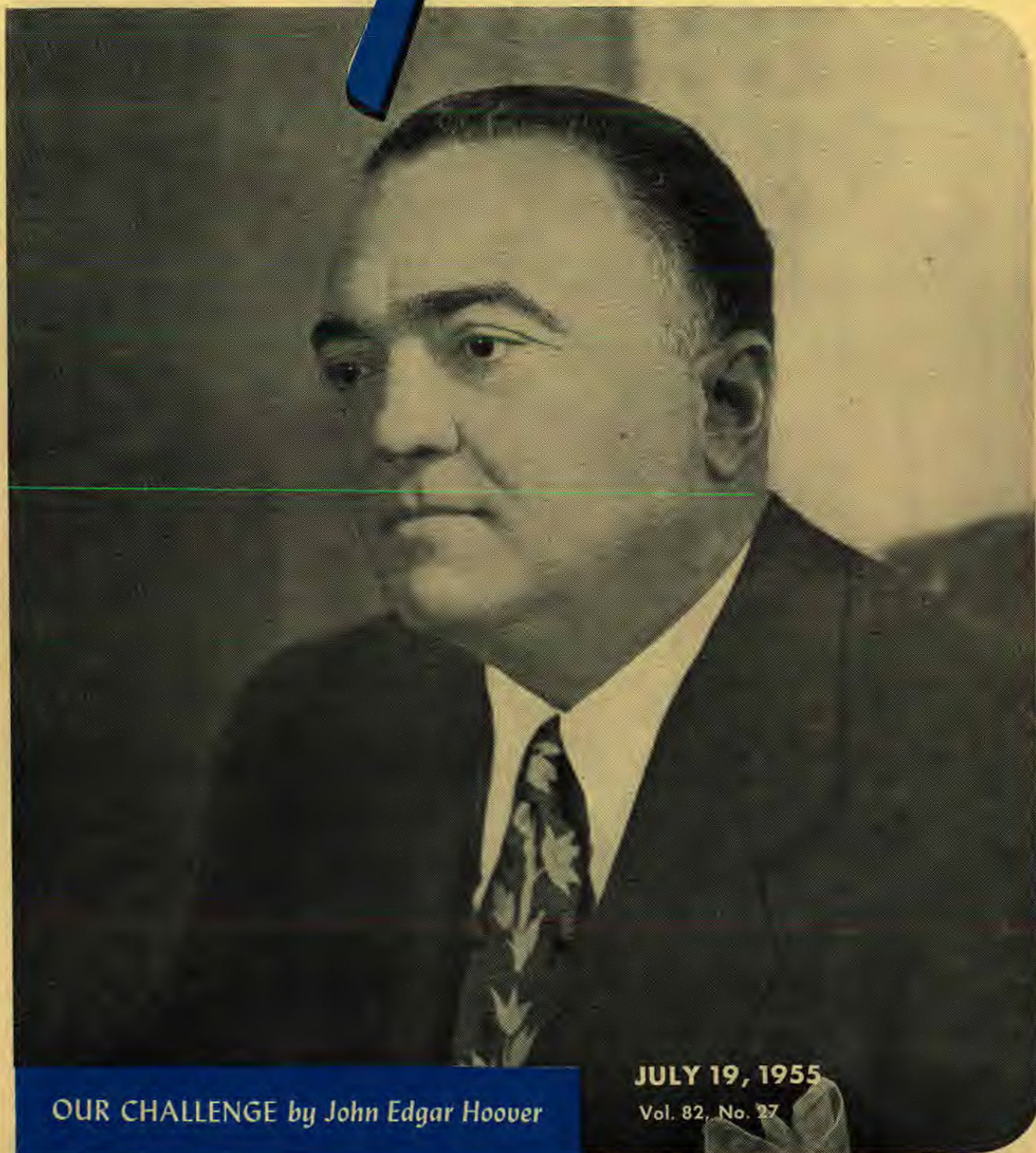


# *Signs* OF THE TIMES



OUR CHALLENGE *by* John Edgar Hoover

JULY 19, 1955

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# Signs

of the TIMES

July 19,  
1955

## The World's Prophetic Weekly

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## RELIGION IN ACTION

by M. CAROL HETZELL

● An Evangelical Academy for Radio and TV work has been formed in West Germany. Purpose of the academy is to promote the church's interests in the radio and television field and to train experts for church work in these media.

● American farmers, 50,000 strong, rallied to the All-Lutheran Food Appeal made last year, with produce and cash totaling \$657,727. Included were 39,732 bushels of wheat, 250,285 bushels of shelled corn, 2,446 bushels of maize and 400 pockets of rice. About 38.9 per cent of the amount given was in cash.

● Arizona's newest television station, KTVK, includes a religion committee on its advisory board. The board is made up of representatives from church, school, music and other civic groups. Its head is Dr. Charles Kendall, pastor of Phoenix Central Methodist church.

● The fifth annual exhibit of contemporary religious arts and crafts was held at the Fine Arts Galleries of the J. L. Hudson Co., of Detroit, Michigan, April 11-23. Cash awards were made for the best examples of original art works for church, home, and personal use. The exhibit was sponsored by the Ecclesiastical Arts Guild.

● Hamburgers have yielded ground to hymns in the Loop, busiest part of downtown Chicago. The Christian Businessmen's Committee have transformed a hamburger stand into an Early English chapel, where shoppers, businessmen, and all who will may stop in for a moment of spiritual refreshment. The chapel seats 125, is air-conditioned, and will eventually be open round the clock.

● Newest wallpaper now available is an eight-color mural-type Biblical map created by a Des Moines Sunday-school teacher and artist. Wall Trends, Inc., of New York City, adopted the pattern and is promoting its use in Sunday-school rooms. Five rolls of the wallpaper are required to complete a section devoted to the Old Testament and two rolls for the New Testament.

### OUR COVER

J. Edgar Hoover, Director of the Federal Bureau of Investigation, U.S. Department of Justice, not only fights crime by all the latest methods at his command, but seeks to prevent it by encouraging churches, civic groups, and parents to instill in the minds of the rising generation those basic virtues which keep youth from turning to crime. In his opinion religious training is the best preventive known. See "Our Challenge," written specially for the *Signs of the Times* by Mr. Hoover, on page 3 of this issue.

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# Our Challenge

*Juvenile Delinquency  
Can Be Prevented.*

*Religious Training the  
Best Remedy*

by J. EDGAR HOOVER

Director, Federal Bureau of Investigation,  
U.S. Department of Justice

KEYSTONE

**C**RIME today represents a distinct threat to the security and well-being of the United States. During the first six months of 1954, for example, crime jumped 8.5 per cent as compared with the same period of the previous year. Robberies increased an amazing 20.4 per cent, closely followed by burglaries (13.2 per cent) and larceny (9 per cent). Unfortunately, many of these crimes are being committed by young people—boys and girls who should be training to be our leaders of tomorrow.

