



Signs
OF THE TIMES

Christ Is Coming Soon

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Signs Centennial
1874 - 1974



There is increasing evidence that

Christ Is Coming Soon

James White / Founder and First Editor of SIGNS OF THE TIMES

Reprinted from SIGNS, Vol. 1, No. 1, June 4, 1874.

No truth of inspiration can be more clearly stated than that God reveals His designs to His prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting with judgments, God has sent forth warnings sufficient to enable the believing to escape His wrath and to condemn those who have not heeded the warning. This was the case before the Flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." Hebrews 11:7.

At a later period, when the nations had become sunken in idolatry and crime and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Genesis 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Peter 2:7, 8. When he warned his sons-in-law, "he seemed as one that

mocked." Genesis 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them and entreated them to desist from their wickedness. And they at once did that which all sin-

When the disciples asked Jesus when He would come back, He gave them several signs to look for. Apparently He wanted us to know when to expect Him.

ners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ were rejected, "because," as He said to Jerusalem when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected Him, which was fulfilled in less than 40 years from the time of His crucifixion. And, that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21:20; Mat-

thew 24:15. They heeded the admonition and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with His people in past ages. And it cannot be supposed that He will change His course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations.

We accept the Bible as a revelation from Heaven. What God has revealed in that Book, let no man call a mystery or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever." Deuteronomy 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the research for proofs of His soon coming. But if prophecy, in a most harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

Can anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry and, from the nature of the subject, is worthy of close investigation and a candid answer. How did Christ Himself treat the subject? When the disciples inquired, "What shall be the sign of thy coming, and of the end of the world?" He did not reprove them for prying into that which was purposely hidden from all men. No, He answered them

◀ **When the trees begin to flower in spring we know summer is near, so events in the world today indicate that Christ's coming is not far off.**

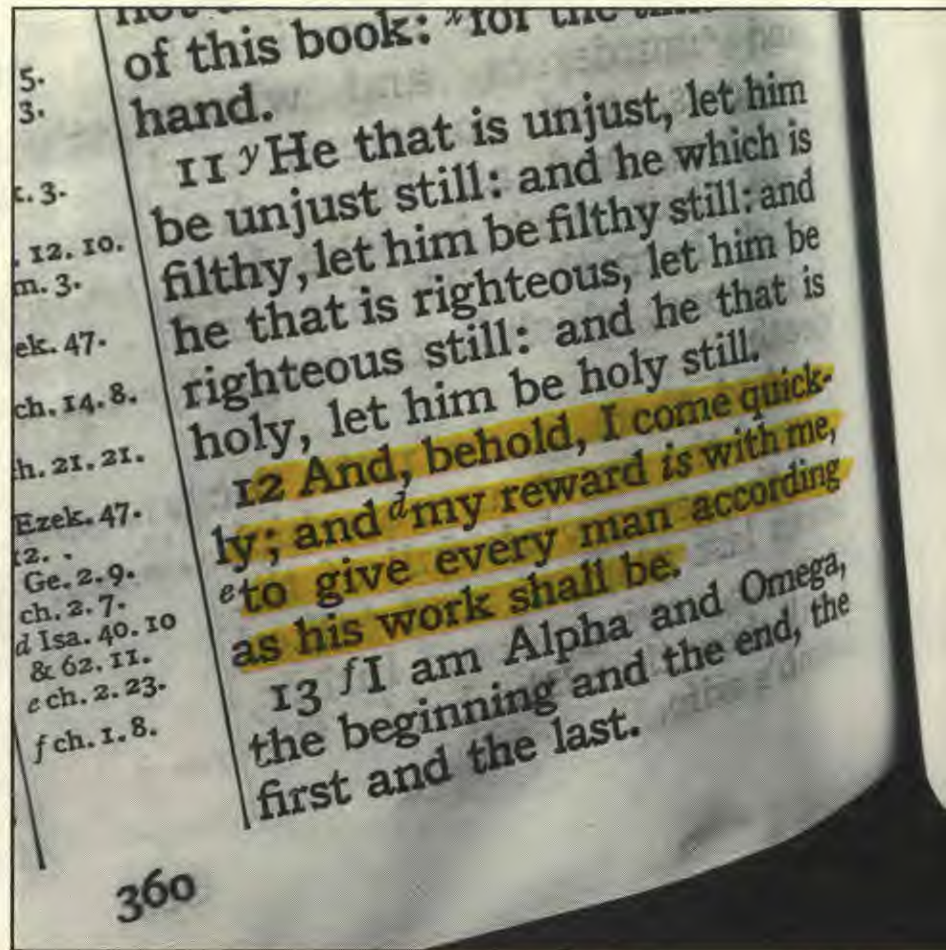
in the most definite manner. He even states that there should be signs of that event, and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of His second advent is the best proof possible that His people were not to remain ignorant of the relative nearness of the event. Add to this evidence His declaration that when these signs should be seen, His people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

The prophecies, especially those of Daniel and John, clearly point to the period of the second coming of Christ, but they do not give the definite time of that event. Some of the prophetic periods reach to the time of the end. Others extend still further down very near the end itself, to an event of which we shall speak when we consider the subject of the sanctuary of the eighth chapter of Daniel. But none of the periods of Daniel reach to the second appearing of Christ.

The Scriptures of the Old and New Testaments were given by inspiration of God for our instruction, faith, and practice. The prophetic numbers of Daniel and John are a part of that inspired Word and were especially designed to guide the servants of God in the solemn warning to the people of the last generation to prepare for the coming of the Son of man. And having reached the period to which the prophecies distinctly point as the time of expectation, preparation, waiting, and watching, we should feel the force of that class of admonitory declarations from Christ, especially applicable to our time, like these words in Mark 13:33: "Take ye heed, watch and pray: for ye know not when the time is."

Definite Time Hidden

The definite time of the second advent of Christ is purposely hidden from man. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Many hastily conclude from this text that nothing whatever may be ascertained relative to the period



of the second advent. But in taking this position they greatly err, in that they make this class of texts prove too much, even for their unbelief, and which at the same time arrays these declarations against others uttered by the Saviour, the most plain and pointed. We object to this position:

1. Because our Lord, after stating that the sun should be darkened and that the moon should not give her light and that the stars should fall from heaven, gives the following forcible parable and makes the most distinct application of it to this subject. He says: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24:32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig tree, the point becomes an exceedingly clear one. No language

can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God and assert that nothing can be known of the period of His second coming.

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of man be. Said God, "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years." Genesis 6:3. The period of the Flood was given to the patriarch. And under the direct providence of God he prepared the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message of warning has gone forth.

The Flood

In comparing Noah's days and ours the Lord declares: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe [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 24:38, 39.

A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like those before the Flood while the ark was preparing. Noah preached and warned them of the coming Flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world.

As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot. But the Lord calls Noah into the ark. And by the hand of Providence the beasts are led into the ark and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear. "Now where is Noah's flood?" is heard from a thousand impious lips. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day some are being joined in marriage. With many, it is a day of unusual feasting and sports. And while all are looking to long years of future prosperity and happiness, suddenly the heavens gather blackness.

Fear fills every heart. The windows of heaven open, and the rain in torrents descends. "The fountains

of the great deep" are "broken up," and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death.

Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains but are obliged to part with them there to drown while they climb the highest trees. But soon they, too, are covered with water, so that there is not a resting place for Noah's dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billows. Safe from the Flood; for God "shut him in."

Evidences of the End

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the Flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near and hasteth greatly. We follow down the numerous prophetic chains of Daniel and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles fulfilling or fulfilled. And at the right time and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Wherever we look we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no

one can doubt." But if the signs are of such a nature and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved while all the world besides sank in their unbelief beneath the waters of the Flood.

God has never revealed His truth to man in a manner to compel him to believe. Those who have wished to doubt His word have found a wide field in which to doubt and a broad road to perdition, while those who have wished to believe have ever found everlasting rock upon which to rest their faith.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in His glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord the theme of His soon return to bestow immortality upon the dead and living righteous is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over 18 long centuries and speak of it as "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And Peter exhorts: "Looking for and hastening unto the coming of the day of God." 2 Peter 3:12. And Paul again, after speaking of the descent of the Lord from heaven, the resurrection of the dead in Christ, and their ascent with the living righteous to meet the Lord in the air, says, "Wherefore comfort one another with these words." □

A Century of Witness

For a hundred years the SIGNS has witnessed to the love of Christ and the certainty of His coming.

This month marks the one hundredth anniversary of the founding of the "Signs of the Times."

The first issue, dated June 4, 1874, was produced and published by James White entirely at his own expense.

And White edited and paid for the next six issues also.

A small group of friends promised that if the new journal succeeded, they would try to get some church members to support it. It wasn't much encouragement!

But James White moved forward in faith, urged on by the compelling force of a great conviction.

He believed that Jesus Christ is coming soon. He blazoned Christ's words across the front page of every issue: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22:12.

He saw in the condition of the world around him the signs of the times that Christ had predicted would occur just before His return.

White was concerned that so few people were ready to meet Him. He felt he must warn them to prepare, and a weekly journal was the best medium he could use.

After the sixth issue had appeared, a few hundred Seventh-day Adventists and their friends of other faiths met at a camp meeting at Yountville, in northern California's beautiful Napa Valley. (There were scarcely 500 Adventists on the entire west coast at the time, not more than 10,000 in the world.) White was not there, for he was attending to church duties in the East. J. N. Loughborough, president of the Adventists' California Conference, stood before the people on Sunday evening, October 11, and challenged them to support the "Signs" and pledge \$10,

000 to establish a plant where it could be printed.

On that thrilling, never-to-be-forgotten evening, generous Christians demonstrated that they shared James White's faith. At once a man came forward and started the list with a thousand dollars. In another moment a woman stepped up and offered a second thousand. Then others came forward with five-hundreds, fifties, twenties, and tens. In a few minutes that small group had pledged—or given in cash or gold—\$19,414, almost twice what they had been asked for.

Within weeks land was purchased in Oakland. The following summer a well-planned building was erected on a lot on Castro Street, where it still stands. In August a new press arrived from the East, and in September the Pacific Press printed the "Signs" on its own equipment for the first time.

In the years that followed, the Press grew and flourished through good times and bad. It was believed in those days that the plant could not survive if it restricted itself entirely to religious work. So a good deal of job printing was done. Much commercial work was undertaken. The printing and binding of counter checks became a major department.

The original building proved too small. Land was purchased next door, and in 1887 a new and larger building was added to the first. With nine large presses and with engraving, binding, and plate-making departments, the Pacific Press claimed to be the best-equipped press west of the Rocky Mountains. Probably the claim was justified.

Branches were opened in New York City and London. Religious and health books were printed in addition to the "Signs," whose weekly publication always continued to be

the principal interest of the 137 dedicated employees. Committed from the first to announcing Christ's coming, the "Signs" regularly included articles to help readers get the most out of this life while preparing for the next. The seventh-day Sabbath was upheld not only as a requirement of the Ten Commandments but also as a day of rest and rehabilitation meeting humanity's fundamental physical needs. There was comfort for mourners in Bible studies that showed conclusively that dead loved ones do not writhe in flames or look down helplessly from heaven, but instead sleep peacefully in their graves awaiting the resurrection. There were practical suggestions on family management and healthful living. Above all, Christ was upheld as the sinner's Friend, offering love and forgiveness and salvation to all.

With the turn of the century there was growing dissatisfaction with the location in Oakland. And increasingly the employees asked whether it was right to mix commercial work with religious.

The Press had been founded in response to White's great conviction that the end of all things earthly is at hand. Too often the time and energy and money needed for the commercial work interfered with the printing and publishing of God's final call.

Management passed resolutions to eliminate the commercial work, but the commercial work went on.

To get away from the influence of the expanding city, in 1903 the Press accepted the offer of several acres of land on the other side of San Francisco Bay in the little town of Mountain View, surrounded by the fruitful orchards of Santa Clara Valley. There in April, 1905, a magnificent new brick building, valued, with furnish-

ings, at \$200,000, was dedicated to the Lord. But the commercial work went on.

One year later to the month, the famous San Francisco earthquake struck that lovely building and demolished three walls. Undaunted, the employees swept up the fallen brick and set type while carpenters replaced the broken walls with safer wooden ones. Business was even more brisk than usual. Destroyed San Francisco printing plants were diverting jobs to the Press in Mountain View. And the "Signs" itself got out two earthquake specials that sold a quarter million copies.

Then, just three months after the earthquake, the new building burned down.

No one was in the Press that Friday night, July 20, 1906—not even a watchman. The first to arrive at the scene said later it looked as if the fire had started in the engraving department. It swept with irresistible speed through the rest of the building. Contemporary reports indicate that the town fire department was insufficient for so large a blaze. Only perhaps three desks were saved and a typewriter. Daybreak revealed a mass of torn and twisted wreckage.

And what little was not burned Friday night was totally demolished when the flames broke out again on Saturday night.

Fortunately, the names of subscribers to the "Signs" were found preserved in the safe when it was opened ten days later. Charred, blackened, stuck together, they were still readable; and loving hands painstakingly peeled them apart.

Shocked, almost stunned by their loss, the workers were nevertheless cheered by those blackened bits of paper. They saw that God had had His hand in the fire. He had saved what was really important. The people who read the "Signs" were precious in His sight.

Out of the fire arose a holy determination that henceforth, no matter

When a call was made for funds to provide a press to print and publish the "Signs of the Times," the small congregation at a camp meeting in Yountville, California, showed their faith in the new journal by pressing forward to place on the table pledges and gold totaling \$19,414.



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HAROLD WAGAR

what the cost, the Press and its workers would devote their time wholly to preparing gospel literature.

On the cleared-off foundations of the burned building arose a very much simpler structure. The offices were much less capacious than the old, but, as it turned out, there was actually more room for the factory.

And to everyone's surprise, there was no operating loss! Quite the contrary. In 1907 the treasurer reported the best year ever. And that's the way it has been ever since.

Down through the years the

"Signs of the Times" has continued to proclaim the certainty of Christ's soon return. Never was its message more needed than now. When we consider the signs that White saw, how much greater is the evidence surrounding us today!

The Press has enlarged its capacity time and again. Books and magazines worth many millions pour off its presses every year. And the "Signs"—which used to go to the post office in a wheelbarrow—now enters a third of a million homes in the West and in more than a hundred

countries overseas. Similar journals with the same name, printed in England, South Africa, and Australia, swell the number still larger. And yet other advent journals proclaim the same message of Christ's soon return in Spanish, French, German, and scores of other languages.

The "Signs" began in such a small way. One man, compelled by an irresistible conviction, devoted his slim resources to get it going.

