

Signs of the Times



H. M. LAMBERT

PHYSICAL sleep of the right sort at the right time, is good. Spiritual sleep of any sort at any time, is bad. In fact it is actually dangerous. Healthy sleep conveys us to the blessed realm of oblivion and forgetfulness. It is a merciful, though temporary, destroyer of worry, pain, hunger and fearful anticipation.

There is, however, no counterpart of healthy sleep in the spiritual realm.

majority of cases their effect is directly to deaden men's awareness of the nature, the importance, and the involvements of the second advent of Jesus Christ.

Spiritual torpor constrained the antediluvians to sneer at Noah, and to ridicule his warnings of the Deluge. It made them wholly unprepared to escape God's impending judgment. The testimony is that they "knew not

aware and completely careless of any impending divine judgment. They are thus fulfilling Peter's prophecy to the letter.

Those who admit that there might be a God say, "How doth God know? and is there knowledge in the Most High?" Psalm 73:11. "Whoever, or whatever God is," they argue, "His concern with humanity—and especially with individuals—is simply non-

SPIRITUAL NARCOTICS

In these days spiritual wakefulness is vital. These are the last days. The imminent future is fraught with tremendous issues. Events of unparalleled proportions are just ahead. The "great day of God Almighty" is about to break upon a distraught world.

The insistent warning of Scripture, as Paul expresses it, is to "not sleep, as do others," but to watch and be sober. (1 Thessalonians 5:6.) The necessity of this state of spiritual alertness is also emphasized by the Lord: "Behold, I come as a thief. Blessed is he that watcheth." Revelation 16:15.

The devil, however, is intent on lulling humanity to sleep, especially with regard to the great fact of Christ's second coming to this world. His sole concern is to reduce people to a state of spiritual torpor, so that the final day of reckoning overtakes them "as a thief in the night."

It is interesting to note that the devil is keenly aware of the approaching day of reckoning. In this sense, he is not an unbeliever. And because of this awareness he "is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. He is doomed, and he knows it. He therefore steps up his destructive programme in the last days.

He has produced a multitude of sleep-inducing narcotics in an effort to achieve his nefarious purpose. Christendom, whose professed aim is to prepare mankind to stand in God's presence, is riddled through and through with errors and misconceptions. In the

until the flood came, and took them all away." Matthew 24:39. Satan's deadly narcotics, administered no doubt by spiritual leaders and by the worldly wise, spelt irreparable disaster for them. They "knew not" because they had been lulled to sleep.

"As the days of Noe [Noah] were, so shall also the coming of the Son of man be." Matthew 24:37. Satan's tactics are unchanged, except that they have developed deadlier efficiency.

Characteristic of our day is the narcotic of unbelief and skepticism. Peter describes the men of the last days who would ridicule the account of the flood, scoffing at the idea of Christ's second coming and of the fiery judgments of God's wrath. (2 Peter 3:3-6.) Multitudes in our own land, and many more multitudes elsewhere, are in this class. They are drugged — un-

existent." This sort of reasoning is deceiving its millions here in the latter days.

Another narcotic drug, very popular among certain modern religionists, is the misconception that *all* will finally be saved. Their modernistic arguments are actually quite ancient. Malachi met them and rebuked them thus: "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied Him? When ye say, *Every one that doeth evil is good in the sight of the Lord, and He delighteth in them, or, where is the God of judgment?*" Malachi 2:17.

Here is the well-known argument that the greatest sinner as well as the godliest saint will be saved; and that the "God of judgment" as portrayed by the "fanatical alarmists" simply does not exist. God is a God of love and infinite forgiveness, they say, and would therefore never think of destroying even the most sinful of His creatures. And so the spiritual stupor is nurtured. Thus the urge to seek righteousness is lulled to sleep, while "the day of the Lord" with its terrible judgments hastens on apace.

Perhaps none of the devil's narcotics has greater potency than the one which denies death, claiming that all are endowed with immortal souls. Upon this fundamental error Spiritualism's ghastly structure is built. "There is no death," Spiritualists declare; "that which seems to be is but a transition." "Amen!" assent multitudes of so-called orthodox Christians. "At death man's soul is merely emanci-

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Peter 3:3-6.



Natural sleep provides opportunity for the body to repair worn tissues and to restore the vital functions. However, spiritually speaking, there are certain habits and practices that serve to deaden and stupefy. Thus the victim sleeps on, oblivious to the passing of time and the dangers ahead.

pated from this mortal clay," they say, "and soars at once to the bliss which is its rightful heritage." Thus the awareness of Christ's impending advent is blunted and deadened.

Paul assures us that it is when Christ returns, literally, visibly and audibly, that "the dead in Christ shall rise" in triumph to immortality, and the faithful living will be translated and taken to glory. (1 Thessalonians 4:16, 17; 1 Corinthians 15:51, 52.)

Still another deceptive narcotic, deadening not so much men's awareness of the fact of Christ's coming but of their needful preparation, is antinomianism — the fantastic, yet popular, untruth that God's law has been abolished, and that therefore we need pay no particular attention to its precepts. "The present dispensation of grace," they say, "renders null and void man's obligation to keep the law."

Solomon declares that the prayers

of those who despise the law are abominable to God. (Proverbs 28:9.) He further states that the keeping of the commandments is the "whole duty of man." Ecclesiastes 12:13, 14. Paul says that Christ is the Redeemer *only* of those who obey. (Hebrews 5:9.) And John strikingly affirms that despisers of the law of God, who claim nevertheless to be His followers, are "liars." (1 John 2:4.)

Those who claim liberty from the ten commandments are like the man who asserted his liberty from the law of gravitation. When he jumped from an upper window, his claim was speed-

ily disproved. The claims of antinomians will not be as fully disproved, however, until Christ returns. Then it will be seen that He is a God who "will by no means clear the guilty." Exodus 34:7.

God is calling upon all to awake out of sleep. God is love, and is unwilling that any should perish. Satan's concern is that we be lost. God's concern is that we be saved. He therefore insistently warns us to "watch" and "be ready," so that we may be accounted worthy of inclusion in that "righteous nation which keepeth the truth," and which triumphantly enters the eternal Zion of God at His appearing. (Isaiah 26:2.)

It is Satan's purpose to induce in us that "sleep of death," but God declares that it is now time to "awake out of sleep." God says that to-day is the day of salvation. Now is the accepted time. "To-day if ye will hear His voice, harden not your hearts."

By
R. D. Vine



H. A. ROBERTS

As food is necessary for the sustenance of physical life, so is prayer necessary to the maintenance of spiritual life.

NOTE TO READER: After you have carefully read and studied Pastor Flynn's Bible lesson, turn to page 18 and see if you can answer the questions of the Bible Quiz. This is your Bible comprehension test.

PRAYER is simply 'talking' with God," observed Pastor Flynn as he began his sixth Bible study with the Saunders and their friends. "It is the opening of the heart to God as one friend confides in another. It is imperative if one would enjoy a successful, overcoming Christian experience. The Christian talks to God through prayer, but God talks to man through His Word, the Bible, and by the Holy Spirit.

"Bunyan defines prayer as being 'a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.'

"Trench says this about it: 'Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.'

"The *Westminster Catechism* makes this helpful statement: 'Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies.'

The PRAYER LIFE

By

Dallas Youngs

"I am sure the Bible must say a great deal about our prayer life," said Miss Clement. "Would you mind giving us two or three such references."

"There is much admonition in the Bible relative to prayer," replied Pastor Flynn. "For instance, Mark 13:33: 'Take ye heed, *watch and pray*: for ye know not when the time is.'

"*'Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.'* Matthew 26:41. 'And when He was at the place, He said unto them, Pray that ye enter not into temptation.' Luke 22:40. 'For if ye forgive men their trespasses, your heavenly Father will also forgive you.' Matthew 6:14.

"The Bible tells us that the devil as a roaring lion goeth about seeking whom he may devour. Because of this fact it is necessary for the Christian continually to watch and pray, lest he fall into temptation and be overcome by the enemy of his soul. Satan is ever on the watch for relaxed moments when he may take the follower of Christ captive and bind him in the chains of sin. When we understand the watchfulness of our enemy, we can better understand the Lord's admonition to 'watch and pray.'"

"For my part," stated Mr. Hoover, "I wonder if God, with all He has to do, is interested in the little problems that we may have. What evidence can you show from the Bible that God is interested in us, and that He will hear and answer prayers?"

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"That is a good question, Mr. Hoover. I am glad you asked it. I believe that Matthew 7:11 will provide the answer: 'If ye then, being evil, know how to give good gifts unto your children, *how much more shall your Father which is in heaven give good things to them that ask Him?*'"

"David addressed God as 'Thou that hearest prayer.' It is in harmony with God's character that He both hear and help those who come to Him. His ear is attentive to the faintest cry of the weakest saint. We know how very willing every true parent is to give the best things to his children. This being so, Jesus declares that God is far more willing to give 'good things to them that ask Him.'