The time has come for every American to stop and "take stock" of this serious situation. Crime thrives on our mistakes, weaknesses, and lack of interest. The challenge is before us—we as a nation must roll up our sleeves and work together in a united crusade. Crime is everybody's business. To think otherwise is to abet the evil we abhor.

The parents of America have a special responsibility. The father and mother are in the best position to influence the growing child along the pathway of good citizenship. All too often, un-

fortunately, this responsibility is being abdicated in America today. Many parents—as the crime statistics reflect—are not giving their children the moral guidance which will enable them to meet the temptations and problems of the years to come.

I recall the case of a fifteen-year-old boy who had become involved in serious difficulties. Inquiry by juvenile authorities determined that the parents had given this youngster virtually no supervision. He had been allowed to come and go at night as he pleased. No attempt was made to check on his activities. Another boy in this case was the unfortunate victim of a broken home. His parents were separated. He lived part of the time with his mother, the remainder with his grandmother. This boy—aged sixteen—was already the leader of a juvenile gang which engaged strictly in breaking and entering!

These are the stories which are being repeated time after time. These youngsters are products of spiritual starvation. Instead of helping dad at home, going on hikes, or playing a game of baseball, they are thinking of new ways to "beat"

the law. They need to understand the teachings of the Bible. The juvenile delinquent seeks reliance, not on a moral law, but on his own fists and egotism. He attempts to show his audacity by staging robberies, stealing tires from the local service station, or breaking windows. Step by step he is entering on a career of crime.

Juvenile delinquency can be prevented. It is not a scourge which rules with an inevitable necessity. One of the best weapons with which to attack this malady is religious training. The young boy and girl trained in the teachings of the Bible have a moral reliance which serves as a compass for everyday living. They know the difference between right and wrong, good and evil. They are able to conquer the temptations of life.

We in America can be proud of our great heritage of freedom. We must work unceasingly to protect it—against both the criminal and the subversive. A generation of young people, conscious of its moral obligations, is our best assurance that our nation will remain strong and free. It's a challenge for each of us.





*Ever-Increasing Crime:*

*What Does It Mean?*

*Where Are We Going?*

schools to teach salesmen how to defraud home buyers.

Supposedly honest citizens and "souvenir" hunters pilfer huge amounts of booty from hotels and restaurants. In one recent year, hotels alone lost 45,000,000 pieces of linen, cutlery, and glassware.

As I write these paragraphs, a radio message flashes the news that in a certain large city four boys, three of them under eighteen years, have been arrested for beating and killing helpless victims, merely for the thrill. This is but one instance of an orgy of brutality that has wrecked private homes and public buildings, terrorized whole communities, and cost the taxpayers hundreds of thousands of dollars. During a vicious outbreak in the fine old city of Philadelphia, teen-age gangs went on a rampage of vandalism, beatings, holdups, and robberies. Before the revelry was quelled, more than a thousand boys and girls were imprisoned.

These wild escapades and juvenile excesses prompt J. Edgar Hoover to remark: "Day and night I am haunted by the disturbing fact that youthful crime is on the increase." He further states that the age of seventeen leads all other age groups in criminal activities, that a major cause of this flood of lawlessness is the irresponsibility of parents, that God is not honored in the home, and that "concepts of morality have been relegated to the junk heap."

Many point to the TV and the movies as causes of youthful misconduct. When properly used, the screen is a great educational agency; but in a survey of 115 pictures the following was observed:

"87½ per cent showed smoking. 66 per cent showed drinking. 49 per cent showed vicious bedroom scenes. 57 per cent showed murder by homicide. 43 per cent showed drunkenness.

"There were 74 deaths by violence, 59 assaults, 54 murders, 36 holdups, 21 kidnappings—a total of 406 crimes in 115 pictures. In another survey of 500 pictures, 82 per cent dealt in subjects of crime, sex, and illicit love."

Coupled with debasing movies and TV programs are the unseemly books and magazines produced by unscrupulous publishers. Almost every newsstand has examples of this vicious literature which is saturated with profanity, impurity, and lawbreaking that poison the minds of old and young.

Truly for such a time as this the gospel prophet penned the stern indictment:

"Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wast-

*(Continued on page 6)*

# *Cavalcade of Lawlessness*

by ROY F. COTTRELL

**C**RIME knows no stop signs. In the United States, according to the Federal Bureau of Investigation, it is increasing four times as fast as the population. The number of major violations of law in 1953 was 2,159,080, an increase of 39 per cent above the average for 1937-39.

Property crimes now total more than \$400,000,000 annually. In 1953, car thieves stole 226,530 automobiles, an increase of 5.2 per cent. Strong-arm thugs and criminals armed with deadly weapons robbed people of more than \$14,000,000. More than half of these offenses were committed by persons under twenty-one years of age.

Gangsters, embezzlers, swindlers, and crooks are said to cost the American people some twenty billion dollars a year. This criminal army is estimated at

nearly 7,000,000, which is more than three times the number of students in all United States colleges and universities.

About 4 per cent of these are incarcerated behind prison bars; some eke out a precarious existence in the squalid haunts of the underworld; but the majority of these "wolves of society" walk with us on the streets, ride in good automobiles, and live in respectable homes. If grouped together in one city, this sinister horde would form a metropolis approximately the size of Chicago and Detroit combined.

With the "upward spiral" of crime there appears to be a lowering sense of moral values. Graft and corruption too often appear in high places; as an example of which, note the scandals in Government-financed housing projects. Two large firms, it is said, conducted



# Germany Says "Thanks"

*"Good Works and Almsdeeds"  
of Seventh-day Adventist Dorcas Societies  
Acknowledged by German Government*

by DONN THOMAS

IN THE chaotic litter of their land after World War II bewildered German people wandered helplessly. Millions were hungry. Many were homeless. Most of them needed clothing.

It is one of the paradoxes of modern warfare that the victors must to a large degree compensate for the havoc they have wrought in the land of the vanquished. The plight of the Germans was no exception. And soon America, with warmth and willingness, came to the aid of the conquered nation across the sea.

As might be expected, the Red Cross, always noted for its humanitarian and sometimes heroic efforts, played a leading part. But there were other organizations not far behind, among them two Protestant religious groups.

One day recently several cars arrived in front of a gray stone building on a shady side street near downtown Washington. Out of one came two women in smart Red Cross uniforms. From other cars came representatives of the Seventh-day Adventist Church and the Baptist World Alliance. All of them entered the building which houses the Diplomatic Mission of the German Government.

Inside they climbed the broad, red-carpeted stairs and entered a large room with a big, ornate fireplace. At one end of the room were a large oil painting and two candelabra. On a long table were arrayed other paintings, some in water color, and drawings by contemporary German artists. These were gifts to be presented to the Red Cross and the two religious organizations.

