that moment hangs my eternity. Will Jesus stand up and say, "I know him, and the life he lives. He delights to do Thy will, O God, yea, Thy law is within his heart. He has hated iniquity, and loves righteousness; therefore I will that he be crowned as joint heir with Me in My kingdom." Or will Jesus remain silent, unmoved, and thus confess, "I never knew him." Ah, awful moment! How shall I stand in the judgment?

How shall YOU, friend of mine, stand in the judgment?

Christ's reward, so we are told, is determined before He comes the second time. This being true, there must of necessity have been a preliminary investigative evaluation of men's characters.



REVIEW AND HERALD

T. K. MARTIN, ARTIST



# The FIRST "500" MILES

By  
D. H. Kress, M.D.

ON PURCHASING a new automobile, I found on the windshield this notice: "Do not drive this car faster than thirty-five miles an hour during the first five hundred miles." The life of the car, the manufacturer claims, depends upon the observance of this precaution. More harm can be done during this period than during any similar period afterward.

The human body may be compared to an automobile, and its length of life and usefulness depends very much upon the care taken of it during the first twenty years of life. Many a man has shortened his life because of reckless driving of the human machine early in life. "Be not deceived," is the admonition that comes to our youth, for whatsoever a man sows in youth he is sure to reap in later life. Premature old age and disability are no mere happen so. Most men age prematurely, and their usefulness ends long before it should. They may appear to be alive, but are dead, *actually*, so far as being of service is concerned.

One of the most up-to-date and largest business concerns in America, employing thousands of hands, retires every employee at the age of sixty-five on a pension, regardless of the position he may have had. This they consider good business, but it is a sad comment on modern civilization. Men should be at their best at sixty-five. Why not? Here and there we find such individuals. Should we study the life history of these, we should in all probability find that they took fairly good care of the human machine during the first twenty years.

At a meeting of the American Public Health Association held in Buffalo, New York, I heard John Sundwell, Professor of Hygiene and Public Health in the University of Michigan, refer to the importance of impressing upon stu-

dents the need of intelligent concern, not only for their physical efficiency while at school, but also thirty or forty years later. He said:

"I am reminded of Forrest Dryden's statistics which are something like this: Take one hundred young men in America at the age of twenty-five, sound in body and feeling no need for health teaching and supervision. Let us project their lives forty years hence and see what will be the state of affairs at the age of sixty-five. Only sixty-four out of the hundred will be living. One-third of them will have died. Of the sixty-four living only *one* will be rich, four will be well to do, five will be working and thereby supporting themselves. So much for *ten* of the sixty-four. The *other* fifty-four will be dependent wholly, or in part, on relatives, friends, or on society in general." Such is the appalling waste of American manhood. Reckless driving during the first twenty years of life is undoubtedly chiefly responsible for this showing.

The man who heeds the admonition, "Do not drive this car faster than thirty-five miles an hour during the first five hundred miles," will, as a rule, remain a careful driver, while one who drives

recklessly during the first five hundred miles usually continues to drive recklessly, and consequently his automobile wears out prematurely. Referring to the many unfits that are turned out by our colleges, Doctor Sundwell said: "The graduate and society are cheated in a sense, if the college underwrites an impaired human motor which will break down soon after it enters the traffic of life, or one which because of ignorance and neglect will fall short of its possibilities." Evidently this is being done. From the statistics given we are forced to conclude that the majority of students who leave our colleges with their diplomas enter life with human motors that are impaired and defective.

Several years ago I was invited to be the guest of honour at a banquet given to businessmen of a certain city. Knowing I would be called upon to give an address, I naturally formed a mental picture of the audience I would have before me. I expected there would be a number of men along in years, men who were grey headed. I was surprised to see the tables surrounded with men between twenty-five and forty years of age. I expressed my surprise at the absence of older men and then told them

Early care of the body is certain to pay big dividends later on in life.



H. M. LAMBERT



it reminded me of the young man who was sent to this country from England to study business methods. In going from one large business concern to another he, too, was surprised to note the absence of older men. Finally he ventured to ask, "Where are your old men?" He was pointed to the hillside cemetery. The old men were either dead and buried, or were prematurely disabled.

Nearly every case of premature old age and premature disability is traceable to reckless driving of the human motor during the first twenty years of life.

