

Signs *of the* Times



The Story of a Much-discussed Denomination

One of the outstanding subjects of current discussion is religion. This is a hopeful sign, for it at least reveals a certain interest in things other than business and pleasure. In many instances, this consideration of religion has advanced to the point of analyzing the creeds and objectives of specific denominations. Despite its relatively small size, there is a certain denomination that is provoking probably as much discussion as any other to-day. Because of this, and, further, because the story of the growth of this denomination is both interesting and significant, we have decided to devote to it this issue of our paper.

WHEN, WHY, and HOW Seventh-day Adventism Began

CHARLES S. LONGACRE

Secretary of the Department of Religious
Liberty of the General Conference of
Seventh-day Adventists

THE Seventh-day Adventist denomination has had a phenomenal growth. Its beginning was small, a mere handful of earnest men and women, less than a dozen believers, who first associated themselves together in Christian fellowship in 1845. This small company has grown marvelously, during a single generation, into a mighty missionary evangelical movement that now fills the world and operates in more countries than does any other Protestant denomination. Its missionary activities have far outstripped those of all Christian denominations in per-capita missions offerings and in the publication of literature in foreign languages.

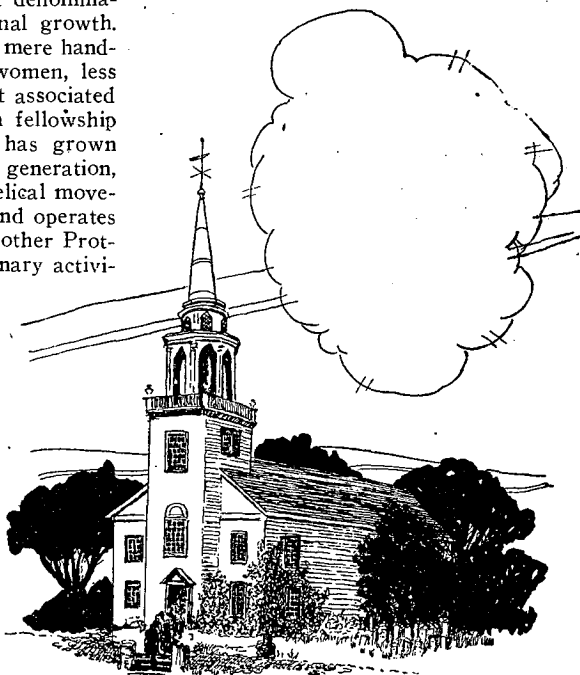
The pioneers of the Seventh-day Adventist denomination did not start a new denomination because they thought there were not enough Christian sects in the world; nor because of a schism occurring in some church, as has been the case in the starting of most of the Christian sects; nor because of the leadership of one man. The Seventh-day Adventist Church grew out of a great spiritual revival movement that swept through all the Christian churches not only in America but in Europe during the first half of the nineteenth century.

All the great prophetic periods of the Bible culminated during the first half of the nineteenth century. It was then that the greatest Bible students of different Protestant denominations wrote the Bible commentaries, which have become the standard authorities for the several denominations and in which the prophecies of the past were paralleled with history. It was shown in these fulfilled prophecies that the time had arrived for God to finish the gospel work in the earth and to carry the message of the coming kingdom of Christ to every nation, kindred, tongue, tribe, and people.

A MIGHTY AWAKENING

This renaissance of the word of God, and of the prophecies in particular, resulted in a great spiritual awakening, especially in the Baptist, Methodist, Congregational, and Christian (Disciple) churches in New England, which later spread to other denominations all over America and in Europe. The soon coming of Christ was the chief burden of the message that then swept through all the churches. There were some who carried the doctrine of Christ's soon coming to extremes by setting the definite time of Christ's return.

This led the popular churches to separate themselves from the movement, and even to



The Seventh-day Adventist denomination has more than doubled its numbers every ten years since its rise in 1845, and has increased its missionary activities nearly five hundred per cent every ten years.

turn against the preaching of the doctrine of Christ's second coming altogether. This great advent movement, however, kept gaining strength, and reached its climax in October, 1844, when its adherents discovered that their calculations and conclusions were wrong. Christ did not come at that time as they had calculated.

This disappointment caused many to search the Scriptures more closely for a better understanding of the word of God and especially of the prophecies. Simultaneously in different places men reached the conclusion that the termination of the prophetic periods mentioned by Daniel the prophet and John the revelator marked the beginning of a new order of things which would result in carrying the gospel to all the ends of the earth, and that this new movement would result in reviving the faith once delivered to the saints, and prepare a people to stand without fault before the throne of God in the last day.

These fundamental beliefs began to grip the hearts of men in different localities during the years of 1845 and 1846, as if the

Spirit of God was going from heart to heart, and impressing them with the necessity of reviving the old-time faith of the early Christian believers of apostolic times and of carrying it to every nation and creature, as the Master had commanded them, and that the end of the world would not come until that great work was accomplished. The finishing of the preaching of the old-time gospel and of the coming kingdom to all nations as a witness, was the sign that was to be fulfilled just before Christ was to return the second time.

This conviction led to the development of a new movement, which started in 1845 and has been growing by leaps and bounds until it has outstripped every missionary movement in the world at the present time. It has more than doubled its numbers every ten years since that time, and has increased its missionary activities nearly five hundred per cent every ten years. If there is in the prophecies one thing more than another that is stressed above the second coming of Christ, it is that a great missionary movement with mighty power is to carry a pure gospel, yea, "the everlasting gospel," to all "that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14: 6.

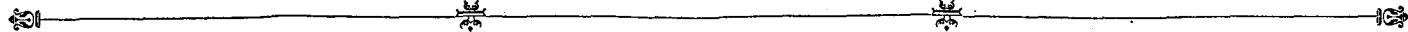
ADHERING TO THE SCRIPTURES

This movement was pointed out to the prophet as "the remnant," "which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12: 17. This language is peculiarly fitting and applicable to Seventh-day Adventists. They are not only active in missionary endeavor in all countries of the world, but as a people they also "keep the commandments of God, and have the testimony of Jesus Christ." The angel whom Jesus sent to John the revelator, pointing out for the second time the company of saints who were to pass through the great tribulations of the last days and were to be translated, said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

The apostle James says that a commandment keeper is one who keeps "the whole law." Lest some one might think he was a commandment keeper who professed to keep nine and broke only one of the commandments, he emphasizes this point by saying, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2: 10, 11.

As men began to search the Scriptures for truth, making the word of God the test of all truth, and followed the pages of history and the early councils of the church down through each succeeding century of

The pioneers of the Seventh-day Adventist denomination did not start a new denomination because they thought there were not enough Christian sects in the world; nor because of a schism occurring in some church, as has been the case in the starting of most Christian sects; nor because of the magnetic leadership of any one person. Seventh-day Adventism began because there was a special message due this world, and a program of world evangelization in this generation to be carried out.



the Christian era, they discovered that the major portion of the Christian churches and believers had woefully departed not only from the Ten Commandments but also from other phases of "the faith which was once delivered unto the saints."

This knowledge, substantiated by the Scriptures and by history, led the early pioneers among the Adventist believers to preach the pure gospel, including the commandments of God as He wrote them Himself with His own finger upon two tables of stone and reaffirmed them by the teachings, the life, and the death of Christ on Calvary.

This caused them to be excommunicated not only from their connection with the popular churches but from the Adventist believers who observed the first day of the week as the Sabbath, or Lord's Day. The only thing left for these early commandment keepers and preachers to do was to organize a separate movement of true Sabbath keepers. When Christ and His followers were cast out of the synagogues everywhere, necessity required that He form a separate organization of Christian believers; and when the popular churches and the First-day Adventists cast the Seventh-day Sabbath observers out of their churches everywhere, necessity required them to form a new organization known as Seventh-day Adventists.

The Seventh-day Adventist denomination holds to all the great fundamental doctrines of the Christian faith as expounded by Christ in His teachings, and as exemplified in His life. The Bible and the Bible alone is the rule of their faith. Tradition, unless it harmonizes with the Bible, is rejected. Every doctrine, before it is accepted, is tested by the law of God and the testimony of His word. The pristine purity of the

apostolic church in faith and practice is held up as the standard for the remnant church. "One is your Master, even Christ; and all ye are brethren," led to equality of rank in the apostolic church; and this principle of brotherhood and equality of privilege is recognized in the administration of affairs among Seventh-day Adventists.

The same standard of religious freedom and the free exercise of the conscience of the individual in matters pertaining to religion so nobly held aloft by the great Protestant Reformers of Luther's time, are espoused and defended by the Seventh-day Adventists in this last controversy between truth and error. No greater champions and defenders of civil and religious liberty for the enjoyment of all men of every faith and of no faith can be found among any of the Protestant churches than are found among Seventh-day Adventists.

CHAMPIONS OF RELIGIOUS FREEDOM

Evidently one reason why these people have caught such a clear vision of the principles of religious liberty for all men and the importance of keeping the church out of politics is that they have already suffered hardships and religious persecution for their faith not only in America but in many other countries where an ecclesiastical hierarchy dominates the civil authorities. Their unwillingness to compromise truth with error and exchange principle for policy, to court favor with the world, is another reason that these Bible Christians are so strongly opposed to any church's making an alliance with the civil authorities in order to further the ends of religion. Such a course must lead inevitably to a corruption of Christian principles and an abuse of power.

The Seventh-day Adventists believe in lifting the world up to their standards of faith and practice by gospel means and methods instead of meeting the world halfway by a compromise, and then employing the machinery of the world to force the uncompromising Christians to accept the compromise, which has too often been the experience of a compromising church.