Within a few minutes deep-browed

Dr. Georg Federer, chargé d'affaires, quietly entered the room and began reading a citation from German Federal Republic president Theodor Heuss to the waiting group, which included a State Department official:

"Through these gifts grateful Germans are seeking to reach every one of the unknown benefactors in thirty nations, asking them to accept these tokens as a sign of heartfelt and permanent gratitude from one human being to another."

The presents were made possible by the Dankspende des deutschen Volkes, a nationwide subscription fund instituted by the German Republic to express thanks to church and welfare organizations, he explained. Other groups would be cited later, he said.

Gracious remarks of acceptance were made by James J. Nicholson, Red Cross vice-president, and Dr. Arnold T. Ohrn of the Baptist organization, which aided greatly in Germany's rehabilitation.

Accepting for the Seventh-day Adventists was their world president, Reuben R. Figuhr, and general secretary W. R. Beach, who could look back with satisfaction on the attempts of their organization to stretch a friendly hand across the sea. German Adventist leaders have reported 16,850 tons of food and 5,541 tons of clothing distributed in West Germany since the close of the war. During that period the church sent 1,241 adults to mountain retreats for needed rest, and nearly 6,000 children received similar care.

This work is largely carried on by Adventist women's groups known as Dorcas societies. Named for the commendable woman mentioned in Acts 9:36 who "was full of good works and almsdeeds," these groups meet regularly in the churches and do what they can to help needy persons everywhere. So mountainous have been their collections of clothing that a warehouse to handle shipments to Asia was established several years ago near Watsonville, California. A similar warehouse is now being opened in New York City.

All over the world the Adventist Dorcas ladies are tireless in good works and almsdeeds. In Southern California they are currently collecting and making Christmas gifts to be distributed in December at vets' hospitals and homes for the aged.

In Africa not long ago forty members of a Dorcas society walked forty miles to a nearby village ravaged with malaria. Here they ministered to the sick, who had few medical facilities. Before the Dorcas workers left, thirty-six persons in that disease-stricken community



W. R. Beach, Seventh-day Adventist world secretary, accepts the gifts given by Dr. Georg Federer on behalf of the German government. R. R. Figuhr (right), Seventh-day Adventist world president, looks on.



# The Open Heart

by DALE A. STRAWN, M.D.

No room in my heart for the Saviour of men,  
No place in my life for His love to come in;  
No time for the Master to teach me the way,  
No love in my soul that would grow day by day.

No peace in my mind, which is filled with life's care;  
No rest from the turmoil and strife everywhere;  
No joy in the thought of a soon-coming King,  
No hope for the life that a heaven will bring.

But now all is changed and my life is made free,  
Since Jesus came in and is dwelling in me;  
What joy now is mine when I think of His love  
And hope for a mansion in heaven above!

I open my heart to my Saviour today.  
Forgive all the sins of my life, Lord, I pray;  
Remove from my soul all the guilt and the wrong,  
And make me Thy child—fill my life with a song.

wanted to know more about the saving grace of the gospel.

As Seventh-day Adventist leaders accepted the gifts at the German Diplomatic Mission they thought of the greatest gift of all to the human race—the gift of eternal life through Jesus Christ. And they were sobered, too, by thoughts of the tremendous task faced by all Christians who wish to warn the peoples of the earth of His soon coming.

## Lawlessness

(Continued from page 4)

ing and destruction are in their paths." "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 59:7; 24:5.

Observe also the index finger of prophecy pointing to world conditions in our day:

"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, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5.

What language could more vividly portray the picture of unbridled lawlessness that daily greets us over the radio and in the current newspapers and magazines? Likewise, as a commentary upon the phrase, "lovers of pleasures more than lovers of God," it is declared that Americans spend 19 cents out of every dollar for amusement, and but 4 cents for education and religion; while twenty individuals frequent the playhouse for one who attends church.

Look where we will, it is evident that God's preview of this modern age has met its fulfillment, and that we live in the perilous times of the last days so strikingly and precisely foretold by the prophetic word. In the words of Ellen G. White:

"Men are living for the pleasures of sense; for this world and this life alone. Extravagance pervades all circles of society. Integrity is sacrificed for luxury and display. They that make haste to be rich pervert justice and oppress the poor: and 'slaves and souls of men' are still bought and sold. Fraud and bribery

and theft stalk unrebuked in high places and in low. The issues of the press teem with records of murder,—crimes so cold-blooded and causeless that it seems as though every instinct of humanity were blotted out. And these atrocities have become of so common occurrence that they hardly elicit a comment or awaken surprise."—*Patriarchs and Prophets*, pages 101, 102.

The Master Himself pointed to the demoralized antediluvian era, then gave the prophetic warning:

"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39. Of the age prior to the Flood it is written: "And God saw that the wickedness of man was great in the earth." The earth also was corrupt and "filled with violence." Genesis 6:5, 13.

In this present age, according to the sure word of prophecy, times and conditions will never permanently improve. Yet there are abundant grounds for optimism. Earth's darkest hour is to be followed by a glorious dawn, and God's plan for a crime-free world and a crime-free universe, outlined in the Scriptures, is soon to be gloriously realized. Of that future Paradise it is written: "Thy people also shall be all righteous: they shall inherit the land forever." "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Isaiah 60:21; Rev. 21:27.

In our world of today multitudes are selling their birthright for a mess of pottage. But the time has almost arrived when God's original purpose for His redeemed people will be happily fulfilled.

Would you, dear reader, enjoy fellowship with Christ under ideal conditions of absolute peace and security, where every virtuous desire will be completely satisfied? Now is the time to become intimately acquainted with your truest Friend and accept His plan for your life.

"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

Happy are the men and women who loyally follow Jesus all the way. Ere long they will hear Him say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."



# MAKING CHRISTIANITY WORK

*Changed Lives  
Essential in This  
"Present  
Evil World"*

"I'M NOT good enough," the old farmer insisted. He had attended a series of Bible lectures and admitted he agreed with what he had heard. As evidence of his sincerity he pointed to certain changes in his life which had been made since the meetings began. He wanted to be baptized and join the church, but still he continued to say, "I'm not good enough."

He was a man who had to be sure of his ability successfully to finish a job before he would begin it. We admire him for his desire to go all the way; but, unfortunately, because he was conscious of his imperfections, he never took the first step. This makes about as much sense as a man's refusing to board a train because it has not yet arrived at its destination.

It is impossible for any of us to see the end from the beginning. We must trust God to lead us over life's unknown way. The only assurance we have of a successful Christian life is His promise. The very first step requires faith in God, "for he that cometh to God must believe that He is." Hebrews 11:6. The last step of the Christian's journey takes faith too, but the apostle Paul assures us, "He who began a good work in you will bring it to completion." Philippians 1:6, R.S.V.

