

Sims

OF THE
TIMES



Saboteurs of the Home

JULY 12, 1955
Vol. 82, No. 26

Signs

of the TIMES

July 12,
1955

The World's Prophetic Weekly

Editor ARTHUR S. MAXWELL
Assistant Editors Charles D. Utt, Donald A. Webster
Art Director Robert E. Kutsch
Circulation Manager H. K. Christman

CONTENTS

EDITORIALS

Conference at the Summit	3
Miracle of Peace	3
No Post-Mortem Salvation	4

ARTICLES

Saboteurs of the Home Roy F. Cottrell	5
Do You Know Christ? Alfred S. Jorgensen	7
The Truth About Seventh-day Adventists LeRoy Edwin Froom	8
Growing in Grace Taylor G. Bunch	10
Time of Test Sanford T. Whitman	16

JUST FOR YOUTH

The Way Back Wilma Ross Westphal	12
--	----

POEMS

God's Other Book Mark Bullock	5
Jesus Is Ready Hazel Hartwell Simon	7

REGULAR FEATURES

Religion in Action, 2; Our World Today, 6; Bible
Questions Answered, 11.

RELIGION IN ACTION

by M. CAROL HETZEL

● Of 5,982 complaints received by the Human Rights Commission of the United Nations within the last twelve months, 2,740 concerned infringements of religious liberty. The rest were mostly political.

● Religious centers will be erected on ten Texas college campuses by the Episcopal diocese of that state. A fund budgeted at \$2,250,000 has been raised for the purpose of providing these centers for parish and student-faculty discussion and recreation.

● The Lutheran Church of Bavaria on August 22-25 will hold ceremonies marking the 400th anniversary of the Religious Peace of Augsburg. Church leaders from Germany and abroad will participate in a huge rally, climax of the occasion. Under the terms of the Religious Peace of Augsburg all adherents of the Augsburg Confession were acknowledged as Protestants and were given legal status and religious freedom.

● Abilene Christian College has been deeded a \$1,100,000 Texas ranch. The 41,839-acre ranch is the largest gift ever received by the college since its founding in 1906 and will underwrite the present building program of the college and enable it to go ahead with construction of other units as soon as funds are available. The donor is seventy-nine-year-old cattleman W. M. Edwards of Fort Stockton.

● Protestant publications in the United States and Canada now report a total combined circulation of 10,550,342. There are 129 publications included in this report, and there are still others not reported. The Protestant periodical with the largest circulation is the Methodist bimonthly devotional publication *The Upper Room*, with a circulation of 3,000,000.

● A special ceremony at the Pentagon marked the distribution of the 40,000,000th volume of the Scriptures to service personnel by the American Bible Society. The Rev. Richard H. Ellingson, a secretary of the society, presented a New Testament to Admiral Arthur W. Radford, chairman of The Joint Chiefs of Staffs. The society has been giving out Bibles for 138 years.

OUR COVER

If you have a television set and children, this photo could probably have been taken in your home any day of the week and at almost any time of day. Children—your children—are being taught that life is cheap and that killing is no sin. No wonder more and more horrible crimes are being committed by teen-agers and juveniles. Be sure to read "Saboteurs of the Home," by R. F. Cottrell, on page 5 of this issue.

Printed and published weekly (four issues a month) by the Pacific Press Publishing Association at Mountain View, California, U.S.A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 18, 1918.

RATES in U.S.A. and Canada: Single copy, one year \$2.25
Clubs of five or more to one address, each 2.00

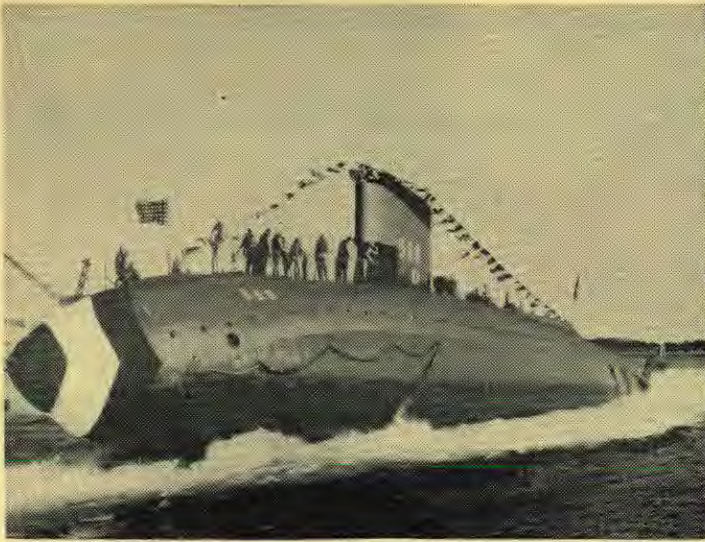
To all other countries taking extra postage:

Single copy, one year (U.S. currency) \$2.75
Clubs of five or more to one address, each (U.S. currency) 2.25

Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.

In requesting change of address, please give both old and new addresses. No papers are sent except on paid subscriptions.

Member of Associated Church Press



PHOTOS: UNITED PRESS

(Left) The U.S.S. "Albacore," a \$20,000,000 experimental submarine, is reported to be the world's fastest undersea vessel. (Right) This new dam at Bin-el-Ouidane, Morocco, will generate 200,000 kilowatts of electricity and provide water for the irrigation of 300,000 acres in the North African desert.



EDITORIAL

CONFERENCE AT THE SUMMIT

THIS was Sir Winston Churchill's dream for many years. Frequently he spoke of it in Parliament and elsewhere. If only there could be a "conference at the summit," he used to say, there might be hope that many of the world's gravest problems could be solved. Particularly in the closing years of his premiership he sought, albeit unsuccessfully, to get the leaders of the Great Powers together to try to find a way through the barriers of misunderstanding that foster international strife.

Today his dream seems to be coming true, though he will not share in it. From his place of retirement he can but watch the proceedings of the conference he did so much to bring about.

There is something particularly apt about his phrase "conference at the summit," though in a sense it is most inadequate.

What is "the summit"? No doubt Sir Winston had in mind the pinnacle of worldly influence, the loftiest height of leadership to which men can attain. But is this high enough?

Are not those who dwell upon these fearsome peaks of power but men "of like passions" as ourselves? With all their experience and all their wisdom, are they not subject to the limitations of mortality like the rest of us whom they seek to help?

Do they not need help themselves? Is not the summit they have attained but a modest foothill beside the majestic heights they need to ascend if they are to satisfy the hopes their fellow men have placed in them?

The Four Power Conference at Geneva will be no true "conference at the summit" if God is left out of it. He should be the principal participant. His voice should carry the greatest weight.

If only God were to be invited, what a conference this might be! If only it could be held in a spirit of prayer, with all four world leaders earnestly seeking His guidance, what a mark it would make on history! What spiritual peaks its

delegates might ascend! To what lofty heights they might lead their people! This would indeed be a "conference at the summit"—with God.

A. S. M.

MIRACLE OF PEACE

IN HIS commencement address at West Point Military Academy—where he himself was graduated forty years ago—President Eisenhower took occasion to caution his listeners against expecting too much of the forthcoming Big Four Meeting.

"We must be on guard," he said, "against fatuous expectations that a world sick with ignorance, mutual fears and hates, can be miraculously cured by a single meeting."

Problems which have baffled the minds of men for thousands of years are not going to be solved in a single day, or even three or four days. "This prospective conference of the four powers," he added, "is only a beginning in a renewed effort that may last a generation."

The President's words were most timely. Not since the close of World War I has such a "peace and safety" cry been heard around the world. Indeed, it is hard to believe that but a few short months ago the chief topic of conversation in most circles was the time and place when the next world war would break out.

Suddenly, as if someone had waved a magic wand over the nations, Korea, Indo-China, North Africa, Palestine, and other trouble centers have been forgotten. Peace, blessed peace, is the theme of the hour, and the prophets of paradise-around-the-corner are enjoying a field day.