By taking care of an impaired motor, it is possible to make it serve for a long time. It will never be what it would have been had it been treated well at the beginning. Most of the men and women of sixty-five suffer from some impairment due to the digressions of youth. Careful living becomes an absolute necessity in these cases. They may be compared to men walking on the edge of a precipice; if they walk carefully and do not wobble, they will in all probability outlive their associates who are robust but are careless in their habits of life. The trouble is, so many at the age of forty have physical impairment but are not conscious of it, and therefore do not feel the need of giving special attention to their diet or to the observance of the laws of health in other respects. They are robust in appearance, but to the surprise of their friends, they die suddenly of heart failure or apoplexy.

An annual or semi-annual medical examination is quite essential, especially after one has passed the age of forty years. A thorough examination generally reveals these hidden defects. A few helpful suggestions at such a time often mean added years of usefulness.

### God's Handiwork

When I stroll around my garden,  
Living beauty I behold;  
Flowers of every hue and colour,  
Red and blue and pink and gold.

If I walk in field or forest,  
Tread the grass or climb a hill,  
Gaze at stately trees or lowly,  
Lovely scenes my being thrill.

As I rest by rill or river,  
Wander over hill or dale,  
Fowl and fishes, bees and birdies,  
All tell out the wondrous tale.

Though I may not view the Artist,  
Here His handiwork I see;  
Quietly He weaves His wonders,  
Silently I bow the knee.

—Mrs. M. H. Cooper.

# That DEPRESSING "PAUSE"

By ERWIN A. CRAWFORD, M.D.

MRS. ROSS had a little lighter step as she left Doctor Ford's office. Although just approaching the outskirts of fifty, the years ahead held less terror for her now. Being a mother of four, and having two sweet grandchildren, she had much to live for. She had good health generally. It was just that those "hot flashes," those depressive moods, those ill-defined headaches, that lack of emotional control, and the waning interest in general all added up to a self-conscious uncomfortable feeling at unpredictable intervals. During the peak of these feelings, tears were often close and sometimes spilled over unbidden.

From all the tales she had heard about the "change of life," she was sure she was in for a bad time. But being a practical woman, she had sought good authentic advice. Doctor Ford had explained facts so simply. First of all he had given her a complete physical examination to assure her that none of her organs were diseased. This in itself removed a great burden from her mind, because she had conjured up many things that could have been wrong. The doctor then explained that many of our body functions are under the control of hormones. It was a revelation to her to know that men produce in their bodies, besides testosterone, a hormone not unlike the female sex hormone (estrogen); and vice versa, that women produce in addition to estrogen, a hormone similar to the male sex hormone (testosterone). He said that upon the delicate balance between these two depend many of the functions and even mental attitudes of an individual. Of course this explained perfectly why Aunt Sue had so many masculine traits; and also why Cousin Tom didn't have to shave. Why, Doctor Ford even said that men quite frequently experience a "change of life" from the same type of hormone imbalance—somewhere around the three-score mark in their life span.

So many of the facts concerning this time of life had been "hush-hushed" that Mrs. Ross's concept of menopause bore little kinship to the truth. The doctor further explained that this estrogen is produced in the ovaries, and the amount of natural production of this

hormone at given periods in a woman's life regulates her well-being. He pointed out that there is a definite body level of the hormone at which bleeding occurs, and a lower level at which distressing symptoms occur (most of which fitted her problem exactly), and at any other level either above or below or between these two levels a woman is usually healthy and contented.

During the child-bearing period of a woman's life (about twenty-five years), between the ages of fifteen and forty, the hormone level is usually high, with a cycle fluctuating once each month down into the bleeding level.