"The story once appeared in the newspapers telling how the captain of a small ship became dangerously ill one night. There was the medicine cabinet which undoubtedly contained that which would help him, but he did not know what to take. He must find a doctor, so he put the ship's radio to work searching the skies in all directions for a doctor. At last a doctor was found who gave a prescription that saved the captain's life. The newspapers likened the experience to answered prayer. However, there is a sharp difference between the man who broadcasts an appeal for help and the man who prays. The broadcaster sends out his message in the hope that some instrument will pick it up, but the man who prays knows that his appeal will fall upon His Father's ear."

"In my experience of praying," stated Mrs. Saunders, "I have never been sure of just the proper way to approach God. How should our requests and petitions be made to God?"

"I believe Philippians 4:6 will give you some help on that: 'Be careful for nothing; but in everything by prayer and supplication *with thanksgiving let your requests be made known unto God.*'"

"As the petitioner approaches the throne of God, let him remember all the blessings and benefits he has received from the hand of God. Let him come with gratitude, reverence, respect, thanksgiving and praise. It has been said, 'If Christians praised God more, the world would doubt Him less.' When the Israelites were about to enter the promised land they were warned: 'Beware that thou forget not.' For their own good they were not to forget all the miracles which God had wrought in bringing them out of Egypt. They were not to forget their deliverance from bondage, but were to remember it gratefully.

"David urged: 'Forget not all His benefits.' At one time in His ministry Jesus healed ten lepers; however, only one returned to thank Him, and Jesus

made inquiry about the other nine. Although ten had been healed miraculously of that living death, which is symbolic of sin, only one was motivated by gratitude to return and give thanks unto his Benefactor. In coming to God with continued requests and no expressions of gratitude, we do in fact close the door of God's grace and mercy in our own face.

"Sometimes people become so absorbed in themselves and their personal interests that they pray almost as selfishly as this old rhyme suggests: 'Bless me and my wife, my son John and his wife; us four, and no more.'

"We must train ourselves to see our blessings. A farmer moaned that his hay crop was a failure. 'But how is your potato crop?' inquired his neighbour. 'It is good,' responded the complainer. 'How about your corn and oats?' persisted his neighbour. 'They are excellent,' again responded the farmer. 'Then why don't you put your blessings first and think about them.'"

"I don't know when I have been so much interested in anything as I am in this study about prayer to-night," said Miss Clement. "Are God's promises always conditional?"

"All of God's promised blessings are conditional upon our obedience, of course," replied Pastor Flynn. "Then, too, we must want what we want badly enough to supplicate God's throne for it: 'Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.' Matthew 7:7, 8.

"The idea that God is reluctant to bless, and that His reluctance must be overcome, is wrong. We do not pray to change God to our way of thinking, but to change ourselves into harmony

Two Prayers

Last night my little boy confessed to me
Some childish wrong; and kneeling at my knee,
He prayed with tears, "Dear God, make me a man
Like daddy; wise and strong; I'm sure You can."

Then, while he slept, I knelt beside his bed,
Confessed my sins, and prayed, with low bowed head,
"O God, make me a child, like my child here . . .
Pure, guileless, trusting Thee with faith sincere."

—Author unknown.

with God, and to put ourselves in line with His blessings. When we put ourselves in the right condition of heart and mind then God is able and willing to grant our petitions.

"God continually has the best interests of every person in mind, and that is the reason that prayers are sometimes not answered, or are not answered in just the way the suppliant expects. The fact that a prayer is not answered immediately does not mean that we should stop praying.

"Lord Palmerston was once speaking to a famous French statesman on the comparative merits of European soldiers. "French soldiers are the bravest in the world," claimed the Frenchman. "Ours are not the bravest in the world," replied Palmerston, "but they are brave for a quarter of an hour longer than any others." It is that extra quarter of an hour that tells. Many men can wrestle in prayer, but they fail because they don't hold on long enough." — *Christian Endeavour World.*"

"I can understand the necessity of asking for the things we want," said Mr. Goldstein, "but what I don't understand is this: How do we know what things we may confidently ask God for?"

"I believe that I have a verse here that will give some help on that," said Pastor Flynn. "'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' James 1:5.

"Here is a quotation that I believe will also help to answer that question: 'For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received. We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realized when we need it most.' — *Education*, Mrs. E. G. White, p. 258."

"You said something awhile ago about obedience in connection with answered prayer," said Mr. Pierson. "Can you give us something further on the relationship of prayer and obedience?"

"I believe there are two verses that will answer that question exactly: 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.' Proverbs 28:9. 'If I regard iniquity in my heart, the Lord will not hear me.' Psalm 66:18.

"An abomination is something that God hates. God cannot endure hypoc-

ricity, and a person who prays and professes to know God and at the same time 'turneth away his ear from hearing the law,' is a hypocrite. God will not hear that man. Disobedience and the prayer spirit are irreconcilable. It makes no difference how long, how loud, or how apparently sincere our protestation of piety may be; if it is not accompanied by obedience, there is no evidence of devotion. Obedience is the proof of profession. Profession and prayer without obedience are in the sight of God so hollow, empty and abominable that He turns His ear away, and will not hear or answer."

"Is it better to pray secretly or publicly?" inquired Mr. Saunders.

"This is what Jesus said about secret prayer: 'When thou prayest, *enter into thy closet*, and when thou hast shut thy door, *pray to thy Father which is in secret*; and thy Father which seeth in secret shall reward thee openly.' Matthew 6:6.

"Undoubtedly when Jesus spoke these words He had in mind the ostentatious prayers of the Pharisees, who loved to pray standing on the street corners and in public places. However, it should not be thought that public prayer does not have its place in divine worship; in fact, the heart can be lifted to God in instant prayer at any time or under any circumstances. But it is secret prayer that is the 'breath of the soul.' It is in the

closet that the heart is laid bare before God. It is in secret prayer that God transforms the heart and life by means of the miracle-working power of the Holy Spirit.

"We find from Matthew 14:23 that Jesus Himself engaged in secret prayer: 'When He had sent the multitudes away, *He went up into a mountain apart to pray*; and when the evening was come, He was there alone.'

"The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?' —*Steps to Christ*, Mrs. E. G. White, pp. 98, 99."

"I have learned more about prayer than I ever knew was in the Bible," said Mrs. Hoover. "Now this is my question: Is it a good thing to have set times in the day in which to pray?"

"Yes, I think I can say without question that it is," responded the Bible teacher. "I am going to read what the Bible says about Daniel's prayer habits: 'Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in

his chamber toward Jerusalem, *he kneeled upon his knees three times a day, and prayed*, and gave thanks before his God, as he did aforetime.' Daniel 6:10.

"The psalmist, speaking by inspiration, advocated the same thing: '*Evening, and morning, and at noon*, will I pray, and cry aloud: and He shall hear my voice.' Psalm 55:17.

"While it is certainly to be recommended that we establish regular daily prayer habits, it is not to be supposed that prayer cannot be offered to God at any time and under any circumstances."

"I ran across a reference in my Bible that is interesting," said Miss Clement. "'When ye stand praying, *forgive, if ye have ought against any*: that your Father also which is in heaven may forgive you your trespasses.' Mark 11:25. Does that mean that God won't forgive us unless we forgive others?"

"Yes, that is exactly what it means. Jesus did that very thing as He hung upon the cross. Earlier in His ministry He taught the same thing: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' It is Christ's nature to forgive, and we cannot be Christlike unless we forgive also."

Now that you have read and studied the lesson on *The Prayer Life*, turn to page 18 and fill in the answers to Pastor Flynn's Bible Quiz.

WAR *in* HEAVEN *and* UPON EARTH

By R. A. Hubley

BEFORE taking up the problem of how war became existent in God's peaceful universe, and the only way by which it can be eliminated in preparation for the approaching hour when God shall make "wars to cease unto the end of the earth" (Psalm 46:9), let the solemn truth be unquestionably settled, that this decisive hour is now very near. Divine prophecy points most convincingly to Armageddon as the fearful terminal of war.

The statement of General Douglas MacArthur, given at the surrender ceremonies in Tokyo Bay, have been echoed with solemn emphasis throughout the world as a pointed comment on the present world impasse. Said he: "We have had our last chance. If

we do not devise some greater and more equitable system, Armageddon will be at our door."

Without apology we earnestly emphasize that it is not within the power of man to devise such a system, hence the inevitable outcome. Political ingenuity has repeatedly proved its impotency. Religion, as such, cannot solve the riddle. History renders a blasting indictment against the great religious systems as being guilty of some of the worst atrocities ever perpetrated.