We do not deny that there has been an easing of tensions. The Bandung Conference, far from stirring up strife, as some expected, was conducted with admirable discretion. Russia, for reasons not yet revealed, has made a series of amazing gestures of good will toward her neighbors. Old barricades seem to be crumbling. Curtains of various kinds are being slowly and cautiously drawn aside.

We should thank God for all such steps toward better understanding between the peoples of the world. At the same time we must remember that no basic change has taken

place. The evils from which wars spring have not been eradicated from the human heart. The wicked spirits that create strife between men and nations have not yet been exorcised. Greed, lust, pride, envy, jealousy, are as prevalent today as ever. Crime statistics are at their worst. Lawlessness, even in the most civilized countries, has reached shocking proportions.

Nowhere is there any indication of mass conversions to the teachings of Jesus Christ which are fundamental to any lasting peace. True, Billy Graham and other popular evangelists have enjoyed spectacular success. A good deal of time is given to religious themes on radio and television programs. Religious books are enjoying a boom. More people are going to church than ever before. But how many are accepting Christ on His terms of full surrender? How many are dedicating themselves to Him for time and eternity? How many are actually denying self, turning their backs on the world, and taking up a cross to follow Him?

Unless real conversions of this sort take place, and on a much larger scale than has happened up to now, it is indeed "fatuous," as President Eisenhower said, to expect one conference to bring peace on earth, good will to men. A world "sick with ignorance, fears, and hates" will never be miraculously cured by any such means.

There is a miraculous cure. Christ offered it to the world two thousand years ago. He offers it again today. And if men will not accept it, if they will not submit their wills to the will of God, if they will not permit the Holy Spirit to change their hearts and eradicate their evil propensities, they will never know peace. Sooner or later war will break out again and the "peace and safety" cry prove but an idle dream.

In a time like this we need to keep our heads and avoid being swept away by the unthinking sentiment of the moment. Nothing has happened to disprove the prophecies concerning these latter days. There may be a little time of peace; the "angels" may take a fresh hold upon the winds of strife (Revelation 7:1); God in His mercy may postpone the day of reckoning a little longer (2 Peter 3:9); but an evil and adulterous generation cannot forever expect to escape the due reward for its deeds.

Christ has His own plans for world peace. He has been working them out since the dawn of history. Soon He will bring them to their final consummation. If we would share in them we must let Him work His miracle of peace in our hearts today.

A. S. M.

NO POST-MORTEM SALVATION

WE HAVE been surprised to find recently in the writings of Protestant clergymen the teaching of purgatory—and not only the teaching but the word itself. One of these writers is Dr. Nels F. S. Ferré, professor of philosophical theology at Vanderbilt University, whom *Newsweek* lists as one of the ten "greatest American preachers;" and the other is a Canadian preacher, Rev. G. Stanley Russell.

Says Dr. Ferré in his book, *The Christian Understanding of God*: "Hell is also to be distinguished from purgatory. While that term is not much used by Protestant writers, it nevertheless stands for an important truth in the realm of last things."

"When a person dies, though completely forgiven, he may still have untold consequences for which he must help to pay. . . . Hell is for the bad; purgatory for the repentant. Hell leads away from heaven; purgatory is a necessary corridor to heaven. Purgatory may last through many lives and existences after this one, for God has much time to make a rich product, to foster wonderful children."—Pages 230, 231.

Dr. Russell writes in his weekly column in the *Toronto Daily Star* of May 21: "The idea of purgatory receives some support from the teaching of Jesus about many and few stripes and 'paying the uttermost farthing.' If death is merely the shedding of the flesh, and the life of the personality is otherwise uninterrupted, then who are we, or what right have we, to say that God has given a man his last chance? Why make death a determining point in the eternal journey of the soul? . . . Who is to say that, five minutes after death, the soul, liberated from the body, shall not have both new visions and new opportunities?"

To believe in purgatory is to deny that Christ's sacrifice for mankind is sufficient to save from sin. It is simply a manifestation of the pagan doctrine of salvation by works,—that man must do something himself to ensure his salvation. If he fails, by good works of one kind or another, to lay up enough merit during his lifetime, he still has a chance after death to make up the deficit by undergoing a cleansing—purgation—by suffering for his sins.

Sins are not cleansed by the fires of purgatory but by the blood of Christ. "In whom [Christ] we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Ephesians 1:7.

Peter's teaching is equally conclusive. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

That salvation is of faith alone is the consistent teaching of the apostle Paul. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." Ephesians 2:8, 9.

Proud human nature does not like to admit that it is helpless to save itself. It feels that it must "help to pay," but the gospel truth is that Christ by His sacrifice paid the full price of our redemption. He paid all, not half, not three fourths. He paid "the uttermost farthing" for us. We can earn death, but we can receive eternal life only as "the gift of God . . . through Jesus Christ our Lord." Romans 6:23.

It takes only a moment to accept this gift. That is God's way; and to say that after death we must make amends for sins committed in this life is to belittle the gift of God's grace. Christ did not begin our salvation for us and then leave it for us to finish. He is "the Author and Finisher of our faith." He is the only "corridor to heaven." C. D. U.



In the nationwide alert of 400,000 National Guardsmen a squad participates in Operation Minuteman at the 71st Infantry Regiment Armory in New York City.



LAMBERT

*Destructive
Effect of Crime
"Comics" and
Sordid
TV Shows*

*Need for Better
Parental
Leadership
and Example*

Saboteurs of the Home

by ROY F. COTTRELL

THOUSANDS of pens have extolled the virtues and far-reaching influence of the true home, but it appears that most of this wholesome counsel has been lost upon the parents and children of these modern times.

Untold millions of those who should be conscientious home builders sense but dimly the sacred trust of their exalted task. Consequently the saboteurs of the home are allowed to enter, and their number is legion.

Among the worst of these enemies are the many sordid pictures shown on TV and the trashy crime comics and story magazines that flood the newsstands. These colorful textbooks on crime, or "primers in depravity," are issued under more than four hundred titles, and suggest ingenious methods of picking pockets, robbing houses, torturing helpless people, mutilating captives, disabling or killing an opponent, and describe numerous other forms of barbarism.

After seven years' study of these vicious prints the eminent psychiatrist Dr. Frederic Wertham states, "The average parent has no idea that every imaginable crime is described in detail in comic books. That is their main stock in trade. . . . If one were to set out to show children how to steal, rob, lie, cheat, assault, and break into houses, no better method could be devised."—*Seduction of the Innocent*, page 157.

This crusading investigator further states, "A billion times a year an American child sits down and pores over a comic book" that presents "horror stories," teaches "sex perversity," and instills "habits of hate." Then the TV, or "Tele-Violence" continues its frightening assault on virtue and morality to develop a race of youthful perverts and thrill-maddened gangsters. No wonder, then, that young people educated in such a school of psychopathic nightmares should commit more than half the major crimes perpetrated in the United States!

Christian churches, schools, civic clubs, and even the United States Congress, are alerted to cope with the tragic situation. Also the recent annual convention of the national Council of Juvenile Court Judges, held in Colorado Springs, Colorado, severely denounced the commercial spirit that stoops to publish such shameless villainy and vice. They further called for determined action on the part of "Federal, state, and local authorities to outlaw, curtail, and prohibit the publication, dissemination, and distribution" of this demoralizing trash.

Another sinister foe of happy family life is strong drink.

GOD'S OTHER BOOK

by MARK BULLOCK

Have you ever taken a leisurely stroll
Through the beauty of hill and dell,
And read from the pages of God's other book
The wonders it has to tell?

The flowers all speak of a kind Father's care,
And the murmuring rills never cease
To sing that His mercy eternally flows,
And His thoughts are but thoughts of peace.

The soft, wooing sound of the wind in the trees
Tells how God speaks to the heart,
And the gleaming white clouds that spangle the blue
Teach of His skill and art.

At night the bright stars spread His glories afar
As their splendor streams down from above.
How beautifully does God's other book tell
Of His infinite wisdom and love!