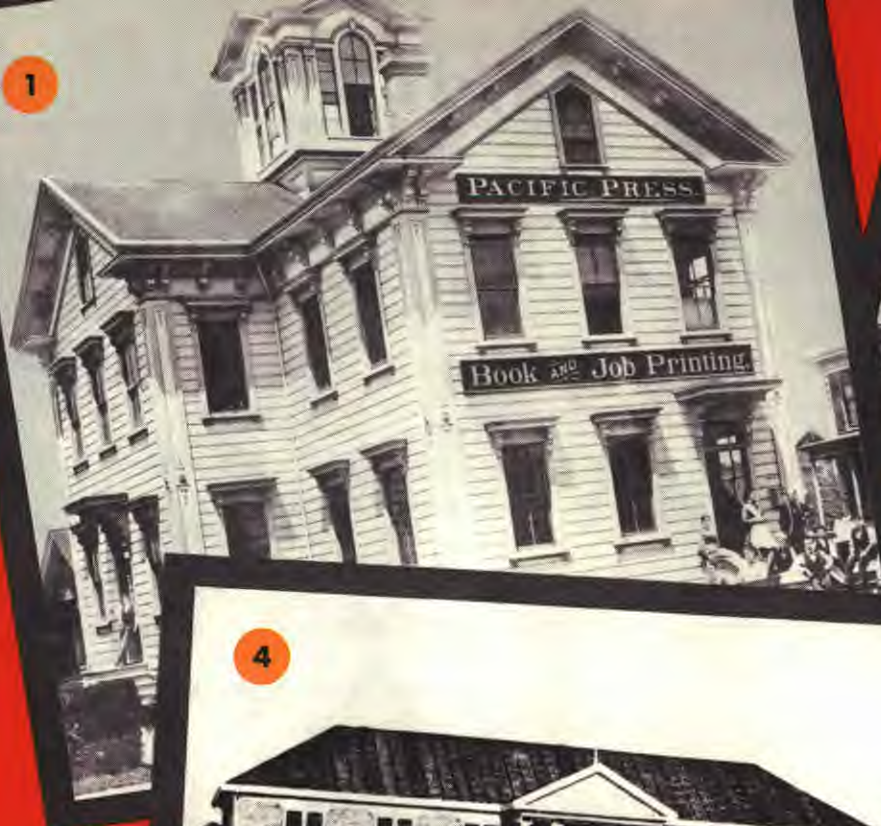
Who planted that conviction in his heart? Surely it was God.

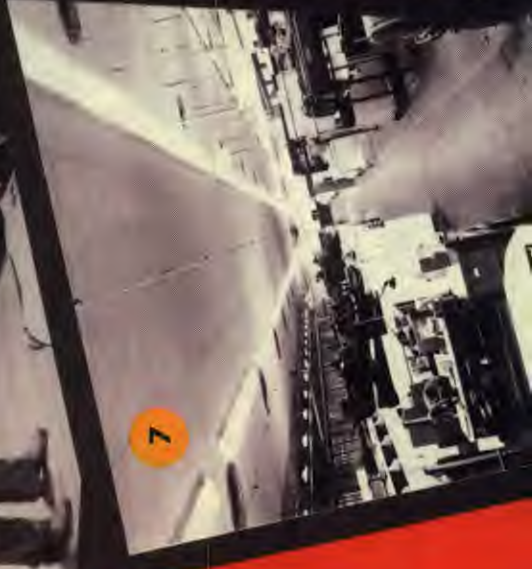
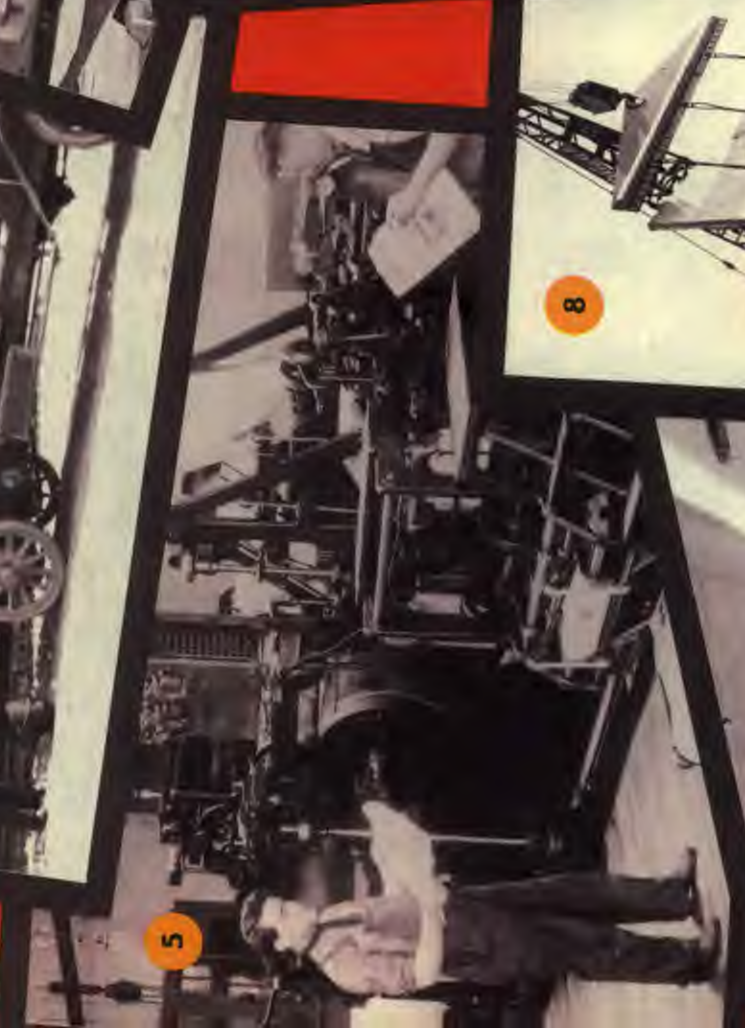
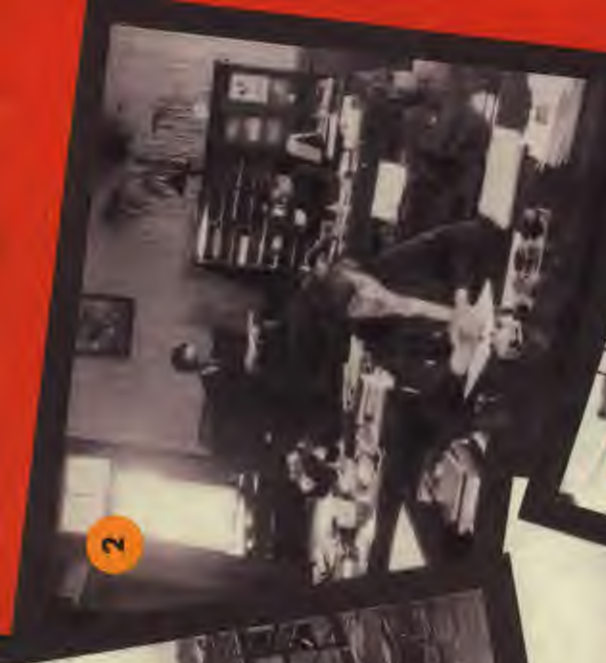
L. M.



1. The first Pacific Press building, erected in the summer of 1875. It is still standing.
2. Business increased so fast that in 1887 a larger building was erected beside the first. It was the best equipped press west of the Rockies.
3. Employees prepared the "Signs" for mailing in large, airy rooms in marked contrast to conditions in many factories of that period.
4. The Press moved from Oakland to Mountain View in 1904. The new building was of brick with white pillars.
5. Books and magazines were dispatched in a one-horse wagon which advertised the Press's telephone number—30. Those were early days indeed!
6. Working conditions were even better here. Some women wore their hats all day.
7. Just one year after dedication, the brick building was badly damaged by the 1906 earthquake.
8. The front wall remained, but three others had to be replaced.
9. Then, only three months after the quake, the whole building was destroyed by fire.

◀ The first edition of the "Signs" was taken to the post office in a wheelbarrow pushed by twenty-year-old Willie, the youngest son of James White.







ERIC KREYE

1. After the fire the Press rebuilt with metal roof and siding.
2. Editors and secretaries worked together.
3. Increasing business required a larger delivery truck.
4. The factory was busy binding books.
5. This press, fed paper from a roll, printed both sides, folded, pasted, trimmed, and delivered the "Signs" at speeds up to 10,000 copies an hour.
6. In each department—then and now—workers kneel every morning to pray.
7. The new pressroom in 1945.
8. A wall goes up in 1953 to provide extra warehouse space.
9. Palms and flowers and lawns give the plant an atmosphere of peace and quiet.
10. The administration building, shaded by 70-year-old pepper trees, houses a large computer to help keep track of "Signs" subscriptions.
11. The delivery end of the four-color press that printed this centennial issue of "Signs."



Happy Memories of Early Days

J. R. Ferren



J. R. Ferren, whose term of service with the Pacific Press dates farther back than any other person still living, resides in Angwin, California, with his daughter Dorothy Ferren, a librarian at Pacific Union College. Whether significant or not, he has always been proud that he and the "Signs of the Times" have the same birthday—June 4. The "Signs," 1874; he, 1884.

It was my good fortune to become an employee of the Pacific Press on September 30, 1903, more than 70 years ago.

My father was for 18 years a Seventh-day Adventist minister in Kansas and Wyoming. He wanted his son to be in the work of the church, and so did I.

At the age of 16 I went to an Adventist school in Lincoln, Nebraska, and took typewriting. With this I was able to get a job in an office during the following summer vacation. When school reopened in the fall, I added shorthand to my other subjects.

Father died unexpectedly before the close of that school year. Sudden changes and adjustments had to be made. For 18 months I worked as a public stenographer in Sheridan, Wyoming, my home.

A real estate agent paid me a few dollars a week to do his letters. He gave me a desk and typewriter in his office, but the amount of work he had for me was not enough to fill my time. He told me I could take on other

jobs whenever I could get them. I did letters for stores and banks. I worked for lawyers in their offices and in courts. Traveling salesmen called me to their hotels, one of them the Sheridan Inn, owned by Buffalo Bill (William F. Cody), who was frequently in town. I helped local committees promote Indian powwows and other events. One thrilling experience was an all-night train ride from Sheridan to Edgemont, South Dakota, with officers of a new mining company. While the train rolled along, I typed up the incorporation papers for the Monarch Coal Company, which is still in operation. For this job they paid me \$25.00 above expenses — big money in those days. There was only one other public stenographer in town, and plenty of work for both of us. Financially, I was doing well.

Then the call came to go to California. I knew I would have to take a huge cut in pay, but I was happy to accept. I wanted to

be a part of what Dad always reverently called "the Lord's work." I took the California train and in due time found myself in the office of the manager of the Pacific Press reporting for duty.

The Press was a big place. I watched the employees hurrying in to work. Already a group was gathering in the manager's office for morning worship. I will never forget my feelings as the manager introduced the "new stenographer from Wyoming" and then turned me over to the Book and Periodical Department.

There were about ten workers in this department. We were concerned directly with the production and promotion of all church literature published by the Press. This included books, pamphlets, tracts, and periodicals—"Signs of the Times," weekly; "Our Little Friend," also weekly, for children; and the "Sabbath School Quarterly."

For us stenographers there were stacks of correspondence, as I well remember. But all the work was very interesting, and I thoroughly enjoyed it.

I confess there was a special reason why I enjoyed my new work so much. On my first day at the Press I don't know how many women I met; I had eyes for only one. It was love at first sight. I was 19, and she looked so sweet—a cheery competent girl of Scotch descent, Estella Adelaide McBain. I made up my mind right there I'd marry her someday.

She had come into the Press, I later learned, as an apprentice and became a journeyman printer. She was in charge of all periodical subscription lists.

Other departments of the Press handled commercial printing orders from firms in Oakland, San Francisco, and the Bay area, usually through an office maintained in San Francisco.

When I came into the office, a

special issue of the "Signs of the Times" was just coming off the press. It was devoted to the subject of capital and labor, and everyone hoped it would have a large sale. After writing letters all day about that issue, I often took copies into the business section and sold them. As I recall, we sold about three quarters of a million copies altogether.

Oakland was a beautiful city. We had a large church beside the publishing house, where most of us worshiped. Social life with the young people was very pleasant. I loved it all.

To Mountain View

The move to Mountain View was the big event of 1904. The city was crowding around us in Oakland. Mountain View offered a rural setting in a valley already famous for its apricots and prunes. And at Mountain View there would be cheap land on which the workers could build homes.

When it came my turn to transfer to the new location, I found there was land enough all right, but houses were still something to hope for. The new Press building was nearly finished. A few homes were ready for occupancy, and a few others were under construction. Most of the workers—especially the unmarried ones—had to board wherever we could find a room. Many families lived in tents all the first winter.

And it was a wet one! Which meant it was also muddy. For there was no paving on the streets or gravel on the sidewalks. On rainy mornings the company's one-horse delivery truck would sally forth to pick up the single girls. We fellows walked. And enjoyed it. There was a wonderful spirit; everybody was happy. In due time homes and yards and gardens developed, and the favorable living conditions we had looked forward to were realized.

A major reason for moving the Pacific Press away from a large city was to reduce the probability of labor troubles. Another was to carry out resolutions that had been adopted by the board of directors to discontinue the commercial work. It was hoped that all the energies of the organization could be devoted to publishing literature featuring the Bible and God's plan for man; His purpose in sending Christ to the earth; and divine promises that offer strength to all who believe and follow Him. To carry out this noble goal a vast amount of literature must be produced and circulated in many languages and forms. How else could the gospel of Christ be carried to the ends of the earth as predicted in Scripture? See Matthew 24:41.

Earthquake and Fire

With the opening of 1906, prospects were bright for the largest volume of business the Pacific Press had ever handled. "Heralds of the Morning," a new book on world conditions in the light of Scripture, was coming through the plant, and many gospel salesmen, including groups of college students widely scattered, were waiting to give it a large sale. Another standard work, "The Great Controversy," was in greater demand than ever before. The "Signs of the Times" subscription list was reaching 30,000.

On April 18 San Francisco was laid low by its famous earthquake. Two walls of the new two-story brick building of the Pacific Press were shaken to the ground. A third wall was damaged beyond repair.

I still remember the grim excitement of that never-to-be-forgotten morning.

When I arrived with the other workers who had hurried to our beloved building, I saw that in spite of the damage to the walls, the roof remained in place. There

were heaps of bricks everywhere. We set to work at once clearing up. I began by picking up the bricks from around the linotype. To our great relief, the equipment had not been badly damaged. It was soon in working order again. And none too soon! For immediately we began getting a flood of commercial orders from badly damaged printing houses in San Francisco. Never had we been so busy. To top it off, the editor of the "Signs" brought out a special earthquake edition. It described the earthquake in text and stunning pictures and discussed the significance of disasters. There was so great a demand for this paper that a second edition in two colors soon followed. The two issues sold a quarter million copies. So the earthquake itself seemed only an interruption.

But the fire that came almost exactly three months afterward was a major disaster. The entire plant with all the machinery, equipment, stocks of literature, and other valuable materials, was destroyed. I was in Wyoming at the time on a brief visit to my mother. A telegram arrived from the Press asking me to hurry back. I took the next train.

What a sorry sight met my unhappy gaze. Our beautiful building was gone, replaced by twisted pipes, wrecked machinery, and ashes.

But one bright spark cheered us all. When the safe was carefully opened ten days after the fire, we found the subscription lists for the "Signs," "Our Little Friend," and the "Sabbath School Quarterly" charred, blackened, stuck together, but still mostly readable. Since circulation was in my department, I spent a great many hours in the next several days peeling those sheets of paper apart and restoring the lists. Estella McBain was in charge and directed a group in the tedious job it proved to be.

Move Forward!

General church representatives, publishing leaders, and local ministers came together for study and prayer in this sad hour for the Pacific Press. They reviewed the past, restudying the purpose of the institution and its specific mission. The conviction grew among them that we should rebuild. (We younger workers had already come to that conclusion!) C. H. Jones, our general manager (he led the Press for nearly 50 years, 1884-1933), then declared in a large public meeting in Oakland, "I believe that God is able to turn this calamity into one of the greatest blessings possible to the entire cause. I look forward to the next two years, and I firmly believe that if we take the right course, we shall see this work move forward as we never believed we could see the truth going to the people. Though we are temporarily disabled, I believe that God is able to bring things around so that the truth will go more rapidly and with greater power than ever before."

Others had come to the same conviction. To indicate their faith, people in the congregation raised more than \$9,000 in cash and pledges to help. Rebuilding went forward rapidly; pending business obligations were successfully cared for.

But work in the plant was limited to the production and distribution of gospel literature only. Soon openings began coming for the publishing house to give service far beyond anything in the past. Men trained in the publishing business were needed in many countries overseas. Employees went from the Pacific Press to Mexico, South America, China, India, and other countries where Adventists were establishing mission work and printing facilities were needed.