Doctor Ford took as an example a baby girl named Doreen. Just before birth Doreen had absorbed from her mother a very large amount of this estrogen, and for a few days she was a delightful baby. But about the time mother took her home from the hospital she was fussy and irritable, much unlike her tiny self. The parents were worried, and almost disappointed that she had come to live with them and disturb their sleep. But after a few days had passed, she again became a delight. Baby Doreen had passed down through the symptom level and was just as happy below it as she had been above it. Baby Doreen's ovaries produced very little hormone for the next few years, but when she started to mature, the level became higher, again approaching the symptom level. And just before she reached her teens she had many symptoms. Her parents called her a problem child. But with a little patience, and the production of a little more hormone, she rose through the symptom level, and almost suddenly Doreen became a beautiful and composed young woman. She married well, had children, and except for the usual stress and strain of motherhood was free from sickness until she approached the age of fifty. Now the ovaries were not producing as much hormone as before. She had had her family and did not need as much. So again she had to pass down through the hormone symptom level, ignoring its strange sensations. Having crossed this hurdle successfully twice before, she did it again and lived many happy years beyond that time, advising the younger generation, as any grandmother should.





# The DOCTOR'S VOICE



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

## Duodenal Ulcer

**Question:** I have been bothered intermittently for many years with a duodenal ulcer. Is there any hope of a permanent cure?

**ANSWER:** The greatest irritation of ulcers, according to the books, usually occurs in the spring and fall, paralleling spring and fall work of farmers and others engaged in seasonal occupations. The stomach being slung somewhat like a hammock, and one of the fixed points being near its outlet, it is but natural that bending, stooping, and heavy lifting would tend to aggravate its ulcerated condition. In recent years more attention has been given to the individual himself, his personality, worries, et cetera. Antispasmodics such as banthine have been credited with producing almost miraculous cures, but drugs are expensive. Ulcer diets, unless supplemented with vitamins and iron, sometimes lead to dietary deficiencies. Antacids of the aluminum gel type or resins taken one hour after meals do neutralize the hydrochloric acid of the stomach where hyperacidity is known to be present.

Milk and cream taken between meals also neutralize acid, but overweight has to be avoided, and in older persons we have to think of the cream as perhaps contributing to hardening of the arteries unless eggs and other fats are used sparingly. In case of serious complications such as hæmorrhage or perforation, surgery must be resorted to. Removal of the acid-bearing part of the stomach is often followed by very disagreeable indigestion of another

type due to regurgitation of bile, or overdistention which can be corrected in part by five small meals a day and the restriction of fluids at meal time. Surgeons are not yet agreed upon the type of hook-up that is least likely to cause trouble afterwards, but penicillin and the new antibiotics are permitting operations done by pioneers in gastric surgery which were anatomically very advantageous but somewhat dangerous in their day. Certainly it is advisable to discontinue the use of tobacco, alcohol, spices, vinegar, and coarse vegetables such as cabbage, Brussels sprouts, and onions.

## Chronic Arthritis

**Question:** Can anything be done for an elderly person who because of arthritis has been confined to bed for many years?

**ANSWER:** The usual answer is, "very little." Writing in the *Postgraduate Medicine* of July, 1951, Doctor Armstrong has this to say: "I don't think there is any such thing as an old burnt-out arthritic. When they get to the point of being all crippled up, all of them still have some inflammatory changes. Although you cannot change scar tissue once it is formed and you may have the same amount of deformity, on the other hand you can change the amount of pain."

He refers to a patient of over eighty who was given cortisone for six months and who was able to get up from a bed to which she had been confined for over twenty years. This woman was able to get to a wheel chair

and move about her house. It is well to emphasize that rheumatoid arthritis is a disease of stress, that it could happen to anyone at any age. The elderly, for economic reasons, disorders of digestion, or lack of teeth, often do not eat right and may become very susceptible. As far as the younger persons are concerned, the acquirement of wealth or luxuries at the expense of peace of mind and health is a poor trade.

## Colitis

**Question:** I have Colitis at times, for which I take enemas. I have not taken laxatives for years, but sometimes take effervescent salts. For years I have been eating bran, but lately I have changed to Roman meal. I have taken metamucil. What do you suggest?

**ANSWER:** Enemas are irritating to the colon and should be avoided if at all possible, also laxatives. Bran has no food value and is irritating, so is best avoided, also coarse vegetables such as cabbage, Brussels sprouts, turnips, and onions. Beans are most digestible when finely divided as in flour. If used otherwise they should be well cooked. Meals should be light, with not too many varieties at one time. Three meals a day are plenty, and food should be omitted at bedtime and when overtired. Flesh foods should be used sparingly if at all. Ulcerative colitis is a more serious condition and requires the best of medical care. Any marked changes in bowel habits should be reported to a physician. Drink water freely between meals.