The magazine *Better Homes and Gardens* of March, 1954, reports a survey conducted in Nassau County, New York. It made the shocking disclosure that about 90 per cent of the high-school boys and girls indulge in alcoholic beverages; that most parents permit their children to drink; that 75 per cent of those youngsters took their first drink at home; that practically all parents of youthful drinkers use beer, wine, or whisky; and that 93 per cent of these "keep stocks of alcoholic beverages in their homes."

Does this represent a cross section of conditions throughout America? Fathers and mothers, do you sense the responsibility and influence that is yours? Do you not realize that alcohol is one of the greatest producers of crime in the world?

Be it large or small, the home should be a sacred retreat with "a world of strife shut out, and a world of love shut in," a veritable little heaven in which to prepare for the heaven above. Yes—

Home, the spot on earth supremely blest,
A dearer, sweeter spot than all the rest.

The real home can be built upon one material and one only—love. There is such a thing as true love, beautiful and wonderful. It yearns, not to be minis-

tered unto, but to minister; and where the love of God reigns supreme, every service to Him and to others becomes a delight.

By contrast the godless home presents a scene of discord, friction, and harsh, unkind words. From such sordid environment comes a harvest of anguish and crime. Juvenile authorities state that at least 80 per cent of our lawbreakers come from either broken or unsympathetic homes.

Nor is the situation improving. Apostles of trial marriage, "companionate marriage," and free love have contributed their part to home wrecking. On the screen, in popular literature, over the radio, and even in many schoolrooms, the noble and sacred ideals of family life are ridiculed and defamed.

Fifty years ago clergymen and social workers sensed alarm that one marriage out of every twelve ended in divorce. But today one marriage in every three or four goes on the rocks of separation. Truly the moral standards and safeguards of our civilization are sadly shattered; and the perilous situation should convince every unprejudiced mind that this is the time designated in the New Testament prophecy: "Understand this, that in the last days there will come times of stress. For men will be lovers

of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God." 2 Timothy 3:1-4, R.S.V.

What language could more vividly portray the picture that daily greets us in the current newspapers and radio broadcasts? In the phrase, "disobedient to their parents, ungrateful, unholy," the flood of juvenile crime and outrage is clearly indicated. The terms "without natural affection" and "incontinent" point directly to the crumbling ideals of wedlock and the alarming social trends of our day. As a commentary upon the indictment, "lovers of pleasures more than lovers of God," note the recent announcement of the publishers of *Time* and *Life* that "American life today is on the move—toward the fun side of existence;" and in response to "this great surge toward fun" they are issuing a new magazine dedicated to sports.

In our Lord's prophetic address delivered just prior to His crucifixion, He described the frenzied social life that would characterize the close of the age. He compared it to the days of Noah and Lot, when men were "eating and drinking, marrying and giving in marriage." "Even thus shall it be in the day when the Son of man is revealed." Matthew 24:38; Luke 17:30.

Those ancient peoples despised the warnings and entreaties given. While on the very verge of destruction they danced, banqueted, and committed nameless follies. In like manner the reckless parental and juvenile excesses of the present signal the closing days of earth's history.

According to the prophetic word, we can hardly hope to stay the tide of home wrecking and social laxity. Statistics will doubtless continue to reveal a downward trend. But in the interim we can set our own homes in order. By voice and pen and influence we may tell others of a Christ who can recondition human derelicts, rebuild family altars, and restore love and happiness in the home.

Brother, sister, friend, Christ is soon to return to welcome His sons and daughters to the "many mansions" where peace, security, joy, and love will reign supreme for evermore. Now is the time to draw near to God and fervently pray:

Lord, come and dwell within this home
with me
Till I shall enter that bright home with
Thee.

OUR WORLD TODAY

Mental Illness Costs

Mental illness, America's No. 1 health problem, costs the State of New York \$158,000,000 annually, which amounts to "35 per cent of the Empire State's operating budget," according to the *New York Times*. The Federal Government's annual bill for mental illness among veterans is \$397,000,000 annually for compensation, and \$200,000,000 for hospital care.

Bank Robberies Rising

The bank-robbing element has stepped up its criminal activity for the fifth consecutive year, according to the Federal Bureau of Investigation. During the first eight months of the 1955 fiscal year some 386 banking institutions were robbed. In the same period last year 273 bank crimes occurred. Bank robberies have been on a steady, upward increase since late 1950.

Youth Crime Increases

Of 1,791,160 persons arrested in 1953, 8.4 per cent were seventeen or younger, and 24.9 per cent were under twenty-five, according to J. Edgar Hoover, director of the Federal Bureau of Investigation, testifying before a House of Representatives appropriations subcommittee. The teenage group, he said, accounts for 18 per

cent of all robberies in the United States, 24.9 per cent of all violations involving receipt of stolen goods, 40.1 per cent of all larcenies, 49.3 per cent of all burglaries, and 53.6 per cent of all auto thefts.

New Rocket

The engineering Research Institute of the University of Michigan has delivered to the Defense Department the major components of two sleek, needle-nosed rockets which will make it possible to explore the atmosphere to altitudes of 400,000 feet at what physicists regard as a bargain price. Hitherto it has cost about \$100,000 to build and equip a rocket for atmospheric exploration. It is estimated that the smaller rockets can be built, equipped, and launched, and their findings analyzed, for \$15,000. The new rocket weighs only 220 pounds and stands eight feet high.

Conscientious Objectors

Two-thirds of the 3,906 conscientious objectors currently in alternative civilian service are Mennonites and Amish, the National Service Board for Religious Objectors announced. Next largest group (343): Church of the Brethren. Jehovah's Witnesses ranked third with 163, the Quakers fourth with 145. D. A. W.

DO *You* KNOW CHRIST?

FELLOWSHIP . . . with the Father, and with His Son Jesus Christ," is the essence of Christian experience. 1 John 1:3. Anything less may be helpful, but it is only when we can sing, "Blessed assurance, Jesus is mine!" that we really know what it means to be a Christian.

Ritual is often emotionally stimulating and aesthetically satisfying, but it can never take the place of "Christ in you, the hope of glory." Colossians 1:27. The Christian life is produced through the union of the human and the divine. There is a sense in which every truly Christian life is an incarnation, in which Christ is "formed" in the believer. Galatians 4:19.

The Christian life is not uncertain. We may know day by day that we are in right relationship with Christ, and that His life is being reproduced in us through the ministry of the Holy Spirit.

One of the things which must impress us as we read the first epistle of John is the frequency with which he uses the word "know," and the settings in which he employs it. "We may," for instance, "be sure that we know Him." 1 John 2:3, R.S.V. We may "know that we have passed from death unto life." 1 John 3:14. We may "know that He abideth in us, by the Spirit which He hath given us." Verse 24. And in knowing these things we may know that we have eternal life. 1 John 5:13. For "this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Verses 11, 12.

Can we know how we stand with God at the present time? The apostle John is emphatic in saying that "now are we the sons of God." 1 John 3:2. We may have the assurance this very moment that we are "in Him," that we have been cleansed from our sins through His precious blood, that we have been freed from the condemnation of the law through His perfect sacrifice, and that we are living in conformity to His will through the enabling grace of His blessed Spirit. Not in some glorious tomorrow; not at the moment of death; not

(Continued on page 13)



DEVANEY

*Young People Know When They
Are in Love. Are You in Love
With the Lord?*

by ALFRED S. JORGENSEN

JESUS IS READY

by Hazel Hartwell Simon

He wants to come back as He promised.
He's eager to gather His own.
He watches with infinite longing
From there, where He stands by God's throne.

His angels will go at His bidding,
All heaven is decked as a bride
With garlands and jewels to welcome
The people Christ wants at His side.

The cloud for His journey is waiting.
The trumpet, the rainbow, the crowns:
With mercies and bountiful blessings
The heavenly service abounds.

'Tis only for us to be busy
Preparing our hearts for this Friend!
He's ready and willing and waiting.
And soon our dear Lord will descend.



W. R. Beach,
Secretary,
General Conference.



W. B. Ochs,
President, North
American Division.



F. G. Clifford,
President,
Australasian Division.



Wilhelm Mueller,
President, Central
European Division.