In other ways the Pacific Press reached out to serve. The Press

established a small branch printing plant in Panama. Soon it was providing gospel literature for the West Indies and most other countries in Central America.

Another field of service has been to provide literature for the many millions of people in North America who speak other languages than English. An international branch was first operated in Lincoln, Nebraska. It moved to Brookfield, Illinois, in 1916, and recently to the main plant in California. Books and periodicals are provided in Spanish, French, and Ukrainian. (At one time, 23 languages were provided for.)

These and other developments called for enlargement of plant and facilities. With the blessing of the Lord, and by careful management, all indebtedness was paid off within a few years after the fire. New buildings have been added as needed, and the most modern machinery and equipment is used in lithography, press work, folding, and binding. A large computer processes subscription lists and paychecks.

Estella and I were married on July 10, 1907, at her parents' home in Oakland. "Signs of the Times" editor A. O. Tait was the officiating minister. We enjoyed 63 years of happy life together. She continued her work in the Press for the next seven years until I was transferred to the Midwest, where I spent five years in two branch offices. Returning west in 1920, I was placed in charge of periodical circulation and for 22 years held this position. We shared the thrill of seeing the "Signs" circulation pass 100,000 in 1940, and since have rejoiced to see it climb to a third of a million! Nothing in the world could take the place of the satisfaction I enjoyed as a worker at the Pacific Press—in the main plant, in branch offices, and in the field—for almost 40 years.

God bless the Pacific Press! ☐

James White was no ordinary man. Not many men at 53 would have the vision to begin publishing a religious magazine in a town where only 50 fellow church members lived. The faith to sell their own home to finance the venture. The personal charm to persuade half a dozen friends to work around the clock for a dollar a day to get the paper printed and circulated. The foresight to begin a magazine that a hundred years later would reach a million people in 106 countries every month.

In 1874, the year that he single-handedly founded the "Signs of the Times," White was not lacking things to do. In addition to his editorial responsibilities he was president of five major decision-making bodies within the Seventh-day Adventist denomination: the General Conference, the Publishing Association, the Health Reform Institute, the General Training and Missionary Society, and the Educational Society.

Little wonder that the Battle Creek "Commoner" compared his business ability to that of Gould and Vanderbilt. Little wonder that seven years after founding the "Signs," James White died at the age of 60. The immediate cause was a bad cold. The real culprit was exhaustion.

Who was this tireless pioneer, this man who, with his wife, organized the Seventh-day Adventist Church?

Farmer

First of all White was a farmer. As a child he grew up with his parents and eight brothers and sisters on a farm in Palmyra, Maine. His three older brothers all became ministers, no doubt influenced by the godly lives of their parents. But James, it seemed, was destined for farming. As a child he had suffered from what the doctors called "worm fever." Whatever the disease may have been, it left him weak, nervous, and badly cross-eyed.

White's eyes and general health improved greatly when he was 16 years old. He began to grow rapidly,

A Very Extraordinary Man

LaVonne Neff

James White, founder of SIGNS, was a successful farmer, teacher, minister, organizer, and businessman.

PAINTING BY RUSSELL HARLAN

and by 18 was larger and stronger than most of his peers. Most likely he became a valuable helper on Deacon John's farm. When he decided to go to school, his friends advised him to take up farming instead.

He didn't take their advice—never in his life was farming his main occupation. But his skills were not wasted. Many times he did farm work in order to earn enough money to launch a new publication or to finance a speaking tour.

On one of these temporary jobs the other farmhands conspired to drive the preacher off the field. Hired to mow a large plot of grass, they appointed White head mower, assuming that in short order they could run him down and force him to leave.

White swung his scythe wide. The other men worked feverishly to keep close to him. He quickened his pace. So did they—but after two trips across the large field they had had enough. "White, do you mean to kill yourself and us?" they exclaimed, throwing their scythes to the ground. "We thought you were a minister and could not know by experience how to handle a scythe, but we give you the credit of being

far ahead of us and the best mower we ever saw!"

James White was no ordinary farmer.

Student

In spite of his childhood illness and the opposition of his friends, White became a student. At the age of 19, with no previous education, he enrolled in the school at Saint Albans, a nearby village. His large size embarrassed him almost as much as his ignorance of arithmetic and grammar, but he took just 12 weeks to advance from functional illiteracy to teacher certification.

Teaching certificates were easier to come by in the 1840's than they are today, but they were not free for the asking. White studied hard 18 hours a day to earn his. At the end of his first term of teaching he returned to Saint Albans for another five weeks of intensive study. Hoping to advance to a better-paying school, he next arranged to take a term at the school in Reedfield. Here for three months he lived on cornmeal pudding and raw apples in order to save time and money for his education. At the close of that term, bringing White's formal education to

LaVonne Neff recently earned her degree from Andrews University. She is mother of two, a schoolteacher, and a free-lance writer.



29 weeks, his instructor promised him that in another year he could be ready for college.

James White was no ordinary student.

Preacher

After his term at Reedfield he returned to the classroom, hoping to earn enough money for school the next year. Only a year before, his friends had tried to talk him out of going to school at all. Only another year, and he could be well on the road to college! Immersed in his plans, Deacon John's son almost forgot about religion.

But this was 1842 and the eastern seaboard was caught up in a religious movement that was bringing whole villages to the mourners' bench. In a year or two, many preachers were saying, the Lord will come! The Ancient of Days will sit to judge the quick and the dead! Only a few months to repent and meet Jesus, or prepare to burn in everlasting fire!

White was unperturbed — he hardly noticed the commotion. That is, until one day when he came home to find his beloved, respected, and eminently sensible mother studying her Bible. "Look here, James," she called. And to show her how wrong these doomsday fanatics were, he looked.

Thus began the career of James White, preacher. He didn't want to believe that the world was coming to a speedy end, but the more he studied, the clearer it seemed. He cer-

tainly didn't want to preach, but he could not shake off the conviction that God was calling him. First he felt strongly called to pray with his agnostic students. Then a woman addressed him as "Elder." Somebody invited him to preach. And before long, in the tradition of the century, he was out riding a circuit.

Wherever the 21-year-old preacher rode, scores of people repented of their sins and looked for the return of their Lord. But not everybody agreed with the advent believers, and White often met hostility.

One winter evening in a schoolhouse near Augusta, the young evangelist met his first serious threat. The building was old and most of the windows were out. The night before, an angry mob had pelted White with snowballs while he preached. A spike flew in the window and hit him on the head. But he calmly pocketed it, wiped the melting snow from his eyes, and preached himself hoarse.

After the meeting the Universalist pastor challenged him to a debate. Exhausted, White ignored him and went home to bed. Before returning for his next meeting, however, he heard threats that he would be killed.

When he entered the schoolhouse it was almost full of women. A few men stood around outside. A man standing by the pulpit shook his fist at White and warned, "Your meeting will be broken up!"

"As God wills," White said, and began setting up his chart.

By the time the meeting began, enough men circled the schoolhouse to fill it three times. White sang an advent hymn and started to preach. A snowball smashed into his coat. Another splattered his ear, then another. Soon he was soaking wet. The noise of the mob rose until it completely drowned out his voice.

White stopped preaching. Raising his voice above the din, he began to portray the horrors of the judgment day for unrepentant sinners. The mob quieted. Pulling from his pocket the iron spike that had hit his head the night before, he cried, "Some poor sinner cast this spike at me last evening. God pity him! The worst wish I have for him is that he is at

this moment as happy as I. Why should I resent this insult when my Master had them driven through His hands?" He stepped back from the pulpit, arms dramatically outstretched in the form of a cross. A moan, a shiver, ran through the audience.

Before the end of the evening nearly a hundred stood for special prayer. But the men outside were still restless. Moving in on the preacher as he approached the door, they dropped back when a stately man joined White, locked arms with him, and escorted him beyond his would-be assailants. White turned to thank his protector. He had disappeared!

For two years White was on the road, preaching three sermons here and a dozen there, riding through snow and rain on his father's horse. All around the state of Maine adventist companies sprang up as a result of his preaching. During one three-month period he gave a series of ten lectures to 12 of the state's largest Baptist churches. His older brother later traced 1,000 conversions to those sermons.

Not many men in their early twenties have witnessed well over a thousand conversions. But then, James White was no ordinary preacher.

1843 passed—and 1844. Still no sign of a returning Saviour. The adventists were beginning to split. Some lost their hope entirely. Some pushed the date farther into the future. White decided the Lord would surely come in 1845. Still others said that their interpretation had been wrong—that the Lord had never intended to return in the 1840's, but that in 1844 He had begun His final work in heaven preparatory to returning for His people.

A teen-age girl named Ellen Harmon belonged to the changed-interpretation group. She and White first met in 1844. Miss Harmon was an ardent adventist; in spite of poor health she traveled frequently to tell others of the soon return of her Saviour. Saddened by the passing of the expected time of His coming, she was strengthened by the new hope that was being preached: Christ is yet coming! These are the last days!

Soon White agreed with her. They

became close friends, but at first did not consider marriage, for time seemed too short. But Ellen was a tremendous asset to the advent movement, and besides—well, he liked her.

So they had a season of prayer. Then, sure of the Lord's blessing, they went to the county courthouse and were married.

Husband and Father

James White, farmer, student, and preacher, had become a husband. A year after their marriage their first son, Henry, was born. When Henry was two years old, Edson joined the family. Five years after that, Willie came along, and finally baby John, who lived only three months.

With these added responsibilities, did White settle down, sell his prophetic charts, and buy a farm? Did his wife take up crocheting lace ruffles? Hardly! For years the Whites did not own a home. They stayed with friends, mostly the Stockbridge Howland family in Topsham, Maine. There Henry was born and there he died 16 years later. There the Whites rested after their strenuous journeys preaching the Lord's coming. After their marriage James and Ellen White continued to work as a team. According to their later description, he sowed, she watered, and the Lord gave the increase.

James White, secure in his faith, secure in his abilities, was now happily married to the woman called prophetess by the Seventh-day Adventist Church. He certainly was no ordinary husband.

Editor and Publisher

In July, 1849, the month and year the Whites' second son was born, James White took on another kind of job. He began publishing a little pamphlet, "The Present Truth." Two years previously, he and his wife had seen from the Bible that the seventh-day Sabbath was still to be hallowed by God's people in the last days, and now they burned to tell others their discovery. In 1850 White's first magazine gave way to "The Second Advent Review and Sabbath Herald," a paper which is still published weekly as the "Review and Herald."

Perhaps because of his own two



Encouraged by his wife, Ellen, James White founded three journals. Two are still being published regularly. One is almost 125 years old!

sons, aged five and three, White began realizing the importance of child evangelism. At any rate, in 1852 he started a new magazine for children of all ages, "The Youth's Instructor." It was published regularly until 1970, when it was succeeded by "Insight." In 1874 White started yet another magazine, "Signs of the Times."

Not many men found three different magazines, all of which survive more than a hundred years. But James White was no ordinary publisher.

Organizer

In 1855 many adventists moved to Battle Creek, Michigan, to set up headquarters. The term "adventist" was still loosely applied to a whole gamut of beliefs surrounding the core doctrine of the imminent return of Christ. Strange fanatical sects were springing up, such as the group who crawled around on all fours to prove that they had "become as little children." Some adventists kept Sunday, some Saturday. Some continued to set dates for the second coming of Christ. Adventists met in private homes or privately-owned churches. The movement lacked continuity — one church owner defected, and his church became a vinegar warehouse.

Enter James White, administrator.

The 22 years between the first "Youth's Instructor" and the first "Signs" were not years of idleness. White belonged to the largest group of adventists—those who kept the seventh-day Sabbath, believed the date of Christ's coming was unknowable, and held that Christ was doing His final work before returning to claim His people. Most of them also believed that Ellen White had been given the gift of prophecy to guide the young church.

But what was the future of this group? How could they discourage fanaticism, build new churches, train a competent ministry, and publish their message to the world? White wanted to organize.

He met with plenty of opposition from well-meaning believers. Many had endured persecution because of their beliefs, and the persecutors belonged to organized churches. But in the end, after much persuasion from James White, most saw that organization was essential to church growth.

In 1860 the name Seventh-day Adventist was chosen. In 1861 churches were organized. In 1862 conferences were organized. In 1863 the General Conference of Seventh-day Adventists became a legal body, and

(Continued on page 47)



Out on the flatlands north of town the road to the State Game Farm had been closed for the construction of the new bridge across Coon Creek. The dates and reason for the closure had been given to the county's three newspapers. Spot announcements had been made by the local radio station. The proper officials had been notified—police, fire, school, ambulance.

At the four corners, three tripod signs and two flasher stands detoured all foothill traffic. Two miles farther on, where the asphalt passes the last farm and curves down toward the meadow, stout wooden horses stood at either side. Across them lay a heavy bridge timber, flanked at the ends by other flasher lights. On it were spiked two additional signs: ROAD CLOSED. BRIDGE OUT. Beyond, as formidable almost as the side of a mountain, a large bulldozer had been parked crosswise in the road.

Everything that man could do had been done to inform and redirect all traffic. Yet—that Monday morning when the bridge crew drove up to the final barrier, the foreman was quick to detect attempted evasions.

"Look there," he exclaimed, anger and disgust in his voice. He pointed to the lawn which sloped gently from the old farmhouse to the edge of the road. "Not one or two, but twelve or fifteen pairs of wheeltracks tearing up the sod where cars have gone around, trying to get through."

To the men working on the new span it was an old story: motorists who refuse to believe the signs and go on their way as if they were not there.

"Why do they do it?" the foreman asked, studying the damage to the farmer's yard.

"Several reasons," a carpenter replied with a shrug. "Habit—they're used to traveling this road, and it's the nearest way to where they are going. Stubbornness — they don't like to be told to take another road. Curiosity—they want to see what's going on. Preoccupation — their minds are occupied with problems."

Several times that morning the foreman's thoughts came back to the telltale wheeltracks.

"I shouldn't be surprised," he mused. "Every day on the highway

of life millions of people ignore the signs God has set up."

Toward evening, when the last section of concrete decking was being swung into position, he thought again of the people who had gone around the posted warnings.

"There's nothing between that bulldozer and the river," he muttered, amazed at the finality of the obvious. "Nothing at all! When a man ignores God's last warnings, there's 'nothing' to keep him from eternal ruin."

Solemn thought indeed!

Bridge builders are responsible men. The signs they put up accurately inform the public of the situation ahead. There is something very final about a bridge that isn't there!

So with the signs that God has set up. He is not attempting to dictate, confuse, or bedevil. He is not trying to be funny. He never plays games. More than any which men can erect, God's signs mean exactly what they say! If anyone drives into the bridgeless chasm, he will have to reject all the warnings God has erected.

Yet such is the bewitching persuasiveness of the carnal nature that we permit ourselves to think that this time God does not mean what He says. That for this once, in my case, it won't make a difference if I ignore or disobey. That somehow I can get across the creek without having to go around.

Beyond the last array of signs on the Coon Creek road lay an open channel of water. And beyond God's last extension of love and mercy are the disaster and despair of the judgment.

To all who have been ignoring God's signs—who have been evading the unyielding convictions of truth, who have been trampling conscience, who have belittled the urgent and persistent whisperings of the Spirit—to all such the words of an ancient prophet are especially timely: "Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11.

But those who are obeying the signs can take heart from Christ's words, "When ye shall see all these things, know that he is near, even at the doors." Matthew 24:33, margin. "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

God's Road Signs

Sanford T. Whitman

Sanford Whitman has worked on Oregon's roads most of his life, preached in local churches, and written articles for "Signs" for several decades.