It was paganism that decreed death by fire to three devoted young Hebrews in the days of Babylon, and the den of lions for the godly Daniel, in Medo-Persia. Judaism sentenced the Son of God to the death of the cross, stoned

the Spirit-filled Stephen, and caused Saul of Tarsus to breathe out threatenings and slaughter upon the disciples of Christ.

Pagan Rome in the days of Nero condemned devoted Christians to be torn by dogs and burned at the stake. Papal Rome put to death millions during the long centuries of the most cruel oppression against holy men who steadfastly held to their allegiance to the Word of God—yes, it was the professed Christian religion that so deeply stained those centuries of the Christian Era as to stamp them with the epithet, "The Dark Ages."

Let it be inscribed on the heart of every candid soul as with the point of a diamond, that mere religious affiliation will not constitute immunity to

the virus of war, nor guarantee preparedness to meet the glorious "Prince of Peace" when He shall terminate strife, and gather the saints into His eternal kingdom.

More strange than fiction is the fact that this awful monster, war, began in embryo and developed into horrible proportions, in heaven itself, at the very throne of Deity, before man was created. Its incipency began in the heart of a glorious angel with a high position in the very presence of the great "I AM." His name was Lucifer, which means light bearer.

His description, both in physical form and in character, is clearly stated in Scripture in these words: "Full of wisdom, and perfect in beauty. . . . Thou wast perfect in thy ways." His exalted position is also penned as follows: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Ezekiel 28:12, 14.

Picture in your mind this beautiful angel basking in the bliss of God's presence, reverently and joyfully sharing in the worship of the great Creator, and in the thrilling peace and happiness of heaven, and delighting in executing the will of Him whose infinite love and creative power had stamped perfection upon every detail of His divine regime; and ask your heart how war could have developed in such an atmosphere.

No injustice marred the throne of the Eternal, for, "God is love." 1 John 4:8. He is infinitely perfect. Jesus, who came to reveal the character of His Father in our sinful flesh, declared Him perfect. (Matthew 5:48.) God "is righteous in all His ways, and holy in all His works." Psalm 145:17. "Righteousness and judgment are the habitation of His throne." Psalm 97:2. This is true of Him from time eternal and will remain so to all eternity, for with Him "is no variableness, neither shadow of turning." James 1:17. Partiality cannot pervade the atmosphere of heaven, "for there is no respect of persons with God." Romans 2:11.

It is obvious that He who is the source of perfection in the realm of the moral and spiritual, as well as in the physical, would have a perfect law — the very expression of His perfect character and the basis of His perfect government. Thus we read, "The law of the Lord is perfect." Psalm 19:7. "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

How could war develop in such a state of perfection and bliss? Certainly it was not the fault of God, nor of His law and government. Therefore there can be no reason, no excuse, for it. To

excuse it is to defend it, and to defend it is to place condemnation upon Him who at an infinite cost is executing a plan to eliminate war, and to fully establish confidence in His own character and standard of government throughout the universe, that "affliction shall not rise up the second time." Nahum 1:9.

Let us be reminded that God's conclusive act in His marvellous plan is very near. This presses upon every soul the urgency of knowing how war ever became existent in God's holy universe, how only it can be eliminated, and how we individually stand related to this tremendous issue.

The penetrating searchlight of Scripture reveals how Lucifer, the light bearer, lost this vital contact with God, the source of perfection and peace. We quote: "Thine heart was lifted up because of thy beauty, thou hast CORRUPTED thy wisdom by reason of thy brightness." Ezekiel 28:17. As soon as he began to think of himself with admiration, his life-centre immediately changed from the Creator to the creature. Instantly with this change of life-centre, Lucifer went "off the beam." His life could no

longer retain perfection. His reasoning became perverted, his wisdom corrupted.

Jesus declared, "There is none good but One, that is, God." Matthew 19:17. To deviate from God, the life becomes alienated from the life of God. Immediately with this vital contact broken, SELF becomes the god and God's law is broken which commands, "Thou shalt have no other gods before Me." Exodus 20:3. Lucifer had become a transgressor of God's law — a sinner, "for sin is the transgression of the law." 1 John 3:4.

This condition of sin does not confine itself to the transgression of only one of the commandments of God's holy law. Sin is a Hydra-headed monster that thrusts its ugly form against every command in the Decalogue. It is multiple in its manifestations, trampling under foot every vestige of the eternal code. Notice how Lucifer in his transgression swept from the very first command to the tenth. Here is the proof:

"Thou hast said in thine heart, I will ascend into heaven, I will exalt my

(Please turn to page 15)

Airplane and parachute warfare conveys to our minds at least in some degree the warfare that took place in heaven itself, between Michael (Christ) and Lucifer (Satan).





WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

The Prophetic Faith of Our Fathers

The Prophetic Faith of Our Fathers, Volume II, by L. E. Froom, 862 pp., Review and Herald, Takoma Park, D.C., \$5.

VOLUME II is one of a four-volume set in process of publication, Volumes II and III being already off the press. In these volumes the author covers the entire Christian Era and sets in clear contrast the main schools of prophetic interpretation.

Volume II covers the centuries from Dante to the French Revolution. Naturally, the sixteenth century reformation becomes a major feature of study. Especially interesting to the student of prophecy is the author's development of the pre-Reformation influences. While covering the usual field of church history, one also becomes aware that certain names, like Joachim of Floris, Bernard of Clairvaux, Eberhard of Salzburg, Krebs of Cusa, play a very much more important role than has usually been accorded them. In fact, they appear as mountain peaks in the landscape of ecclesiastical history.

Joachim, the founder of a school of prophecy which later bore his name, attracted the attention of such leaders as Richard the Lion-Hearted, who, on his way to the Holy Land, spent some time with this outstanding interpreter studying the Antichrist. Bernard of Clairvaux, another powerful personality whose name rings down the centuries, was another who had clear insight into the meaning of these prophetic scriptures. Recognizing their implications, he seems to have felt constrained to refuse the highest honours the church could have bestowed on him.

When Eberhard, dominant archbishop of Salzburg, moves into the arena, we find him distinguishing himself as advisor to the German emperor during the empire's crisis with the Vatican. His appeal to the bishops on behalf of the Scriptures is unique, for he clearly identifies the papal pontiffs as the little horn of Daniel's prophecy.

Wycliff is too well known to need more than a passing reference, but his work and schooling are amply treated, and we see him no longer in isolation but as one of a chorus of voices in his age. It is interesting to learn that this scholar, long known as "the father of English literature," refers some twenty-six times to the writings of Joachim.

Another unique character is Nicholas Krebs of Cusa, distinguished scientist and statesman and created a cardinal in 1449. He not only identified the Antichrist but became a champion in the field of chronological prophecy, giving special emphasis to the 2300 prophetic days. When such leaders as he took to the field of prophetic interpretation it is not hard to understand why there was a Protestant Reformation.

The background of that Reformation, its influence through the centuries, its attempted overthrow by the Counter-Reformation, as well as the origin and growth of the preteristic and futuristic schools of prophetic interpretation, all form fascinating chapters in this illuminating volume.

To the student of Napoleonic history, the section on the French Revolution will hold many surprises. The conviction on the part of so many scholars that the 1260 years of prophecy were meeting a fulfilment in those shattering events is one of the most challenging revelations of the entire book.

Students of American history will be particularly interested to discover that Christopher Columbus was lured into becoming a navigator and discoverer, not so much by love of adventure as by a deep conviction that he was to play a vital part in the fulfilment of inspired prophecy. The gospel must go to all the world before the Lord's return. Opening up the New World was to him a divine mandate.

The author's accurate and painstaking work registers a noteworthy achievement in research. Whatever one's personal views may be on the subject of prophetic interpretation, this book will prove both informative and stimulating. The variety of sources used in the building up of the thesis is in itself a revelation. The great libraries on both sides of the Atlantic have been made to yield their treasures. Not only the testimony of religious leaders, but manuscripts, medallions, coins, woodcuts, paintings, sculpture, and architecture are all brought onto the witness stand as convincing evidence that the study of Bible prophecy has not only moulded religious thought but has influenced tremendously even the political issues of the centuries.

The author made two extended visits to Europe in preparation for his stupendous task, and a short third trip this past summer. He therefore writes of things first hand. Since the bulk of this material was gath-

ered, the exigencies of war have destroyed some of the important libraries where these documents were secured. Some eight thousand documented photostats, however, are in the possession of the publishers, thus providing a source for future study. Maps, drawings, facsimiles, illustrations, and diagrams of various kinds illumine the whole subject, and by these and the lucid narratives one feels he can hold fellowship with the leaders of Christian thought through all the changing centuries.