F. A. Mote,
President,
Far Eastern Division.



A. H. Roth,
President, Inter-
American Division.

The Truth About Seventh-Day Adventists

1: Their Origin and History

by LEROY EDWIN FROMM

Author of "The Prophetic Faith of Our Fathers"

ADVENTISTS IN THE SPOTLIGHT

For some reason or other, Seventh-day Adventists are receiving a great deal of publicity today. The article "What Is a Seventh-day Adventist?" by the editor of the *Signs of the Times*, has now been syndicated in scores of metropolitan dailies and is part of a new book just off the press, entitled *A Guide to the Religions of America*, by Mr. Leo Rosten, editor of *Look*.

Other articles concerning the work and teachings of Seventh-day Adventists are appearing with increasing frequency in the daily and weekly press, while comments regarding this denomination's varied and widespread missionary activities are often made on radio and television programs.

All this favorable publicity has naturally raised questions in the minds of many concerning this religious body, especially as to its history and teachings. It has also brought some reactions from people who know little about Seventh-day Adventists and consequently are antagonistic toward them. One such individual is Dr. Louis T. Talbot, of the Bible Institute of Los Angeles, who has written a series of three articles in *The King's Business* concerning Seventh-day Adventists, based largely on statements made by ex-members, always a fallible criterion.

To help answer the most important questions raised in this connection, we are printing this authoritative article from the pen of LeRoy Edwin Fromm, a world-renowned writer on church history and an expert in his field. It should go far to clarify the minds of our readers concerning this denomination. A second article, dealing with the beliefs of Seventh-day Adventists, will appear next week.

(Reprinted by permission from "The American Church of the Protestant Heritage," compiled by Dr. Vergilius Ferm, College of Wooster, published by the Philosophical Library, Inc., New York City.)

THE advent hope has been the cherished possession of the Christian church throughout the centuries. But during the early decades of the nineteenth century a profound conviction of its imminence developed simultaneously and spontaneously among pious scholars in practically all religious bodies in the different countries of Christendom.

Hundreds, in both Old World and New, gave voice to the belief that, according to the prophetic portions of the Bible, mankind had entered the closing period of earth's history. That time they designated as the "last days," the "time of the end," or "end of the age," according to Scripture phrasings.

The second coming of Christ was widely believed to be drawing near and the long-anticipated millennial age approaching. The development of numerous Bible societies, foreign and home missionary societies, tract societies and Sunday-school unions, temperance and other reform movements, all tended to substantiate that belief.¹

In Great Britain some 300 clergymen of the established Church of England were heralding this belief in the 1820's and 1830's, and more than twice that number of nonconformist ministers were teaching the same concept. On the European continent it permeated the various Protestant bodies and was especially marked among the Pietists. In the Old World the development was well called "the great second advent awakening" of the nineteenth century. It was principally an undenominational emphasis, fostered by individuals, but not assuming the form of an integrated movement.²

In America, however, in the early 1840's, this same emphasis appeared in more pronounced form, and developed into an extensive second advent movement. Likewise mani-



G. J. Appel,
President,
Middle East Division.



A. F. Tarr,
President, Northern
European Division.



W. E. Murray,
President, South
American Division.



R. S. Watts,
President, Southern
African Division.



O. O. Mattison,
President, Southern
Asia Division.



M. V. Campbell,
President, Southern
European Division.



PHOTOS: REVIEW AND HERALD PUB. ASSN.
R. R. Fighr, President, General Conference of
Seventh-day Adventists.

festing itself at first as an independent development, and stressed by scores of leading clergymen of the various Protestant faiths—Presbyterian, Congregationalist, Baptist, Lutheran, Reformed, Episcopalian, Christian, and Disciple—it took on, in time, the dimensions of a distinctive movement, just as the Wesleyan and Disciples groups finally emerged into distinct denominations.

William Miller, licensed Baptist minister of Low Hampton, New York, was the recognized leader of this American movement, some 200 clergymen and 500 public lecturers joining him, and between 50,000 and 100,000 identifying themselves as Second Adventists around 1843-44. Some contemporaries, such as the Hartford *Universalist*, alluded to 1,000,000 adherents.³ So conspicuous was the evangelizing vigor of this movement that the terms "Millerite" and "Millerism" became household words, with the movement under constant discussion in the public press.⁴ Miller believed that the second advent would occur "about the

year 1843," or more specifically, between "March 21, 1843, and March 21, 1844." After the passing of this time the date was revised by Miller's associates to October 22, 1844.

This time aspect, in both Old World and New, rested primarily on a widely supported interpretation of the 2300 year-days of Daniel 8:13, 14, which predicts the cleansing of the "sanctuary" at the close of this long period. This was at first understood by Miller to involve the cleansing of the earth by fire, just as the antediluvian world was cleansed by water—and this cleansing by fire constituted "the end of the world."

Miller contended that the basic rules of prophetic interpretation which he followed were in full agreement with the exposition of hundreds of learned divines of various faiths in preceding centuries, as well as of contemporary times. And scores of scholars, prior to Miller's first book in 1836, had pointed to 1843, 1844, or 1847 as a crucial date.⁵ Even Miller's most determined theological opponents generally conceded this, many agreeing that Bible prophecy had marked out the 1840's for some important prophetic event, or fulfillment, but insisting that it was a moral regeneration or reformation, involving world conversion instead of physical conflagration and cataclysm, that was destined to take place.

Times were tense, and distortion was common. Most of the fanciful stories circulated at that time regarding alleged donning of "ascension robes" by the Millerites and concerning widespread insanity, suicide, and murder resulting from their fervid preaching, have become a persistent part of American folklore—but without factual foundation.⁶

When the Lord did not descend from heaven to raise the righteous dead and translate the righteous living on October 22, 1844, the loose-knit movement broke up after the great disappointment. Some repudiated their former positions entirely and returned to the churches from

which tens of thousands had withdrawn before the time of expectation. A rather large group banded themselves together, however, at Albany, New York, in May, 1845, to continue the general heralding of the advent teaching. Some of this group set the time of the advent in terms of definite future dates; others lapsed into indefinite waiting, holding that no Bible prophecy had actually been fulfilled on October 22, 1844.

Formation of the Church and Its Polity

Another, though very much smaller, group, largely in New England, held that the historical and prophetic evidence which led them to fix upon October 22, 1844, as the date of the precise ending of the 2300-year prophetic period of Daniel 8:14 was unimpeachable. They believed that the mistake lay in misunderstanding the event that was to take place,⁷ and they held that the inspired prediction really indicated a work of final investigative judgment in the sanctuary in heaven, to begin shortly before the second advent. Prominent in this latter group, sponsoring this interpretation, were Hiram Edson, Joseph Bates, James White, Ellen Harmon (who became Mrs. James White on August 30, 1846), Frederick Wheeler, and S. W. Rhodes. And, along with the acceptance of this position, they and others soon began the observance of the seventh day as the Sabbath, which they had in turn received from the Seventh Day Baptists. Captain Bates, who had been prominent among the Millerites, took the lead in promulgating this view through a tract he wrote in 1846.⁸

Shortly after the disappointment, Hiram Edson and O. R. L. Crosier of Port Gibson and Canandaigua, New York, introduced the position that, according to the Old Testament sanctuary service type, there were two phases to the earthly high priest's ministry, and that there are similarly two phases to Christ's

(Continued on page 13)

Growing in Grace



WHEN we are justified through imputed righteousness and receive our title to heaven, the divine instruction always follows, "Go, and sin no more." With the past taken care of as completely as if we had never sinned, power is then made available to keep us from falling, and this is accomplished through sanctification, or spiritual growth. This is the work of a lifetime. This is the means by which we are fitted for heaven through the development of the character of Christ.

Sanctification is not obtained by a happy flight of feeling or emotional ecstasy, but by a daily surrender of self and a constant living for Christ. It involves sore discipline and stern conflict. Besetting sins must be overcome, and as long as life lasts there can be no stopping place in the long road to perfection in Christ. At no point can a Christian say, "I have fully attained."