AN AGGRESSIVE MISSIONARY FORCE

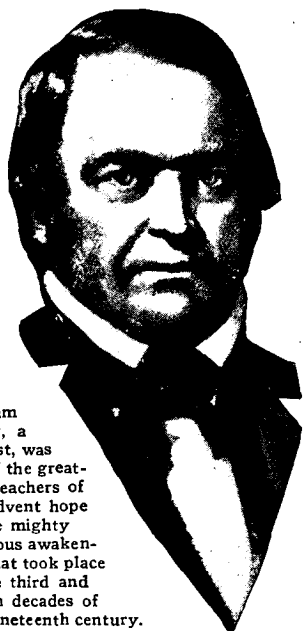
In their missionary activities they are without a peer among all Christian believers. In the field of education and medical science they stand in the foremost ranks. Their colleges, hospitals, and sanitariums are firmly established on every continent. While faith is made the basis of salvation, yet works are made the proof of it. As defenders of civil and religious liberty for all mankind there are none more staunch and fearless than they. As earnest, sincere, and whole-hearted consecrated Christians, they have but one objective, and that is to carry the glad tidings of a soon-coming Saviour to all the world in this generation.

The latest available figures show that the Seventh-day Adventists have a total church membership of 250,988, with 304,546 members enrolled in their Sabbath schools, and 67,461 students enrolled in their educational institutions. They are now operating in 124

different countries, and conducting their work in 252 languages. They sold last year, \$4,631,706.47 worth of gospel literature. Five hundred thirty-three new missionary recruits were sent to foreign fields during the past three years, and \$11,699,830.50 was appropriated during the same period for mission work alone, averaging a per-capita annual giving for the members in North



One of the earliest Seventh-day Adventists was Captain Joseph Bates of Massachusetts, a man of parts and means. He was the first to write on the Sabbath question.



William Miller, a Baptist, was one of the greatest preachers of the advent hope in the mighty religious awakening that took place in the third and fourth decades of the nineteenth century.

America of \$23.43. The number of paid and self-supporting workers in the denomination throughout the world is at present more than 20,000. The total tithes and offerings received for evangelistic work during 1925 was \$11,095,347.31, an increase over the previous year of \$753,786.04, or a gain of 7.29 per cent. The per-capita giving for the members in North America was \$73.37. A total of 4,659 different publications was issued by the many publishing houses during 1925, one copy of each being valued at \$1,417.23. Evangelistic work was begun in 28 new languages in 1925. Employed in the sanitariums and treatment rooms are found 3,501 faithful and capable physicians, nurses, and other helpers.

This brief summary shows that the Seventh-day Adventists, in proportion to their numbers, are an aggressive spiritual force in all parts of the world. Their one passion is to carry the name of Christ to all the world, and to finish the task of preaching the full gospel to all nations, that the coming of the King of glory may be hastened and the reign of sin ended. When "this 'gospel of the kingdom,'" as Christ said, has been "preached in all the world for a witness unto all nations," "then shall the end come."

Are Seventh-day Adventists CHRISTIANS?

Seventh-day Adventists are fundamentalists of the fundamentalists. They believe that the Bible is God's inspired word, from Genesis to Revelation, and that Jesus Christ is the Son of God and Heaven's vicarious sacrifice for the sins of men.

SEVENTH-DAY ADVENTISTS devoutly and whole-heartedly believe in and earnestly teach all the great fundamental evangelical doctrines of Biblical Christianity. Our whole experience from the beginning of our existence as an organized body of Christian believers to the present hour has been based on an unequivocal acceptance of such essential Christian doctrines as the deity of Jesus Christ, His vicarious atonement for the sins of men, the all-sufficiency of the Holy Scriptures, *et cetera*.

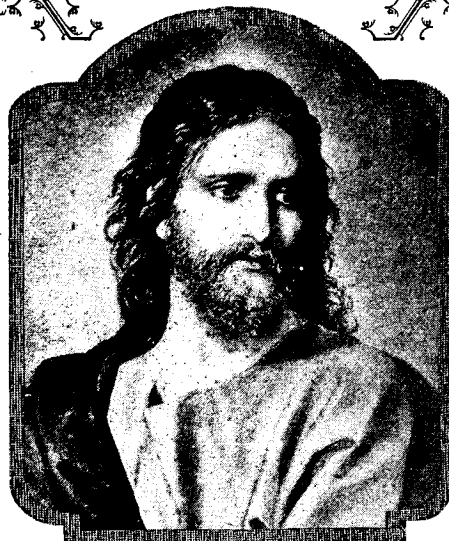
Thoughtful observers of all communions recognize that we are living in a time when fierce attacks are being made on the great basic doctrines of Christianity. These attacks are both from within and from without the church. The virgin birth of Jesus is rejected, the cross of Calvary as necessary to our salvation is discounted, the atonement is questioned, and the Bible as the literally inspired word of God is discarded.

NO TAIN OF MODERNISM

In the midst of this religious confusion, Seventh-day Adventists stand forth as a unique body of aggressive Christian believers to "earnestly contend for the faith which was once delivered unto the saints." Jude 3. In connection with all our far-flung line of missionary advance among almost all nations of earth, with our evangelical, educational, health, and publishing work,—all important factors in the preaching of the gospel,—we attribute our degree of success to the emphasis we have placed on these important fundamental truths. The blessing of God has attended our efforts to preach the truths of the Bible, to direct the attention of mankind to "the Lamb of God, which taketh away the sin of the world." John 1:29.

Modernism, evolution, and other faith-destroying movements have never succeeded in gaining the slightest foothold among Seventh-day Adventists. This we believe is due to the fact that our denominational faith and practice are based on a wholesome and complete acceptance of the Bible as the inspired word of God. The Scriptures, from Genesis to Revelation, unfold God's great plan of redemption through His Son, Jesus Christ. In speaking to the people of His own time, Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

The testimony of the Bible to the work of Jesus is forcefully illustrated in His own use of the Scriptures. "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not



Seventh-day Adventists believe that Christ is Christianity.

Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses; and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures." Luke 24:25-27, 44, 45.

The apostle Paul, writing to Timothy under the inspiration of the Holy Spirit, bears the following testimony to the inspiration of the Scriptures, and their place in the plan of salvation: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:15-17.

NO NEW DOCTRINE

In accepting the Scriptures as the inspired word of God, as set forth in the above texts, Seventh-day Adventists are not projecting some new doctrine into the world. On the other hand, we stand solidly for the great principles upon which the Reformation was based.

"The Reformers placed the authority of Scripture above the decrees of popes and councils, above the opinions of the fathers, above the whole digest of official interpretations of Scripture which made tradition. They regarded Scripture as the judge in all controversies in matters of faith and doctrine, and as the source whence came every article of belief; but besides this they held that Scripture was a means of grace, a principle of salvation, a means of awakening the new life in the hearts of God's people. This was the real gist of the Reformation doctrine of Scripture; this was the main part in the contribution which the Re-

JAMES LAMAR
MCELHANY

Vice-President of the General Conference
of Seventh-day Adventists
for North America

formers made to the doctrine of the word of God. . . . The Reformers insisted that all doctrines must come from Scripture; they held that the Scripture was the Book of the all-wise God, and was therefore the touchstone in matters of religious controversy, but they also held that above all the Scripture was the sword of the Spirit, and that its main use was to pierce the heart and conscience."—*Encyclopedia Britannica*, 9th Edition, Vol. 13, p. 156.

Standing on these Reformation principles regarding the word of God, Seventh-day Adventists heartily believe that the Scriptures are able to make one "wise unto salvation through faith which is in Christ Jesus." We accept Jesus as the Saviour of mankind. We believe He is the Messiah of the Old Testament, the Christ of the New. He is Jesus of Nazareth, the Christ of Calvary. He is our Redeemer, our Substitute, the One by whose righteousness we are clothed and fitted for heaven.

JESUS THE ETERNAL WORD

Jesus Himself is declared to be the Word. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth." John 1:1-3, 14.

Here the preëxistence, the deity of Jesus Christ, is clearly and boldly set forth. He was the One through whom God in the beginning created all things. To believe the Scriptures is to accept and believe in Him as Creator and Redeemer.

More than seven centuries before the incarnation of Jesus in human form, the Spirit of God, through the prophet Isaiah, had foretold the manner of His first advent to the earth. "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isaiah 7:14.

The New Testament narrative tells us that "the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:26, 27, 30, 31, 35.

(Continued on page 10)

We Believe in the Second Coming of CHRIST

THE question is asked, Why do Seventh-day Adventists believe in the second coming of Christ? Happy are we to answer the question; for we not only believe in the second coming of Christ as a doctrine of Scripture, but we believe in it as a stupendous, overwhelming fact. We believe that Jesus is coming to earth the second time, and that His coming is very near.

BECAUSE WE BELIEVE THE VOICE OF ALL HOLY SCRIPTURE

The apostle Peter, just after the great awakening of Pentecost, declared that the apostolic doctrine of Christ's second coming was based on the Scriptures of all the prophets. Speaking of God's purpose at the last, the apostle said: "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:20, 21.

This day of Christ's appearing the second time is the joyful day toward which the saints of God have been looking through all the ages.

As iniquity began to abound before the Flood, God sent a message to the antediluvian world, declaring that Christ's coming in glory would end the reign of sin: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

The promise of Christ's coming was the "blessed hope" in the early patriarchal age. In Job's dark hour of trial he was kept from despair as his heart clung to the promise, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:25.

The psalmist sang of it: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50:3.

And the prophets of later times were unceasingly moved upon to talk of the glory of that coming, of events preceding it, and of the preparation for it: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence." "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." Isaiah 62:6, 11.

BECAUSE JESUS HIMSELF HAS PROMISED TO COME

Christ is the Yea and the Amen of Holy Scripture. In plain words to the disciples who had been associated with Him in His brief ministry on earth, He said: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

SEVENTH-DAY ADVENTISTS
BELIEVE THAT THE TRUTH
OF THE SECOND COMING OF
CHRIST AND THE SOUL PREP-
ARATION NECESSARY TO MEET
HIM IN PEACE ARE OF THE
UTMOST CONCERN TO THIS
GENERATION.

WILLIAM A. SPICER

President of the General Conference
of Seventh-day Adventists

This promise was given just before the crucifixion. Soon those disciples were to see Him taken from them. He was to go back to the Father's house from which He came. But, said He, "I will come again." That promise is sure to be kept. Already He had explained to the disciples that His coming was essential to the resurrection and translation of the believers and the gathering of all the redeemed in heaven at the last day. His words were as follows: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31.