"An absorbing pageant of great names, great events, and great interpretations" is the comment of one reviewer. And such it truly is. One lays down this volume with a deep conviction that "the sure word of prophecy" has been cherished through the centuries. As a source book, *The Prophetic Faith of Our Fathers* contains an extensive bibliography. It is a dependable record and will hold an honoured place in the literature of our time.

R. Allan Anderson.

Fanaticism

IN OLD TESTAMENT times God straitly commanded the Israelites that they should not practise the fanaticism of their heathen neighbours who caused their children to pass through the fire. "Thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God." Leviticus 18:21. Notwithstanding this divine prohibition there were times when spirituality was at low ebb and God's chosen people disregarded this commandment.

Human sacrifices have always been abhorrent to God. There is no instance in all God's dealings with the human race when He required a human offering. That human sacrifices have been offered in the name of religion, no one who knows will deny, but they have been motivated by another spirit than the spirit of God. Fanaticism and the sacrifice of children have never been repulsive to Satan as they have been to God.

Even to-day children are thrown into the Ganges by parents filled with fanatical religious fervour. Not long ago Violet Goglin, an eighteen-year-old girl of Bancroft, waded into the Madawaska River and drowned. This act of self-destruction was the result of several days of praying and seeking the Lord by the six or seven members of the Goglin family.

Violet, gripped by emotion, was self-deceived. The Spirit of God never leads to purposeless self-destruction. God is not glorified. Rather, Satan is served in that such extremism serves to discredit true religion in the minds of right-thinking people. "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes." Deuteronomy 10:12, 13. The sixth commandment says, "Thou shalt not kill." Exodus 20:13.

Crime

WE NOTE no slackening of crime during the first months of 1949. Ex-Newark Police Court Judge P. James Pellecchia, Jr., was sentenced to ten to fifteen

years in the penitentiary for embezzling \$683,850 because of gambling losses. Ex-Circuit Judge Emory E. Smith was sentenced to a year and a day for falsifying his 1934 income-tax report.

Robert Mitchum and Lila Leeds were given sixty-day prison terms after being convicted on marijuana charges. Big Bill Tilden, tennis star of yesteryear and idol of the youth of his day, was sentenced to two years and a day.

Two gunmen held up a Baltimore and Ohio train near Martinsburg, West Virginia, and robbed more than one hundred persons of approximately \$1,500. Both of these men were captured the next day in Washington, D.C., in a pawnbrokers' exchange. It is reported that Frank Costello, a New York gambler, is the head of a two-billion-dollar slot-machine racket, and that \$400,000,000 a year goes to bribe public officials.

We believe that it is virtually impossible to pick up a newspaper anywhere, anytime, that does not feature several crimes, national or local, on its front page. While in the midst of almost unprecedented prosperity, we are in the midst of almost unprecedented crime. It is obvious that in addition to the hundreds of thousands of criminals now incarcerated, there are millions walking the streets and driving the highways. Even millions to-day want to live without conforming to the divine work sentence that man must earn his bread by the sweat of his face.

What is the significance of all this? We think the answer is found in 2 Timothy 3:1-5, 13: "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. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived."



Crime-detecting agencies of every kind are in use to-day in an effort to apprehend lawbreakers, young and old.

By
Alice M. Rogers

THE SABBATH

IN GENESIS 2:1-3; Exodus 20:8-11; 31:16, 17, it is seen that the Sabbath was instituted at creation as a memorial of that tremendous work.

Its Purpose: A Sign

1. *A Sign Pointing Out the True God.* The great work of creation distinguishes the true God from all false gods (Jeremiah 10:10-12; Isaiah 44:24; 45:18); so the Sabbath, as the memorial of that work, becomes a sign pointing to the true God. This is indicated in Exodus 31:16, 17.

2. *A Sign Distinguishing God's People.* As the Sabbath points to the God who is the Creator, so its observance distinguishes men as worshippers and subjects of that God. (See Ezekiel 20:18-20.)

3. *A Sign of Submission to God's Law and Thus a Sign of Sanctification.* He who displays his country's flag thereby indicates submission to his country's laws. So the Sabbath, as the sign of allegiance to the King of heaven, becomes a sign whereby men indicate their willingness to obey His law. Thus in Exodus 16:4-30 we find that the Lord tested Israel by means of the Sabbath alone when He purposed to see whether or not they would keep His law.

According to 1 John 3:4, the transgression of God's law is sin. Obedience to His law is, therefore, freedom from sin. This is promised us through faith in Christ. (See Romans 6:1-18; 8:2-4; 1 John 1:7; 3:5-9.) Thus the Sabbath, as the sign whereby men indicate their submission to God's law, becomes the sign of freedom from sin's bondage. This freedom from sin is termed *sanctification*. (See Webster's Dictionary, article Sanctification.) In this manner the Sabbath, as the sign of submission to God's law, becomes the sign of sanctification. This it is declared to be in Exodus 31:13; Ezekiel 20:12.

For All Who Are God's People

The Sabbath was instituted at creation, therefore it must have been given to the entire human race rather than to any one nation or class of people. (See Mark 2:27.)

As men departed from God they departed from His Sabbaths. But when God called a people to become His own He gave to them once more the Sabbath sign whereby they should declare their allegiance to Him. Israel's deliverance from bondage to a hea-



The exactness of the fourth commandment is regarded by many as a thing of little import. Yet to God it is most important in that it constitutes a sign of His great creative power, and distinguishes between the true God and the multitude of false gods, who have no creative ability.

then king was for the express purpose that they should be God's people, subject to His laws. (Psalm 105:43, 45; Exodus 19:4, 5; Deuteronomy 4:34-40; Leviticus 11:45.) As the subjects of the King of heaven rather than the king of Egypt from whose power they had been delivered, they received the Sabbath as their distinctive sign. (Deuteronomy 5:15; Exodus 31:16, 17.)

The Lord declares, however, that

He has other sheep which are not of the fold of Israel. These He says He will bring and make a part of that fold (John 10:16), for outside of Israel there is no salvation. (See John 4:22; Ephesians 2:12-19; Galatians 3:29.) In Isaiah 56:8, 1-7, it is clearly declared that these other sheep that are to be gathered in will be required to signify their allegiance to the true God by observing His Sabbaths. Thus when God delivers men from the bondage

A SIGN



REVIEW AND HERALD

shows that the Sabbath will continue to be observed in the earth restored after its purification by the fires of God in the last day.

The Seventh Day of the Week

Exodus 20:8-11 tells us that the seventh day is the Sabbath. Just which day this is may be easily computed from Matthew 28:1; Mark 16:1, 2; Luke 23:54; 24:7. In these verses it is seen that the Sabbath was the day immediately preceding the day of Christ's resurrection, which all authorities agree took place on Sunday. Hence Saturday is the Sabbath.

Begins Sunset Friday and Ends Sunset Saturday

Genesis 1:5, 8, 13, 19, 23, 31, tells us that the day was reckoned as beginning in the evening. From Leviticus 23:32 and Nehemiah 13:19 we see that the beginning and the ending of the Sabbath and other festivals were reckoned in the same manner. According to Mark 1:21-32 the people refrained from bringing their sick to be healed on the Sabbath, waiting until even, when the sun was set. That the days were reckoned thus for centuries after Christ is a historical fact.

How to Keep It

1. *By Ceasing From Our Own Works.* (Exodus 20:8-11; 31:14, 15; 34:21; 16:23-29; Jeremiah 17:21, 22; Nehemiah 13:15-22; Hebrews 4:4, 5.) In order that this Sabbath rest from labour may be properly observed, all necessary preparations are to be made on the day preceding the Sabbath. (See Exodus 16:23-29; Mark 15:42.) It should be particularly noted that even in the busiest seasons of the year the Sabbath is to be observed as at other times. (Exodus 34:21.)

2. *By Ceasing From Our Own Pleasures and Ways and Words.* (Isaiah 58:13, 14.)

3. *By Rejoicing in the Lord.* The Sabbath is not to be a day of gloom, but a day of thanksgiving and joyful worship. (Isaiah 58:13, 14. See also Nehemiah 8:9-11.)

4. *By Attendance at Divine Service.* (Leviticus 23:3.)

5. *By Works of Mercy.* (Luke 13:10-17; Matthew 12:10-12.)

Christ and the Sabbath

1. *He Is Lord of the Sabbath.* (Mark 2:28.)

2. *He Kept the Sabbath.* It was His custom to attend divine service on that day. (Mark 6:2; 1:21; Luke 13:10; 4:16, 17.)