Day of Delight

T. R. Torkelson

From the beginning, SIGNS has maintained that keeping the Sabbath would solve many of the world's problems. We still believe that. A well-kept Sabbath is good for you.

Bert's time in Vietnam was drawing to a close. It had been a long two years. For Joan, left behind in the States, it had been especially hard. Once for about six weeks, when word had come that Bert was missing in action, she felt she could not endure the suspense. But she refused to believe that he was dead. And he wasn't. He turned up later among the wounded in a field hospital.

Now in a matter of weeks he would be coming home. "Please, dear Lord, don't let anything happen now," she kept praying as she went about her work.

But no definite word came. Why not? she wondered, hardly daring to think. She trembled (and hoped) every time the telephone rang. And several times she asked the postman, "Are you sure you don't have anything else for me?"

Then one night a soldier got off the plane at the airport outside her city. Spotting a minister whom he had known briefly during college also waiting for transportation, he introduced himself. The minister remembered him and began asking questions natural to the occasion: Had he finished college before being drafted? Was he married yet? Any children?

Then the question he sort of dreaded to ask, but felt he should: "Are you coming or going?"

"Coming!" he beamed. And further he confided, "She doesn't know I'm back. It's a surprise."

At that point, the minister's friend came for him, and the two started to go, when the minister suggested they offer the soldier a ride too.

"Thanks," the soldier said, and gave an address in a suburb clear across town.

It was late by the time they got there. The house was dark, and everything was quiet. Even the sound of the car door shutting could be heard a block away, it seemed.

Sensing the drama of the situation, the minister and his friend waited in the car as the returning soldier went up the steps and rang the bell. How they hoped for his sake (and hers) that the young wife would be there and would hear.

She was, and she did. After a minute or two, though it seemed at least ten, someone turned on a light inside. Then the outside porch light came on. Cautiously a hand parted the curtains and a lady's face peered out.

Then the two were in each other's arms. The surprise had worked, climaxing in one electric moment a long suspenseful separation.

Seeing that all had ended well, the two men drove away, fully understanding that no third party had any right to share in the intimacy and joy of that beautiful reunion.

That's the way it is when two people love each other. They want to be together. And they want everything to be just right, with no discordant interruptions.

God, who made us and built into the human psyche the capacity to love, knows the tremendous drive of this emotion. He knows, too, that it needs expression, or it will eventually die. He knows also that it cannot operate at fever pitch all the time, but that its norm requires periodic opportunity for renewal.

So He provided the Sabbath. He made it for man, the Bible says. Mark 2:27. For reasons not fully understood, even by specialists, He based

that renewal time on a seven-day cycle. He said, "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath." Exodus 20:9, 10.

That's our day together, He seems to say, anticipating that true lovers will need and cherish these recurring appointments.

"In it thou shalt not do any work," He says. Why? As a restriction? As an intrusion into our affairs? Of course not. Anyone who loves the Lord with all his heart knows why. It squares with the provision lovers always make for maximum pleasure in each other's company, making sure of no encroachment.

How unthinkable of Joan, if she had known the time of her husband's arrival and if it had been earlier in the day, for her to have been out shopping. Or to have been scrubbing the kitchen floor. Or to have been entertaining guests.

If a salesman had come to the door just prior to his expected arrival, she would have excused herself, saying, "Not today, please. You see, I'm looking for my husband any moment now. He's just back from Vietnam." And the salesman would have understood.

So also we can understand why God would not want His appointment with us, whom He loves, botched up with distractions. It's His special day with us. He says in Ezekiel 20:12, as Moffatt translates it, "I gave them my sabbath, to mark the tie between me and them."

It would be a gross affront to the fitness of things to have carpenters banging around while He's trying to talk to us and share His love with us. Or a furniture van backing up to the door to unload a new stereo, with workmen running in and out

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D. TANK

hooking the thing up and checking its operation. Or the radio blaring. Or some TV show taking all our attention.

So He said, not so much as a prohibition, but as a precaution against intrusion, "Thou shalt not do any work." Exodus 20:10. And not only you, He says, but any other people around the house—the children, or the servants, or whoever. It's a day when all operations cease, except those that fit into and contribute to the mutual love experience between us and God.

And there are plenty of such, some planned by Him and some left to us to plan as circumstances and possibilities permit.

High on the list comes worship. What happiness that brings! Fellowship with other Christians in praise to God and in meditation upon the love-inspired messages our gracious Lord has sent to us in His Word.

The psalmist, putting in lovers' language the emotions felt by worshipers in "the Lord's temple," exclaimed, "My whole being cries out

with joy to the living God." Psalm 84:2, NEB.

Then another Sabbath activity that brings a lot of joy and that fits in beautifully with the Christian's love relationship with his Lord, is service to the needy. No distraction, this. Rather, a mutual focus on a ministry that draws us closer together. In fact, He goes so far as to say that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40. See the context (verses 34 to 39) for the extent of possibilities: feeding the hungry, taking care of the sick, visiting people in prison. Creative minds sensitive to humanity's needs will think of many variations.

One Scriptural directive seems to single out this type of Sabbath activity as of supreme importance to our loving God. See Isaiah 58. It suggests that following this directive will make the Sabbath "a day of joy." Verse 13, NEB.

Families can find all kinds of joyful ways of spending Sabbath in har-

mony with the concept of the day as love's appointment. Parents can cultivate closeness with their children (so much needed) by activities together. Here again the possibilities can be just as varied as creative genius by parents makes them. Reading together, singing together, and taking walks together will serve as starters.

Nature study, whether out in the open or from books, offers a fascinating way to commune with God on His special day. By learning how God took such pains to make our world so beautiful (and parents must prepare beforehand to make the study exciting) children intuitively see in God, the Author of creation and of the Sabbath, a Friend they would like to know better. And that, of course, is exactly what the Sabbath is designed to accomplish.

Quite a different concept, this, from the warped idea held by a Scottish minister of rigid views. When asked if he thought it wrong to take a walk in the country on Sabbath afternoon, he said it would be



ERIC KREYE

all right probably, "so long, mind, as you do not enjoy yourself."

Viewing the Sabbath as an appointment between lovers, clarifies why God did not want His people in ancient times gathering food on that day (harvesting, or shopping, we would say today) or doing unnecessary cooking. "Six days ye shall gather it," He had Moses tell the people; "but on the seventh day, which is the sabbath, in it there shall be none." Exodus 16:26. And on the sixth day, He said through Moses, "To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe [boil] that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Verse 23.

You can see why the devoted followers of Jesus at the end of Passion Week even postponed their tender ministrations to the body of Jesus till after Sabbath, and why they took care to prepare the necessary spices and ointments before Sabbath be-

gan. They would allow nothing of a secular nature to mar the sacredness of the Sabbath.

Just as any lover keeps the time for his date in mind, so those ardent New Testament Christians knew which day of the week to keep as Sabbath. The divine appointment they had always cherished remained unchanged—the day between our Friday and Sunday. See Luke 23:54; 24:1.

But all of this makes sense only in the context of a love relationship. Some of those waiting wives after the Vietnam war would just as soon have been out shopping when their husbands came home, or clear across the country for that matter. They had broken the bond of fidelity and love that would have made reunion an experience of joy to be jealously guarded against intrusion. The idea of spending any time at all with them, except possibly to arrange divorce, would have been repulsive instead of welcome.

So the Sabbath understandingly

brings no joy to people who have allowed other loves to crowd Jesus out of their lives. They experience no heart flutterings spending even one hour with Him, to say nothing of a whole day.

But for the Christian who has found a love relationship with Jesus, Sabbath is a happy day. All week long he looks forward to this tryst with his heavenly Friend. Anticipation shapes his plans for the weekend. Possibilities are admitted or excluded according to their compatibility with the Sabbath fellowship ahead.

Somewhere I heard the story of Ulrich and Adelheid, he in Europe and she in America. Their friendship began as pen pals when both were teen-agers. From the first they had much in common, she also having had a childhood background in Europe. They exchanged pictures, and the friendship ripened into courtship—by correspondence.

Finally they decided to get married, which they did by telephone—cheaper that way. Ulrich built a nice home for Adelheid by a lake in Switzerland, using the fare money he had saved. He sent her a picture of the house, which she kept beside his picture on her dresser.

They even got tape recorders and sent tapes back and forth. And thus they lived happily all their days, and finally died—he in Switzerland and she in America.

What's wrong with this story?

It's totally contradictory to life, isn't it? True love would never tolerate such separation.

Neither would a true love relationship with Jesus. People who love Him cherish fellowship with Him. They look forward to the Sabbath as a time of rapturous togetherness with Him whom they love. They have learned, as someone once poetically expressed it, that "joy is a flag flown from the castle of your heart when the King is in residence." To such people the Sabbath is a day of supreme happiness, for it's a time when in a special sense the heavenly King, their divine Friend, comes to spend the whole day.

And what a day of sheer delight that makes it! □

"Our object is to teach men faith in the Holy Scriptures, [and] to lead them to love our Lord Jesus Christ."

So wrote James White one hundred years ago in the first issue of his brand-new magazine, "Signs of the Times" for June 4, 1874.

It is one of the good things about Seventh-day Adventism that it tries to call attention to Jesus Christ and invites people to love Him.

This, of course, is only what it ought to do! The word "advent" means "coming," and the name "Adventism" refers to the belief that the same Jesus who lived on earth two thousand years ago will "come" back to earth again someday soon. An Adventist by definition is a person who loves Jesus and who looks eagerly for Him to return to earth to put an end to crimes, crises, and corruption and to make all things new. Revelation 21:1-4.

Before there were any "Seventh-day" Adventists in the world, there existed an interdenominational movement known as the great second advent awakening. During the 1820's, 1830's, and 1840's thousands of ministers and leading laymen in the Methodist, Baptist, Anglican, and other churches of Europe and America preached frequent sermons on the second com-

ing (or "advent") of Christ. They based these messages on a deep study of the Bible and in particular on Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Using rules of interpretation that had been employed before them by great Bible expositors, including even the famous scientist Sir Isaac Newton, they reasoned that the 2300 days represented 2300 years and that they ran from about 457 B.C. to about A.D. 1844. (The Bible says that a day in symbolic prophecy can stand for a year. Ezekiel 4:6.)

Unfortunately, of course, they made a serious mistake. They interpreted wrongly the phrase, "then shall the sanctuary be cleansed." They supposed that so long a time prophecy as this one must stretch to the end of the world. They therefore concluded that the "sanctuary" was the church of God on earth and that the cleansing of the sanctuary was to be the destruction of sin and sinners at the second coming of Christ, relieving the world of everything that defiles it and leaving it a beautiful new home for everyone who loves goodness and truth.

It is important to know, however, that the best of these adventists of the early 1800's were more interested in Jesus Christ Himself than

PEOPLE WHO LOVE JESUS

C. Mervyn Maxwell

The people who started SIGNS loved Jesus and wanted others to love Him too.

Dr. Maxwell is chairman of the department of church history at Andrews University.

HARRY ANDERSON, ARTIST, © REVIEW AND HERALD



Methodists and Baptists, Lutherans and Catholics packed the churches of Boston and New York to hear William Miller describe the lovely Jesus he had found in the Bible.



WILLIAM MILLER



JOSEPH BATES

they were in the date of His return.

For example: The leader of the American branch of this advent awakening was William Miller, an effective Baptist layman. He began his Bible study after serving as a captain in the War of 1812. An experience in the Battle of Plattsburg, when a shell exploded a few feet away from him without harming him, left him wondering if perhaps there might be in heaven a God who cared about him and about the rest of the world. He began his study at the beginning of the Bible, with Genesis 1:1, and in a very short time discovered to his happy surprise that the Bible "did indeed present such a Saviour as I needed."

Immediately after telling us this in his autobiographical account, William Miller added, "and in Jesus I found a friend."

Miller discovered Jesus two years before he discovered the 2300 days

and the cleansing of the sanctuary. When he did at last come to the conclusion that Christ would return to earth around 1843 or 1844, his excitement was not based on proving a mathematical calculation but on the prospect of seeing Jesus, his Friend, in so short a time.

As a matter of fact, Miller was so overjoyed that he refused to preach his new message in public! He was afraid that his calculations might be wrong and that he would "be the cause of misleading any." He supposed that his intense happiness at the thought of seeing Jesus would be shared by his congregations (as indeed it was), and that the people who heard him would accept his message so eagerly that they would not take time to study the Bible cautiously for themselves to see if he were really telling them the truth.

Because of this, William Miller preached no public sermons on the

second coming of Christ for a period of 13 years after he personally became convinced of it. But when reluctantly he did at last respond to the pressing invitations of pastors, he quickly found that ministers by the hundreds—a large number of whom had enjoyed a fine seminary education—endorsed his prophetic interpretation and gave him their active support.

It became common among these adventists to sign their letters, "Yours in the blessed hope." Jesus was coming soon, they believed. This was a blessed hope.

One of the active young ministers in the great second advent awakening, a member of a denomination known as the Christian Connection, was James White, the future editor of "Signs of the Times." He shared in the joyful anticipation of Christ's return—and

never lost it. This is why he wrote in 1874, "Our object is to teach men faith in the Holy Scriptures, [and] to lead them to love our Lord Jesus Christ."

Another active young member of the advent awakening and a former member of the Methodist Episcopal Church was James White's future wife, teen-ager Ellen Harmon. "This was the happiest year of my life," she wrote later about the year 1844. "My heart was full of glad expectation."—"Life Sketches," page 59.

Some people today who are not well acquainted with the advent awakening of the 1840's think that the Millerites were a group of fanatics who spent their time nervously making ascension robes and going insane! Far from it. The adventists were not interested in sewing clothes but in seeing Christ. They were not scared to death but happily looking forward to a new life. "The true believers rested in a sweet communion with God," Ellen remembered. "None who experienced this hope and trust can ever forget those precious hours of waiting."—"Ibid.," page 56.

One who certainly could not be called unbalanced was the beloved Joseph Bates. During the War of 1812 he was impressed into the British Navy and held for a year in England's dreadful Dartmoor prison. Later he made a fortune on his own ship and retired, in 1828, at the age of 36. The love of Jesus, he declared, washed from his heart all bitterness against his former enemies. He gave every penny he had to spread the good news, preaching fearlessly to angry mobs and walking, when necessary, through deep snow to meet his appointments.

As Millerite adventist scholars continued their Bible study, they drew the specific conclusion that Christ would appear to cleanse the sanctuary on or before October 22, 1844. When — as everyone knows, of course—Jesus did not appear at that time, the Millerites were plunged into such sorrow that the event has ever after been referred to in Adventist circles as "the great disappointment." (If, incidentally, the Millerites had been afraid to see Jesus come again, the event would

have gone down in history as "the great relief!")

Many of the Millerite adventists were in fact so keenly disappointed that in their confusion they gave up their faith completely. Some, in bewilderment, simply set another date for Christ's return, and then another, without strong Biblical evidence to support them.

A few of the Millerite adventists—those who later formed the nucleus of the Seventh-day Adventist Church—found relief for their anguish by reexamining the phrase, "then shall the sanctuary be cleansed."

Repeatedly they asked the questions, "Why didn't Jesus come?" "What is Jesus doing?" "When will Jesus come?" "How, what, when, and where will Jesus cleanse the sanctuary?"

Jesus. . . . Jesus. . . . Jesus.

The Seventh-day Adventist Church was born in a period of intensive Bible study that focused on questions about Jesus—not merely questions about the Jesus of the past, the Christ of creation and the cross, but questions also about the contemporary Christ. Again and again they asked their Bibles, What is Jesus doing now?

What they discovered I shall attempt to explain in future articles. For now it is enough to say that they learned that the sanctuary Jesus is cleansing is the one in heaven. Hebrews 9:22-24. In the process of cleansing it He is doing something very helpful in relation to the Sabbath and to people's sinfulness.