Repeatedly the apostle Paul dwelt upon this glorious appearing, when the trump of

God shall sound and the dead in Christ shall rise to immortality and eternal life. We believe in it. The coming of Christ is essential to the eternal life of the believers. It is the "blessed hope" of all the ages. Well may believers rejoice in the doctrine, and so much the more, as they see the day approaching.

We not only believe in the doctrine because all Scripture is full of it; but we are looking for Christ's glorious appearing, not, however, that any man can ever know the day and the hour. Christ specifically taught: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36.

There must be no date setting; but the events of our time tell us that the day is close at hand. Therefore it is that Seventh-day Adventists have felt the urge of the missionary commission to go into all the world with the message of preparation to meet the Lord when He comes. That is why our forces, small people as we are, are found in every quarter of the earth. That is why every year one hundred or two hundred or more missionaries are going out to the ends of the earth. That is why Seventh-day Adventists have been led forward until they are preaching this message of preparation in more than two hundred fifty languages. The day is at hand. We cry to all men the awakening message, "Behold, the Bridegroom cometh!"

BECAUSE WE LOVE JESUS

We hold strongly to the doctrine of the second advent because we love the thought of meeting Jesus. The apostle Paul was assured that at the coming of Christ he was to receive the crown of righteousness to be given "at that day: and not to me only," he added, "but unto all them also that love His appearing." 2 Timothy 4:8. As we love Jesus, we love this doctrine of His appearing.

To know Him is to love Him; and to those who love Him the thought of His coming in glory is a thought that can bring only joy and comfort and longing.

The patriarch Job, in the early morning of world history, rejoiced in this hope: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:25-27, margin.

It is He Himself, and not a stranger! the same who had been with the patriarch all the way. He is coming at last to gather His own. The apostle repeats it: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16.

"The Lord Himself." He is the One who is coming. It is He Himself. No angel could lead man back to the lost Paradise and the tree of life. Only the Son of God could do it.

No angel could pay the price of our redemption from sin. Only Jesus Himself could do it.

(Continued on page 14)



"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

The Foundation of

God's kingdom abounds everywhere; for, says the scripture, "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Psalm 103: 19.

Wherever there is intelligent life, there must be found the one great foundation of all authority and government; namely, God's eternal law. The Holy Book declares that all heaven and earth constitute God's great family. (Ephesians 3: 14, 15.) Equality, harmony, concord, oneness, is the purpose and plan of our heavenly Father; and this objective can be attained only by absolute obedience to His unchangeable law.

WHY JESUS CAME

The Saviour tells us why He came to our earth, why He associated Himself with the human race: "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 7, 8. "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6: 38. "My meat is to do the will of Him that sent Me, and to finish His work." John 4: 34.

The work of His life was to clarify and vivify the exalted principles of God's law. Says the ancient seer in prophetic forecast, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isaiah 42: 21.

Jesus is God's righteousness. The apostle Paul writes, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1: 30.

God was delighted with His Son, because He, the righteousness of God, exalted, extolled, magnified, His law.

THE CAUSE OF MAN'S SEPARATION FROM GOD

We may appreciate the significant statement of the Saviour in His inaugural address: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but He that doeth the will of My Father which is in heaven." Matthew 7: 21.

While Jesus sought to restore all to the Father's house,—for our Father in heaven desires none to be lost,—it is essential for every one to understand that the fundamental requirement for admission into the heavenly family is obedience to, and harmony with, God's law.

Sin is ruinous; it is disastrous; it is the cup of woe; it is the mother of sorrow. With no sin, there would be joy



"Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law, till all things be accomplished."
Matthew 5: 18, A. R. V.

supreme and happiness supernal. But what caused the entrance of sin into our mundane sphere?

The scripture declares: "Thy first father hath sinned, and thy teachers have transgressed against Me." Isaiah 43: 27. Man's disobedience to the divine wishes caused sin to enter. However, we are informed that "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4. "I had not known sin," says the great apostle, "but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7: 7.

Back of the transgression of our first parents was the originator of disobedience. "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3: 8. Sin started with him. He is its cause.

When our heavenly Father presented to Adam and Eve this beautiful earth with all its delights and pleasures, He intrusted to them His sacred law, the foundation of His universal kingdom. As long as they were obedient, there could be no discord, sorrow, or disobedience. But the tempter, who refused to recognize law and authority in heaven (and because of this failure became an outcast from his celestial abode, Luke 10: 18) succeeded in causing the first pair to doubt and distrust their Benefactor. This disobedi-

ence brought about their ruin. They failed to obey God's unalterable law. They separated themselves from God.

CHRIST THE HEALER AND RESTORER

That man might understand that God is not arbitrary or domineering, at the fall there was put into immediate operation the divine plan for healing and restoring this breach. (Genesis 3: 15.) Restoration was promised as full as it had been before the family circle was broken. Jesus, the Son of God, offered Himself as Heaven's gift. (Isaiah 9: 6.) He desired to become man's substitute. Where the first man failed, He offered to assume entire responsibility, and so bridge the chasm created by sin as to accomplish an absolute amity in God's circle, that would forevermore cement God's entire family.

This, therefore, Jesus agreed to do when He left His glorious throne and came to this world, thus making it the theater of the controversy. (Psalm 40: 6-8; 1 Corinthians 4: 9.) He lived every precept and principle of the Ten Commandments, and publicly challenged a contradiction. (John 8: 46.) Therefore confession of, and separation from, sin, whole-hearted acceptance of Christ's sacrifice, and obedience to the unchangeable law of Jehovah, which His conduct proved, will bring reconciliation with the heavenly Father.

Having manifested by His every act in life the delight He enjoyed in fully obeying God's divine will, He was able to say with satisfaction, "I do always those things that please Him." John 8: 29.

THE LAW AND THE SABBATH

Jesus healed the sick, raised the dead, fed the multitude, and in a hundred ways freely and gladly blessed all with whom He mingled. When He completed His task of healing and restoring men, vicariously and alone He trod the path to Gethsemane and Calvary. Here He completed the gift He promised by yielding up His spotless and perfect life, that the penalty of transgressing the law might be met. Now full reconciliation between God and man was accomplished. The gulf was bridged. There was healing for man. The status of the law was vindicated. Christ's life and death united God and man, joined heaven and earth, exalted, honored, and maintained the law of Jehovah.

Besides receiving this beautiful sphere as a home when creation was completed at the end of the six days, man was presented with a particular

God's Government

God's government throughout the universe rests upon law—the Ten Commandments. Seventh-day Adventists believe that if they are to be in harmony with God they must be in harmony with His law. They, therefore, through the help of God's Spirit and the life of His Son, endeavor to observe all the precepts of the Decalogue, including the fourth.

FREDERICK C. GILBERT

Field Secretary of the General Conference
of Seventh-day Adventists

day in which the Creator ever should be remembered. That all might honor Him and tender Him proper homage, the Lord set aside the seventh day as the *one day* in which all personal interests should cease, that His beneficiaries might devote this sacred time to commemorating His works of creation, His gifts, and His mercies. This seventh day was not needed to perform any part of creation's labor; for the Bible says, "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." Genesis 1:31.

The perfect workmanship of the earth and the heavens, with their contents, was concluded at the close of the sixth day. There was no need of the seventh day in order to complete creation. Therefore the purpose of the Father and the Son in the presentation of the seventh day was deeply significant. It could have but a single objective. This day was *God's day*. It was the *Lord's holy day*. It was *His rest day*. It was the day of the seven He especially had made in which His creatures should turn their entire attention to adore Him, to exalt Him, to render full homage to Him, in ceasing from their own labors.

Every day they were to remember their Creator. They were always to honor and worship Him. Yet they were to understand that the six days should be devoted to their own interests, and in them they were to perform their services, their labors. But when the seventh day approached, that time was sacred, was sanctified, was set apart by God for holy and sacred purposes. It was different from other days.

The Sabbath institution, therefore, was given to man at the beginning of history. In the creation of this day God completed His gift of the world to our race. When the seventh day came, none of God's creatures were to perform the ordinary pursuits for per-

sonal gain that they did during the six working days. (Ezekiel 46:1.)

When the Decalogue was given on the summit of Mount Sinai in the hearing of those whom God selected as His witnesses, the purpose of the seventh-day Sabbath was iterated and reiterated. The first word of the fourth commandment is: "Remember." Remember what? "The Sabbath day." Why? "To keep it holy."

For God made this world in six days. He gave the seventh day as the *one day* on which to cease from ordinary labor and on which to devote the time to sacred worship. Beautiful indeed, therefore, are the object and the purpose of the one, continuous, never-changing Sabbath, the seventh day.

THE IDENTICAL DAY

From what has preceded, it follows that the seventh day, the day we designate Saturday, the original one given at creation, is the particular day which all men should observe as holy unto the Lord. At the termination of the Flood, God assured Noah and his posterity, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Genesis 8:22. The days are always the same so long as the earth abides. The holy rest day was made for man's blessing at creation. When the Saviour came to accomplish His task of restoring and healing, He confirmed the seventh-day Sabbath as the only sacred rest day, at the close of His labors on earth. The last words He uttered on the cross were: "It is finished." John 19:30. Then the Master was laid to rest in Joseph's new tomb. During that entire Sabbath day He was resting from His labors. This is precisely what He did when He completed the work at creation with His Father. (John 1:1-3; Hebrews 1:1, 2; John 1:10; Mark 2:28.)

Says the scripture: "Thus the heavens and the earth were finished, and all the host of them. And on the

seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

In the beginning, God finished His work on the sixth day, and rested on the seventh. So that first seventh day became the memorial of the works of God. (Psalm 111:4.) When as Redeemer, Substitute, and Restorer, He re-created man through His travail when on earth, He again finished His labors on the sixth day. (Mark 15:37, 42, 44; Luke 23:46, 52-56; John 19:30.) As in the beginning, He said, "It is finished."

By the act of resting in the tomb during the whole of the seventh day, He confirmed at redemption what He performed at creation. The seventh-day Sabbath, therefore, is the memorial of both creation and redemption.