However, added to faith there are certain practical things which we can do and must do if we are to live successfully for Christ. The very doing of these things is an act of faith, a tangible expression of an inner conviction.

In His Sermon on the Mount our Lord pointed out that to live a successful spiritual life we must have a place where we can go and shut the door. "When you pray," said Jesus, "go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you." Matthew 6:6, R.S.V. If this was important in Christ's day, it surely is essential in our rushing, banging, clanging generation. Most of us have to admit that, at least figuratively, we chew

our fingernails when, by some unavoidable circumstance, solitude is forced upon us for a few minutes.

The average individual does little, if any, disciplined thinking about the most important things of life. Altogether too many Christians are content to let the few intellectuals of our world—some of them without any spiritual training or interest—do their thinking for them.

Within the quiet of a simple room we are more likely to see ourselves as we are. As we stand on the street corner watching the tide of humanity flow by we may pray, "Father, I thank Thee that I am not as other men;" but when we shut the door of our room and compare ourselves with the righteousness of God revealed in His holy law, we cry out, "God be merciful to me a sinner." Concerning that kind of prayer, Christ says, "Thy Father which seeth in secret, shall reward thee openly."

Too many Christians have failed to  
(Continued on page 15)

## NO OTHER HOPE

by ANNA-MODINE MORAN

Our only hope is Jesus—  
No other hope have we!  
He will do what He has promised;  
Faith is our guarantee.

He is the way to heaven;  
He is the truth, the source  
Of light that shines in darkness  
To keep us on our course.

He gives us strength and courage  
When we are sorely tried.  
We would be lost without Him  
Who once was crucified.

We follow where He leads us;  
We hear the truth; we see  
The light. Our hope is Jesus—  
No other hope have we.





# THE TRUTH ABOUT *Seventh-day Adventists*

## II. Their Beliefs and Practices

by LE ROY EDWIN FROOM

Author of "The Prophetic Faith of Our Fathers"

(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.)

### *Adventists in the Spotlight*

Much favorable publicity concerning Seventh-day Adventists has appeared in the public press in recent months. This has naturally raised questions in the minds of many concerning this religious body, especially as to its history and teachings.

To help answer these questions we are printing this authoritative article from the pen of LeRoy Edwin Froom, 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.

Editor

conservative evangelical wing of Protestantism. In fact, they are usually regarded as ultraconservative, both in doctrine and standards of living. They take the Bible, both Old and New Testaments, as their sole rule of faith and practice. They believe in one God, revealed as Father, Son, and Holy Spirit, each equally and uniquely divine, personal, and eternal. They hold to a fiat creation, and reject the evolutionary theory of the development of the earth or man. They believe in the fall of man, and that his redemption is solely by grace through Christ.

They believe in Jesus Christ's virgin birth and sinless life, His vicarious atoning death, His literal resurrection and ascension, and thenceforth His heavenly ministry as Great High Priest in heaven above—with His second advent as near at hand, but at a time not disclosed. They believe that personal salvation includes regeneration, justification, sanctification, and final glorification. And they believe that works follow as the natural and inevitable result of salvation.

In harmony with the classical positions set forth in the great historic creeds of Protestantism, they regard the Ten

**SEVENTH-DAY ADVENTISTS** have no formally adopted creed. The simple Statement of Faith, appearing annually in their *Yearbook*,<sup>14</sup> is based, they believe, wholly on the Bible.

As noted, they believe that mankind is now living in the predicted hour of God's judgment, and that full preparation for Christ's return is the supreme message due mankind today. They feel they have been raised up to give that special message to the world at this time.

As their name implies, two distinctive points of their faith are: (1) Belief in the imminent, personal, visible, and pre-millennial return of Jesus Christ to redeem His followers; and (2) the observance of the seventh day as the Sabbath in obedience to the changeless obligation of the moral law and the express example of Christ. But in and through their entire system of belief, Christ is ever exalted as the center and circumference of man's faith, hope, and salvation.

Seventh-day Adventists belong to the

Part of the Scandinavian delegation in attendance at the 1954 session of the General Conference of Seventh-day Adventists.







A pastor from Ruanda-Urundi, Africa, in attendance at the latest General Conference session, shakes hands with a little girl from Montreal, Canada, while a pastor from California, U.S.A., looks on.

Commandments as the moral standard for all men in all ages. They understand the "seventh day" of the fourth commandment to require keeping holy the seventh day of the week. They believe in the payment of tithe, or a tenth of their "increase," for the support of the ministry. They believe in the gift of prophecy in the church, along with other gifts of the Spirit. They believe in the mortality of man, and his unconscious state in death; and in the resurrection of the body at the last day, with immortality bestowed then on the righteous, with ultimate destruction by fire for the wicked.

They believe in religious liberty and the complete separation of church and state. They take most literally the Biblical declaration that the body is the "temple of the Holy Ghost," and believe this requires abstinence from intoxicating drinks, tobacco, and other injurious foods and substances.

They believe the great prophetic out-

lines are nearing their consummation, with a cataclysmic end of the age impending. They are premillennialists, believing the millennium will follow the return of Christ and the resurrection of the righteous, with the resurrection and destruction of the wicked at its close. They believe that the saints will be with Christ in heaven during the thousand years, with Satan and his legions confined to this desolated earth during that period. They believe that a new earth, created from the ruins of the old, will be the eternal abode of the redeemed, with all traces of sin removed forever.

They practice the ordinance of feet washing as preparatory to the Lord's Supper. They practice simplicity of life and stress modesty of dress and deportment. They are patriotic noncombatants, or "conscientious co-operators," and conduct strong medical cadet training in their colleges, training for lifesaving service for their country, having had 12,000 medical corpsmen in World War II.

Seventh-day Adventists hold that the second coming of Christ has ever been the hope of the Christian church in the days of its greatest purity—in the early church before the great Latin departure, and in the evangelical church of Reformation and post-Reformation times. It brings the gleam of hope, not the gloom of despair. It has ever inspired and nerved the church for its conflicts and its triumphs. The Adventists contend that they are not pessimists, as some assert, but are genuine optimists. They hold forth the second advent as the sole hope of a distraught world. In a time when mankind has become fearful of its very survival because of atomic developments, they have a calm and sustaining belief in coming deliverance.

And Bible prophecy, they hold, has always been tied in with the second advent hope. Where one is found, the other is bound to be, as they are inseparable. They hold that these prophecies reveal God's plan of the ages and disclose where we are in God's great timetable of the centuries. They hold that the primary purpose of prophecy is to set forth the great redemptive acts of God and to disclose the provisions of full redemption through the two advents of Christ.