When the early Seventh-day Adventists gained their new insights about Jesus, their love for Him deepened still further; so did their desire to spread the word about Him to the world. In his first publication (called "Present Truth"), James White wrote, "Let the message fly, for time is short!"

Reflecting on Christ's matchless love, on the innumerable promises that He has made to meet our needs and on the wonderful things He did for us long ago and is doing for us in heaven now, Ellen Harmon (now Mrs. James White)

wrote article upon article and book upon book. "The Desire of Ages," for example, was intended in the 1890's to encompass her mature thoughts about Jesus, but in the process of writing it her words spilled over into two additional books, "Christ's Object Lessons" and "Thoughts From the Mount of Blessing." Her "Steps to Christ" has sold nearly 15,000,000 copies, and in the 1970's has to be printed literally by the million in order to keep pace with ever-increasing demand.

After Ellen White passed away at the age of 87, the country folk in Napa County, California, where she had spent the last 15 years of her life, remembered her affectionately as the "little old woman with white hair" who had come to see them in their homes and who "always spoke so lovingly of Jesus."

Ellen White's prayers were famous for bringing Christ so close to people that members of all denominations present in her congregations wept for their sins and for His forgiveness.

Not infrequently in her sermons she turned to one side in the pulpit and spoke to Jesus as if He were personally present. At the close of an especially impressive service she said, "Oh, I love Him. I love Him, for He is my love. I see in Him matchless charms, and oh, how I want that we shall enter in through the gates into the [holy] city. . . . I wish you would educate your hearts and lips to praise Him, to talk of His power and glory. . . . God help us to praise Him more and to be found faultless."

Like a lot of people, Seventh-day Adventists fail to live up to their ideals. They get involved in material things and forget their fondest hopes and dearest Friend. But in their hearts, and through their publications, they really do want to help everyone to know Jesus better. Their deep desire today, as it was when James White founded "Signs of the Times" a hundred years ago, is "to teach men faith in the Holy Scriptures, [and] to lead them to love our Lord Jesus Christ." □


Jesus is
Creator,
Lawgiver,
and Saviour.
But most
of all He
wants to
be your
Friend.



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EVERLASTING FRIEND

Arthur S. Maxwell / Editor of the "Signs," 1937-1970



Accepting Jesus as your Saviour can be the beginning of a friendship that will last through all eternity. "You are my friends," He said to His disciples. John 15:14.* Not servants, but friends, He emphasized; which was very wonderful when you stop to think that He was the Lord of heaven in human form, and they but fishermen, revenue men, and the like. Despite the infinite difference in background, He enjoyed their companionship and took them into His confidence. And "having loved his own which were in the world, he loved them unto the end." John 13:1, KJV.

This close, abiding friendship He offers to all who believe in Him. He offers it to you. He would be your friend too.

"I will never leave thee, nor forsake thee," He promises. Hebrews 13:5, KJV.

And there is no reason why you should not accept this assurance of His constant presence and watchcare.

This promise was first made to Jacob at a very sad and lonely moment in his experience. He was fleeing from home after sinning grievously against his brother, Esau. Well might he have thought that God had finished with him forever and cut him off permanently from His list of friends. But that very night he saw a ladder linking earth with heaven, with angels on it, "ascending and descending." It was God's way of telling him that contact had not been severed. The way back was still there, right beside him. His repentance and God's love would solve the problem sin had created.

Then it was that God said to him, "Behold, I am with you and will keep you wherever you go . . . ; for I will not leave you until I have done that of which I have spoken to you." Genesis 28:15.

Thousands of years later Jesus repeated this pledge, likening Himself to a shepherd with his sheep.

"My sheep hear my voice," He said, "and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand." John 10:27, 28.

When a shepherd is with his flock, no wild animal or bird of prey can steal a sheep. In like manner Jesus stands guard over His

own. No enemy can harm the least of His friends while He is around. And He will be around for a long, long time.

This assurance of everlasting friendship is no less real and precious because Jesus no longer walks the earth as He did nineteen centuries ago. Though He is now in heaven "at the right hand of God" (Hebrews 10:12), there is nothing He does not know about what is happening on this planet today. Nor is there anything He does not know about each one of His followers. There is nothing He does not know about you. And because He knows and loves and "continues for ever," "he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them." Hebrews 7:24, 25.

Here Jesus is pictured as a priest, a "great high priest," ministering in the heavenly sanctuary; and the writer of this epistle says that He "had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted." Hebrews 2:17, 18.

So in going to heaven Jesus did not take Himself clear away from humanity and all its problems. On the contrary, He is better able to help us than ever. Because He suffered so much, we may be sure He understands when we suffer. Because He was tempted so sorely, we may know for certain that He can help us whenever we are tempted.

"Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." Hebrews 4:14-16.

So Jesus is both able and eager to be a real friend to His people now. He has not changed with the changing years. His love is as strong, His understanding as perfect, His sympathy as deep, as ever it was in the days



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of old. He is just as eager to be helpful today as at any time in the past.

In the book of Proverbs we read that "a friend loves at all times, and a brother is born for adversity" (chapter 17:17), and how very true this is of Jesus! He loves at all times and He was surely born "for adversity." This glorious truth is reiterated time and again in your Bible.

"He will deliver you in six troubles; in seven there shall no evil touch you." Job 5:19.

"The Lord is a stronghold for the oppressed, a stronghold in times of trouble." Psalm 9:9.

"The salvation of the righteous is from the Lord; he is their refuge in the time of trouble." Psalm 37:39.

Amazing assurances! And they are as trustworthy as the One who made them and left them on record for the encouragement of His people in every age.

If perchance at this moment you are troubled, perplexed, afraid, it may be because you have forgotten that you have such a friend as this to help you.

Your Bible says that He is "a very present help in trouble" (Psalm 46:1), so why not take Him at His word and go boldly and "with confidence" to the throne of grace and tell Him all that is on your heart?

Sometimes, like the patriarch Job, God's children are called upon to pass through periods of trial and hardship. Darkness settles upon them. Their future seems hedged with difficulties. Their faith and loyalty are tested to the limit. But never does He desert them. He stands in the shadows keeping watch above His own. Ever loyal and true, He awaits the right moment to come to their rescue.

Should you be passing through such an experience just now, do not lose faith in your Friend. Instead, say with Job, "Though he

slay me, yet will I trust in him." Job 13:15, KJV.

The night will not last forever. Dawn will surely break.

Just when your river Jordan is overflowing its banks, making a crossing seem impossible, He will open a way through.

An acquaintance once told me this personal experience. Prolonged sickness and unemployment had eaten up all the family savings. At last a day came when there was not even a morsel of food in the house. The little girl had to go to school without breakfast, and there was no dinner to offer her when she came home.

The parents wept as the child said to her mother, "Surely Jesus does not want us to starve like this."

"I don't think He will let us starve," replied the mother, "but I wish He would do something soon."

As she spoke, her courage returned. Going over to the old piano in the living room she began to play the familiar hymn, "The Lord Will Provide."

"Now let us pray once more," she said. "I cannot believe Jesus will forget us."

So they all knelt in prayer and asked God to help them in their need.

As they rose to their feet the mother said with conviction in her voice, "I believe that when the mailman comes there will be a letter for us with some money in it."

The little girl laughed with high hope and ran out to meet the mailman.

He did have a letter for them. Eagerly the mother opened it. Out fell a money order for a dollar!

Only a dollar! But both child and parents accepted it as a token of God's abiding friendship.

Strangely enough, the very next day a gentleman called at the home and offered the husband work, which he gladly accepted. It was the turning point in their experience. They were never in want again.

Someone may say, "It just happened that way." No. Nothing "just happens" in the lives of those who love God. They are His friends. He loves them. He cares for them. He will never leave them nor forsake them.

Thousands of similar stories could be told. Miracles of healing. Miracles of protection. Miracles of provision. Miracles of guidance.

And all because the wonderful Creator, the supreme Lawgiver, the eternal Lover, the glorious Saviour, is also the everlasting Friend—my Friend and your Friend. Today, tomorrow, always, "even unto the end of the world." □

Faith to Live By

REPLY TO A BAPTIST MINISTER

Recently we received a letter from a Baptist minister asking us what Adventists believe.

"Don't give me a run-around," he said. "Give me the answers."

See next page for a copy of his letter and our reply.



Ivan Croward is Dean of Student Affairs
at Canadian Union College in Lacombe, Alberta.

The Pacific Press Publishing Assn.
Mountain View, California 94042

Gentlemen:

Some members of my church have either subscribed for your magazine or have been receiving it as a promotional effort on your part. I acknowledge that there are many areas of your publication that show signs of definite work by some untiring reporters and even some men of science, but I understand that there are areas in the Seventh-day Adventist articles of faith that conflict with the faith of some members of our faith, and the result is some very serious arguments.

I do not want to criticize unjustly any organization's faith or teachings; so, if you will help me with a definite appraisal of your faith, I think I will be better able to settle some of the arguments without appearing to be dogmatic.

Please answer the following questions about the beliefs and teachings of the Seventh-day Adventist Church:

1. What is the organizational structure? In whom does authority lie?
2. When and by whom was the

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church organized, and why was it organized?

3. What are the basic beliefs about God, Jesus Christ, the Holy Spirit?

4. What is the plan of redemption of man? What is man's condition? What is the condition of infants and/or unaccountable people?

5. What do you believe about the ordinances of the church? What is your method of baptism and whom do you baptize? Who is eligible to take the Lord's Supper? What is your concept of the Lord's Supper? Is it transubstantiation, or consubstantiation? Is it a memorial? Is it a fellowship? What kind of elements do you use? How often do your churches observe it?

6. What is the church's position on the question of preservation of the saints or "once saved always saved"?

7. What is your position on the return of Jesus? When will He return? How will He return? What will He do on His return? Will His return be one event or will it include different appearances? If so, how and what will occur on each?

8. What is your position on punishment? Who will be punished? Where will that punishment occur? How will they be punished? Will punishment be eternal? If so, where? If not, how will the amount be determined?

9. Give a complete summary of the teachings of the Seventh-day Adventist Church on the origin, work, and destiny of the devil.

10. Does your church teach that there will be people saved who are not members of the Seventh-day Adventist Church? Does it teach that salvation is by grace, by works, or by a combination of the two? If by works or a combination, what works are the essential elements to a true faith that saves?

11. What is the concept of your church as to the people who died before Jesus came into the world? What about the people who are still heathen and are dying in that condition today?

12. Does your church accept the

creation as of God and as it is recorded in Genesis? Do you accept the virgin birth as being actually a birth without a father of human form?

13. Do you teach that Jesus actually suffered in hell and that he actu-



ally rose from the body of death in the same body that hung on the tree?

Please don't think of these questions as being frivolous or for the purpose of arguments. They are for the purpose of putting the faith that you propound to the Bible test for the benefit of some weak Christians who are definitely interested in finding the way.

Please don't give me a run-around. Please don't refer me to books or a long detailed study. Just give me the answers. If you can't, please refer my letter to someone who can.

Yours respectfully,
(Signed) V. K. Fletcher, Retired educator and Baptist minister.

Rev. V. K. Fletcher
Montgomery, Louisiana

Dear Brother Fletcher:

Your request for information about the Seventh-day Adventists has been forwarded to me for answering. I must say that you have given me a large order, and I am afraid that a brief reply might not be sufficient. However, I shall try to make it brief and authentic as far as I can make it.

1. The organizational structure of

our church is representative, with officers chosen by the people, on the local, union, and general conference levels. Authority lies with the General Conference, but is shared by the lower conferences.

2. The church was organized in 1863. The reason for its organization was that members of various churches, including Baptists, Methodists, and Congregationalists, had espoused the doctrine of the soon return of Christ and had been spurned and disfellowshipped by their churches. They felt they had an urgent message for the world and found it difficult to work without an organization. For a while the early leaders had to operate institutions and churches personally, bearing the accounts in their own names, until an organization was effected.

3. Our beliefs about God, Jesus Christ, and the Holy Spirit are probably the same as your own. We can espouse Strong's definitions when he says that God is Spirit (John 4:24), infinite, perfect, the source, support, and end of all things. Hebrews 1:2, 3. We believe in the personality of the members of the Godhead—and that they are one in character and purpose—three Persons in One. Matthew 28:19; 2 Corinthians 13:14.

4. We believe that our first parents fell in the Garden of Eden and that as a result of their own free but foolish choice sin came upon man. Genesis 3:1-19. We believe that man was and is utterly helpless of himself to do good or to please God. Romans 3:23; 5:12, 19; 7:18, 19. God initiated the plan of redemption, and it is only by God's grace that men are saved. Ephesians 2:8. We believe that infants and unaccountable people are not to be punished eternally for the sins of their fathers. Revelation 20:12, 13; Luke 12:47, 48. We do not practice infant baptism. It is when people choose to follow Christ and accept His grace that they are to be baptized. Mark 15:15, 16.

5. The ordinances of the church are baptism (Matthew 3:16) and the Lord's Supper. Baptism is by immersion. The Lord's Supper is a memorial of our Lord's broken body and

spilled blood (1 Corinthians 11:23-26), the emblems being unleavened wafers and unfermented wine. It is also a fellowship and is observed quarterly, or as often as churches may choose. The Lord's Supper is preceded by foot washing (John 13:1-17), in which members wash one another's feet, the men the men's feet, and the women the women's. It is a joyous occasion. All people who so wish are eligible to take part.

6. We believe, as Paul says, that nothing can "separate us from the love of God." This means that God is always on our side—that He stands ready to receive us and hears each prayer of faith. Romans 8:38, 39. On the other hand, we believe that when a man is saved, or converted to Christ, he is at the beginning of a growth in Christ. 2 Peter 3:18; Ephesians 4:13, 14. If he at any time changes his allegiance from Christ to the enemy of souls, he has by his own choice annulled his covenant with God and has spurned the help that God always stands ready to give. God will not save a man against his will. 1 Corinthians 9:27; Hebrews 10:35.

7. We believe in the soon, visible, personal return of Christ to earth as He has promised. John 14:1-3; Acts 1:11. We do not know the time of His return, but we believe that it is imminent. Revelation 22:20. His return will be one event to the whole world and not to individuals here and there. Revelation 1:7. He will come with His holy angels (Matthew 24:30, 31; 25:31), who will gather the saints then living, will raise the righteous dead of all ages, and will take them to be with Him forever. 1 Thessalonians 4:16, 17. The wicked will be smitten by the brightness of His coming (2 Thessalonians 2:8)



and will remain dead during the millennium, the earth being their tomb. Revelation 20:5.

8. We believe that the wicked will be punished and that their punishment will take place here on the earth. Proverbs 11:31; Revelation 19:17-21; 20:12, 13. The amount of punishment is left to God to mete. We cannot determine the amount. The earth is to be cleansed by fire and is to be the abode of the saints eternally. 2 Peter 3:10, 11. The Revelator speaks of "a new heaven and a new earth." Revelation 21:1-5. The wicked will be burned up and will become "ashes." Malachi 4:1-3.

9. We believe that God did not create Satan a devil. Ezekiel 28:15. God created him Lucifer, the light bearer, and he was a very prominent being in heaven. He, by his own discontent, jealousy (Isaiah 14:12-16), and ultimate rebellion (Revelation 12:7-9), became the enemy of God, and was required to leave heaven. Luke 10:18. We do not believe that evil was created by God or that it will be eternal. The devil is a personal being and will be destroyed in the lake of fire. Revelation 20:10.