THE WORK OF THE SEVENTH-DAY ADVENTISTS

Seventh-day Adventists have no commission merely to build churches and multiply believers in certain peculiar tenets or doctrines. These people find the authority for their mission in the word of God. They are here in fulfillment of present-day prophecy. God's message to this present generation is that men shall give glory to Him,—honor and worship Him who made the heaven and the earth. This call, however, is the everlasting gospel. (Revelation 14:6-12.) It comprehends a world task. These people are here to deliver this message. They are authorized to declare the purposes of God in Christ in the creation of the world, and in its redemption. In their proclaiming all the counsel of God, they are commanded to impress upon men full compliance with God's law.

This generation must understand the true mission of Christ in the saving of the lost. The world must learn that in the final and supreme effort to prepare man to meet the Lord Jesus at His second coming, it is essential, yes, vital, to recognize the sacred obligation to keep all God's commandments and the faith of Jesus. (Revelation 14:12.)

In Christ, God's family will be united. "And the Lord shall be King over all the earth: in that day there shall be one Lord, and His name one." Zechariah 14:9. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

ALL THE WORD TO



SEVENTH-DAY ADVENTISTS ARE ENDEAVORING TO CARRY THE NAME OF JESUS TO ALL THE WORLD THROUGH FOUR CHANNELS: CHRISTIAN EDUCATIONAL INSTITUTIONS, MEDICAL MISSIONARY WORK, THE PUBLICATION OF THE GOSPEL IN PRINTED FORM, AND THE PERSONAL PREACHING OF THE WORD.

J. ADAMS STEVENS

Secretary of the Home Missionary Department
of the General Conference of
Seventh-day Adventists

THE divine purpose contemplates the heralding of the "Christ Evangel" to all the world. Sacred prophecy outlines the program step by step toward the complete evangelization of all the peoples of earth. History records the victorious advance of the soldiers of the cross from continent to continent, from nation to nation, from island to island, around the world. Within a hundred years, more progress has been made in giving the gospel to all the world than in all the previous fifteen centuries of the Christian era.

"God takes ages to prepare His work; but when the hour comes, accomplishes it by the feeblest instruments. To do great things by small means is the law of God." So says D'Aubigné, in his "History of the Reformation." The destiny of the human family once centered in a helpless babe, the Christ Child, in a manger at Bethlehem. The evangelization of the world was committed to twelve apostles and a few hundred believers. But these early disciples, filled with the Christ Spirit and armed with the message of the risen Saviour, waged a victorious spiritual warfare against the paganism of that age.

Christ foretold a coming day of spiritual decadence throughout the world, in a time of great intellectual and material progress. He foretold, also, that the evangelization of the world would be accomplished in that day in spite of every hindrance. Appearing to John the Beloved on Patmos, He revealed the plan for giving the last gospel message; it was to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6. The preaching of the gospel to all the world was given as one of the great signs of His second coming, when the Saviour replied to the questions of His disciples at that meeting on Olivet.

In accordance with the prophetic schedule, the proclamation of the last gospel warning, in its advent setting, began on time at the close of the 2300-year period, as presented by Daniel's prophecy. (Daniel 8:13, 14.) Daniel also foretold the marvelous development of inventions, and the revolutionary change in methods of transportation that would come in "the time of the end." Daniel 12:4. The invention of the art of print-

ing prepared the way for the publication of the Bible and other literature in the language of all who could read or be taught to read. Rapid transportation assured a close touch with all parts of the world, so that the Christian worker might be sent quickly to earth's remotest bounds. Thus the gospel was to be sent to the world in one generation—the last one.

Fulfilling the prophecy and bearing to the world "the everlasting gospel," as described

Evangelical

The Seventh-day Adventist denomination employs 17,469 workers who devote all their time to some phase of gospel proclamation.

Fifty-seven per cent of these workers are outside the United States.

Two hundred sixteen missionaries were sent out to foreign fields in 1926.

In the last ten years 1,694 missionaries have gone to non-Christian lands.

Seventh-day Adventists have entered 124 countries, and are preaching in 252 languages.

by John the revelator, Seventh-day Adventists are confident that they are "the remnant" spoken of in Revelation, chapter twelve and verse seventeen. Burdened with the tremendous responsibility of giving the gospel "for a witness unto all nations," they have been pushing on and on to all the lands of earth, telling the sweet story of the Christ and of the imminence of His personal second appearing to establish His kingdom. They are now doing this work in two hundred fifty-two languages, and have entered one hundred twenty-four countries.

For the accomplishment of such a mighty task, God promises to His church the fullness of spiritual power. The gospel must be adapted to the needs of sin-burdened men and women everywhere, but the most perfect organization and highly developed methods of soul-winning endeavor can not take the place of the all-essential influence of the divine Spirit. However, the speedy finishing of God's world-wide work demands a great staff of trained men and



Keystone View Co.

women, educated and experienced in ministry to a lost world. The need calls for evangelists, pastors, physicians, nurses, colporteurs, office workers, executives, printers, editors, writers, teachers.

MORE CALLS THAN MISSIONARIES

Evangelism by the living preacher is the greatest agency for carrying the gospel to the world. It was ordained by Christ at the beginning of the work of the apostolic church, and ever since has been the most successful method of winning men to a new life in Christ Jesus. The Seventh-day Adventist denomination employs 9,230 workers in evangelistic endeavor, and 8,239 other evangelical workers engaged in institutional activities—a total of 17,469 persons devoting all their time to some phase of soul-winning endeavor. Of this number, 9,957 ministers and other laborers are employed in work outside the United States. In 1926

Medical

Seventh-day Adventists believe that medical missionary work is "the right arm" of world evangelism.

They maintain a large medical college in Southern California, where they train physicians for their world-wide medical work.

This college has an "A Grade" rating with the American Medical Association, and 250 doctors are in constant training there.

Twenty-three training schools are conducted for nurses, and many hundreds are graduated each year.

A school for dietitians is also maintained.

There are scores of hospitals, sanitariums, and dispensaries operated by the denomination throughout the world, where the gospel of health is preached.

A medical missionary in China reported 6,500 patients in one year, another in India had 4,500 patients in three months. From other parts of the world come similar reports.



alone, 216 missionaries were sent to foreign fields, while the total for the last ten years reached the high mark of 1,694 consecrated men and women sent to devote their lives to the uplift of humanity in heathen lands. For the support of the foreign mission work of the denomination during this ten-year period, \$32,135,239.30 was given in foreign missions offerings. The per capita of missions offerings for 1925 (latest statistical year) was \$23.43. Notwithstanding this generous giving, it has not been possible to furnish all the funds called for to meet urgent needs in South America, Africa, China, and India, and other lands, where opportunities for soul-winning have multiplied beyond the ability of the missionaries to compass them. Other workers must be provided as quickly as possible, and needed facilities must be furnished at the earliest possible moment.

Publishing

Seventh-day Adventists believe that largely through the printed page will the glad tidings of Christ be carried to the world in this generation.

They therefore operate 53 publishing houses, located in advantageous centers throughout the world.

These houses issue gospel literature in 128 languages, and this literature is prepared in the form of 177 periodicals, 1,102 bound books, 719 pamphlets, 2,661 tracts, a total of 4,659 separate publications (containing 376,493 pages), one copy of each being valued at \$1,417.23.

In 1925 the amount of Christian literature circulated by this denomination totaled nearly \$5,000,000.

The total retail value of literature circulated since the organization of this denomination is \$64,631,168.17.

Nearly 3,000 house-to-house colporteurs sell the bulk of these books and magazines.

Seventh-day Adventist missionaries are in several instances responsible for first reducing the crude spoken languages of native tribes to writing.

Probably second in importance only to the living preacher in the dissemination of the gospel is the printed page; and Seventh-day Adventists recognized this fact early in their work. In 1846 the total value of denominational literature was ninety-three cents, and the only language in which it was printed was English. At the close of 1925 this list of publications had grown until a copy of each one reached a total valuation of \$1,417.23. The number of languages in which the literature is published is 128. In a number of instances it has been necessary for the missionary to reduce the native language to writing, compose a grammar, and then have the Bible and other literature printed for the people. Missionary Skinner, located in the Shan district of north Burma, has been translating the New Testament into a new language. Missionary Kotz reduced the language of the Chasu tribe of East Africa to writing and made up the first grammar, later translating the New Testament into that tongue.

The denomination now operates fifty-three publishing houses, located in advantageous centers in various parts of the world, and is among the largest publishers of religious literature. The value of reli-

Educational

Seventh-day Adventists believe that the work of gospel proclamation throughout the world rests upon the shoulders of young men and young women who have received a Christian education.

For the purpose of educating an army of missionary workers they therefore maintain a world-wide system of educational institutions which carry the child from the kindergarten through to his college degree.

This system of education includes 148 advanced schools and 1,413 primary schools, with a total enrollment of 67,461.

gious, health, and educational literature circulated annually approximates \$5,000,000, and nearly 3,000 colporteurs are engaged in its circulation. The Chinese *Signs of the Times*, our periodical for that language, has the largest circulation of any religious publication in that great country. Literally millions of pieces of soul-winning literature are finding their way into the homes of people in all the world, and in many, many instances the message of truth finds its way to the reader's heart, and wins him to Christ.

MEDICAL WORK EMPHASIZED

The Lord sent His apostles "to preach the kingdom of God, and to heal the sick." One writer declares, "During His ministry, Jesus devoted more time to healing the sick than to preaching." Following the Lord's example, Seventh-day Adventists have devoted much study and expense to the best methods of applying the healing art to medical missionary work. Included in this feature of ministry to suffering humanity is one of the



best medical colleges in the world. The denomination operates this medical training school to prepare doctors for unselfish ministry in behalf of their fellow men wherever they may be called to serve. It is the College of Medical Evangelists, the only medical school of its kind in the world, with an "A Grade" rating with the American Medical Association. In addition to this training school for the making of doctors, there are twenty-three training schools for nurses, training them for helpful ministry to the sick.