Growth is always gradual, whether it be in the physical or in the spiritual realm. It cannot be discerned with the naked eye, though the change can be seen over a period of time. In nature, growth is affected by the soil, water, climate, and cultivation, so that under favorable circumstances growth may be hastened; and the same is true in spiritual growth. Through the exercise of faith we may be instantly justified and receive title to heaven; but the preparation through character development is gradual, the speed depending on the spiritual environment for which the individual is responsible.

The Scriptures declare that we are "born of the Spirit" through the agency of the word. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Then follows the instruction: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 1:23; 2:2. This growth from birth to spiritual maturity is described in Ephesians 4:12-15. Here we are told that the gifts of the Spirit are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ."

Like growth in nature, spiritual development is silent and invisible, but continuous. It is produced by divine power even though it depends on our co-operation. The chief ambition of children is to reach the maturity of their parents. They sometimes become impatient because of the slow process of growth; but there is no need of concern if they partake regularly of plenty of fresh air, wholesome food, pure water, and adequate physical exercise. This is their part in physical growth, and this co-operation is absolutely necessary to the maintenance of health and the assurance of further growth. Regularity in meals, sleep, and exercise accomplish marvels for the human body; but it is a price many are not willing to pay, and they therefore suffer the consequences of disobedience to nature's laws.

The same principle applies to spiritual health and growth. The daily reading and study of the Scriptures, regularity in prayer and attendance at divine services, and spiritual exercise through missionary activity, require effort that altogether too many professed Christians are not willing to make. They neglect to feed and nurture and cultivate their spiritual natures, and the results are evident in their

*How the Christian
Becomes
Like His Lord*

*No Sudden Leap
to Perfection*

by TAYLOR G. BUNCH

Christian experience. We must co-operate with the spiritual laws which govern our souls if we would grow normally in religious things. Otherwise we will suffer from spiritual malnutrition and become stunted and dwarfed in religious experience. The individual must bear the responsibility for his faithfulness or neglect.

Preparation, training, and education are always gradual, and can be speeded up or slowed down by the interest and co-operation of the individual, or by the lack of them. Jesus promised, "The Spirit of truth . . . will guide you into all truth" and "teach you all things," and both guidance and teaching are slow processes requiring a lifetime. In behalf of His disciples Jesus prayed to His Father, "Sanctify them through Thy truth: Thy word is truth." But since we are sanctified and set apart only by the truth we know and put into practice, it is evident that sanctification is the work of a lifetime, for no man has ever fully sounded the depth of divine inspiration.

The gradual nature of character transformation is also indicated by the fact that we are changed by beholding, as is set forth in 2 Corinthians 3:18: "And all of us, with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit." (Weymouth, 3d. ed.)

When the vision is fixed on the character of Christ, the beholder grows into the likeness of that which he adores. One writer stated it thus: "By the life we live through the grace of Christ the character is formed. The original loveliness begins to be restored to the soul. The attributes of the character of Christ are imparted, and the image of the Divine begins to shine forth. The faces of men and women who walk and work with God express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun."—E. G. White, *The Desire of Ages*, page 312.

The word "imparted" indicates something done *in* us which becomes a part of us and in which we have a *part* to act. It means "to share, to allow another to partake in; as the impartation of knowledge." A teacher can impart knowledge to the students in his class, or a pastor to his congregation, only when he has the co-operation of the hearers. Those who obtain most from instruction are those who manifest the greatest interest and concentration. For this reason some always advance more rapidly than do others. In every class and audience some

retain only a small per cent of what is said; their own attitude determines their growth in knowledge and experience.

One of the first things man must do to receive this imparted righteousness is to surrender his will to God; and this sometimes means a terrible struggle. Even Jesus, in the Garden of Gethsemane, "sweat as it were great drops of blood" as He prayed, "Not My will, but Thine, be done." The battle is called "the good fight of faith," for "this is the victory that overcometh the world, even our faith." The victory is a divine gift because it is already won, and therefore the Christian soldier can say with confidence, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57. In fact, He "always causeth us to triumph in Christ," and "in every place." 2 Corinthians 2:14.

The struggle on our part is therefore a result of our reluctance to surrender our stubborn wills. The prophet declared that man by nature is "obstinate," with a neck like "an iron sinew" and a brow like "brass." Isaiah 48:4. It is difficult for God to turn him from his determined course or to change his mind. Re-creation is much more difficult than the original creation, because it requires the consent of man's stubborn and obstinate will. This battle over the surrender of the will is the greatest

ever fought, and a man can gain the victory over sin only as he yields his life to the sovereignty of God. One must renounce self and receive of the mind of Christ as the price of holiness and salvation.

Justification, or imputed righteousness, has to do with the act and guilt of sin, while sanctification, or imparted righteousness, deals with the nature and power of sin. Man is responsible for his conduct, for the sins committed, but he is not responsible for his sinful nature which he receives by inheritance. Forgiveness of sin is one thing, and victory over and deliverance from the power of sin is another. Christ is anxious to deliver us from the dominion of Satan, but before we can be freed from his power *without*, we must be delivered from his power *within*.

While it is important that we be saved from sin as an action, it is even more important that we know the power that can control the sinful nature and through the miracle-working power of Christ be given "the divine nature" so that we "do by nature the things contained in the law." Christ died not only that we might be justified and freed from the sins of the past, but also that human nature might be changed and beautified and restored to the divine image. While we are reconciled by

(Continued on page 15)

Bible Questions Answered

THE SINNER'S PRAYERS

I have heard it said that no one but a Christian has a right to pray, and the unsaved will not be heard. Mrs. C. W. L.

Perhaps the person who made the statement referred to had in mind the words of a blind man whom Jesus healed. When the Pharisees called Jesus a sinner because He healed the man on the Sabbath, the man replied, "Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth." John 9:31. See verse 24.

Some things separate man from God and prevent His hearing prayer. For example, we read, "If I regard [cherish] iniquity in my heart, the Lord will not hear me." Psalm 66:18. "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:2. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:9. See also Jeremiah 11:10, 11; Ezekiel 8:17, 18; Zechariah 7:12, 13.

God will not hear the sinner as long as he is satisfied in his sins; but His grace extends to every sinner, and He will hear

those who cry to Him for deliverance from their evil ways. God pleads with the sinner to "put away the evil" of his doings; and He promises, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:15-18. The publican who prayed, "God be merciful to me a sinner," was heard, for Christ said, "I tell you, this man went down to his house justified." Luke 18:13, 14.

SAINT

What is the meaning of the word "saint"? L. C. W.

"Saint" is the French form of the Latin word *sanctus*, meaning "holy." Saints are holy ones, and as used in the New Testament the word meant living members of the churches; for example, "Salute every saint in Christ." Philippians 4:21. See also Acts 9:13, 32, 41; 26:10; Romans 15:25, 26, etc.

The same usage is found in the Old Testament. "O love the Lord, all ye His saints." Psalm 31:23. See also Psalm 89:5, 7; Daniel 7:18, 22, 27, etc. Sometimes the word "saint" refers to heavenly beings. Daniel 8:13.

C. D. U.

THE WAY BACK

Chapter 6

THE STORY THUS FAR

Even though David Getslaff was going to school, having a good time took priority over his studies. His chief ambition was to be considered a regular fellow, and he spent most of his spare time running around with Al Preston.

Then David heard a chapel talk which completely shattered some of his pet theories. In fact, the next time Al saw David he could tell that something had happened to his friend. "If you're going soft," Al said, "I reckon I'd best look for another pardner."

David started studying his Bible. As a result his life was completely changed. Little did he realize that a change also was taking place in Al Preston, who stayed up until three o'clock one morning reading the book "Steps to Christ." If what he had read was true, he discovered that there was as much hope for him as there was for Dave.

"Yes; and I've come to make a confession and to try to make amends," said David.

"According to your friend," replied Mr. Allen, "he involved you without your knowing anything about it. That young fellow has moral stamina. He is worthy of a good friend, David. He has made arrangements to pay back by installments the amount he took. He also suggested paying interest on the full amount. With all his unfortunate past, he is developing a surprising amount of courage and character."