The first advent came through the incarnation, with Christ born as a babe in Bethlehem, growing to manhood without sin, and dying as a vicarious, atoning sacrifice on the cross to provide an all-sufficient atonement for man's sin. Then, after His resurrection and ascension, and ministering His redemptive blood for us before the Father in heaven, He will at last come back to earth the second time, in power and glory, "without sin unto salvation." That, they believe, is the goal of the ages and the glorious climax of the plan of redemption.

Between these two advents the conflicts of the church, involving assaults from without and within, are the major subjects of Bible prophecy. The vicissitudes of the church are, in prophecy, given in the setting of the course of empire and the march of nations, as well as the upsurge of the great Roman apostasy in the church and the Mohammedan scourge that plagued Europe through the medieval centuries. Then comes the final revival and triumph of truth at the climax of earth's history.

Seventh-day Adventists hold that this is all disclosed in the prophecies of Daniel in the Old Testament, and in the complementing Revelation of the apostle John in the New Testament. They refuse to consider themselves just an-

(Continued on page 13)



# The Everlasting Covenant

*God's Plan to Write His Law in Our Hearts*

by TAYLOR G. BUNCH



CHARLES ZINGARO, ARTIST

© T. P. P. A.

THE climax of the plan of redemption is thus described by the psalmist: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalm 50:3-5. Only those who have entered into a covenant with God by sacrificing their own will and ways can enter the kingdom of glory.

This covenant is spoken of in the Scriptures as "the everlasting covenant," the "perpetual covenant," "the new covenant," and the "covenant of peace." It was first made with Adam in the promise of Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This covenant was ratified by Christ on the cross of Calvary. It is called the "new" or "second" covenant because the blood by which it was sealed was shed after the blood of the first covenant, and also because this is the order in which the experience always comes to an individual, even as the first and old physical birth always precedes the second, or new, or spiritual, birth. No person can be "born again" until after he has experienced the physical birth by which he comes into the world.

Through the new birth we enter into the new covenant and receive a new heart, new mind, new nature, new experience, and new inheritance. In fact, when a person becomes "a new creature," "old things are passed away" and "all things are become new." 2 Corinthians 5:17. We are told that in this new experience even the old commandments take on a new meaning to Christians. When written upon the fleshy tables of the heart by the Holy Spirit, the law which had been written on tables of stone becomes new. 2 Corinthians 3:3; 1 John 2:7-10; 2 John 5, 6. Righteousness and salvation on the basis of faith give an experience which always comes after an attempt to obtain them by human works, so that obedience takes on an entirely new meaning.

The basic principles of the new covenant are set forth in the following statement: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:33, 34.

A portion of this scripture is quoted in Hebrews 8:6-12, with the explanation that the new covenant is better than the old because it is "established upon better promises." The first is declared to be faulty because it is based on the faulty promises of man which he is unable to fulfill because of the weakness of human nature.

A promise is no better than the ability of the person making it to translate it into reality. For this reason Jesus declared that the righteousness of the scribes and Pharisees, which was based on human works and merit, would not, of itself, admit them "into the kingdom of heaven."

God is abundantly able to fulfill His promise, "I will put My laws into their mind, and write them in their hearts," and "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This is the new or everlasting covenant, which is based on far "better promises" than man can possibly make.

The Decalogue is the basis of both covenants, the difference being the place where it is written. The new covenant transfers the law that was written on stone to the heart and





CAMERA CLIX

mind so that the affections and thoughts are in harmony with it. Then, being "partakers of the divine nature" we "do by nature the things contained in the law." With this experience, obedience is no longer a drudgery, but a pleasure, for it is always easy to do what is in the heart rather than to obey from a sense of duty only.

Obedience based on love and faith is always a delight and never a burden or hardship. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. A religion based on human efforts to obey God's law, to form a righteous character, and to secure salvation is worth nothing.

We chisel in stone the messages we want to endure. Job said, "Oh that my words . . . were printed in a book!" Then, remembering their importance to all future generations, he added, "that they were graven with an iron pen and lead in the rock forever." The Ten Commandments were written on "tables of stone" by "the finger of God" because of their enduring nature, for they were the standard of righteousness, the transcript of the character of the Lawgiver, and the rule of the coming judgment. The law has also been written with ink on parchment and paper, as have the Scriptures; but until they are rewritten by "the Spirit of the living God," the Vicegerent of Christ, on the tables of the heart and in the mind, the law is valueless and the Scriptures constitute a dead and lifeless book.

The Bible is now printed in whole or in part in about eleven hundred languages, but it is "known and read" by only a comparative few. It is still "the neglected Book," even though its sales

have for many years surpassed the sales of all other books.

But the character of a genuine Christian, who is "the epistle of Christ," is also translated into all languages and is "known and read of all men." It is truly said, "Love is the universal language." A. T. Robertson declared, "Professing Christians are the Bibles that men read and know."—*Word Pictures in the New Testament*. These living epistles cannot be hidden from our fellow men.

In speaking of the writing of the law and Scriptures in the heart and mind by the Holy Spirit, one writer said, "Its characters are preserved by no visible or perishable medium, but by the invisible operation of the Spirit."—*The Cambridge Bible*. In this experience the law is not written on cold and lifeless stone, or the Bible with ink on perishable paper, but in the intellect and affections so that they become a vital part of the character and thus control the conduct. The best of all the translations of the Scriptures is made up of the texts which

have been translated into experience in the daily life.

The chief difference, therefore, between the old and new covenants, which have existed together since the entrance of sin, is also the difference between attempted righteousness by works and righteousness by faith. The first is the attempt in human strength to obey instruction written on stone or paper, while the second is obedience to the same instruction written by the Holy Spirit in the mind and on the fleshy tables of the heart. This writing is not in Greek, or Latin, or any dead and unknown tongue. It does not need an interpreter, because it is "known and read of all men."

What do others read in your life—Scripture, or fiction; consistency, or contradictions; sincerity, or hypocrisy? Are you a living, walking Bible? The sermons we see are always of more value than those we hear, and, best of all, they can be eloquently preached by the humblest saint.



#### AVOIDING EXTREMES

**Please explain Ecclesiastes 7:16, 17. Can one be too righteous or too wise? Is it all right to be wicked, so long as one is not "overmuch wicked"?** D. C. H.

The verses read as follows: "Be not righteous overmuch; neither make thyself overwise: why shouldst thou destroy thyself? Be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time?"

The Preacher counsels the avoidance of extremes, which result sometimes in morbid scrupulousness or fanaticism in religious matters. He cautions against self-righteousness which shows itself in outward observances in an attempt to gain salvation by one's own works. In Isaiah's time some fasted for strife and debate. Isaiah 58:4. In Christ's time one manifestation of such a religion was long prayers in public places and almsgiving to be seen of men. Matthew 6:1-5. "Overmuch" righteousness may observe the letter of the law and overlook "the weightier matters of the law" and the love of God. Matthew 23:23; Luke 11:42. It may manifest itself

in censure of others. "Why do Thy disciples transgress the tradition of the elders?" Matthew 15:2.