A number of large health institutions have been established by the denomination in the United States and Europe, where those sick of body may receive the most scientific treatment, surrounded by Christian influences. However, the medical missionary phase of denominational work is more extensively represented by the many hospitals, dispensaries, and treatment rooms in all parts of the world. These smaller centers of healing and uplift minister to a great, needy element, often suffering because of ignorance and superstitious practices. The majority of these people are cared for gratuitously, but receive the same care as do those who pay, and in many instances they are led to believe in the Great Physician for the healing of their soul diseases. Illustrative of the tremendous need and the boundless opportunity for such medical ministry, a few instances will be cited from reports that have been submitted by these self-sacrificing workers.

A missionary doctor in Africa, just opening up a new hospital, tells of 7,500 patient visits in the first two years, some coming from a distance of 300 miles. Another consecrated physician in the East Indies reports 8,400 patients in one year's work, with a total of 17,106 patient visits. With limited facilities and no evangelistic help, a goodly number of these patients were won to Christ. A doctor in charge of a mission hospital in India tells of 4,500 patients in a three-month period. Heathen prejudices have been broken down, and the evangelist is received gladly where, before, the natives would not speak to him on the street. A

doctor in charge of a mission hospital in China writes encouragingly, notwithstanding banditry all around his station. He has had opportunity to render medical help to large numbers of wounded men, often traveling long distances through dangerous territory to attend patients. He made 6,500 patient visits during the latest year covered by reports. In many other mission hospitals and dispensaries, earnest doctors and nurses, always endeavoring to be living examples of the Christ who came to save all who will heed, are striving to alleviate the suffering of the many thousands who throng them day after day. The combined staff of physicians, nurses, and other helpers in these sanitariums, hospitals, dispensaries, and treatment rooms is 3,501, all working for the upbuilding of the kingdom of Christ.

A CHRISTIAN EDUCATION

The education and training of a staff of evangelical workers to cover the world field is a stupendous task, and requires a complete educational system. Seventh-day Adventist children and youth may attend their own schools, in which the Bible forms the basis of the curriculum, running through all the grades from the elementary to the complete college course. Industrial training is a prominent feature of the denomination's advanced schools, giving the students a working knowledge of some practical profession or trade. The system of education includes 148 advanced schools and 1,413 primary schools, with a total enrollment of 67,461. These educational institutions are maintained at denominational expense, the members also contributing their share, through payment of school taxes, to the support of national school systems in various countries. These schools are scattered over the world, dedicated to the training of Christian workers to carry the gospel to all the peoples of earth. Schools soon follow in the wake of the missionary, and thousands of children and young people are being educated in these mission schools. Under the influence of Christian education, superstition and dirt give way to a faith that makes for order and cleanliness; and civilization is established where savagery once held undisputed sway.

THE MISSION OF THE CHURCH

Much has been accomplished in fulfilling the Master's commission, "Go ye into all the world, and preach the gospel to every creature;" but much yet remains to be done, and the hour is growing late. Gaps in Africa are being filled. For eight years a missionary doctor has worked on the border of Tibet, endeavoring to get in with the story of the Christ. Mongolia is entered. The wilds of the Amazon valley are being entered with the message of heaven and healing. Cannibal tribes in the islands of the South Seas are being won for Christ, and the millions of aborigines of South America are hearing of Him who came to save every one everywhere who will but give heed to the invitation, "Come."

Other men and women must be trained and sent as evangelists, physicians, nurses, and teachers. Still other hospitals, dispensaries, and schools must be built, and other publishing centers established for giving the gospel in its various applications to all who will read. The divine program calls for a speedy completion of the gospel work in all the world; the peoples of the world are ripe for the harvest. Men and women, by the thousands, are being won to Christ, and soon the Saviour will appear to establish His kingdom. The one and only business of the church is to give all the Word to all the world.

ARE SEVENTH-DAY ADVENTISTS CHRISTIANS?

(Continued from page 4)

The choice of His name was not left to human beings; God Himself directed that He should be called *Jesus*, or, as in the Hebrew, *Saviour*; or again, "They shall call His name Emmanuel, which being interpreted is, God with us." Matthew 1:23.

While in many denominations modernists and fundamentalists dissipate their time and energies fighting one another over these matters, Seventh-day Adventists busy themselves with the blessed task of training and sending forth workers to all the world to proclaim a definite message of hope and salvation. The very heart and soul of the message we preach is Jesus Christ and His atoning work in behalf of mankind. Men need to "behold the Lamb of God, which taketh away the sin of the world." John 1:29. Our work is to invite men to bow at the foot of the cross, and in faith and trust to accept Jesus as their Saviour.

The death of Christ as an atonement for sin is the great central truth from which all other truths radiate. To understand the

truths of God's word, they should be studied in the light of the cross of Calvary. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish; but have everlasting life." John 3:16. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:8-10.

By emphasizing these grand and blessed truths of salvation, in lifting Jesus up before the world as the Saviour of men, in standing for the Bible as the word of God, Seventh-day Adventists are only following in the steps of the apostles, and carrying on the work begun by the Reformers. The world to-day needs a new and a vital emphasis on these precious truths. To do this very work humbly and reverently, and yet to do it with great vigor in the power of the Holy Spirit, is the unalterable purpose and aim of every true Seventh-day Adventist.

What Seventh-day Adventists Believe

We have no creed, for we believe that "the path of the righteous is as the dawning light, that shineth more and more unto the perfect day." There are, however, certain great truths which stand forth in the word of God, and to these we adhere.

The Supernatural and Plenary Authority of the Scriptures

We believe that the Scriptures were given by inspiration of God and are "profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

God and the Trinity of the Godhead

We believe that in the unity of the Godhead there are three persons: God the Father, God the Son, and God the Holy Spirit.

The Substitutionary Death of Jesus Christ

We believe that "as in Adam all die, so also in Christ shall all be made alive;" that by the shed blood of Jesus Christ our sins are washed away, and through acceptance of His vicarious sacrifice we are reconciled to God the Father.

The Holy Spirit

We believe that the Holy Spirit convicts of sin, of righteousness, and of judgment, and regenerates, sanctifies, and comforts those who believe on the Lord Jesus Christ.

The Reality and Personality of Satan

We believe that Satan, once an angel of heaven, brought sin into the universe; that he is the great antagonist of God and of all righteousness, the enemy of all who would serve God.

The Second Coming of Christ

We believe that Christ will return to the earth the second time, to cleanse the earth of sin and sinners and to establish the kingdom of God; that His coming will be universal, visible, and literal; and that the prophecies of Scripture tell us that His advent is imminent, though we know not the day or the hour.

The Millennium

We believe that between the second coming of Christ and the beginning of the new earth state a thousand years intervene; that Christ's coming, the resurrection of the righteous dead, the binding of Satan, and the translation of the righteous will mark the beginning of this period, and that the descent of the New Jerusalem to earth, the resurrection of the wicked, the loosing of Satan, the judgment and annihilation by fire of sinners, and the creation of new heavens and a new earth, will mark its close.

The Mortality of Man

We believe that man is not inherently immortal, but that immortality is a gift of God through Christ to those only who accept Him; that immortality will be conferred upon

the righteous at their resurrection from the dead.

The Unconscious State of the Dead

We believe that men at death go not to their reward or punishment immediately, but that they "sleep" until the day of the resurrection.

The Punishment of Sinners

We believe that "the wages of sin is death;" that the punishment meted out to sinners will be eternal death, total extinction by fire, and not an eternity of torture.

The Moral Law, the Decalogue

We believe that the Ten Commandments are God's universal and irrevocable law; that its prime purpose is to furnish us a divine rule of conduct, and to define sin; and that to observe its precepts is obligatory upon all men in all ages.

The Seventh-day Sabbath

We believe that the seventh-day Sabbath (Saturday) is an integral part of God's law; that it is a memorial of a literal creation of this earth by Jesus Christ, and a sign of His re-creative, or redemptive, power; that it is the rest day of Christians now.

The Rite of Baptism by Immersion

We believe that the ordinance of baptism was given as a memorial of the death, burial, and resurrection of Christ; and that all Christians, as an outward sign to the world of conversion to Christ and as the beginning of a new life by faith in Christ, will observe this rite.

The Tithing System

We believe that it is God's plan that the work of the gospel ministry should be supported by tithes and freewill offerings; that each Christian should set apart a tenth of his income as a tithe.

Liberty of Conscience and Religion

We believe that in matters of duty to God a man's conscience should at all times be free; that any attempt on the part of the state to dictate in the domain of religion is wrong and subversive of the fundamentals of liberty; that any organic or working union of church and state always imperils freedom and fosters tyranny.

The Maintenance of Bodily Health

We believe the Scriptural teaching that the human body is the temple of God; that the maintenance of health is a Christian duty; that the body should not be defiled with liquors, narcotics, harmful drugs, tobacco, or unhealthful foods. B.



The raising of the daughter of Jairus. Resurrection from the dead is possible only through Jesus Christ.

Death Abolished Through Christ

THE title of this article, "Death Abolished Through Christ," suggests a marvelous transaction. It is based on the following gracious message from God: "Our Saviour Jesus Christ, *who hath abolished death, and hath brought life and immortality to light through the gospel.*" 2 Timothy 1: 10.

This statement implies that life had been lost, and that death had taken its place; and that is precisely what had occurred. And that is just what appears to be the order in our world to-day. To all outward appearance, death reigns over all. Nothing in either the animal or the vegetable kingdom escapes its cruel ravages. Century after century death has turned back to dust everything that possessed life.

And yet God tells us that He has abolished death and brought life—endless life—back to man. The purpose of this study is to trace the steps in this gracious transaction from its beginning to its glorious consummation.

LIGHT IN THE WORD ALONE

The only source of information concerning this subject is the word of God—the Bible. Science, philosophy, reason, can give no light regarding the origin, the nature, or the future of either life or death. But when we turn to the word of God, we find an abundance of information covering the entire field of each subject. We are taken back to the beginning, and in a few pointed statements are given an account of the origin of both.

"The God that made the world and all things therein, He, being Lord of heaven and earth, . . . giveth to all life, and breath, and all things." Acts 17: 24, 25, A. R. V.

"Through one man sin entered into the world, and death through sin; and so death passed unto all men." Romans 5: 12, A. R. V.