"I accepted half the money," confessed David. "I'm just as guilty as he is—more so, in fact! I have a wonderful Christian mother and the privilege of a Christian education. But, Al—he's had none of these things!"

"I have no money," he continued, "but I'm willing to work to pay it off. I want to make my part of this right. I can serve at the counter or clean up—anything you need to have done, sir."

"Tell you what, Dave," replied Mr. Allen, "we do need some more help in the store. I've been thinking seriously of putting another young man on permanently. Let's see, your classes will soon be out for summer vacation; suppose you start in part time now, and, if your work is satisfactory, I'll put you on full time for the summer."

"Why, thanks, Mr. Allen, thanks a lot! I'll do my best. I'll start tomorrow afternoon."

"Just one thing, Dave. I entered into an agreement with Al Preston to permit him to pay the full amount. I think it best to stick to that; it will do a lot



STANLEY HALL

Back at Last!

by WILMA ROSS WESTPHAL

DAVID GETSLAFF, silent and pensive, boarded the bus for the nearby city. Ordinarily he was happy to be out of doors, but today was different; he was weighed down with a load that had grown more burdensome each day.

The night he had visited Pastor Loring in his study he had determined to go to the grocery store and confess his part in a theft which he and Al had committed months before. Now he was on his way to do it.

Sitting in the crowded bus, he thought about the change in Al and wondered what had brought it about. He couldn't believe Al had spent any appreciable time reading the little book *Steps to Christ* which he had given him.

Then he thought about the manager he was about to see, and the more he thought the more frightened he became. By the time he reached the store his feet were dragging and the muscles of his throat had grown as taut as violin strings. But there was no turning back now!

Silently he prayed to God for help. Suddenly, forgetting his own troubles, he thought only of the sacrifice Christ had made for him. Walking up to one

of the clerks with a new determination, he said, "I must see the manager. Where may I find him?"

"Up there," said the man, pointing to the mezzanine floor.

"Thank you," David said politely.

The manager's door was closed. David waited outside. A half hour went by. Finally David heard footsteps and muffled voices. The door opened and the manager and a young man appeared.

"Why, Dave!" the young man exclaimed, "what you doing here?"

David ran a hand across his unbelieving eyes. "Why, Al! Is it really you? What are you doing here?"

"I'm just finding my way, too, Dave. Had the afternoon off, so I came to make things right—sort of square things off, you know. I reckon I ain't much account, and I don't suppose I'll ever amount to anything, but there ain't no law against being decent an' square shooting, I reckon!"

"I came to make things right, too," said Dave. "You wait outside, Al. I want to talk to the manager a few minutes."

David turned to face the manager.

"I'm sorry, sir, but—"

"You are David Getslaff, I assume?"

toward restoring his self-respect. It's up to you as to how you make it up to him."

"All right, Mr. Allen," said David; "there'll be a way."

Al was waiting for David. On the way home they stopped at the village church. Dave wanted Al to meet Pastor Loring.

"This is a privilege I have looked forward to for several weeks," said the pastor. "Why don't you come along with David on his weekly visits? We are going through a series of Bible studies which I believe you will find interesting."

Al's heart was almost too full to speak. "Thank you, sir, I'll come."

"Just call me Pastor Loring, and don't worry. I'm sure you can learn as fast as David can. I'll be looking for you both on Thursday night."

That night in David's home Al Preston sat down to a delightful meal. His table manners weren't very polished, but his face was aglow.

David's mother seemed to have everything in the world to make her happy these days, too. David had told her that he wanted to become a minister; and he had offered to help Al with a correspondence course. She smiled happily across the table at the two boys, for she knew that her son had found his way back and was bringing a friend along.

Do You Know Christ?

(Continued from page 7)

even when the rended heavens reveal the coming of the Son of man, but *now* we may have the Spirit's witness that we are the children of God.

The tragedy is that so few Christians know this. The majority of those who bear the name of Christ lack a sense of assurance. In many cases they are perplexed, confused, bewildered, and even apprehensive about their experience. They hope that all is well with their souls, but they are not confident that the thrilling miracle of a new life in Christ has been wrought in them.

Such ought not to be the case. A son knows that he is a son. People know when they are in love. A young couple newly come from the altar know that they are married. Why, then, should we not know with equal certainty that "my Beloved is mine, and I am His"? Song of Solomon 2:16.

There is, however, a danger against which we must guard. Salvation is a way of life in which we are walking. Christ said of Himself, "I am the way." John 14:6. If, therefore, our salvation consists in walking in the way, it will

not be until we come to the end of the journey that we will be able to consider ourselves as actually *saved*. As the Saviour Himself declared, "He that shall endure *unto the end*, the same *shall be saved*." Matthew 24:13. Hence we must recognize any doctrine of a present eternal security—the concept of "once saved always saved"—as having no warrant in the word of God.

Those who believe that once we are "in Christ" we can never be lost should refer to Titus 3:5, where the apostle Paul declares of God that "according to His mercy He saved us." Does the apostle mean that God has saved each one of us beyond all possibility of failure? Or does he wish us to understand that through the kindness and love of God our Saviour the Infinite One has opened up a way of redemption by which we may be saved?

We observe in verse 7 that, as a result of what God has done in Christ, we are made "heirs according to the hope of eternal life." It must be clear, therefore, that if we are heirs of "the *hope* of eternal life," we are not yet in possession of it; we are not finally saved. Rather, our eternal life is being held in trust for us, to be bestowed upon us "at that day" when He appears in glory to reward His own. 2 Timothy 4:6-8. Even the apostle Paul—one of the saintliest men who ever lived—recognized that it was possible for him, as well as for others, to make shipwreck of faith and to become a castaway. 1 Corinthians 9:27. Accordingly he counsels us in 1 Corinthians 10:12: "Wherefore let him that thinketh he standeth take heed lest he fall."

Our salvation is conditioned by our relationship to Christ. If we are in Christ we have the hope of eternal life. If we are not in Christ, we have "no hope, and [are] without God in the world." Ephesians 2:12. To quote the apostle John again: "God hath given to us *eternal life*, and this life is *in His Son*."

FILL IN, MAIL TODAY

Circulation Dept., Pacific Press
Mountain View, California

PLEASE send the *Signs of the Times* for one year to the following address. (United States and Canada, \$2.25; other countries, \$2.75.)

Date _____

Name _____

Address _____

He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. See John 3:36.

It is true that no one can pluck a Christian out of Christ's hand (John 10:28, 29); but we can, if we so desire, pluck ourselves out of His hand. The acceptance of the gospel does not terminate the exercise of our free will. We are not forced to remain "in Him."

The New Testament is not without record of those who denied their allegiance to Christ. Demas, "having loved this present world," forsook the ministry, as also did Phygellus and Hermogenes. 2 Timothy 4:10; 1:15. Reference is also made to "Hymenaeus and Alexander," who "concerning faith have made shipwreck." 1 Timothy 1:20, 19. The apostle Peter, too, employs the strongest language in describing the case of those who turn away from Christ to become entangled again in "the pollutions of the world." "It had been better for them not to have known the way of righteousness," he declares, "than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:20, 21.

The message is clear: We can know that we are "in Christ," walking in the way of salvation, having the hope of eternal life. But, by the same token, we must never lose sight of the fact that we are secure only as long as we remain in Him. It is "Christ, who is our life," and "severed" from Him we can "do nothing." Colossians 3:4; John 15:5, margin.

Seventh-day Adventists

(Continued from page 9)

antitypical high priestly ministry in heaven. They held that Christ had entered upon the first phase of His ministry at His ascension and, in line with the long prophecy of Daniel 8:14, that He had entered upon the second and final phase on October 22, 1844. At the close of this final ministry for mankind, man's probation would end and Christ would soon return to resurrect the righteous dead and translate the righteous living. This view came to be generally accepted by the Sabbatarian group.