3. *He Taught the Proper Manner of Sabbath Observance.* When accused of breaking the Sabbath law, Jesus did not explain that the law of the Sabbath was no longer binding, as He

would no doubt have done had such been the case. On the other hand, He met their accusations by proving His actions on the Sabbath to be in complete harmony with the law of the Sabbath as given by God. He declared: "It is lawful." That is to say, It is according to the law, or in harmony with it. (Matthew 12:10-12; Luke 13:10-17.)

4. *He Expected His Followers to Keep the Sabbath After His Ascension.* (Matthew 24:20.)

The Apostles and the Sabbath

1. *They Kept the Sabbath.* It was their "manner," or custom, to attend divine service on that day. (Acts 13:14; 17:2-4.) Moreover, Acts 16:13 shows that when the apostles found themselves where there was no synagogue or church they resorted on the Sabbath day to a quiet place for prayer and praise.

2. *They Taught Sabbath Observance.* Paul's first message to the heathen was the one that is embodied in the Sabbath, the message of the God who created all things. (Acts 14:15; 17:23, 24.)

Prophecies of the Sabbath

1. *Prophecy of Attempted Change.* Daniel 7:25 shows that a power was to arise which would attempt to change the law of God. The Revised Version of this text reads: "He shall think to change the times and the law." Moffatt's translation renders the word "times" here used as "sacred seasons." Thus: "He shall plan to alter the sacred seasons and the law." The sacred seasons of God's law are His Sabbaths. (See Exodus 20:1-17.) Thus it is that the power here prophesied was to tamper with God's law, attempting to alter His Sabbaths.

2. *Prophecy of Restoration.* Because an anti-Christian power has attempted to "alter the sacred seasons," God's Sabbaths have been trodden underfoot for many generations. However, Isaiah 58:12, 13 presents the prophecy of a people who would repair the breach in God's law by taking their feet off the Sabbath and raising it to its former place of glory.

3. *Sabbath Message to All the World Before the End.* The message of the Sabbath has ever been: "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7. We find this to be one of three warning messages that are to encircle the globe before the final execution of God's judgments upon the earth. Must not this message be a call to a practical acknowledgment of the great Creator-God by means of the observance of His Sabbaths? "If ye know these things, happy are ye if ye do them." John 13:17.

of spiritual Egypt, that is, the bondage of sin, the admonition of Deuteronomy 5:15 applies with full force.

To Be Kept Throughout All Ages

As a part of the moral law which God declares to be perfect and eternal (Exodus 20:1-17; James 2:10-12; Matthew 5:17-19), the Sabbath itself must be eternally binding. This it is declared to be in Exodus 31:13, 16, 17. Moreover, Isaiah 66: 15, 16, 22, 23



Underground Furnace

For nearly a century—surprising as it may seem—scientists have been thinking about the possibility of using the energy of coal without mining it. Just recently the first big experiment in this direction in the United States got underway at a mine belonging to the Alabama Power Company. Kindled by a thermite bomb exploded in the coal 160 feet below the surface, the coal fire will be fanned by air pumped under pressure. The temperature of the burning material has reached 900 degrees and, it is anticipated, may reach 3,000. By pumping hot air, steam, or oxygen into the mine, different gases can be produced. Fifty tons of coal a day can be burned in this manner. Advantages of this unique mining process are reduction of costs, making thin seams of coal useful that would otherwise be too costly to obtain, the cheap production of a number of chemically useful gases, some of which could generate power to drive electric generators near the mine head.

Death by Fire

Twice within the month fire took tragic toll in public institutions in the United States. Kenyon College in Ohio had a dormitory fire in a 120-year-old building. Nine died and twenty-five were injured. Almost exactly a month later St. Anthony's Hospital in Illinois caught fire, and seventy-four were killed.

To Bury the Dead

An unusual strike recently involved about 200 gravediggers employed by Calvary Cemetery in Queens, New York City. The Cemetery is owned by St. Patrick's Cathedral. After about 1,000 bodies had accumulated, awaiting burial, Cardinal Spellman broke the strike by enlisting the aid of candidates for the priesthood from St. Joseph's Seminary of Yonkers, N.Y., who walked through union lines to dig graves for the waiting dead.

Giant Eye

The great 200-inch telescope on Mount Palomar in California was first reported to be disappointing to astronomers. Later reports are much more favourable, and astronomers now state that the telescope is a proved and unqualified success. Recent tests indicate that the giant mirror gathers light from distances as great as one billion light-years away. Further polishing of the outer ten inches of the mirror will greatly improve its performance, it is believed.

New Jet

The United States Navy has a new jet engine that works under water and will develop tremendous speed for water craft—notably torpedoes. Although its details are being kept secret, it is known that it works on the ram-jet principle, taking water in the front opening, mixing into it a chemical which reacts violently with the water, which is then ejected at the rear. This ejection produces the forward motion of the jet, just as in jets burning air.

LAST October the Fundamentalist American Council of Christian Churches held its seventh annual convention in Philadelphia. They style themselves the "Bible-believing" Protestant denominations, and number about 1,213,000 members, split off from fifteen denominations. This council was officially formed in 1941 to oppose the present trends of "modernism" in the Protestant churches in America.

Dr. Harold T. Commons, general secretary of the Association of Baptists for World Evangelism, told the delegates to the convention that Satan's most "successful strategy has been the permeation of the church by modernism and the tragic apostasy of almost every Protestant denomination." He declared that religious liberals are "now in control of denominational leadership," and by centralization of power "are seeking governmental recognition as representing all Protestantism." But the most significant declaration he made to the delegates of the convention was that "the hand of Satan is at work again in the building of this system which, according to Biblical prophecy, is finally to become the tool of antichrist."

The Fundamentalists hold that the Papacy is the predicted antichrist of Biblical prophecy, and that apostate Protestantism is fast becoming "the tool of the antichrist." They hold that the Papacy is the Biblical "whore" with whom "the kings of the earth have committed fornication," and that she is spoken of in the book of Revelation as "Babylon the Great, the mother of Harlots and Abominations of the Earth." Revelation 17:5. Apostate Protestant denominations, the Fundamentalists declare, are the "harlots" of the "mother" church of Romanism, and are an exact "image" of the Papacy.

The Fundamentalists see, in the present movement to unite all the Protestant churches into one United Christian Church of America in order to create a powerful Protestant organization, an exact duplicate of the Papacy, when the omnipotent Protestant church organization forms an alliance with the government. These Fundamentalists hold many correct views on their interpretations of Biblical symbols in the prophetic books of the Bible, yet they also teach some glaring errors and hold on to some of the errors of papal apostasy which they ought to discard if they are going to come clear out of "Babylon the Great."

These Fundamentalists who have only partially come out of Babylon and still hold on to some of the errors and doctrines which Babylon invented during its great apostasy, evidently

preach the gospel as the apostle Paul said some professed Christians preached it in his day. "Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached." Philipians 1:15-18.

Some day in the near future a general call to come clean out of Babylon will be issued from heaven, as recorded in Revelation 18:4, 5: "And I heard another voice from heaven, saying, Come out of her [Babylon the Great, the Mother of Harlots], My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

While the Fundamentalists claim that they are the only "Bible-believing" Protestants left in the world, they must not forget the message of God to Elijah, who entertained a similar notion, that "I, even I only, am left." The Lord said: "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19:10, 18.

Some of the Fundamentalist leaders have made vicious and unchristian attacks against those Christians who observe the seventh day of the week as God's holy Sabbath day, and for teaching that the saints will not receive their reward and the gift of immortality until the resurrection morning. They have pursued the commandment-keeping people of God as Saul pursued David. Perhaps, someday their eyes will be opened and their conscience enlightened as was Saul's in the day he made his confession to David, who had been anointed to be king over Israel in the place of Saul. David's men encouraged David to take Saul's life, since Saul was seeking David's life. While Saul was sleeping soundly, David cut off a piece of Saul's skirt and held it in his hand when he awoke Saul and informed him that he could have as easily taken his life as he was urged to do, but that he had no evil in his heart and would not think to touch the Lord's anointed. David said to Saul: "The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee." Then Saul made his remarkable confession, "And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil." 1 Samuel 24:12-17.

JULY, 1949

WHO ARE THE FUNDAMENTALISTS?

By C. S. Longacre

Perhaps the time will come when these Fundamentalist leaders who are contending so earnestly for the faith once delivered to the saints and for Protestants to come back to the old paths to walk in them, will discover that their abuse of God's commandment-keeping people, who likewise are contending for the same ideals and principles of Christian faith and doctrine, was an unrighteous act, and that these Sabbathkeepers were more righteous and loyal to God than they. God still has many of His people in Babylon, that great spiritual, anti-Christian power, or He would not issue the final call just before the seven last plagues are poured out: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her

plagues." That will be the last call of God to sinners who have transgressed His law, just before the probation of the human race closes for time and for eternity. After that call has been given and the last sermon preached and the last sinner saved, the decree will go forth: "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. . . . Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city," — "which hath foundations, whose builder and maker is God." Revelation 22:11, 14; Hebrews 11:10.