In these two paragraphs we find the origin of life and death. The first tells us that God is the source of life, that He created the world and all things that are in it, and that He gave life and breath to all that possess life. The second declares that death

SEVENTH-DAY ADVENTISTS DO NOT BELIEVE THAT MAN IS INHERENTLY IMMORTAL. THEY HOLD WITH THE SCRIPTURES THAT IMMORTALITY HAS BEEN MADE POSSIBLE THROUGH CHRIST, AND AVAILS ONLY FOR THOSE WHO ACCEPT HIM, AND THAT IMMORTALITY WILL BE CONFERRED UPON THE RIGHTEOUS AT THE TIME OF THE GREAT RESURRECTION.

ARTHUR G. DANIELLS

For twenty-one years president of the General Conference of Seventh-day Adventists, now secretary of the Ministerial Association of the General Conference

came through sin. Death is the wages, the penalty, of sin. (Romans 6: 23.) "Sin, when it is finished, bringeth forth death." James 1: 15.

When man was created, he was placed in circumstances that would test his loyalty to the will of God, the basis of the law of the universe. Certain restrictions were placed upon him, with the warning that the violation of these restrictions would bring death. It seems incredible, but it is even so, that man opposed his will to the will of his Creator. This was a grievous sin, and that sin brought death—the penalty that had been threatened—into the world.

Thus there is given a clear, consistent account of the origin of both life and death. Man was given life, but through sin that life was forfeited. It was lost, and death took its place. Because of this, Paul says, "Death reigned from Adam to Moses" (Romans 5: 14), and, we may add, it has continued to reign from Moses to the present time.

We should now give thought to the nature of death. Just what the Lord meant by the word "die" is made very plain in the sen-

tence that He pronounced after Adam had sinned: "Out of it [the dust] wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3: 19. Death meant man's dissolution. All that he was by creation must, through death, disappear. It must all be undone. He must return to the original elements from which he was taken. Then he would be blotted out of existence, and be as though he had never existed.

The day Adam sinned he was judicially dead. On that very day the process of dissolution set in, and never ceased until he returned to the elements from which he was taken.

That is death. It is appalling, it must be confessed. But so it is represented in the inspired word. Describing the process of death in man, David said: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4. Solomon declares: "The living know that they shall die: but the dead know not anything." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 5, 10.

It is hard, it is exceedingly depressing, to contemplate this tragic end to humanity. But it should not be minimized. The fact is not made less dreadful by closing our eyes to it. When it is understood and sensed in all its meaning, we shall appreciate more the mercy of God in delivering us from such an awful destiny.

LIFE RESTORED

We come now to the study of the declaration that God "hath abolished death, and hath brought life and immortality to light." 2 Timothy 1: 10. Not for an instant are we to think that the heart of our merciful Father was not hurt by the sin of Adam and the terrible penalty that was inflicted; He felt this far more keenly than any human being ever could feel it. But God could not endow man with freedom of choice and the exercise of will, and then prevent him from transgressing; nor could He fail to inflict the just penalty for transgression. He

(Continued on page 14)

THIS is a time when every Christian should not only have love, but the "first love," and when he should not merely be interested in missions, but when his heart should be aflame with the missionary passion. Such a passion means much more than the ordinary zeal for missions.

The slogan of almost every world missionary conference in recent years has been, "The gospel of Christ to the whole world in this generation." We remember the prophecy of the Master as recorded in Matthew 24, verse 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

In the light of these words we can realize the importance of such a program of world-wide missionary endeavor. Viewed thus, it

The Missionary PASSION

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

ERNST KOTZ

Associate Secretary of the
General Conference of
Seventh-day Adventists

Not for the purpose of boasting of our own deeds or of embarrassing others, do we present the graphs below and on the opposite page; but only to show what is being done in foreign missionary endeavor by a small people, who believe that a special message is due this world before Christ's second coming. On the one hand, there are Seventh-day Adventists, with a membership of 108,802 in North America; and, on the other, the three largest Protestant denominations, with 72 times as many members, or 7,800,000.

is not a mere resolution drawn up by certain missionary societies, but a sign of the times. Indeed it is the sign, for it is only in connection with this world-wide proclamation of the gospel that the statement is made, "And then shall the end come."

This fact is very significant. However, not all who support missions seem to realize it. If every Christian in the world were really convinced that this message of the coming King is the last one to be given to sinners, offering the last opportunity for all who are in darkness to come into the light, what desperate efforts would be made to herald it quickly to every creature! How all would rally to support this work, which is to be the closing act in human history! How all would pray and give and go in order to bring about the glorious consummation of the great missionary undertaking!

OTHER BOARDS RETRENCHING

But what is the actual situation? We quote from an interesting little pamphlet, "There Is No Substitute for the Missionary Passion," by the Rev. Frank Mason North, D. D. He says:

"The facts for the mission boards are, as already indicated, that incomes have surprisingly fallen, and that the real cause for the decline has not yet been fully disclosed. As this is written, one of the most important communions in council is considering the adjustment of its budget for next year to a loss of twelve hundred thousand dollars. We add, with gratitude, that the great convention has made most generous pledges to meet the decline. The board which makes the largest contribution to foreign missions is working under a reduction to its fields, throughout the world, of 40 per cent. Another board, in the very front rank for liberality and devotion, found itself last year with but 70 to 75 per cent of its expected income. . . . The lines which by diagram show the growth of the churches' annual investment for local purposes, that is, what the individual churches spend upon themselves, as compared with the contribution of the same churches for foreign missions, suggest nothing more apt than the race between the hare and the tortoise. The striking fact is that among the larger communions there seems to be no exception to this deplorable trend. One is forced by these figures to think in terms of general causes, or of some one cause, which produces the common effect. . . .

"Does the fall in income indicate the poverty of the people? Is it due to bad method? Does it tell a story of loss of faith? Is it one of several symptoms which

indicate spiritual breakdown? Is it contagious or likely to become chronic, or is it curable?"

These are startling questions. This is not the place to investigate the causes which have brought about such a lamentable situation, but we do want to say a word about the remedy.

At different times in the history of the world God has given His people a special message as a remedy for special conditions. Seventh-day Adventists believe that such a special message is due in our day. Without setting a time, we believe that the end is much nearer than most of the inhabitants of this world realize. Indeed, this world-wide proclamation of the gospel is the most significant sign of the end, and we rejoice in every effort made by any missionary society to place the word of God in the hands of those who have never yet had the opportunity to choose between the kingdom of light and life and the kingdom of darkness and death.

A SPECIAL MESSAGE DUE

There must be a *last message*. There must be a *last effort* on the part of God's children to reclaim those who have gone astray. We believe that such a message is now being proclaimed, and such an effort is now being made. Our readers will pardon us if we call attention to a few facts and figures that indicate that Seventh-day Adventists are endeavoring to live up to their convictions.

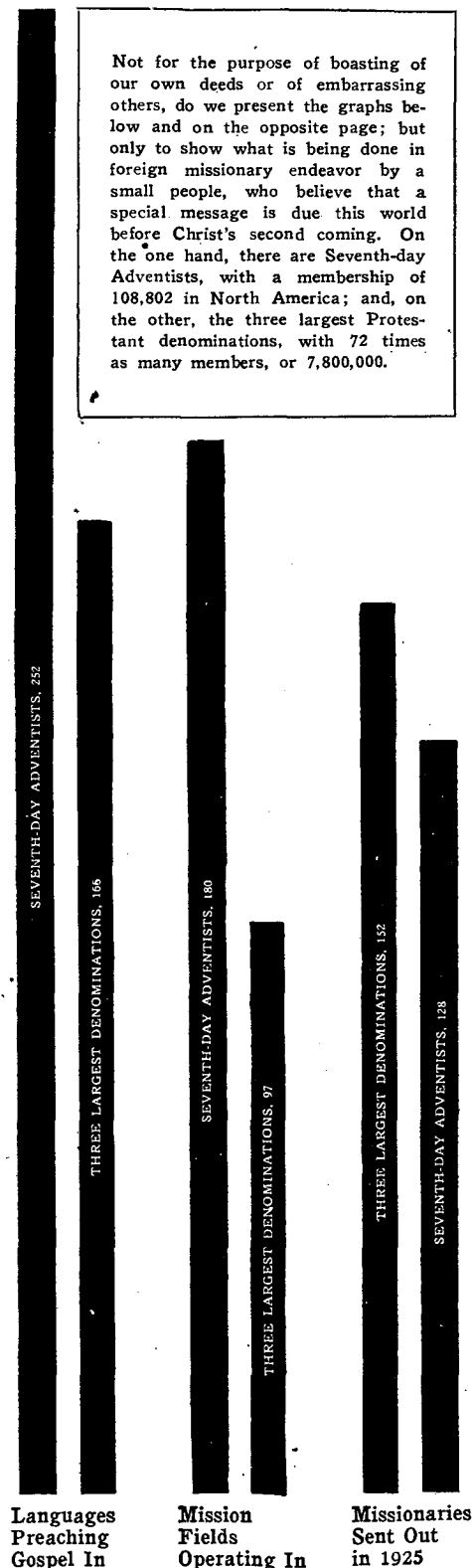
The total funds contributed by members of this denomination for general mission work at home and abroad in 1923 amounted to \$9,196,781.95; in 1924, \$10,341,561.27; in 1925, \$11,095,347.31. In the United States the amount per capita for these respective years was \$70.55, \$70.66, and \$73.37, a continuous increase. While in the ten years from 1912 to 1922 the total funds amounted to \$62,590,778.53, in the next three years, 1923-1925 inclusive, \$30,633,690.53 was received by the treasury.