10. We believe that God has sincere people in every communion on earth, and this does not exclude non-Christian religions. John 10:16. God knows the amount of light each person has, and He knows that per-



son's reaction to the light he has. Luke 12:47, 48. We believe that a person does not need to have a complete revelation of God's will in order to be saved, but if a person willfully rejects the teachings of God's Word and places his own judgment above that of the revealed will of God, that person is guilty of rejecting God. Deuteronomy 30:19; Ezekiel 33:11. Salvation is not by works, but salvation hinges on a person's choice, the acceptance of divine grace being the method and God's grace the source of salvation. Ephesians 2:8, 9. Works bear testimony to a person's commitment to God (James 2:17, 18), and even here "it is God that worketh in you." Philippians 2:13. We cannot originate any work that will please God. We give Him but His own, but our failure to give Him His own is evidence that we are not His.

11. All who are saved owe their salvation to the mercy and grace of Christ. Acts 4:12. Perhaps many who are dying today in distant lands never heard Christ's name. Yet they have left some kind of witness. John 1:9; 10:16. God knows, and He will judge righteously. In the judgment these people may be among those who ask, "What are these wounds in thine hands?" Zechariah 13:6. Even though these people must inevitably give an account to God alone, we have the great commission to carry the gospel to the world "for a witness unto all nations." Matthew 24:14; 28:19, 20. It is for this reason that Adventists have missionaries,



hospitals, schools, and social service centers around the world.

12. We accept the creation as of God as recorded in Genesis. We believe that God spoke the world into existence (Psalm 33:6-9)—that in six literal days He created all things and rested the seventh day. We also accept the virgin birth of Jesus; He had no father in human form. If Joseph was called His father, it was because of Joseph's status as head of the



household and not because he fathered Jesus. Matthew 1:20, 23.

13. We believe that Jesus died for our sins (John 3:16) and that He was laid in the grave (hades). He rose from death in the same body that was hanged on the tree, albeit a glorious body that we are unable fully to assess. John 20:27, 28; Luke 24:36-40. By His resurrection He gained back the lost dominion and gave the enemy Satan the greatest possible defeat. 1 Corinthians 15:51-57.

I believe fully that the above views are Biblical—that they can stand any test of Scripture. May they be of some help in your discussion with people so that we all may see daily new and more glorious facets of God's wonderful plan of salvation.

You mention "weak Christians who are definitely interested in finding the way." If the latter is true, are they not really strong in that they have left off their own sufficiency and are looking to God, their only strength? At least, in my experience, I find that "when I am weak, then am I strong." 2 Corinthians 12:10.

Trusting that "Signs" will continue to bring you much blessing from month to month, and with kind personal regards,

Yours very sincerely,
(Signed) Ivan Crawford.

Get the Light!



First office of SIGNS OF THE TIMES, Oakland, California, 1874

One hundred years ago we got the light. SIGNS OF THE TIMES. We knew then it would brighten this dark world, and it has accomplished this. But there's still so much darkness. We know that a bright day is coming! Jesus will soon be here. What a bright day that will be! What are you doing to hasten that day? Get the light. Give the light. Give SIGNS.

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In Defense of Christ

W. L. Emmerson

Ten years ago, Dr. John Robinson, then Bishop of Woolwich, wrote his controversial book "Honest to God." We read it carefully and then reviewed it in the "Signs" of December, 1963, under the title, "Not Honest to God." Many others felt as we did. Some even went so far as to say that believing, or disbelieving, as he did, Dr. Robinson ought not to continue as a bishop in the Church of England.

The bishop, however, was unrepentant. He has now written a book on Christ which he calls "The Human Face of God." In our view, it is no more "honest to Christ" than his previous book was "honest to God." Here's why we think so.

Man Has "Come of Age"

Dr. Robinson starts out by asserting with Bonhoeffer that modern

man has intellectually "come of age." He can therefore no longer be expected to think of God or Christ in the categories used by the "teen-agers" who wrote the Bible.

Basically, he says, modern man cannot accept the idea of a Supreme Being "up there," "out there," or in any sense "beyond" the universe that he knows. Certainly he cannot think of Christ as the incarnation of a non-existent Being. Intelligent men today, Dr. Robinson says, think in non-theistic or a-theistic and evolutionary terms about existence and reality, and if God must fit into such a "mature" pattern of thought, so must Christ.

In "The Human Face of Christ," therefore, Dr. Robinson is not searching the Scriptures with an open mind to discover what they teach about Christ. Rather, he de-

**The bishop who said,
"God is dead,"
has now come out
with a slashing attack
against Jesus Christ.
We think Jesus
deserves equal time
in defense.**

W. L. Emmerson has written for SIGNS since the 1930's. He edited the English SIGNS for many years, now teaches church history at Newbold College, and keeps readers of the American SIGNS aware of modern trends in the religious world.



In Defense of Christ

liberately sets out to reinterpret the life and teachings of Jesus in a manner that will be acceptable to modern man. This means eliminating or explaining away anything that seems to conflict with this conception. It is not a very honest beginning, in our opinion.

The Man Christ Jesus

Dr. Robinson finds a promising start in his search for a modern conception of Christ in the Bible phrase, "the man, Christ Jesus." 1 Timothy 2:5. He is quick to underline this emphasis of the Bible and of the great creeds of Christendom, that the Jesus of history was "truly man."

However, when he brings together all that the Bible says about Jesus "the man," he finds many statements about Christ's humanity which he cannot reconcile with a fully human Christ.

A fully human Christ, in terms of modern genetics, must have been produced by a union of the same sort of male and female elements as have produced every other human being in the long evolutionary history of mankind. "A genuine man (as opposed to replica)," Robinson says, "can only come out of the process, not into it," and as a "genuine product of the process," he must have "all the prehistory of man in his genes." This, says Dr. Robinson, is "one of the distinctive pre-suppositions of a twentieth-century Christology."

And this, of course, makes it impossible for Robinson to entertain the seemingly plain teaching of the New Testament that Christ was "born of the virgin Mary" by a unique divine intervention. If that were so, Dr. Robinson asserts, Jesus would not be fully man. How, then, does he make his point that Jesus was a true man without having to accept the Biblical incarnation?

He invokes a very popular type of Bible criticism offered to scholars by one of his favorite theologians, Rudolf Bultmann. It is called "form" criticism and is based on the idea that the Gospel writers did not set

down their several accounts of the words and acts of Jesus from personal association with Jesus, or from the lips of those who were closest to Him. For, says Dr. Robinson, there is no longer any "absolute certainty that Jesus said or did any of the things attributed to Him." No, what they wrote down were separate and diverse "theologies" of Christ, developed orally by Christ's followers in the 50 to 70 years after His death.

This makes it possible for the form critics to say that one Gospel, or theology, is earlier and more original than another, according to their particular way of thinking. Now, it happens that while Matthew, Luke, and John all affirm the supernatural birth of Christ, Mark begins his account with Jesus as the carpenter of Nazareth, son of Mary, brother of James, Joseph, and others, including sisters (Mark 6:3), going down to the Jordan to be baptized of John. Mark 1:9. This is the sort of man that critics such as Dr. Robinson are looking for, and so they say that the earliest belief about Jesus was that He was a man from among men who was set apart by the overshadowing Spirit to be the Christ. Approvingly, Robinson quotes John Knox (a modern author, not the great Scottish Reformer) that he was "a man like ourselves" with "our common human nature."

So, on the evidence of the supposed early theology of Mark, Dr. Robinson is able to dismiss all the supernatural incarnation stories as pious inventions developed by certain of Jesus' followers to build up His credibility as the Christ of God. Having eliminated them, he is able to present Jesus as "fully man," who came into the world not from outside, but down the evolutionary stream of life, "linked through his biological tissue to the origin of life on this planet." Likewise, he asserts that it was as a normal human being that Jesus grew physically, mentally, and morally through "the moral processes of maturation and moral growth," expanding the understanding of His mission. He was, Dr. Robinson says, "totally and utterly a man," and He was never "anything other than a man, or more than a man."

Demythologizing the God-Man

Now Dr. Robinson is ready to turn to the other aspect which the Bible and the creeds claim for Christ, namely, that He is "truly God." Something must be done about this, because, as Altizer and Hamilton say, "Christ cannot appear as God at a time in which God is dead."

To deal with this problem, Dr. Robinson invokes the help of a Dutch philosopher, Cornelius A. van Peursen, who explains that human thinking, through history, on spiritual realities can be classified as mythological, ontological, and functional.

In mythological thinking there is assumed to be behind the phenomenal or material world a superworld of spiritual beings, by whom the material world is controlled and who from time to time may visit the world in human form. This, according to van Peursen, is the pattern of thinking running through all the early religions of mankind, including, of course, early Israelite religion.

In the more mature ontological thinking, introduced by the Greeks, "gods and ethical values are given a status as ontological beings, eternal substances, or essences." On this view, the Word, or Logos, which was the essence of God, entered humanity as Christ, who was thus "truly God and truly man." It was after this pattern of thinking, explains Dr. Robinson, that the church fathers formulated the great creeds defining the Trinity.

Now, however, in the maturity of the scientific era, man can no longer use the "language of mythology or metaphysics, as they did, to describe a second order of being . . . above or behind phenomena of this world." He can no longer think of God as a "metaphysical entity" having "an established substance and existence of his own, somewhere," and "with whom we can have direct communication as it were on the end of a telephone." That God is "dead," and God, if the term is still to be used, is "ultimate reality" at the deepest depths of existence. Consequently, the activity of God must now be expressed in terms of "how he works in the processes of nature and history, rather than behind

them, or between them." This van Peursen calls functional thinking about God.

In like manner, Christ is no longer thought of as an emissary from another world, or even as the transcendent divine essence embodied in human flesh, but as a man from among men chosen to be a unique "window" through whom "ultimate reality" at the deepest depths of existence shines through. And as such, Christ is the "instrument" of ultimate reality, or God, in the modern sense of the term. He stood "in the place of God." He spoke and acted for Him. In short, He functioned as God. Again approvingly Dr. Robinson quotes Bishop F. R. Barry as saying that Jesus was "the man who lived God."

Here, asserts Dr. Robinson triumphantly, is a conception of God and Christ which can satisfy "an empirical, scientifically trained generation" unable to accept mythological and ontological conceptions of the past.

The Bible and the "Functional" Christ

Searching the Old and New Testaments to see if he could find this type of "functional" thinking about God and Christ, Dr. Robinson claims that it is, in fact, "nearer the Hebrew prophetic tradition before it was influenced by the streams of thought that entered Judaism in the centuries immediately before and after the Christian era." Indeed, he asserts, the "ontological spectacles" worn by the Nicene Fathers were not Biblical, but post-Biblical.

"The church," he says, "was not content with this 'primitive' functional conception of sonship, which it labeled 'adoptionism,' and it went on to seek to reexpress the truth of the identity of the Son with the Father in terms first of mythology, and then of ontology, telling the story of Jesus as a preexistent heavenly being who was 'with God' and who 'was God,' in a way that no ordinary human being could be."

Contrary to this alleged post-Biblical conception, Dr. Robinson concurs with Zahrnt in "The Historical Jesus" that "the understanding of Jesus as the Son of God involves nothing 'suprahistorical,' 'supernatu-

ral,' or even unnatural." God's Son, he says, was not a "superhuman being of preexistent substance," but a man who was "called to stand in that relationship. . . . It is this function, this prepared position, that the Gospels present Jesus as occupying." For this role He was "called from the womb." Yet all the time He was "fundamentally a man, with all the antecedents of every other man."

The virgin birth story was not, therefore, intended to "give information about gynaecology . . . but to make a positive statement at the level of the spirit—to affirm the entire genesis of Jesus Christ as the act and initiative of God."

In the same way, says Dr. Robinson, the resurrection story need not be taken to imply a unique divine intervention. It simply means that "the Christ lives on—in the lives of those who represent now the human face of God."

And finally, "the parousia is not a single 'second coming' at the last day, but . . . the constant coming of Christ into every department of life from now on, until he is all in all."

So, in Dr. Robinson's latest book "The Human Face of God," the Lord Jesus Christ of the New Testament is reduced by evolutionary genetics, by form criticism, and by an elaborate process of demythologizing, to a man in the long evolutionary stream who, as a result of a unique response to "ultimate reality," is destined to lead humanity forward to the "crown and goal" of the cosmic process.

Such a conception will come as a shock to Christians who have been brought up to believe that what Christ said about Himself and His Father, He meant.

Very considerably, Dr. Robinson says that there will be many Christians who find the mythological and ontological language about God and Christ entirely satisfying, and he would not wish to destroy the image of the spiritual world which means so much to them. "We must choose," he says, "whatever means most to us." But for himself he can no longer think in these ways and must range himself on the side of the functional Christ of modern secular man.

A Modern Intellectual Idol

To examine the premises upon which Dr. Robinson has fashioned his modern Christ would take another article, and more, and cannot be attempted here. Suffice it to say that his scientific and critical bases are by no means universally accepted by other modern theologians, and are indeed rejected by equally competent scholars. As Professor Norman Anderson in "A Lawyer Among the Theologians" quite scathingly points out, "Even on his own premises many of his conclusions seem to me neither necessary nor convincing, while some of them appear to be directly contrary to the natural interpretation of the relevant passages in the New Testament." And so far as credibility of Dr. Robinson's "ultimate reality" is concerned, Dr. Anderson understandably asks, "Was it really nothing more than an abstraction of that sort which inspired Jesus Himself to live and suffer, or which He habitually addressed as 'Abba, Father'?"

To us indeed the whole process of Dr. Robinson's thinking about God and Christ seems little different from that of the idol makers described by the prophet Isaiah, chapter 44. Some take a piece of wood, fashion it into an idol, and fall down and worship it. Others, more sophisticated, like Dr. Robinson, will take an idea, develop it into an intellectual idol, and then say, "Here is your new god to take the place of the God that is long dead."

For ourselves, Dr. Robinson's Christ is entirely unacceptable, and we doubt whether it will be acceptable to the agnostics and atheists to whom he is endeavoring to get through. We believe the task of the church is not to "secularize" Christianity but to help secular man see that beyond the phenomenal world there is the ultimate reality of a personal God who is perfectly reflected in the face of Jesus Christ, the incarnate Word. In that face we believe we see, as all the Bible writers saw, the true God, who is not "dead" but alive and active in the affairs of men and who is still a "very present help" to all who call upon Him through His beloved Son. □

SIGNS
has always said
that man was
created in
God's image;
he did not
evolve. Now,
after a
hundred years
of mounting
evidence, we
still say so.



Is the Genesis record of creation and the Flood only a myth? Many people think so. But Seventh-day Adventists, who publish "Signs," have always accepted the Genesis record as inspired history. And they still believe it is valid scientifically as well as theologically. How can they do this in the face of scientific evidence generally supposed to support evolution? Let us see.

When Charles Darwin graduated from Christ's College, Cambridge, in 1831, he had been taught that species of plants and animals existed all over the world in the same form in which they had been created in the beginning. This idea is known as the doctrine of "fixity of species." It had been proposed a century before by the botanist Carolus Linnaeus, who was largely responsible for establishing our present system of classification. Although a few men, such as Buffon and Lamarck, had published theories of evolution, none of these theories had fastened themselves in the public mind, and literal creation was still in vogue in Darwin's day.

In 1831 Darwin sailed as naturalist on H.M.S. "Beagle" for a scientific voyage around the world. (It was the same year that William Miller in America, began preaching that Christ was about to return.)

When Darwin visited the Cape Verde Islands, he noted that the plants and animals there differed

Harold W. Clark

somewhat from those on the African mainland. Again, in Patagonia, he noticed variation from place to place. He began to realize that this did not agree with the theory of fixity of species. And then when he landed on the Galápagos Islands 600 miles off the coast of Ecuador, he was especially impressed that life

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SCIENCE SUPPORTS GENESIS

there was quite different from that on the mainland and even varied from island to island. After he returned to his native England, he puzzled for years over these facts. Eventually, in 1844—the very same year when millions around the world were expecting Christ to arrive—he came to the conclusion that species had not been created "in loco" but had developed through long slow years of evolution.