The "overwise" person is dogmatically self-sufficient. This is a characteristic of a certain type of people of meager learning. They are wise in their own conceits. Romans 12:16. Their opinions are the final word on any subject. In contrast is the wisdom from above, which "is first pure, then peaceable, gentle, and easy to be entreated." James 3:17.

While we should avoid self-righteousness, we should beware of the opposite extreme of laxness in conforming to the moral standards which God has given to us in His word. In spite of our best intentions we may be overtaken by temptation. "For there is not a just man upon earth, that doeth good, and sinneth not." Ecclesiastes 7:20. Solomon warns against choosing a wicked way of life. To be "overmuch wicked" is unashamedly to follow an ungodly life, to sin not merely from weakness but with deliberate consciousness of doing evil. Any wickedness is "overmuch."

C. D. U.



# How to Please God

**H**OW can we please God? The Bible points out the following as the attributes of character which obtain His favor:

**Goodness.** "A good man obtaineth favor of the Lord." Proverbs 12:2. What kind of goodness? "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

**Uprightness.** "I know also, my God, that Thou triest the heart, and hast pleasure in uprightness." 1 Chronicles 29:17. "Among the righteous there is favor." Proverbs 14:9. "The highway of the upright is to depart from evil." Proverbs 16:17.

**Truthfulness.** "Lying lips are abomination to the Lord; but they that deal truly are His delight." Proverbs 12:22.

**Perfectness.** "They that are of a froward heart are abomination to the Lord; but such as are upright in their way are His delight." Proverbs 11:20. And what is His way? "Jesus saith unto him, I am the way, the truth, and the life." John 14:6. "Blessed are the undefiled in the way, who walk in the law of the Lord." Psalm 119:1.

**Obedience.** "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Samuel 15:22. "Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:29.

**Faithfulness.** "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

**Fear.** "The Lord taketh pleasure in them that fear Him,

in those that hope in His mercy." Psalm 147:11. "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments." Psalm 112:1.

**Praise.** "I will praise the name of God with a song, and will magnify Him with thanksgiving." Psalm 69:30.

David found favor in the sight of God (Acts 7:45, 46) because he walked in His ways and kept His statutes (1 Kings 11:33). Solomon, speaking to God, said of David, "Thou hast showed unto Thy servant David my father great mercy, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee." 1 Kings 3:6.

Samuel increased in favor before God and men because he ministered before God. 1 Samuel 2:18, 26. Joseph was favored because he did not break the seventh commandment. Genesis 39:8, 9, 21. And the three Hebrews were delivered from the fiery furnace because they served God and trusted in Him. Daniel 3:16-30.

Above all, Christ, our Example, pleased God. He said about Himself and His Father, "The Father hath not left Me alone; for I do always those things that please Him." John 8:29.

How far many of us are from finding favor with God! In His mercy He says today, as always, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18:30-32.

Would you find favor in the sight of God? The way is plain. He is pleased by goodness, uprightness, truthfulness, perfectness. Have faith in God, fear Him, praise Him, love Him, obey Him. Then your peace will be "as a river," and your "righteousness as the waves of the sea."

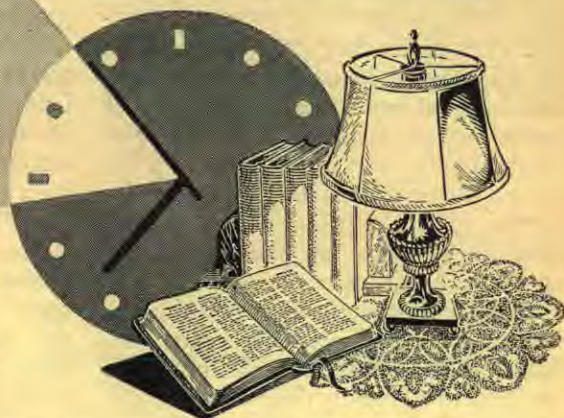
by HARVEY HANSEN





# Ten-Minute Bible Study

## The Power of the Spirit



*How did the gift of the Holy Spirit affect the disciples at Pentecost?*

"They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

It is the work of the Spirit to guide, empower, and inspire men in the proclamation of the gospel. At the time of Pentecost there were Jews of many nations visiting Jerusalem for the feast. This provided a wonderful opportunity to tell the story of the risen Saviour, but the disciples could not speak the languages of their visiting brethren. So the Spirit gave them the ability to speak in many languages. "They . . . began to speak with other tongues, as the Spirit gave them utterance."

*What is one of the names by which the Spirit is known?*

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:16.

Other names applied to the third person of the Godhead are: The Breath of the Almighty; Eternal Spirit; Free Spirit; Good Spirit; Holy Spirit of Promise; Power of the Highest; Spirit of the Lord God; Spirit of the Father; Spirit of Christ; Spirit of the Son; Spirit of prophecy; Spirit of wisdom; Spirit of truth; Spirit of holiness; Spirit of glory.

*Whose presence does the Spirit bring to men?*

"I will not leave you comfortless: I will come to you." Verse 18.

*With whom will the Spirit of God dwell?*

"Ye know Him; for He dwelleth with you, and shall be in you." Verse 17.

*What part does the Holy Spirit act in the sinner's conversion?*

"When He is come, He will reprove ["convince," margin] the world of sin, and of righteousness, and of judgment." John 16:8.

"One of the chief functions of the Holy Spirit is to implant in the human heart the sense of sin. . . . Not all the manifestations of the Spirit bring rejoicing to the heart. There is a scourging and chastening that must of necessity be endured before the

soul is prepared to rejoice in the Lord. Before a sick man can realize his need of a physician, he must first be impressed with the fact and character of his illness; and so with the sinner. Before he will flee to the Saviour for deliverance from his bondage and guilt, he must be made to realize his lost and undone condition. This work must be accomplished by the Holy Spirit."—W. H. Branson, *The Holy Spirit*, page 57.

*What part does the Spirit perform in the new birth?*

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." John 3:5, 8.

*How is the work of the Holy Spirit further described in the work of conversion?*

"The Spirit of the Lord will come upon thee, and thou shalt prophecy with them, and shalt be turned into another man. . . . And it was so, that when he had turned his back to go from Samuel, God gave him another heart." 1 Samuel 10:6-9.

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

*In what way does the Spirit help to carry on the work of God?*

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." Acts 1:8.

*By what means does God put thoughts into the mind and so influence men for eternity?*

"When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:19, 20.

*How may the Christian receive the gift of the Spirit?*

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

*By what means may the Christian tell if he has the Spirit of God?*

"He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." 1 John 3:24.

"By their fruits ye shall know them," says Jesus. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23.