RELIGIOUS NEWS SERVICE PHOTO

Those who class themselves as fundamentalists should exercise every care to conform wholly to the Bible. Failing that, they should by no means find fault with those who do.



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: What does Acts 4:12 mean?

Acts 4:12 reads as follows: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Peter is speaking to the elders and rulers of the Jews, and is pointing out to them that Jesus is the one and only avenue of salvation. There is salvation in no other. God has not provided another name in heaven or in earth by which a sinner might be saved. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Dear Bible Answerman: Where did Cain get his wife?

This question is thought by many people to be unanswerable, and is generally believed to be most confusing to clergymen in that they cannot answer it. It is true that the Bible does not tell us in so many words just who it was that Cain married; however, a little study will clarify the matter to the candid mind. We are told in Genesis 3:20 that Adam called his wife's name Eve, "because she was the mother of all living." If Eve was the mother of all living, she must have been the mother of Cain's wife. Therefore, Cain married his sister.

Because of the fact that Cain, Abel and Seth are most prominently mentioned, many people think that Adam and Eve had only boys; but it is stated in Genesis that Adam lived eight hundred years after the birth of Seth, "and begat sons and daughters." Chapter 5:4.

When we consider the great ages to which the people of that time lived, it is not difficult for us to see how Cain could have married his sister. Cain at the age of one hundred could have married his sister who was eighty and they still could have lived together for hundreds of years.

Dear Bible Answerman: Where are the souls of the dead at present? C. A. K.

According to the views of many, the souls of the dead are in heaven, hell or

purgatory. Many have been taught to believe that a man, if he is a good man, proceeds immediately at death to heaven. On the other hand, if he is wicked he goes to purgatory or hell.

The view of purgatory is that it is a place of purification and preparation through suffering and torment for heaven. Our Catholic friends believe that they can pray their relatives and loved ones out of purgatory into heaven, and they are taught that if they pay to the priest certain sums of money for masses they will hasten release of the deceased from the horrible sufferings of an imaginary place of torment.

The view of hell is that it is ever burning. When a wicked man dies he goes at once to hell where he is tormented time without end by fire and other tortures that are inexpressible in their awfulness. This goes on forever and ever, and release from this terrible state cannot be obtained.

On the other hand, when a righteous man dies, according to the popular view, he goes immediately to paradise or to heaven, where he exists in a disembodied state, enjoying full consciousness of all that transpires upon the earth, and enjoying the bliss of the heavenly environment.

Signs of the Times

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The Editor

SIGNS OF THE TIMES
OSHAWA, ONTARIO

What is the truth of all this? What does the Bible say of man's state in death? If wicked, when a man dies is he alive somewhere suffering the agonies and pangs of purgatory or hell? If righteous, is he enjoying the pleasures of heaven, and is he able to look back here to the earth and see what is transpiring?

We conceive these to be important questions, and we submit that there is but one place of authentic answer—the Bible. God who made man in the beginning knows what happens to him when he dies. On the other hand, man does not and cannot know that from experience, because no person has ever died and come back to tell us what it is like over on the other side.

We are told in Ecclesiastes that when a man dies he is in a state of total unconsciousness, and we are told in other places in God's Word that he remains in that condition until the resurrection. "The living know that they shall die: but *the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Chapter 9:5, 10.

"The dead know not anything." If the dead know not anything, then it is certain they cannot be suffering in purgatory or hell, or enjoying the pleasures of paradise or heaven. According to God, they are unconscious, and they will remain so until they are raised from their graves on the morning of the resurrection.

Over and over the Bible describes this unconscious state as sleep. It is so spoken of in 1 Thessalonians 4:13-17: "I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with Him. For this we say unto you by the Word of the Lord,

WAR IN HEAVEN AND UPON EARTH

(Continued from page 7)

that we which are alive and remain unto the coming of the Lord shall not prevent them which are *asleep*. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Dear Mr. Answerman: Please explain Romans 8:28. Who are the called?

Let us first get Romans 8:28 before us: "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

We are being told here that God conspires circumstances and overrules for our best good. This, no doubt, would be difficult for a non-Christian to believe, but to the Christian who has had experiences in the way God leads and the things He allows to come to pass, it is clearly understandable.

This verse is comparable to 2 Timothy 1:9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

God calls everyone to repentance. The invitation is to "whosoever will." Jesus said, "If any man thirst, let him come unto Me, and drink." John 7:37. And He said in another place, "Many are called, but few are chosen."

Just before the historic Johnstown, Pa., flood a man rode through one street after another urging the people to flee to high ground immediately, because the dam above the city was about to break. He called, shouted, urged and pleaded, but most people laughed at him—few heeded the warning. Thousands heard the call, but only a handful answered it, and thousands perished.

So it is in respect to escaping the destruction of this world of sin. "Many [all] are called," but few answer the call to come up on higher ground and escape the flood of sin and destruction that is engulfing the world. Those who do are "the called" of God.

Dear Bible Answerman: If the saints reign in heaven during the millennium, where, when and how will they have the honour to fulfil Psalm 149:5-9? J. H.

We think that Psalm 149:5-9 is a song of praise sung by the finally redeemed to God, who has given them the ultimate victory over all their enemies. In this case it would apply after the destruction of the wicked at the end of the millennium.

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." Isaiah 14:13,14. When "I" became his god, it became the all-predominating factor in his life. Then with a covetous heart, he aspired to unseat Jehovah, overthrow His law, and set up his own regime.

The violation of God's law was carefully veiled under pretended loyalty. It was *in his heart* that he was saying the things here mentioned. He still continued to profess respect for God, and to maintain the form of worship as covering cherub. Thus, while inwardly plotting against God and His law, he was breaking the third commandment which says, "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." Exodus 20:7. Far from guiltless was the heart of the rebellious Lucifer, however radiant his exterior. His worship was vainly rendered, for in the very act of worship, he was taking God's name in vain, and in so doing, trampling the third commandment under his feet.

While inwardly opposed to God, he outwardly assumed an attitude of loyalty and posed as having a yearning desire to make heaven even more blissful. What subtlety accompanies a sinful condition that carries a smiling countenance while hatred—which Jesus interpreted as murder—is in the heart! Thus it was that this high-ranking angel used his position of prestige to woo his fellows to his so-called reform movement. There is the utmost peril involved when any attempt is made to reform the law of God and establish a better regime. From the very beginning of his mad ambition to dethrone God and set aside His law, Lucifer has worked with cunning and intrigue and with a sinful persuasion that is hypnotic.

But it is a truism that "Sin will out." However long and devious, subtle and subterranean, the course adopted by that mighty angel, the ferment of sin eventually burst the soft exterior by which it was screened. Where God's law is set aside, war will eventually follow, and so we read:

"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." Revelation 12:7-9. Having reached a certain point in his intriguing technique under cover, he then left his position as covering cherub—a position expressing deepest reverence for the law of God—and drew his sympathizers with him in open opposition to God, becoming the first warmonger, and first transgressor of the sixth commandment.

At this juncture the scene changes from heaven to this little member of the solar system, earth; but the salient facts remain, and the two mighty leaders, Michael (Christ) and the devil are still commanding the two strongly contrasted sides. There is one contrast here, however, between these two forces, the reverse of that which marked the conflict in heaven. There the majority retained their loyalty to God, for the dragon drew but one third of the stars (angels) of heaven. (Revelation 12:4.) Here the majority serve Satan.

But while it is true that the vast majority are lured by the mesmeric influence of the prince of darkness, the Leader of the "little flock" is still Michael, commander of the heavenly hosts. Who is this mighty Being "like unto God"? Let the Bible answer. A few texts will make this very clear. In Jude the ninth verse he is called the Archangel. What part will the Archangel take when the conflict reaches the climax? It will be "the voice of the Archangel" that will wake the dead in Christ. (1 Thessalonians 4:16.) Now one more precious gem from God's Inspired Word telling whose voice will break the slumber of the saints and burst the fetters of the tomb: "And hath given him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:27-29.

That hour is near. Then Christ will translate the living saints, resurrect the righteous dead, and angels will gather them to meet Him in the clouds, to ascend with Him to the mansions He has now prepared. What a change from gloom to glory; from the ghastly scene of the Armageddon strife, to unutterable, thrilling bliss of heaven; from the tempestuous regime of the rebellious angel, to the ineffable calm of the great Creator's benevolent rule of love.