(Seventh-day Adventists find it interesting, and perhaps significant, that the beginnings of modern evolution, which denies that God created the world, coincide so closely with the beginnings of the advent movement which affirms that God did indeed create the world and teaches that the Sabbath is a memorial of that fact.)

For fifteen years after 1844 Darwin continued to study the problem of the origin of species, gathering data to explain the phenomena he had observed; and in 1859 he published his theory in a book entitled "On the Origin of Species by Means of Natural Selection."

The book raised a furor, particularly in the religious world. In June, 1860, a debate on the question was held at the meeting of the British Association for the Advancement of Science. Bishop William Wilberforce of Oxford, who was a member of the Association, opposed Darwin.

His chief objection was that Darwin's views implied that man had descended from animal ancestry. The debate was a complete victory for Darwin. Although for years church authorities continued to oppose him, they eventually yielded to the rising tide in favor of evolution. One reason for their defeat was that they depended only on theological arguments and could not present scientific evidences in support of creation. Their capitulation was a gradual process.

William Buckland, who was ordained as an Anglican priest in 1808, had taken up the study of geology and had been prominent for his writings in that field. In 1820, in his "Vindiciae geologicae," he stated the possibility of "another system of things," which involved long ages of time prior to the Genesis record. In 1814 Thomas Chalmers, a Scottish theologian, in a review of Cuvier's theory of the earth, tried to bring the Genesis narrative into harmony with the developing knowledge of geology by proposing that vast periods of time existed between the creation of matter and the Genesis record of creation. In 1859, the very year "Origin of Species" appeared, Hugh Miller, Scottish theologian and geologist, commented on Chalmers' views and stated that the "days" of the Genesis

account were "great periods, not natural days." And so, when Darwin proposed a theory of evolution, the popular mind was conditioned to receive it.

Many church members, however, held to the literal interpretation of Genesis. Among these, perhaps the most firm in their refusal to accept evolution were the rapidly growing company of Seventh-day Adventists. This group had originated in 1844, the very year, as we have noticed, when Darwin decided in favor of evolution. It was organized as a church in 1863. In 1864 Ellen G. White, whose writings have had a profound influence on Adventist thought, wrote that, though many were finding it hard to believe, the earth was indeed only about 6,000 years old. And although science seemed to pile up evidence in favor of a much greater age, she continued to assert this idea. Indeed, she reiterated it on an average of once a year for the rest of the century. This continuous emphasis on the literal validity of the Genesis record was doubtless the strongest influence in keeping the Adventist Church from following the evolutionary views being accepted by most of the other churches.

No scientific work was done by Adventists until the beginning of the twentieth century. In 1902 the Pacific Press published a book by a young Canadian author, George McCready Price, entitled, "Outlines of Modern Science and Modern Christianity." Price's arguments were that in the beginning the basic types of plant and animal life were created "each after his kind" and that long ages of time are a false interpretation of geological data. While some of his arguments have been questioned by later students of science and some revision has been made in certain details, his fundamental approach to the problem of evolution vs. creation is still valid. In fact, as he further developed his ideas in a series of publications running over many years, he became the "Crusader for Creation" whose lead was followed by many evangelists. The challenge of the "New Creationism" to evolution be-

The earth movements represented by these formations make the evolution theory altogether inadequate. Such tremendous upheavals demand enormous forces which cannot be found at work anywhere today. The Flood theory provides a much more satisfactory explanation.

came a very active movement during the first half of the twentieth century.

Eventually a change began to develop. The situation in Darwin's day was repeated to a certain degree. Though many church leaders successfully followed the revival of creationism for a while, they began to find themselves in the same predicament as their forerunners a hundred years before. They were not prepared to meet the new developing scientific knowledge in biology and geology, particularly in geology. Price's arguments, which they depended on, were effective against the biological and geological theories of his day. But after his death new arguments were needed to deal with more recent data. The result was that many religious leaders, unable to provide these arguments themselves, swung again toward theistic evolution, and the cause of creationism seemed threatened.

In view of this situation many who believe in the literal interpretation of the Genesis record of creation and the Flood have been asking: What do creationists, and particularly Adventists, now believe?

In answer we shall first state the "traditional" view of Genesis as held by Adventists and certain groups in other denominations:

The earth was created by the command of God a comparatively short time ago; the basic types of life were created "each after his kind"; man was created in the image of God; and the pristine life of the earth was destroyed by a universal Flood, which was the agent in producing most of the fossils.

Are Adventists abandoning this view? Some observers have predicted that they will follow the path of others and eventually accept theistic evolution. Personally, I do not believe this will take place. While



H. ARMSTRONG ROBERTS

there are differences of opinion on certain details—the church has never officially defined creation theory in detail—the majority of laymen, theologians, and science teachers hold closely to the "traditional" views. Not only so, several men among them who are well qualified in science have been doing extensive studies in biology and geology, and some have written extensively on scientific questions. Many of their articles have appeared from time to time in "Signs." Anyone wishing to know what Adventists believe on scientific problems relating to creation and the Flood should read the publications of these men. (See the list of titles at the end of this article.)

I shall now proceed to state briefly what I understand to be the attitude of Adventist writers and give a short summary of the evidences on which these ideas are based.

1. God is the Creator of all things. This is largely a theological doctrine, based on such statements as these: "In the beginning God created the heaven and the earth." Genesis 1:1. "All things were made by him." John 1:3. There are good philosophical arguments for the existence of a Supreme Being and from the scientific field evidences have been given that demand a Creator. This is particularly true with respect to evidences for design in the natural world.

2. Creation week took place not



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many thousands of years ago. Two distinct problems exist regarding the past history of the earth: the time of the creation of the material substance, and the time of the six-day creation. These two aspects should be considered separately.

Some Adventist scientists hold that the substance of the earth may have been here a long time before the events of the six days. There is no clear, positive evidence for or against this view. Practically all Adventist scientists are convinced that life did not exist on the earth before the third day of creation week.

There is evidence that the earth as now organized has not existed for millions of years. Articles along this line have been appearing in such publications as the Creation Research Society "Quarterly." But just how long ago creation week actually occurred it is impossible to say positively. The traditional view, based on figures in Genesis 5 and 11, make it "about 6,000 years" ago. There are some problems involved which could change this date somewhat, but we cannot take time to discuss them here. In general Adventists agree that the events of creation week occurred only a few thousand years ago.

The church has never taken any official position on these questions, and we are merely stating here the consensus of those who have

given study to the various aspects of the origin of the earth and its life.

3. The days of creation week were 24-hour days. Adventists do not accept any theory that interprets the days of creation week as long periods of time. The recurring expression "and the evening and the morning were the first [second, et cetera] day" is regarded as proof of literal days. Any attempts to correlate them with the geological periods have met with failure, and the only reasonable interpretation is to take them directly as the record reads. Adventists keep Saturday as the Sabbath in the belief it is a memorial of what God did in the world's first seven-day week. See Exodus 20:8-11.

4. The major types of life were created. While Darwin appeared to have evidence for the origin of "species," recent studies have shown no evidence for the origin of the higher categories by any known processes. The latest discoveries regarding DNA, genes, and chromosomes are making the literal creation theory more and more evident. Microevolution, the origin of "species," is in line with scientific evidence, but macroevolution, origin of higher categories by evolutionary processes, is not supported by the latest scientific evidence. Most evolutionists confuse the two concepts, and imagine that the processes that produce new species can also produce higher categories. But this does not accord with recently discovered data.

5. Man was made in the image of God. This is another point on which all Adventists are agreed. Man did not come from animal ancestry. As more and more is known regarding human fossils, the evidence grows more and more positive that the specimens unearthed in different parts of the world are not "ape-men," but are distinctly human. The evidence strongly favors the idea that they are the result of degeneracy due to unfavorable conditions. Whenever man settled down, built cities, and engaged in agriculture, the degenerate specimens disappeared from the earth to a large extent.

6. The Flood was a universal catastrophe. Adventists are fully agreed on this, though there is a continuing challenge and reevaluation of details. The stratified rocks were laid down under conditions different from any we can observe nowadays. No rivers on earth are laying down finely laminated sediments with alternate layers spread thinly over hundreds of thousands of square miles, as can be found in the Midwest or the Colorado Plateau. In most cases fossil skeletal material is disarticulated, indicating violent water action. In the coal fields, from a dozen to a hundred alternations of coal and shale and other rocks occur, plainly indicating surging waters rather than normal burial.

Let me state that I have given here only the barest outline of the Adventist position on creation and the Flood. Much more has been written by other Adventist writers. If you are interested, write to the "Signs" for more information.

For further reading:
 Harold W. Clark, *Fossils, Flood, and Fire*. 1968. 240 pages. \$5.95.
 Harold G. Coffin, *Creation—Accident or Design?* 1969. 572 pages. \$7.95.
 Frank L. Marsh, *Life, Man, and Time*. 1967. 239 pages. \$4.95.
 Richard M. Ritland, *A Search for Meaning in Nature*. 1970. 320 pages. \$4.50.
 Any of these may be ordered from *Signs of the Times*. Please add sales tax where necessary and 25 cents for postage and handling. Mail your order to 1350 Villa Street, Mountain View, California 94042. Also available are movies, film strips, and cassette tapes on many facets of the subject. For information write Harold W. Clark, 2412 Foothill Blvd., Space 45, Calistoga, California 94515.



It usually does not take long for my first conversation with a new friend to come around to two questions, What is really different about the Seventh-day Adventist way of life? and Is it worth it? If I were a minister, I suppose the questions would focus more on the religious beliefs of my church. But I am a physician and a teacher in a medical school. So it is logical that matters of health come in for discussion.

The Seventh-day Adventist program of healthful living started about 110 years ago, some ten years before "Signs" began. Some of the leaders of the church saw practical implications in Paul's statement in the Bible: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17.

Ellen G. White, the church's most influential leader, wrote in 1866: "Many seem to think they have a right to treat their own bodies as they please, but they forget that their bodies are not their own. Their Creator, who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being is virtually a violation of the law of God."— "Health Reformer," Vol. 1, No. 1, August, 1866 (CH 40).

The program of healthful living generally followed now by Seventh-day Adventists did

not blossom full-blown a century ago. The conviction that health is closely related to godliness and that a healthy person can be a better Christian than a sickly one developed at that time in the minds of church leaders, but the specifics came gradually.

One hundred years ago general knowledge on how to promote health was pitifully meager. Scientists were only beginning to discover germs. Surgical instruments and dressings were not yet sterilized by heat. Deaths from infection were common. There were no sulfa drugs or antibiotics. Vaccination for smallpox was in vogue, and it was saving thousands of lives; but yellow fever and bubonic plague still flourished. Tuberculosis was the number one killer. Diphtheria and typhoid fever continued out of control.

The science of nutrition was unknown. James Lind, a British naval surgeon, had already demonstrated that scurvy could be prevented or cured by drinking citrus juice, but the role that vitamin C played was not understood. Other vitamin-deficiency diseases such as beri-beri, rickets, and pellagra continued as mysteries. Diabetes was still a dread disease, for insulin was not discovered till much later.

There were very few specific remedies. Conventional methods of dealing with illness consisted mostly of blood-letting and the use of drugs such as calomel, strychnine, and preparations of antimony, all of which medical scientists now classify as poisons. Blood transfusion for emergency situations was unknown.



Natural Remedies

One of the first health principles established within the Seventh-day Adventist Church was a preference for "natural remedies" instead of the arbitrary use of drugs. Drugs in use at that time were powerful chemicals foreign to the body's tissues. True, they had certain effects on the functions of the organs. But not all of these effects were desirable. They were definitely poisons when taken in larger doses.

SIGNS has consistently opposed smoking and drinking and favored a simple diet. Was this wise?

"Natural remedies" are physical agents that improve the vital processes. They help the body's inherent mechanisms for resisting illness. They are not expected to kill germs directly, but to improve the ability of the tissues to overpower the germs that have invaded them. Today we speak of this ability of the tissues as the "immune mechanisms."

For example, the application of heat or cold to the skin influences the rate of blood flow. These applications, hot or cold, are applied most conveniently by the use of water in baths or showers. The application may be made to a certain part of the body in a foot bath or arm bath. Application may also be made by the use of a cloth which has been immersed in water, either hot or cold. There are wet sheet packs, fomentations, and various kinds of compresses.

Hydrotherapy became a prominent feature of the Adventists' early program of treating illness. It did not originate with Adventists. But in the

Healthful Living Pays Off



Harold Shryock, M.D.

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United States it was surely popularized by the far-flung influence of Battle Creek Sanitarium in Michigan, which the Church owned.

It is reasonable to ask, How can the application of heat or cold to the skin change conditions in the body's internal organs? For instance, how can the use of hot fomentations applied to the skin of the chest increase the circulation of blood within the lungs in a case of pneumonia? How can an ice bag laid on the skin of the lower right part of the abdomen reduce inflammation within an infected appendix?

The answers require a preliminary understanding of the organization of the body's nervous system. There are thousands of reflex circuits within the human organism by which the functions of one tissue can be influenced by circumstances in other tissues. For example, the rate of the heartbeat is increased, reflexly, when a person exercises. The blood vessels in certain parts of the body become smaller in response to reduced temperatures and larger in response to increased temperatures. It is even possible to increase the rate of blood flow by using heat and cold alternately.

In the early days before antibiotics and antitoxins were available, the intelligent use of hydrotherapy was very effective in treating pneumonia and even diphtheria.

Water treatments were not the only natural remedies promoted in the program of healthful living. The drinking of generous quantities of pure, soft water was advocated to help eliminate toxins and metabolic wastes. Sleeping in well-ventilated bedrooms was urged to provide adequate amounts of oxygen. Exposure to sunlight and exercise in the out-of-doors were also part of the health program.

Abstinence

For about ten years, ending in the early 1860's, the leaders of the struggling Seventh-day Adventist Church wrestled with the problems of tobacco. Cigarettes were not yet popular, so the question revolved around the use of chewing tobacco,

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The Battle Creek Sanitarium in Battle Creek, Michigan, was the first Adventist health center. It was directed by John Harvey Kellogg, brother of W. K. Kellogg of cornflakes fame. (John Harvey invented the flakes.) The Sanitarium recommended a vegetarian diet, fresh air, exercise, and faith in God as the best basis for good health.

pipe tobacco, and snuff. Such use was declared a waste of money as well as being detrimental to physical health and mental efficiency.

Tobacco was declared a "filthy weed." The principal argument against it was that it defiled the human body, which, according to the Scriptures, should be regarded sacredly as "the temple of God."

There was no sudden coercion. Members who used tobacco were persuaded patiently that its use was not consistent with the high calling of Christians. When a church member found it difficult to break his habit, other members prayed with him and encouraged him.

Little was it realized, then, what the turn of scientific events would be 100 years later, when evidence would be forthcoming that the use of tobacco is a major cause of several life-destroying diseases. Having continued to maintain its position that tobacco is harmful, the Adventist Church is now able, through the combined skill of its ministers and physicians, to help others to avoid or abandon cigarettes. The Five-Day Plan to Stop Smoking for breaking the cigarette habit has been welcomed in hundreds of communities in the United States and in other countries.

Along with tobacco, tea and coffee were frequently condemned in the early literature of the church. It was admitted that tea and coffee reduce fatigue and make a person intellectually alert. But it was pointed out that this initial exhilaration is followed by languor and debility.

Caffeine is the active ingredient in

tea and coffee. It is important as a drug because of its prompt stimulating effect. It is administered by physicians in emergency situations. But recently there has been a growing awareness among medical scientists that the long-range effects of tea and coffee are undesirable.