*What should the Christian guard against?*

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4:30.

## Truth About Adventists

(Continued from page 9)

other sect or cult, or simply another in the maze of denominations, but rather are in the line of those dissentients of the centuries who have ever upheld apostolic truth in contradistinction to apostasy and error. They hold that they are the continuation of the line of the Waldenses, Wycliffites, Hussites, Reformers, Baptists, and Wesleyans, who have been raised up at various times to revive neglected and forsaken truths, and to enunciate special truth whose time for emphasis had come.

They hold that the arrested Reformation is to be completed before the second advent of Christ, to prepare a people to meet their returning Lord. This, they believe, calls for a repudiation of all innovations and departures introduced through apostasy during the centuries, particularly those brought in by the great Latin departure, and for a revival



and restoration of apostolic faith and practice. They maintain that the principles and applications of prophetic interpretation which they stress are not some new discovery, belatedly made by Adventists, but are instead a recovery of what was held in the full vigor and purity of the early church and in Protestant Reformation times—not an invention, but a retention of what others had let slip; not an innovation, but rather a continuation.

They consequently belong to the historical school of prophetic interpretation, believing that the great prophetic outlines are nearing their climax, with the second advent and the cataclysmic end of the age impending.

They stand apart from most Protestants in this belief, contending that modernists have now generally accepted the preterist theories of Alcázar, Spanish Jesuit of 1600, who thrust the fulfillment of prophecy largely back into the early centuries.

On the other hand, fundamentalists now largely follow the futurist thesis of Ribera, another Spanish Jesuit of approximately the same date. The projection of these two counterinterpretations of the Counter Reformation, they main-

tain, has unwittingly led Protestantism to abandon its historic platform on prophecy. Consequently they consider that they have simply recovered and retained what all early Protestantism once held. Their Advent Source Collection, on the exposition of prophecy, is the largest extant.<sup>15</sup>

### *Multiple Interests and Activities*

Seventh-day Adventists are an intensely missionary people. In 1953 there were 13,398 workers operating overseas in 197 foreign countries. They carry their work forward through efficiently organized departments—Sabbath School, Young People's, Educational, Ministerial, Medical, Home Missionary, Religious Liberty, Temperance, and Radio, and by numerous commissions and bureaus, such as the Bureau of Public Relations, and the National Service Organization.<sup>16</sup>

They believe in Christian education to the extent of operating a separate denominational school system, with 4,568 church schools and 303 academies and colleges. These utilize the services of 10,077 teachers and care for 233,950 students.<sup>17</sup> They also conduct two accredited graduate schools—the Seventh-

day Adventist Theological Seminary, in Washington, D.C., and their medical school, the College of Medical Evangelists, in California. They also have a Home Study Institute for correspondence home study.

Seventh-day Adventists stress healthful living, holding that the physical definitely affects the spiritual, and that the laws of nature are likewise the laws of God. This has resulted in a well-defined position regarding the healthful care of the body, based upon sound medical and scientific foundations. This tenet of their faith is promoted through health publications such as the nationally known *Life and Health* and *Listen* magazines, and by the chain of sanitariums, hospitals, and clinics found in all the principal countries of the world.

These sanitariums seek to educate in sound principles of healthful living, and stress rational therapeutics—physiotherapy, physical medicine, and nutritional therapy. Their first medical institution was the famous Battle Creek Sanitarium, founded in 1866. In 1953 they operated 212 sanitariums, hospitals, and treatment rooms—with 8,801 medical workers, excluding student nurses. These workers comprised 398 doctors, 2,446 nurses, and 6,017 others. These groups treat over 2,000,000 inpatients and outpatients annually, and through charity help a half million more.<sup>18</sup> They conduct twenty-six nurses' training schools.

Adventists stress practical religion. Their welfare organization distributed 1,481 tons of clothing and 1,732 tons of food for postwar Europe and Asia in 1946-49.

In their extensive publishing work—including doctrinal, devotional, expositional, health, home, educational, youth, and related books, together with the issuance of 359 periodicals—in 1954 they operated 43 publishing houses with printing facilities which are located in the principal countries of the world, with six in North America, including the Christian Record, of Nebraska, which issues books and periodicals in Braille for the blind. The total retail value of books and periodicals published and sold in 1953, in 198 languages, was \$16,469,911.<sup>19</sup> They have more than 4,500 colporteurs devoting their lives to the distribution of gospel and health literature.

The Adventist radio work is world-encircling, with 1,126 broadcasts each week, utilizing some 763 stations in North America and 287 more in foreign countries. Their internationally known world radio program (The Voice of

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Prophecy) is now going out over 800 stations, in nineteen languages and eighteen countries, with television programs from many outlets.<sup>20</sup> Their Bible correspondence schools have more than one and a half million enrollments in fifty-four languages. This all calls for an annual budget of almost \$2,000,000.

Such are the multiple activities and interests of the Seventh-day Adventist Church, with their world headquarters in Washington, D.C.

### Five Lesser Advent Bodies

Disappointment and confusion reigned in Adventist circles when the second advent failed to materialize in 1844. As noted, several groups eventuated. In addition to the Seventh-day Adventist Church, just surveyed, and which is now by far the largest, there were five other lesser groups that emerged. These were:

1. *The Advent Christian Church*, a branch of the original body led by Jonathan Cummings in New England and first known as the American Millennial Association, which held to the main teachings of Miller but challenged the concept of the heavenly sanctuary, the state of the dead, and the date of the advent—holding that an error of ten years had been made, and setting 1853-54 as the time. By 1860 the Advent Christian Church was organized, believing in the imminence of the advent, the unconscious state of the dead, and baptism by immersion. It is congregational in government, each church being completely independent. In 1950 there were 33,063 members in 423 churches.<sup>21</sup>

2. *The Church of God* (Oregon, Illinois), grew out of a merger of six small independent Adventist groups, joining in 1888. Holding to much of the advent faith, and observing the first day as the Sabbath, they hold that Christ will set up His Messianic kingdom at Jerusalem and from there rule over all peoples. The ancient favor of God will be restored to the Jews, and the saints be given special positions of honor, while the wicked suffer the second death. Their churches are independent units, but grouped into congresses. There is no formal ordination of ministers. They have a training school and a publishing house, with 5,295 members in seventy-nine churches. Their General Conference was not organized until 1921.<sup>22</sup>

3. *The Church of God* (Abrahamic Faith), lays much stress on their name, and believe in the nearness of the second advent and the establishment of Christ's kingdom on earth. They teach that man is mortal and sleeps in death until the resurrection and judgment, that the

wicked will be destroyed and the righteous raised to live forever on the earth. They have about 4,000 affiliated members in seventy-eight churches.