At the last Missionary Council, the largest foreign mission budget in the history of the denomination was voted, almost four and a half million dollars. Catholic publications in Europe have pointed to this, asking their members why they do so little in comparison. It is indeed astonishing that a mission society with so small a constituency as the Seventh-day Adventists is proclaiming this last message to-day in 252 languages, with new ones constantly being added. H. E. Rogers, the statistical secretary of the denomination, says in his report for 1925:

A COMPARISON

"The offerings to missions from the membership in North America during 1925 was \$2,549,950.44, a per capita of \$23.43. Not for the purpose of making an invidious comparison, but simply to state a few facts, compare these figures with those of three of the largest Protestant mission boards operating in North America in behalf of foreign

(Continued on page 15)



How Seventh-day Adventists FINANCE their world-wide Work

JOHN L. SHAW

Treasurer of the General Conference
of Seventh-day Adventists

THE founders of the Seventh-day Adventist movement saw three outstanding facts: (1) That Jesus Christ was soon coming back to this world again; (2) that God had a special message to go to the entire world before the second advent; and (3) that as soon as this message of the gospel was carried to earth's remotest bounds Christ would come. These convictions were based on such Bible texts as Matthew 28:19, 20; Revelation 14:6-12; and Matthew 24:14.

At first they were almost stunned by the stupendousness of the task of world evangelization that faced them. They might have reasoned, What could so small a company do in carrying the gospel to the world? They, like Christ's early disciples, were poor, having little of this world's goods. How could they respond to a message destined to be carried to every nation, kindred, tongue, and people? That might have seemed a baffling program; yet it was not. Their faith claimed God's promises. They knew they could surrender their lives and give of their limited temporal resources, and they did,—some gave everything they possessed, and to it God added His abundant blessing. Their numbers gradually increased, and the meager resources of the movement began to grow. How they have grown is indeed an interesting story.

EVERY ONE A TITHER

These followers after truth accepted the tithing system as set forth in both the Old and New Testaments. Every convert in every land where their representatives have gone is taught to be a tithe payer. God's way of financing His cause is a thousand times better than man's. Where it is followed, there are resources both to support and greatly to extend the work. How a very small denomination, the Seventh-day Adventist Church, numbering 250,988, can support 17,469 workers of all classes, including ministers, Bible women, colporteurs, medical missionaries, and institutional workers, is largely made possible by following the Bible plan of gospel support, the chief essential of which is the tithing system. While the gospel makes provision for freewill offerings, Christ set His approval upon the payment of tithes. To His followers, concerning the paying of tithes even on the smallest amounts, He said, "These ought ye to have done," Matthew 23:23. Malachi, while warning of the coming of the Lord and chiding the people for robbing Him of tithes and offerings, invites them to prove Him and see the measure of His support if they will faithfully pay their tithes. His words are: "Who may abide the day of His coming? and who shall stand when He appeareth? . . . Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Notice the reply, telling where His people are failing: "Will a man rob God? Yet ye have robbed Me. But ye say,

Wherein have we robbed Thee? In tithes and offerings." Malachi 3:2, 7, 8.

Following this, Malachi recites the marvelous blessings of God to those faithful in the payment of tithes. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he

THE world membership of the Seventh-day Adventist denomination now stands at 250,988; the amount received for evangelistic work in tithes and offerings for the year 1925 amounted to \$11,095,347.31, an average of \$44.21 per capita. In mission lands the large majority of the membership is poor, and the per capita giving is consequently less. In North America, including the United States and Canada, the membership stands at 108,802, and the amount received in 1925 for evangelistic work, including tithes and offerings, was \$7,982,954.69, or, including all church members, young and old, a per capita of \$73.37.

shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Malachi 3:10-12.

The tithing system is fair; it enlists in the support of the gospel the service of all. Of those receiving much, it requires much, and of those having little, it calls for little. Yet all converts consider themselves in business with God; and every man is supposed to do his part. The poor man in India, earning but ten cents a day, is taught to give one cent toward the evangelization of his own people. Often his medium of exchange is rice. As he takes the rice from the bag, while nine handfuls are put into a dish for himself and family, one handful is placed in another dish for the Lord and His work. It is a continual miracle in many lands how nine tenths of the income with God's blessing goes further in supplying needs than ten tenths without it. The poorest of the poor learn this, as their multitude of testimonies confirm. The windows of heaven are opened to bless those whose faith leads them to obey God's word and

honestly to give back unto Him the tenth which He claims as His own. Leviticus 27:30; Numbers 18:21; Matthew 23:23; Hebrews 7:1, 2; and Genesis 14:17-20 are other texts clearly indicating that God's plan of support of religious work has always been the tithe.

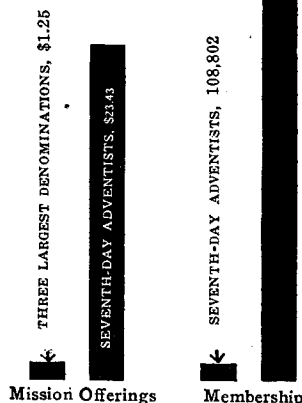
While the tithe received by the Seventh-day Adventist denomination in North America is very largely used for the support of evangelistic work in this country, the foreign mission work is supported mostly by donations in addition to the tithe. At first the amount received was small, but year by year it has grown. One of the chief agencies through which these funds are gathered is the Sabbath school. How "a penny a pupil" in the beginning has been increased to even a dollar and more, is one of the outstanding and growing miracles of the movement. From less than five barley loaves and two small fishes, these Sabbath school offerings have been transformed into more than a million dollars a year.

While the Sabbath school is active in raising mission funds, the church as a whole is likewise liberal in the support of missions. The combined mission offerings of Sabbath school and church, starting with an average of less than ten cents a week a member, has year by year increased until for the year 1925 an average of 46½ cents a week a member was raised by every church member, old and young. For the year this amounted to \$24.18 for each member in North America in addition to the tithe, and yielded for missions the splendid sum of \$2,488,587.50.

That those who read may know what a small denomination is able to do in the support of gospel work, not for the glorification of man but rather as an evidence of the possibilities of extending the kingdom of God by following the Bible plan of gospel support, we make the following statement:

The world membership of the church now stands at 250,988; the amount received for evangelistic work in tithes and offerings for the

A comparison between the three largest Protestant denominations and Seventh-day Adventists



year 1925 amounted to \$11,095,347.31, an average of \$44.21 per capita. In mission lands the large majority of the membership is poor and the per capita giving is consequently less. In North America, including the United States and Canada, the membership stands at 108,802, and the amount received in 1925 for evangelistic work, including both tithes and offerings, was \$7,982,954.69, or, including all church members, both young and old, a per capita of \$73.37.

ONE IN FOURTEEN

From a small beginning, our foreign mission work is rapidly growing. Missionaries are being sent to every quarter of the globe. Mission work is now being conducted in 124 countries, in 252 languages and dialects. There are engaged in evangelistic work in home and foreign fields 9,230, in institutional work 8,239, making a total of 17,469, or one active worker for every fourteen church members. While fourteen are giving of their means to support the work, one is freed, with the assurance of support, to give his time exclusively to gospel work. The appropriations of the Mission Board of Seventh-day Adventists for foreign work for the year 1925 was \$2,312,160.79. This, while representing a denomination small numerically, compares favorably with other Mission Boards.

Each year a certain per cent of tithes and mission offerings is set apart for the support of workers, who, because of age or infirmity, have become inactive.

In conclusion, let us remind ourselves that the work of the church of God primarily is not financial, it is spiritual. Our foremost aim is not to raise money; it is to win souls. Our peerless Leader beckons us on to the unfinished task at home and beyond the seas. In mission lands once closed to the gospel, a thousand gates of entrance are swung far back upon their hinges. The call to the church of God to-day is to arise and do the work committed to us in the divine commission of our Master. In this uncompleted task, He assures us that all power in heaven and earth is given us. As men and women go forth believing this promise, preaching Christ, miracles will follow, for it is God's work, and it must prosper and be carried forward in harmony with His word. His final word to us, in accepting His commission, is His own promise of constant association and companionship, "Lo, I am with you always, even unto the end of the world."

DEATH ABOLISHED THROUGH CHRIST

(Continued from page 11)

could, however, make it possible for man to have another opportunity. And this He did; and so we read: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Death was turning the world back to dust, and, without some mighty intervention, it must perish forever. God intervened. He did the supreme thing to save it. He gave His Son. And the Son made the glorious announcement that He had "come to seek and to save that which was lost." Luke 19:10. Man was lost. His holy character was gone; sin had taken its place. His life was gone; death reigned in its place. His dominion of the world was lost; it had passed to his conqueror—Satan. All this great loss the Son of God came to save and to restore to man.

As to the lost innocence and holiness of

character, it is said: "Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1:21. And still more, He was "made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Corinthians 5:21, A. R. V.

Regarding his loss of life and the death that had taken its place, the Scriptures give an abundance of the most cheering information. In his testimony for Christ, John said: "In Him was life; and the life was the light of men." John 1:4. Jesus Himself declared: "I came that they may have life, and may have it abundantly." John 10:10, A. R. V. The apostle John says that "he that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John 5:12, A. R. V. Again: "God hath given to us eternal life, and this life is in His Son." 1 John 5:11. To this the apostle Paul adds: "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:3, 4. And so it is written: "Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." John 5:24, A. R. V.

This, be it understood, may be a present experience. "We know that we have passed out of death into life," says 1 John 3:14, A. R. V. But, as already pointed out, our life is hid with Christ. Ultimately, however, it is to be fully imparted to us—to our whole being. This is made very plain in the following statements:

AT THE RESURRECTION DAY

"Christ died for our sins according to the Scriptures; and . . . He was buried; and . . . He hath been raised on the third day." 1 Corinthians 15:3, 4, A. R. V. "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." 1 Thessalonians 4:14, A. R. V. "For as in Adam all die, so also in Christ shall all be made alive." 1 Corinthians 15:22, A. R. V. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Verses 51-55.

Thus Christ has abolished death and brought life and immortality to light through the gospel.

We have now traced very briefly and very imperfectly the great and wonderful transaction by which death has been abolished, and life restored. To summarize:

Life was given to man when he was created.

Through sin, he lost that life, and passed under the sentence of death.

In infinite love, God gave His Son to die for sinners, that they should not perish utterly by the hand of death, but that they might again secure the life they had lost.

Christ died for the sins of men, that they "might become the righteousness of God in Him."

All who accept Him as Saviour are saved from sin, and delivered from death.

To them He gives His life—eternal life. Having Him, they have His life.