The DOCTOR'S VOICE

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



Eating Before Going to Bed

Question: I have been told that physicians have found out that it is better to eat lightly before going to bed rather than go to bed feeling a little hungry. I do not mean a light supper, but a light snack after supper or before going to bed. Is this true?

ANSWER: Three meals a day are the maximum that should be eaten. The evening meal should as a rule be very light. Nothing should be eaten just before retiring. This was the thought of the recent scientific report on this subject.

Asthma

Question: How can asthma be cured? If from heredity a child about five years of age is suffering from asthma can he be cured? What is the remedy?

ANSWER: The basic principles to be considered in the treatment of asthma are as follows:

a. Proper breathing. During inspiration as the diaphragm contracts, the lower chest and upper abdomen should expand. During expiration the abdominal muscles should contract to aid in the expulsion of the air from the already over-distended lungs of the asthmatic. Most people breathe just the reverse. Abdominal breathing should be practised daily, in health and in sickness, and should be brought into play in speaking and singing.

b. Correct posture. Shoulders back, letting the large muscles of the back elevate the chest rather than the delicate muscles in the lungs.

c. Simple diet. In only about 20 per cent of cases is food sensitivity a factor. Most important allergens are fish, eggs, walnuts, peanuts and chocolate. Less common offenders are wheat and milk. Shell fish and pork should be avoided. Maintain adequate weight.

d. Avoidance of allergens that might be inhaled, such as pollens and environmental factors (house dust, animal danders, feathers, etc.). The only safe pet is a goldfish. Extra pillows, down comforters, overstuffed furniture, heavy rugs and drapes are taboo.

e. Symptomatic relief under medical supervision might be obtained

from adrenalin (epinephrine) or ephedrine by inhalation; ephedrine orally; or epinephrine hypodermically. Drugs containing aspirin, lobelia (Indian tobacco) and similar drugs are best avoided.

f. Control of emotional factors such as worry and anxiety.

Breast Cancer

Question: I have injured myself just below the breast. Is there any danger of cancer?

ANSWER: Most cases of cancer discovered following injury have been considered to be purely coincidental. In the rare case there does seem to be some relationship. The breast should be examined every three months and if any abnormalities are noted they should be reported to a physician.

Burns

Question: What is the household treatment for minor burns?

ANSWER: Sterile ointments and pressure dressings have been found to be the best. Sterile vaseline is thought to be preferable to the sulfa ointments, especially in extensive burns. Ointments containing tyrothricin do not have the same drawbacks as the sulfa ointments. The various dyes and tannic acid are no longer used extensively.

Overweight

Question: Is it harmful to take reducing pills or is it better to just diet? I am overweight and would like very much to find a remedy.

ANSWER: The saying is that there is only one way to reduce and that is to curtail intake of food. Benzedrine and allied drugs are not innocuous. Even physicians acquainted with their danger have succumbed to overdosage. They may become habit forming, owing to their stimulating effect. If the patient cannot voluntarily develop self-control, there is little likelihood that any weight reduction attained will be permanent.

THE warm weather is coming on, and naturally everyone aims to get somewhere where it is possible to keep cool and comfortable. Most of us are compelled to stay at home and tarry by the stuff during the absence of others. This article is written especially for those who must stay at home.

It is possible to live in the heat of summer almost anywhere and keep fairly comfortable. Before letting you into the secret, let us for a few moments study nature's method of keeping the body cool. The human body is capable of adapting itself to changes in the temperature when in health and in a normal condition. It does this through the radiation and conservation of heat as the case may demand, and through its ability to lessen or increase heat production.

The human body may be compared to a modern steam-heating furnace having pipes running throughout the house to which radiators are attached. The heat given off through the radiators keeps our homes warm. When the weather is cold it keeps us busy shovelling coal into the furnace, because of the demand for heat. There are furnaces which work automatically and regulate the inlet for the oxygen which controls the fire. The more air admitted, the brighter the fire will burn, and the greater will be the heat produced. There must also be an outlet for the smoke, which contains carbon dioxide, for if retained it causes the fire to burn low and will eventually extinguish it entirely. When the temperature of the room falls below a certain point the delicate little apparatus in the furnace regulates the drafts and dampers, allowing the access of a greater amount of air and the escape of more of the carbon dioxide. In this manner an equable temperature is maintained. This is precisely what the human body is capable of doing, and what it does when a person is in good health. Heat production and heat radiation are so well regulated that the house we are compelled to live in may be kept at an equal temperature no matter what the outside temperature may be.

It may have been observed that in cold weather the skin looks pale, and in hot weather it becomes red. Why is this? What is its significance? It is this: Oxygenation takes place chiefly in the glands and active muscles of the body. The air taken in through the lungs is conveyed by the blood to these glands and muscles, where it is brought in contact with the body fuel and where oxidation takes place and heat and energy is produced. Naturally, these glands and muscles become heated. These are in fact the furnace of the house we live in. From these the heated

TEMPERATURE CONTROL

By D. H. Kress, M. D.

blood is through the arterial system conveyed to the periphery where we have our system of radiation.

The blood brought to the surface is through a most intricate supply of small blood vessels spread over the entire body. These blood vessels, known as capillaries, are so small that they cannot be seen with the naked eye and so close together that it is impossible to introduce the point of a needle at any point without penetrating one or more of them. The blood in the muscles and glands, which has a temperature of possibly 102°F. to 106°F., is thus spread out over the surface of the body and cooled down to a temperature of not much above 97°F. The cooled-off blood is then conveyed to the muscles and glands, and in this manner the temperature of the body is maintained at a normal point.

When exposed to cold the skin becomes pale. This is because the blood supply to the surface is automatically lessened. It is nature's way of protecting the body by maintaining an equable temperature. If the air surrounding the body is hot, the skin becomes red because of the dilatation of the capillaries, or surface vessels. This permits a greater quantity of blood to come to the surface to be cooled. The temperature of the air which surrounds the body seldom becomes as high as the temperature of the blood which leaves the internal organs, glands and muscles, but in case this should occur, nature is prepared to meet the emergency. When the body cannot be kept at a normal temperature by radiation, owing to the heated air which surrounds it, nature comes to the aid by covering the surface with water, through the system of sweat glands. Just as we are able to keep our foods cool in hot weather through the evaporation of moisture from moistened canvas placed around them, so the body by moistening the surface cools the blood by evaporation.

In winter when the cold becomes so intense that the body is endangered, the skin assumes a goose-flesh appearance, and possibly becomes blue. This reaches a danger point. This is usually followed by a chill and trembling of the muscles. In other words, it is an involuntary effort on the part of nature to produce more heat. Exercise of the muscles causes a greater amount of heat production.

When cold is brought in contact

with the surface, heat production is stimulated, and when heat surrounds the body, heat production is lessened.

Men have been known to freeze to death from exposure while under the influence of alcohol, because alcohol destroys this heat regulating mechanism. Alcohol does not produce heat. It is not oxidized in the human body to any appreciable extent. It paralyzes the vasoconstrictor nerve centres which constrict the surface capillaries in cold weather, and thus the blood which should be kept internally to maintain the body temperature, is brought to the surface. This greater amount of warm blood brought in contact with the heat nerves of the surface, gives the *impression* or *feeling* of warmth when the actual temperature of the body may be much below normal.

Nature indicates what foods are most appropriate during the summer months by supplying us so freely with fruits and green vegetables. During warm weather the digestive organs lose their tone, and the juices which dissolve and prepare the foods to be utilized as body fuel, are diminished. As a consequence, foods must be supplied which can be easily prepared for assimilation.

Fruits meet this demand perfectly. The sugar in the fruit is *predigested starch*. It does not tax the organs of digestion. It is in fact ready for assimilation. The same may be said of the acids in the fruits. Both sugar and acids are body fuel ready for oxida-

tion. Fruits also supply a large amount of the cleanest and purest distilled water, which aids in the elimination of body wastes. These foods are also so completely burned up in the body that they leave behind no ash or wastes. This is also true of starchy foods as served in well-baked cereals when thoroughly masticated. Meats, when burned up, leave behind a certain amount of ash and body clinkers and consequently cause the vital fires to burn low. The ash is acid in reaction and tends to produce the condition known as acidosis. This results in fatigue and lack of energy. More than this, the digestive juices are not capable of digesting well such foods, and the result is they undergo putrefactive changes in the intestinal tract and form toxins which derange the heat-regulating apparatus the same as does alcohol. Fruits and well-baked cereals and raw leafy vegetables, well masticated, are the best foods to use during the warm weather if we would keep comfortable. *No appetite* is the complaint frequently heard when the warm weather appears, and the fear that not sufficient food is eaten leads to the use of spring tonics and appetizers. The diminished appetite is merely the voice of nature reminding us that we have reached a time when less body fuel is needed. At such a time we have a relish for oranges, peaches, pears and other luscious fruits. These should be used freely. The divine voice and instinct say, "of every tree thou mayest freely eat."