For 100 years the Seventh-day Adventist Church has consistently forbidden its members to use alcoholic drinks. Thus a flood of social tragedy has been averted within the

The Lemon-Walden study of 11 thousand men showed that the "Signs" way of life produced 50 percent fewer deaths.

church membership. The immediate effect of alcohol is to reduce the drinker's intellectual capacities. It is inconsistent, then, to expect that a person who imbibes will adequately comprehend religious truths or understand his proper relationship to God.

Healthful Diet

It is quite generally known that Seventh-day Adventists follow a simpler diet than that used by the population at large. In the hospitals which Seventh-day Adventists operate, dietitians play an important role.

Many of the members of the

church do not eat flesh foods because of the prevalence of disease among animals. This means that one of the major sources of protein in the average American diet is eliminated from many Adventists' diet. It becomes necessary, therefore, to provide an adequate amount of protein by other means. This accounts for the extensive use of "meat substitutes" by most Seventh-day Adventist families. But it was not always so.

There were some in the church as early as 1850 who urged that members should discontinue the use of pork. But the rank and file were slow to give up "swine's flesh."

Gradually the matter was resolved by agreeing that "unclean meat" as defined in the Old Testament Scriptures should not be included in the diet. If there was reason for the Lord to forbid such meat in Old Testament times, it is best for God-fearing people in modern times to abstain similarly.

The use of any kind of flesh food — even "clean meats" — has been discouraged by the church beginning as far back as 1868. The admonition published in church literature at that time was based on principles which modern nutritionists recognize as valid. It is not only because of the disease among animals that the use of meat is discouraged, but because of its high content of animal fat. Medical scientists now realize that animal fat predisposes to diseases of the arteries and to the various complications that result, such as heart attack and stroke.

In view of the emphasis early church leaders placed on healthful living, it was inevitable that an institution should be established to promote the principles of this mode of life. This institution, the forerunner of the many modern hospitals and clinics operated by Seventh-day Adventists today, was developed in Battle Creek, Michigan. Patients who came to the Battle Creek Sanitarium



were not only treated for their immediate illnesses but were shown how to modify their life patterns so as to live more healthfully in the future.

Young people were trained at Battle Creek to be leaders in healthful living. A nurses' training school was established, and in 1895 a medical school was opened. The Battle Creek Sanitarium became world famous, treating statesmen and royalty. The methods used to treat illness consisted of appropriate diet, the use of natural remedies, and surgery in selected cases.

As part of the program of healthful living practiced and promoted at Battle Creek, there were developed many "health foods." Some were meat substitutes made largely from nuts. Others were cereal products from wheat and corn.

This was the beginning of modern breakfast cereals and of the meat-analogue industry in which meat substitutes are prepared from nuts and soybeans. Notice that the W. K. Kellogg who became famous as the producer of cornflakes was a brother of Dr. J. H. Kellogg who was for many years superintendent of the Battle Creek Sanitarium.

The influence of the Seventh-day Adventist health program thus has had a long-range effect on the eating habits of America and the world.

The Benefits

Now we come to the major question: What benefits, if any, have Seventh-day Adventists realized from their program of healthful living? A partial answer comes from a scientific study made by Drs. Frank Lemon and Richard Walden, both staff members at Loma Linda University. The study was sponsored by the United States Public Health Service and the National Cancer Insti-

tute. The results were reported in the "Journal of the American Medical Association" for October 10, 1966.

Eleven thousand seventy-one Adventist men living in California were enrolled in the study in 1958 and were observed for four years. During the four years there were 850 deaths among the group being studied. But a similar group (same ages, et cetera) of men from the general population would have had 1,750 deaths in the same period. The accompanying chart gives a summary of the study by various diseases and tells how many would have been expected to die from these diseases in a group of the same size from the general population.

In this connection, we are reminded of the experience of Daniel and his three companions when they found themselves in the court of Babylon. The Scripture says that "the king appointed them a daily

provision of the king's meat, and of the wine which he drank." It further explains, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Daniel 1:5, 8.

During a test period Daniel and his companions were permitted to subsist on the diet of their preference. This diet, according to Scripture, consisted of vegetables and water. Daniel 1:12. What was the result?

"At the end of the ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Daniel 1:15.

From the figures on the chart it seems rather conclusive that the health-style adopted by Daniel and the Adventists is still good for people today. □

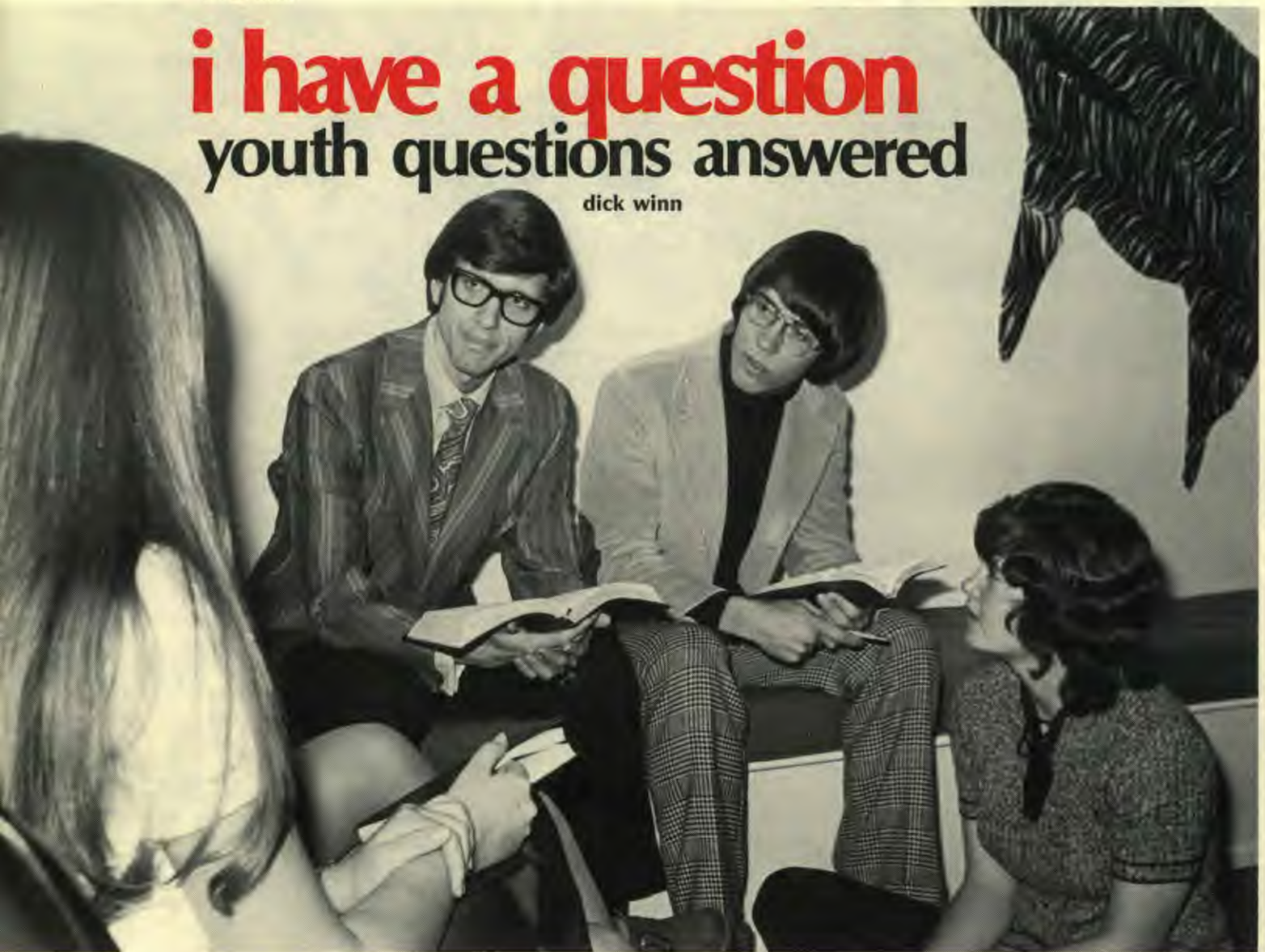
Deaths Among 11,071 SDA Men, 1958-1962

Cause of Death	Actual No. of Deaths	Expected No. of Deaths	Percent of the Expected No.
Cancer (all forms)	128	264	49.3
Respiratory disease	43	135	32.0
Stroke	111	206	53.8
Arteriosclerotic heart disease	308	615	50.4
Arteriosclerosis and hypertension	27	61	44.5
Hypertensive heart disease	40	50	80.0
Other heart disease	53	116	46.1
Cirrhosis of the liver	2	31	6.6
Accidents and violence	48	87	55.2
Miscellaneous disease	90	186	48.5
ALL DEATHS	850	1,750	48.6

i have a question

youth questions answered

dick winn



SHE OUGHT TO KNOW BETTER

There's this girl here in school. We aren't good friends—never have been. Twice now she's made trouble for me with other kids by telling lies. She twists the facts and leaves out things that could change the whole meaning of the story. I just don't know what to do with her. You'd think she'd know better, being a minister's daughter.

Surprise! The preacher's family has no guaranteed edge on piety. But her problem is not your problem.

"Yes, but if she hurt me, then it is too my problem."

Surprise again. The fact that you're hurt is *your* problem; the fact that she did it is *her* problem.

It's like this: God didn't put us here to change other people. Changing people is God's business, and only His. Your responsibility is not to *change* her; your responsibility is to *love* her. And if that won't change her, we'll all be surprised!

I know this sounds like pretty tall idealism, but there's a spiritual secret in the middle of it. When you set out to fulfill Christ's com-

mand to love people (John 15:12), He takes responsibility to protect your self-image (Matthew 6:33). But if you set out directly to protect your self-image, you have to go it alone. And everybody loses.

Try it. You're in for some surprises.

BIRTH CONTROL: PRO OR CON?

How does the Seventh-day Adventist Church stand on abortion and birth control?

The Seventh-day Adventist Church has no official actions on either of these matters. It is safe to say that the great majority of married members practice some form of birth control. But this is

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1350 Villa Street
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guided by a family's capacity to impart emotional warmth and financial support to a reasonable number of offspring. It is not guided by a church dictum on the matter.

The church does not endorse any position on abortion that tolerates promiscuity. On the other hand, Seventh-day Adventists would not rigidly disallow abortion in every case. The church urges its members toward a Spirit-led sensitivity for all people in a troubled situation—even those not yet born.

GAMBLING ISN'T ALL

Is there anything wrong with playing cards—besides the fact that it could lead to gambling? After all, you can gamble on most any sports or games. So, if you just play cards once in a while, for enjoyment and relaxation, what can be wrong with it?

We begin with this in common: Gambling is *nix*. It draws a person into the whole unreal world of hoping to get big stakes for little investments. And "little" investments soon drain your life away—a dollar at a time. This is no cheap melodrama either. We both know of many people who have wasted their lives running after the illusive dream.

But gambling seldom begins with money. There's more than one way to "play the odds" and "win" by chance factors. There's a compulsion in most of us to risk a loss in order to win a larger gain.

May I propose to you that the danger in card playing is that it feeds that unhealthy "gambling instinct" in us. For some, feeding that instinct can lead to a life of compulsive gambling. For many others, it leads to spending massive amounts of time hunched over a table hoping to better your luck with the next hand.

But, you ask, what's wrong with that? It's all just for relaxation and enjoyment, isn't it?

Let me ask *you* one. As a Christian, living in a world full of needs, can you think of a *better* way to spend your time? Sure, we can both think of worse ways. But we can't let the good become the enemy of the best.

A Very Extraordinary Man

(Continued from page 17)

the 42-year-old James White was unanimously elected president.

Well, almost unanimously. Upon hearing the vote he jumped to his feet in alarm and refused the job. "After all these years of working for organization," he explained, "I can hardly become your president. It would look like I've been scheming to get power for myself." The committee proceeded to elect another man.

Few men would refuse a position of responsibility and power, especially one for which they were well-qualified, one they were unanimously asked to accept. But James White was no ordinary administrator.

In later years White put in 11 years as president of the General Conference. He also took great interest in the early parochial school system, the first Seventh-day Adventist college, the first health institution, and the growing publishing association. Even during his administrative years he continued to preach frequently. After his hair fell out and his beard turned gray, he still opened his meetings with a song.

What explains the extraordinary James White? What accounts for his success in so many different areas?

Not his natural physical strength—he was often burdened with illness.

Not a first-rate education — his schooling lasted only seven months.

Not his personal ambition — he preferred to avoid the limelight.

Not his desire for wealth—any money he got was used for others.

James White's extraordinary life can be explained basically by one fact: He looked for truth; and when he found it, he followed it.

His search for truth led him first to the classroom and then to the pulpit. It took him through the difficult years of '43 and '44 when Jesus did not come. It showed him the love of God in a new light and led him to begin a great publishing work to spread the truths he had discovered. And in following the truth as he learned it, White helped to found the Seventh-day Adventist Church.

James White was no ordinary man. He was a man led by God. □



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While Jesus Waits

We expect a good many eyebrows are rising as *Signs* readers look through this issue. Isn't a *centennial* issue of the *Signs of the Times* something of a paradox?

If Christ really were coming "soon" in 1874, wouldn't He be here by now?

Since Christ quite obviously hasn't come, isn't an extra-large, extra-colorful centennial issue rather out of place? Wouldn't closing down and fading away be much more appropriate?

Definitely not. And we mean to keep on saying Christ is coming soon, and saying it more firmly and—we hope—more persuasively than ever we have said it before in these past one hundred years.

Because we believe Jesus is coming soon.

How can we believe otherwise? Jesus Himself said He would come back. Immediately before His crucifixion He told His disciples, "I will come again." John 14:3. It was a promise to His most intimate friends.

More than that, on the night of His trial, when the High Priest placed Him under oath, Jesus said, "I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:63, 64. Jesus said it under oath. There is no question at all. *He will return.*

And He will come soon. He assured His lonely trusting disciple John on the Isle of Patmos, "Behold, I come quickly." Revelation 22:12. This was the promise that James White printed on the very first *Signs*. But that was a

hundred years ago. Can a hundred years be *quickly*?

No, and we freely admit it. But it's not Christ's fault that He has not come. It's ours. The delay is further proof that the Bible accurately predicts the future.

God told the prophet Habakkuk, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3. God foresaw the delay.

Jesus is giving us a little longer to prepare for His coming. Peter put it plainly. "The



Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance." 2 Peter 3:9, RSV.

Jesus waits in mercy. Though His invitation has been refused again and again, His arms of love are stretched out still.

But let no one think that He will delay forever.

Read Revelation 10. John saw a mighty angel come down from heaven clothed in a radiant cloud, with a rainbow round his head, his face shining like the sun, and his

legs glowing like pillars of fire. It was Jesus Christ Himself, dressed in the awesome garments of divinity. John saw Jesus place His right foot on the sea and His left foot on the land. Then Christ "raised his right hand to heaven and swore by him who lives for ever and ever, who created heaven and earth and the sea and everything in them: 'There shall be no more delay.'" Revelation 10:5, 6, NEB.

Note the certainty of the promises. "I will come again." "Though the vision tarry, wait for it." "There shall be no more delay."

How much longer we must wait till Jesus returns, we do not know. But if the signs of His coming were clear in 1874—and they were—they are 100 times clearer today.

It was Peter's advice that we ought to make good use of this brief waiting period. "Think what sort of people you ought to be," he wrote, "what devout and dedicated lives you should live! Look eagerly for the coming of the Day of God and work to hasten it on." 2 Peter 3:11, 12, NEB.

That's what we mean to do. All of us who help to prepare the *Signs* each month have dedicated every talent, every energy, every waking thought to but one consuming purpose—to hasten forward the glorious "Day of God."

Won't you join us? While time remains, so we can all go to heaven together. Accept Christ's love today. Get ready for His appearing. For it won't be much longer now. Christ is coming SOON. L. M.

REMEMBER



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