That life is now hid with Christ; but when He shall appear to gather His re-

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITORS
A. O. TAIT A. L. BAKER F. D. NICHOL
CIRCULATION MANAGER
J. R. FERREN

Vol. 54, No. 19 May 10, 1927
Mountain View, California

SUBSCRIPTION RATES

In United States:

Single copy, one year \$1.50
Clubs of five or more to one address, each . . 1.25

To Canada and other countries taking extra postage:

Single copy, one year \$2.00
Clubs of five or more to one address, each . . 1.50

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

NOTICE TO SUBSCRIBERS

Expiration. All issues for the month named on the top line of your address label are included in your subscription. Unless renewed in advance, the paper stops at expiration date.

Change of address. Please give both old and new address.

No papers are sent except on paid subscriptions, so persons receiving the "Signs of the Times" without having subscribed may feel perfectly free to accept it.

deemed, He will impart to each that eternal life now hid in Him.

This will be done at the resurrection of the saints.

Then Christ's righteous, redeemed, immortalized saints will accompany Him to His Father's house. And so shall they ever be with the Lord. (1 Thessalonians 4:14-16.)

Thus "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. . . . If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:8, 10.

WHY WE BELIEVE IN THE SECOND COMING OF CHRIST

(Continued from page 5)

And as He comes, He leaves to no other the leadership of the angelic hosts who are to gather the redeemed of all the ages. "The Lord Himself shall descend."

When He went away, at His ascension, leaving the disciples gazing after the form of the Saviour they so well knew and loved, the angels that appeared beside them in white left for them and for us all the promise, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

He is coming again, visibly, bodily, the "same Jesus" who ascended. And the spread of the gospel into all the world is the great sign that His coming is close at hand. As we have found Him a Saviour from sin, a Comforter and Helper who "sticketh closer than a brother," so as we think of that great and truly awful day of His coming, may we recall ever with joy the blessed truth that this King of kings and Lord of lords, who is coming in indescribable glory and power, is the "same Jesus" who loved us and died to save us.

When He appeared to the eleven, after His resurrection, He showed them the pierced hands and feet, saying, "It is I Myself." Even so, as He comes in glory, most glorious of all will be the light shining from the pierced hands and side, the marks of His undying love for us, as the prophet Habakkuk saw it in vision: "His brightness was as the light; He had bright beams out

of His side: and there was the hiding of His power." Habakkuk 3:4, margin. Or, in Adam Smith's translation, "Bright rays from each hand of Him."

"I shall know Him,
I shall know Him
By the print of the nails in His hands."

"The Lord Himself"—this "same Jesus" it is, who is coming again.

"The Lord Himself, not Gabriel nor seraphim,
Shall marshal all the mighty ransomed throng;
The Lord Himself shall come to fetch His people,
And bear us back to realms of light and song.

"The Lord Himself, who once hath dwelt among us,
And walked earth's dusty roads for many a mile;
Who taught and toiled, and, sinless, lived beside us—
An object lesson of the things worth while;

"The Lord Himself, who died in substitution,
Impaled upon a dreadful Roman cross—
He comes, He comes, to bring us untold riches,
The purchase of His poverty and loss.

"The Lord Himself, and no seraphic stranger,
Shall raise the reassuring shout of cheer;
With eyes alight to show us wondrous welcome,
And outstretched, nail-pierced hands to draw us near.

"The Lord Himself, so precious to believers,
With voice of Archangel, and trumpet loud,
Will surely come, and do us this great honor,
To fetch us home in His bright chariot cloud."

All Holy Scripture bids us watch and be ready. And Christ only can make us ready. As we believe this doctrine, dear to the children of God from the day when Adam lost Paradise, we thank God for the evidences multiplying on every hand that Christ Jesus is soon coming to bring the redeemed back to the lost Paradise of God.

THE MISSIONARY PASSION

(Continued from page 12)

mission fields, and here are the results:

"Membership of the three bodies, 7,800,000; Seventh-day Adventists, 108,802 (a ratio of 72 to 1). Mission fields operated: three bodies, 97; Seventh-day Adventists, 180. Countries in which work is being conducted: three bodies, 79; Seventh-day Adventists, 124. Languages in which work is conducted: three bodies, 166 (including duplications between the bodies); Seventh-day Adventists, 252. Missionaries sent into foreign service during 1925: three bodies, 152; Seventh-day Adventists, from North America, 128; from other countries, 47; a total of 175. Mission offerings per capita: average of three bodies, \$1.25; Seventh-day Adventists, \$23.43 (a ratio of 1 to 19)."

Indeed, almost all church members seem to be possessed with the missionary passion. They believe they have a message, *the last message for the last days*. That is why they are fired with the passion to do great things for God.

John the revelator, in a vision in the solitude of Patmos, saw this last missionary movement, calling the attention of all the inhabitants of the earth for the last time to that Name. Says Revelation 14:6, 7:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

An Entirely New Series

OXFORD BREVIER BLACK-FACED TYPE SELF-PRONOUNCING BIBLES

An entirely new series, beautifully printed from new plates, with exceptionally clear, black-faced type.

FULL SELF-PRONOUNCING

Every proper name, at each place of its occurrence, is divided into syllables and accented so that it may be correctly pronounced.

10 Styles, printed on fine white and the famous Oxford India paper, from \$2.50 up.

Send for descriptive literature

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
35 West Thirty-second St., New York

When God puts His last message into the mouth of His people, He is ready to fill their hearts at the same time with the missionary passion, and to endue them with His almighty and infinite power.

The

WORLD'S FOREMOST Prophetic WEEKLY

The SIGNS OF THE TIMES, of which you have been reading a special issue, is the world's foremost prophetic weekly magazine. It has as large a circulation as, or larger than, any other denominational weekly, and it devotes more space to a study of the Scriptures themselves, especially to the prophetic portions, than perhaps do other religious periodicals.

IT SPECIALIZES in a study of world events in the light of Bible prophecy. It is always brimful of interesting interpretations of the news as you get it in your paper or secular magazine. It also runs health articles each week; a Bible question page; articles on the home, the Christian life, *et cetera*. We shall be glad to send you free sample copies at your request.

S. D. A.

ORDER BLANK

SIGNS OF THE TIMES
Mountain View, Calif.

- ☐ "Signs" and both books, \$3.50.
 - ☐ "Signs" and "Creation—Not Evolution," \$2.50.
 - ☐ "Signs" and "Without Excuse," \$2.50.
 - ☐ "Signs" alone, one year, \$1.50.
- Canadian and foreign subscribers, add 50 cents to cover postage on the papers.

Inclosed please find _____, for which send me the "Signs of the Times" one year and the full cloth-bound premium books as checked in the box to the left.

Name _____
Address _____

WHERE THOUSANDS FIND HEALTH

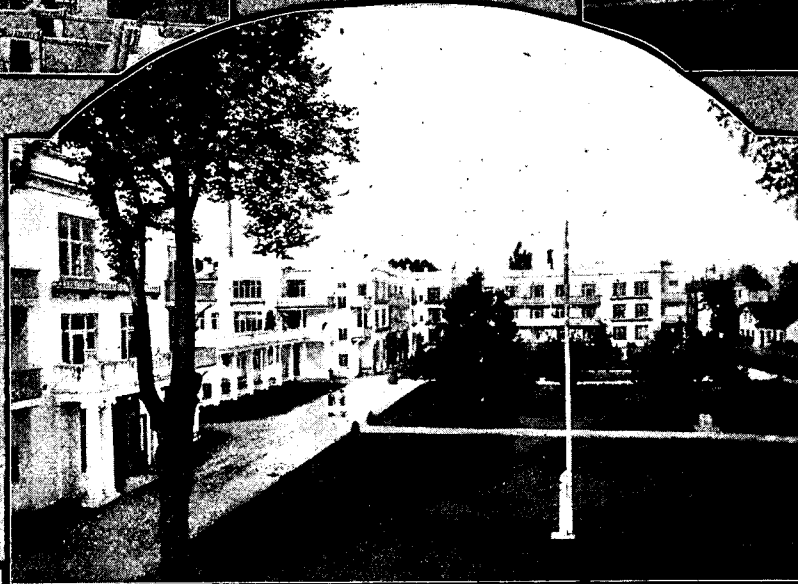
Seventh-day Adventists believe that the gospel commission demands redemption of the body as well as salvation of the soul. Therefore, throughout the world they operate scores of hospitals, sanitariums, and dispensaries, where men and women may regain health. A few are shown here.

These health centers are located, when possible, in a rural environment, because the Seventh-day Adventist denomination holds that nature will play a great part in the recovery of the sick if given an opportunity.



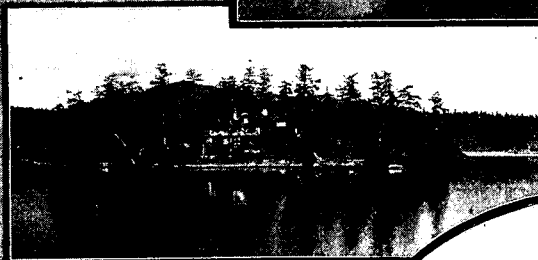
Above: The Yunchung Hospital and Dispensary, Yunchung, Honan, China. We have a number of medical centers in China; and a large hospital is in building at Shanghai.

Right: A glimpse of the Skodsborg, Denmark, Sanitarium. This sanitarium is famous all over Europe. Seventh-day Adventists were pioneers in the treatment of disease by hydrotherapy and electrotherapy.



Above: Sanatorio Adventista del Plata, near Diamante, Entre Rios, Argentine, South America.

Below: One corner of the campus of the Seventh-day Adventist medical college in Southern California. "The College of Medical Evangelists." This medical school has an "A" rating with the American Medical Association, and graduates from 50 to 75 doctors each year. Many of these go out in service to foreign fields.



Above: Resthaven Sanitarium, near Victoria, British Columbia, Canada. It is on an island all by itself, and is perhaps the most beautifully located of all our medical institutions.

Below: The Portland Hospital and Sanitarium, Portland, Oregon.



Left: The new Glendale Sanitarium near Los Angeles, California. This institution is the largest in the denomination, and perhaps the best equipped.

Below: The Washington Sanitarium, at Takoma Park, D. C., on the banks of "the beautiful Sligo."