Fruits and fruit juices provide a healthful, cool article of summer diet.

INTERNATIONAL NEWS PHOTO



The Prayer Life

(After you have carefully studied the lesson, see if you can answer the questions of Pastor Flynn's Bible Quiz.)

1. Give a good definition of prayer.
2. Why should the Christian "watch and pray"?
3. Draw a line through the false statements:
 - a. God is reluctant to hear and answer prayer.
 - b. The devil is likened to a lion seeking to devour his prey.
 - c. God knows better how to give good gifts than do earthly parents.
 - d. Gratitude to God on the part of Christians is not regarded as necessary.
 - e. Ten lepers returned to thank Jesus for healing them.
4. Name five things with which the petitioner should approach the throne of God.
 1.
 2.
 3.
 4.
 5.
5. What did David urge us not to forget?
6. What mistake did the "moaning" farmer make?
7. Fill in the following blanks:
 - a. "....., and it shall be given you;, and ye shall find;, and it shall be opened unto you."
 - b. "If, that giveth to all men liberally, and upbraideth not; and it shall be given him."
8. What lesson in prayer did you learn from Lord Palmerston?
9. What thing in the life will prevent God from hearing prayer?
10. What is a hypocrite?
11. Where did Jesus go to pray?
12. What was Daniel's habit in prayer?
13. Under what circumstances will God forgive?
14. Write false or true after the following statements:
 - a. Daniel stood before his open window and prayed.
 - b. Jesus taught us to love and bless our enemies.

G OVERNOR YOUNGDAHL of Minnesota touched the right key in addressing a group of university students when he said: "Amid the chaos, confusion, uncertainty and fear of the world, there is need for clear thinking and plain speaking. It must come from leaders who are honest, unselfish, courageous, and dedicated to the service of God and fellow men."

That is what it means to take the high ground in defeating the enemy of life. A price must be paid. Tears, toil, and if necessary the offering of life itself must be placed in the balance against the evil of the day. There is no easy road to the great heights of sacrifice and faith.

The story is told of a young traveller who arrived at Zermatt, Switzerland. Seeing the towering peak of the Matterhorn, he asked, "What's the name of that big rock?" When he was told that it was one of the most famous of the Alpine summits he said, "Do you think I could get up there this afternoon?"

Little did he know of the peak's costly conquest, of the lives that it had taken and of the hazards still involved in its ascent. Thus it is with the challenge of this present hour. It cannot be met easily, nor without great sacrifice.

The need of our time for men and women of lofty faith is so great that it cannot be met in a moment, in a decade, or possibly not even in a lifetime. In the film "Madam Curie" there is a scene which takes place after Madam Curie and her husband have laboured for months to isolate radium. After the 487th experiment, Pierre gives up in despair, strides across the floor of the shed which is their laboratory, and cries vehemently: "It can't be done, it can't be done! Maybe in a hundred years it can be done, but never in our lifetime." But as he turns to pace the floor again he meets the resolute face of his wife who says, "If it takes a hundred years it will be a pity, but I dare not do less than work for it as long as I live."

Sergeant Jacob De Shazer, one of Doolittle's fliers, set a good example in the light of the world's great need. He had spent years in a Japanese prison camp, where he with his companions had been beaten, starved and tortured. One day he wrote these words on a piece of paper: "We decided that we had no hatred for our guards, vicious as they were. They were ignorant and mean, but we thought there was some good in them." Then the sergeant added: "You can smile if you want to, but it made sense to me in that prison camp, and it still does. So I'm going to a missionary school for training and then I'm going to return

MORE ADVENTURE

for GOD

By H. L. Rudy

to Japan and spend the rest of my life there, teaching the importance of love among men."

This was the sentiment of the unknown poet when he gave us these inspiring lines:

"One knelt within a world of care
And sin, and lifted up his prayer:
'I ask Thee, Lord, for health and
power
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with
good!'
"But as he prayed, Lo! at his side
Stood the thorn-crowned Christ, and
sighed:
'O blind disciple—came I then
To bless the selfishness of men;
My gift is sacrifice; My blood
Was shed for human brotherhood—
Come, leave thy selfish hopes, and see
The birthright of humanity!
Spend, and be spent, yearn, suffer,
give,
And in thy brethren learn to live.'"

Whatever the call, whether toil, or as in the case of Colonel Patterson, the sacrifice of life itself, men of faith are prepared for either. Several years ago my attention was drawn to a picture hanging on the wall in the office of a missionary college near the city of Riga. It was a painting taken from the face of an old Roman coin. The picture portrayed an unplowed field. In the foreground stood a strong ox. On the one side of the ox was an altar and on the other side a yoke and plow. Underneath was written, "Ready for either." It takes both toil and sacrifice to accomplish the work of living faith. What is needed now is that sterling quality in men that makes them ready for either or both of these paths.

To serve God on the plane of living faith becomes a very real, personal matter. It is entirely foreign to contemporary mass thinking. The individual who steps under the banner of Prince Emmanuel does so on his own responsibility and risk. He steps aside from the crowd and becomes a true individual. In doing so he must settle the question of his personal relationship to those around him. He must decide what to do with crowd standards, whether to challenge them at the points of conflict with his faith, or to conform to the wish of the majority.

To challenge the standards of the crowd might mean ostracism and ridicule. To conform might result in the loss of faith in God.

A wise college dean was once asked to name the worst evil of the campus world. His answer was, "Crowd standards."

The Bible teaches that a certain character ingredient is necessary to enable one to meet the challenge of crowd standards. This characteristic was well developed in the heroes of the exile: Daniel, Shadrach, Meshach and Abed-nego. They developed one trait of which the rank and file do not possess enough. In present-day language we would call it "sales resistance." In Babylon they did not do as the Babylonians did. When Nebuchadnezzar issued a decree which their consciences did not permit them to obey, they refused to obey and took the consequences. They were true non-conformists.

To-day one may not be called upon to see martyrdom in the fiery furnace, but he will be sorely tempted to conform to the dogmatism of his environment, and if he is weak-kneed and has a spine of putty, he will conform.

This "sales resistance," or sterling character necessary to overcome the herd instinct, is an ingredient which the individual must acquire personally. It must become a strong support against which one can brace when the pressure becomes great. It must become a certainty to lean against in time of need.

Too many of us are like the young man who suffered serious eye trouble, who upon consulting his oculist was told: "You are living on these western prairies where you look out constantly over a vast expanse; you need something close at hand to lean your eyes against." Our predicament is that we look at the world on rampage. We become dazed and overcome with the immensity of its troubles. We become frustrated—we don't know where to begin. What we need to do is to begin with ourselves. We need something nearby to "lean our eyes against." That something is sterling character; character that manifests itself in a personal awareness of duty, acceptance of responsibility, and in readiness to perform the task that lies nearest at hand.

The first step of self-abandonment to the cause of Christian faith marks the beginning of a life of real adventure. This step calls for departure from perishable ambitions of this world. It calls for the assertion of one's real self. It means to stand up and be counted in the ranks of Prince Emmanuel. Linking one's self unreservedly with the cause of Christ marks the beginning of a sacred fellowship which grows more and more precious with the passing years. Christ, the hero of faith, will become increasingly real, and the joy of working with Him to save a world will transcend all earthly pleasures. If you want real adventure, here it is, and it is yours if you accept it, and are willing to pay the price.

The Matterhorn, that 14,782-foot giant of the Swiss Alps, presents a challenge to mountain climbers. Just so does Christian living present a challenge to Christians.



Lead Me Aríght



—Stanley Combridge

*Lead me aright that I may know the way,
I do not fear the things that may assail me,
Though crossed and harrassed through the untried day,
Help me to know that Thou wilt never fail me;
For, Lord, I walk by faith and not by sight.
Lead me aright.*

*Lead me aright through sorrow and through pain,
For Thou didst walk this way, alone, before;
Where Thou hast trod, that hallowed path is plain.
Thy presence, Lord, is all that I implore;
So wilt Thou turn to day my darkest night.
Lead me aright.*

*Lead me aright and give me inward peace
Which comes alone by perfect trust in Thee,
For where Thou art, unrest and strivings cease,
And quietness abides continually.
So when I feel the raging sea's great might —
Lead me aright.*

*Lead me aright, that others I may lead
Out from the world with all its fleeting pleasures;
Grant to me grace that I with them may plead
To seek, until they find, true heavenly treasures.
Away, above earth's darkness is the Light
Which leads aright.*