Added to the distinctive teachings on the Sabbath and the sanctuary, was a third, a belief that the gift of the spirit of prophecy was manifest in the person and writings of Ellen G. White. But they maintained that these writings do not in any way supersede or add to the canon of Scripture, which the Adventists considered complete and closed. Ellen White always and only called herself a "messenger," commissioned to

convey messages of comfort, guidance, and reproof, her mission being to confirm positions of truth and to expose error, and ever to draw men back to the Bible as the sole rule of faith and practice.

A nucleus had begun the observance of the seventh-day Sabbath at Washington, New Hampshire; the sanctuary position was being promulgated from Canandaigua, New York; and spiritual gifts, with emphasis upon the spirit of prophecy, were being stressed from Portland, Maine. Soon all three features were blended in a slowly emerging church movement. In 1848 and 1849 a series of Sabbath conferences were held that reaffirmed the distinctive doctrines that were beginning to set these people apart as a separate religious group. Here they crystallized their views into a harmonious body of teaching. At the outset the growth of this group was inevitably slow—first, because of the general derision in which all Adventists were held as a result of the mistake concerning the prophetic event to take place in 1844, and because of the fictitious and malicious stories of fanaticism circulated concerning them; and, second, because of the economic and social handicap inherent in the observance of the seventh

day as the Sabbath. But, though slow, their growth was sure.

In 1849 they began publication of their first paper, which was succeeded in 1850 by *The Advent Review and Sabbath Herald*, which ever since has continued to be their official church paper. Other periodicals followed. In 1855 headquarters were established in Battle Creek, Michigan, which marked their expansion beyond the borders of New England. Their publishing house at Battle Creek became, for nearly half a century, the center of their activities. Meantime, at a conference in Battle Creek in September, 1860, the name "Seventh-day Adventist" was officially adopted, and in May, 1863, a formal denominational organization was established, with a constituency of 125 churches and 3,500 members. In 1874 their first missionary, John N. Andrews, was sent abroad.

From 1855 to 1901 there was gradual but steady growth in membership, institutions, and foreign missions. Then a turning point was reached. At the General Conference session of 1901, steps were taken to co-ordinate the various phases of church work and to set up a well-integrated organization throughout the world. Strong departments were established to foster the various phases

of church activities and interests. A new impetus was also given to foreign mission endeavor, which began to expand rapidly into every section of the globe. Then, in 1903, the general headquarters were moved to Washington, D.C., and further expansion followed.

In their world mission work all missionary appointees are selected, sent out, and sustained by the General Conference, not by local churches or local mission boards. Admission to church membership is through baptism by immersion; hence no infants or small children are included in their membership figures at home or abroad. The standards for membership are high as to manner of life, including complete abstinence from liquor and tobacco.

Their membership in North America, in 1953, was 275,733, and in other lands, 649,089, or a total of 924,822 baptized members.¹⁰ The organization embraces 11,158 local churches (and 18,448 Sabbath schools with 1,187,883 pupils) grouped in 364 local conferences—these forming 68 union conferences, operating under 12 divisional organizations and these in turn making up the general or world conference, with its headquarters at Takoma Park, Washington, D.C.

Seventh-day Adventists do not regard



Parents ask

"what will

THE BIBLE PAGEANT do for my child?"

INTEREST HIM IN THE BIBLE

The Bible Pageant is "The Living Story of the Bible." The stories that never grow old are told in language for today.

TEACH HIM FUNDAMENTAL MORAL PRINCIPLES

Lessons are instilled by reading the Book of books upon which the youth of today can build character for eternity.

BROADEN HIS EDUCATIONAL HORIZONS

The geography of Bible lands, ancient customs, dress, and living habits, as well as archaeological findings, take on new meaning.

INSPIRE HIM TO NOBLER LIFE

The Bible is filled with heroic stories. Most important of all, youth are pointed to Jesus Christ, the greatest hero.

**PACIFIC PRESS
PUBLISHING
ASSOCIATION**

Mountain View,
California

Gentlemen:

Without obligation on my part, I would like to know more about

THE BIBLE PAGEANT SERIES.

Name _____

Address _____

themselves as simply one more church body in the world, but as a prophetic movement having the everlasting gospel to proclaim in what they believe to be the setting of "the hour of God's judgment." They conceive their mission to be to help to prepare men for the second advent of Christ. This explains their evangelistic zeal, displayed in both Christian and heathen lands, and the large per capita contributions by their members for the support of this world program. They are now operating in 197 countries out of the 230 listed in the *World Almanac and Statesman's Yearbook*, employing 199 printed languages and working orally in 525 additional languages and dialects—or a total of 724—with a force of 17,840 evangelistic workers and 39,762 workers in all categories.¹¹ As a body they practice tithing, in addition to freewill offerings, for the support of the church. In 1953 these totaled \$60,412,194 (\$36,648,876 in tithe and \$23,763,318 in offerings) for the work of the church.¹²

In church polity they follow a highly representative form of church government. Sessions of their General Conference, constituted of delegates chosen on a membership basis from the various component parts of the organization throughout the world, are held quadrennially. Responsibility for all interim business is vested in a large executive committee. The active administration of affairs in the different division organizations is conducted by the divisional committees, acting under the General Conference. The divisions, in turn, are comprised of union conferences. And these, again, are made up of local conferences—the smallest executive units in the system.

Each administrative unit has officers and an executive committee, and each exercises a large degree of autonomy in its operation. The local congregations select their own lay elders, deacons, and various other officers to perform the functions usually assigned to such officers in Protestant churches. But all regular pastoral supervision of churches and districts is provided from the local conference headquarters, which pays all ministers and other gospel workers from a central fund.¹³

(Next week: "The Beliefs and Practices of Seventh-day Adventists")

FREE

BIBLE COURSE FOR BUSY PEOPLE

Now available to all "Signs" readers.
The Bible your only textbook.
Study at home. Lessons mailed to you.
Nothing to pay. Nothing to buy.

DEPT. B.C.
"SIGNS OF THE TIMES"
Mountain View, California

Name _____
PLEASE PRINT

Street _____

City _____ Zone _____ State _____

Course Desired ☐ Junior ☐ Senior

Language _____

YOUR APPLICATION FOR ENROLLMENT WILL BE FORWARDED TO THE BIBLE CORRESPONDENCE SCHOOL NEAR YOUR ADDRESS.

¹¹Froom, op. cit., vol. 4, pts. 1 and 2.
¹²Froom, op. cit., vol. 4, pt. 1, where the documented sources are given.

¹³Francis D. Nichol, "The Midnight Cry," chs. 25-27—a comprehensive and fully documented investigation; Joshua V. Himes, "The Outlook," Nov. 24, 1894, p. 875; Jane Marsh Parker, "A Little Millerite," "Century" magazine, December, 1886, p. 316.

¹⁴Froom, op. cit., vol. 4, pt. 2; Arthur W. Spalding, "Captains of the Host," chs. 6-8; Everett N. Dick, "Dictionary of American Biography," vol. 12, art. "Miller, William."

¹⁵Joseph Bates, "The Seventh Day a Perpetual Sign" (1846).

¹⁶Froom, op. cit., vol. 4, pt. 3; Joseph Bates, "Waymarks and High Heaps" (1847).

¹⁷1955 Yearbook of the Seventh-day Adventists.

¹⁸Ibid.

¹⁹Ibid.

²⁰See "Constitution, Bylaws, and Working Policy" (1949); "Yearbook" (1955), pp. 5-9.

Growing in Grace

(Continued from page 11)

Christ's death, we are saved by His life. The plan of God embraces complete victory over sinful tendencies and the power of the evil one. Christ came to "destroy the works of the devil" and to keep us from sinning. This is imparted righteousness.

The struggle with the sinful nature and the completeness of victory through the agency of the Holy Spirit is described in Galatians 5:16, 17: "Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature;

because these are antagonistic to each other, so that you cannot do everything to which you are inclined." (Weymouth.) The apostle then names "the works of the flesh," or "the doings of our lower natures," and contrasts these with the beautiful harvest of the fruit of the Spirit. This great change is brought about through imparted righteousness, which gives us our fitness for heaven.

The experience of sanctification or imparted righteousness is described in the following scriptures: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:1-4.