4. *Life and Advent Union*, organized by John T. Walsh, who, in 1848, maintained there would be no resurrection of the wicked. A group of those sharing his views was organized in Massachusetts under this name in 1863. Adventist in some beliefs, they observe the first day as the Sabbath and deny there will be a millennium, holding that the only thousand years of Revelation 20:2 is in the past. They believe that peace and happiness await the second advent, when the righteous will live forever on a purified earth, and the wicked will sleep on forever, having no resurrection. There are only 313 members in four churches.

5. *Primitive Advent Christian Church*, a recent development from the Advent Christian Church, which lists 593 members in fourteen churches, living mostly in rural West Virginia.

<sup>20</sup> "Yearbook of the Seventh-day Adventist Denomination" (1955), pp. 4, 5; "Church Manual" (1951), pp. 29-35.

<sup>21</sup> Housed in Seventh-day Adventist Theological Seminary, Washington, D.C.

<sup>22</sup> Complete portrayal provided in current Seventh-day Adventist "Yearbook."

<sup>23</sup> Ibid., p. 295.

<sup>24</sup> Ibid., p. 295.

<sup>25</sup> Ibid., p. 295. All 198 languages listed in the 1953 "Ninety-First Annual Statistical Report."

<sup>26</sup> "Ninety-First Annual Statistical Report of Seventh-day Adventists," 1953, p. 5.

<sup>27</sup> George F. Ketcham, "Yearbook of the Churches" (1951 ed.), pp. 21 ff.

<sup>28</sup> On these five Adventist bodies, in addition to the "Yearbook of the Churches" (1951) see also Frank S. Mead, "Handbook of Denominations in the States" (1951), pp. 17-19.

## Christianity

(Continued from page 7)

provide a time and place where they can be alone with God. They sense a lack of power, but they hurry on, substituting activity for thought and words for prayer. The time and place for candid self-examination are never found. To shut the door and stand quietly before the mirror of the moral law would provide most of us with a shocking revelation. We might as well face it; great spiritual power is not possible without periods of solitude.

Successful Christian living is also dependent upon fellowship. Jesus recognized the necessity of His followers' meeting together in order to strengthen and encourage one another, and He promised to meet with them on these occasions. "Where two or three are gathered together in My name," He said, "there am I."

Divine worship is more than a form. What power and encouragement we receive as we bow together in some quiet sanctuary dedicated to His glory!

It may be a humble place or a gracefully arched temple of majestic dimensions where we meet to worship; but as we look into the faces of fellow believers and lift our voices together in hymns of praise, the soul is strengthened. Even Elijah, who has been called the "one-man army," needed this experience. If he could have had a meeting somewhere with the seven thousand who were still standing bravely against the forces of apostasy in Israel, his disastrous retreat into the desert would never have occurred. Later on, when discouraged to the point of death, God strengthened Elijah by telling him about these good people. The prophet was human, human enough so that he needed the fellowship of the faithful in Israel.

We, too, need the fellowship which is enjoyed within the framework of the church. It is wonderful to know that God is with us, but it is also a great encouragement to realize that our brethren are on our side. To hear them pray for us, to feel a friendly hand laid on one's shoulder, to look into sympathetic and understanding eyes—where is the Christian who does not need this help?

Finally, a well-balanced Christian life must express itself in service to the world. Much of our Lord's earthly life is summed up by Peter, who described Jesus to Cornelius as One "who went about doing good." Acts 10:38. One of the last things Christ did before His death was to take the place of a servant and wash the feet of His disciples. By this humble act the Master clearly indicated how we should relate ourselves to a world in need of what He has to give.

Service is the exercise of the soul. Every day presents us with personal opportunities to demonstrate Christ's love. In addition to this, we also have the organized missionary program of the church in which we should participate. Great spiritual life is never possible to us without a very real sense of being workers together with God.

To live as successful a life in Christ as possible, we must not neglect any of these spiritual essentials. We need periods of quiet solitude so that our thoughts can be tuned to God's will. Christ advocated and practiced it. Also, we cannot safely neglect the strength which comes from Christian fellowship. Then, obedience to Christ's command, "Go ye into all the world, and preach the gospel," provides exercise for a healthy spiritual life.

This is the Christian's "finest hour." The world desperately needs successful Christian living by every follower of the Master.



"AT TWENTY-NINE I'm the mother of six small children, aged five months to eight years old," writes a mother in the Middle West. "My problem is that just when I need a husband's help most, he never stays home any more in the evenings. I'm worried sick and very tired. This is too much of a load for me to carry alone. What shall I do?"

From another section of the country comes this personal experience: "I began drinking at a party, thinking it was only a social gesture and that it would stop there. But the habit has grown on me, and now I can't stop. Have just lost my job. This thing has a terrible grip on me. What shall I do?"

A young soldier in Japan puts it this way: "All the boys in my barracks go out every night to the village for what they call a good time. As a Christian I cannot engage in these practices, but what else is there to do

# Inner Resources

by W. H.  
BERGHERM

around here? Am getting tired of being left alone and made the butt of their jeers about being a 'church boy.' Sometimes I feel I can't take it any longer. What shall I do?"

Situations similar to these occur every day. And all the determination and will power in the world will not suffice to meet them. But the apostle Paul tells us of a power that will. Note it carefully as given to us in Philip's translation of his "Letters to Young Churches." "That He would grant you, according to the riches of His glory, to know the strength of *the Spirit's inner reinforcements.*" Ephesians 3:16.

All the Spirit's power and resources are available to you and me. But this is not all. In times of greatest need, when the struggle seems more than we can bear, He sends reinforcements. Like the wise general who sees his right wing or some distant outpost under heavy attack and rushes in reinforcements, so the Holy Spirit, when He sees the Christian surrounded with enemies too great for him, dispatches additional help. And it always arrives on time. Actually nothing can overcome him who trusts in his God.

The apostle Paul rejoiced in "the exceeding greatness of His power to usward who believe." Ephesians 1:19. Truly "we are more than conquerors through Him that loved us." Romans 8:37.

Your cross may not be the same in size as that which your neighbor may have to bear. Yours may be heavier than his, through no fault of your own. Yet He who permits us to bear these crosses for our own good also gives us strength in proportion to the load we carry. He says, "My grace is sufficient for thee." 2 Corinthians 12:9. According to the need, so is the power. He never lets a man down or arrives too late with too little.

Take up your cross, therefore, and in the power of His might you will bear it victoriously. Your life can be beautiful, an inspiration to all who behold it.

On one occasion I asked a young man, who had been awarded the Congressional Medal of Honor because of outstanding bravery in World War II, how he managed to meet every danger and problem with sufficient strength and confidence. Did he not have trials and temptations as did other folks?

"Oh, yes, many," he replied; "but here was my answer to all of them: 'God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.'" 1 Corinthians 10:13. "I always found," he added, "there was a way prepared for me through every trial when I sought for it on my knees."



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