It is the privilege of a Christian to be delivered from all feelings of guilt and condemnation because of pardon from the sins of the past and deliverance from the dominion of the sinful nature through the power of the Holy Spirit. In the experience of imparted righteousness Christ lives out His own life of obedience and holiness in us because we have become partakers of the divine nature. There can be no safety in a legal religion or a form of godliness. Christianity is not a modification or improvement of the old, but a transformation of nature and a new life altogether.

In this experience a new power takes possession of a new heart, and a change is wrought which man can never accomplish for himself. It is a supernatural work which brings a new element into human nature. The soul becomes the fortress of Christ, which He holds in a rebel world, and it is impregnable to all the assaults of Satan. The results of this experience are described in Isaiah 32:17, 18: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

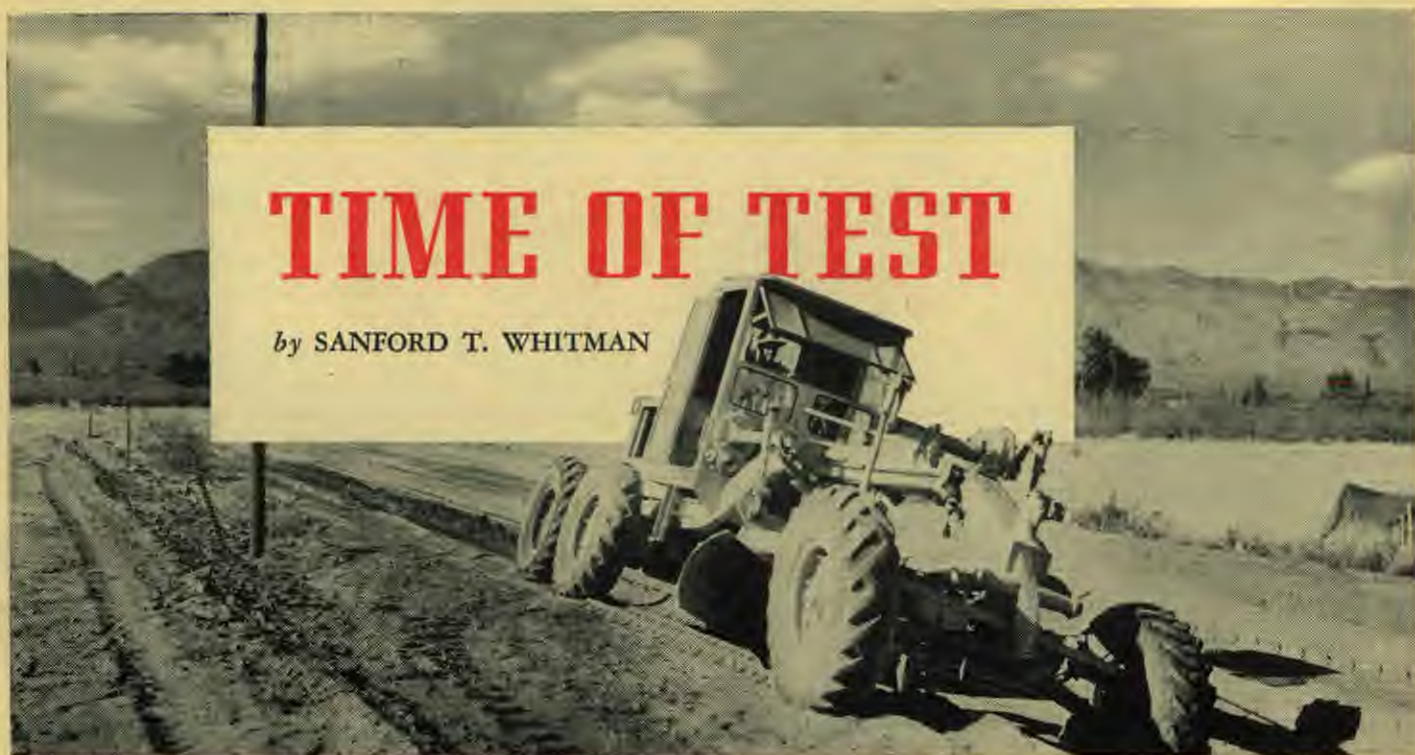
¹LeRoy E. Froom, "The Prophetic Faith of Our Fathers," vol. 3, pt. 2, and vol. 4, pt. 1, where full documentation and the source readings are found.

²Ibid., vol. 3, pt. 2.

³"The Universalist," Aug. 22, 1842 (vol. 3, No. 52), p. 416; "The Proceedings of the American Antiquarian Society" (1872), p. 45, puts it at 200,000; John Bach McMaster, "A History of the People of the United States," vol. 7, p. 136, also gives 1,000,000 as the claimed number of adherents.

TIME OF TEST

by SANFORD T. WHITMAN



DON CHANDLER

FOR many months the great machines had been at work on the new superhighway being built across the floor of the valley. Fills and cuts, underpasses and overpasses, bridges and culverts, drainage tile and power lines, entries and exits, curve lines, slope lines, and property lines. Vast, complex, and exacting is the detail of a modern thoroughfare.

One of the features that sets off such a road is the graceful yet precise slope of the "cuts." Usually this work is done by machines—ordinary graders with their "blades" swung out to one side in sloping position. One man and one machine can turn out much more work and do a much better quality of work than can many men working by hand.

North of the river there was a place where the poles and bracing wires of two intersecting power lines studded a long slope and made the use of a "sloping blade" impossible. One morning a crew of men was brought out to the job, and the slow and difficult task of hand sloping was begun.

An experienced man at the controls of a "blade" does highly uniform work. But a dozen men, all of them more or less inexperienced, are something else. As no two individuals look alike, so no two have exactly the same "eye" for "level" or "angle."

And, of course, each man turned out a different amount of work. They were given "guide lines," or "check grades," at regular intervals, and straightedges to check their work constantly as they

proceeded. But a week later, when the slope had been brought down to ditch level, the over-all effect was disappointing. Indeed, here was the eyesore of the entire project.

Two of the men, each with a good "eye," had done presentable work. One with a tendency to go too deep had a series of gouges and saucers. Still another had a series of contrasting bulges, despite repeated shavings and checkings with the straightedge. One had come down too steeply, another not steeply enough. Some had sloped four times as much bank as had others.

On the dusty roadway below, one of the truck drivers hauling ballast for a subgrade watched the whole proceeding with more than usual interest. Up on the slope each workman busy at his daily task was portraying to the passing world a faithful picture of himself. Was he a fast worker? A slow worker? Did he do superior work? Mediocre? Inferior? Did he have a good "eye"? A poor "eye"? Was he afraid to shave deeply enough? Did he recklessly cut too deep? Did he care about his work?

Passing one day while the foreman and his men were battling a particularly difficult section of slope, the trucker recalled the words of an ancient writer:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Corinthians 3:13.

It is a sobering thought. There is to be a time of testing. Our lives are to appear

just as they are. Not our dressed-up lives. Not only our Sabbath-morning lives. Not alone our prayer-meeting lives. But our everyday lives. Our thoughts. Our words. Our deeds. The high-spot words and the low-spot words. The high-spot deeds and the low-spot deeds. Our "on grade" thoughts and words and deeds, and our "off grade" thoughts and words and deeds. Our public lives and our private lives. Our home lives, our social lives, and our business lives. All will be revealed. All will be made manifest. All will be visible there upon the bank where we have been working. Every secret of our lives is known to God and will be brought into judgment.

There are many today whose basic law of life is, Can I get away with it? Many and dark are the deeds which are hidden from human sight and which therefore go unshamed and unpunished. Yet all are known to God.

Whether we like it or not, we are there, up on the roughed-out highway cut, shoveling, jabbing, chipping, shaving, scraping away the soil. This is our task. This is our day on the job. And when our years in the sun have passed, when the grade has been brought down to ditch level, it will be our work that stands revealed.

O friend, how about your life? What does it look like, up there in the making? What of your motives, your objectives, your workmanship? Do you care how it will look when it is finished? Are you making it today as you would like to have it when it is done?