

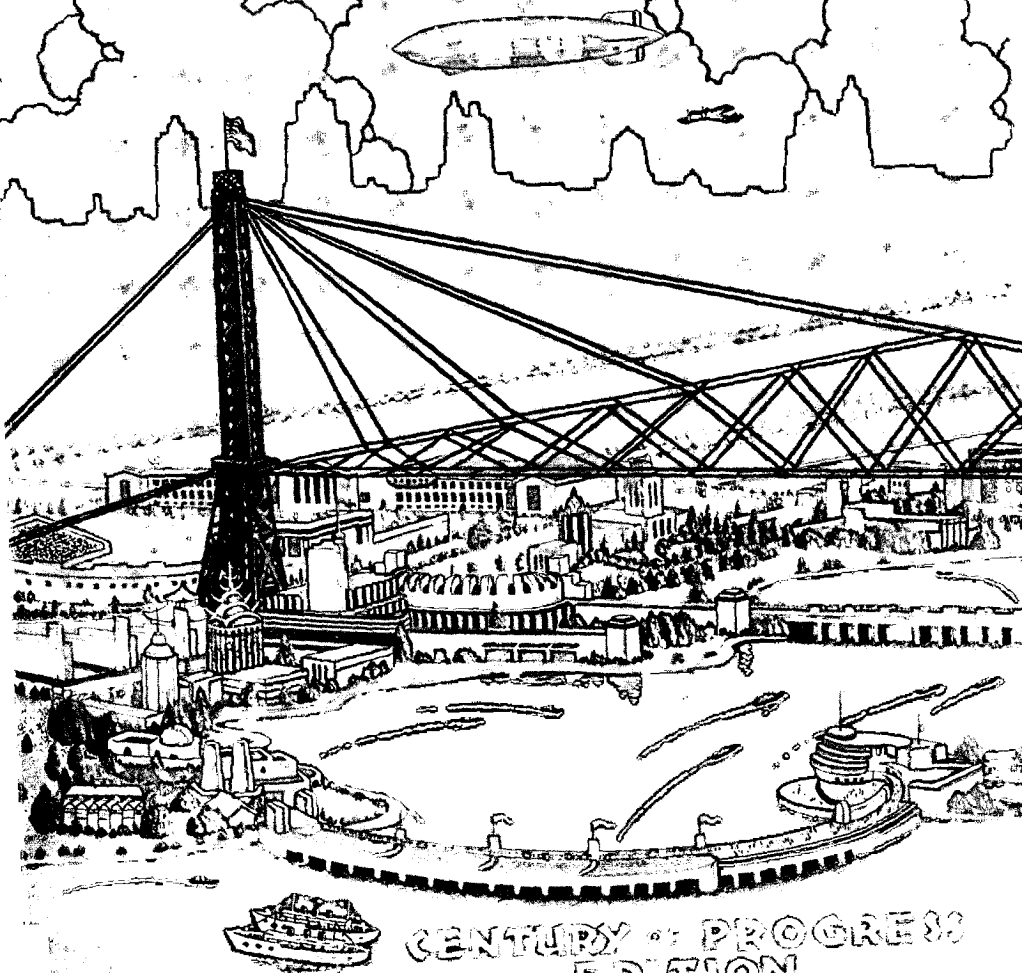
# BELIEF AND WORK

AND

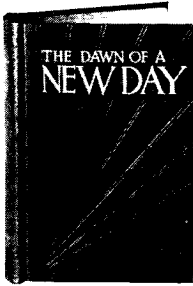
OF

## SEVENTH-DAY ADVENTISTS

1877



CENTURY OF PROGRESS  
EDITION



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A new book by ROY FRANKLIN COTTRELL

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# The DAWN OF A NEW DAY

**ARE WE** who live in this troubled twentieth century  
    **WHEN** wars and rumors of war are all about us,  
    **WHEN** revolution and communism undermine govern-  
        ments and nations,  
    **WHEN** our much-vaunted financial structures have  
        collapsed,  
    **WHEN** tens of millions are unemployed and hungry,  
    **WHEN** our machine civilization is all askew,  
    **WHEN** moral standards accepted for ages are cast  
        aside with abandon,  
    **WHEN** faith in God seems going into dark eclipse  
    —**ARE WE** witnessing the sunset of  
        **civilization?**

**WE BELIEVE** that the stirring and momentous events of our time are the certain indicators that one age is soon to pass away, and that another, many times more glorious, is about to begin.

The author bases the belief that a most wonderful future is about to be ushered in on the prophecies given in the Bible—prophecies which have been fulfilled to the letter, and prophecies which will yet be fulfilled. His logical, convincing, and forceful style makes the book intensely interesting.

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BELIEF *and* WORK  
OF SEVENTH-DAY  
ADVENTISTS



SEVENTH-DAY ADVENTIST HEADQUARTERS

The pioneer Seventh-day Adventist publishing house, the Review and Herald (right) at Takoma Park, a suburb of Washington, D. C. On the left can be seen one wing of the Headquarters of the General Conference of Seventh-day Adventists.

# BELIEF *and* WORK

*of*

SEVENTH-DAY  
ADVENTISTS



CENTURY OF PROGRESS  
EDITION

Published for the  
GENERAL CONFERENCE  
of Seventh-day Adventists  
Washington, D. C.

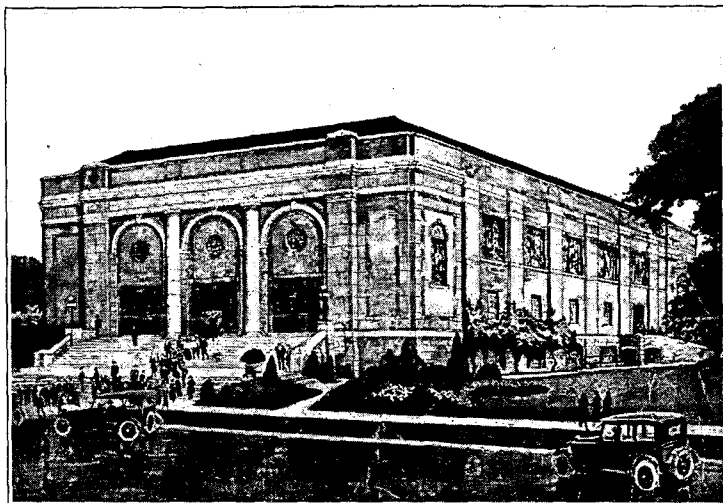
PACIFIC PRESS PUBLISHING ASSOCIATION  
MOUNTAIN VIEW, CALIFORNIA  
Omaha                      Cristobal, C. Z.                      Portland

# Contents

WHO ARE SEVENTH-DAY ADVENTISTS? . . . . .	3
BELTING THE GLOBE WITH THE GOSPEL . . . . .	9
WHAT SEVENTH-DAY ADVENTISTS BELIEVE . . . . .	27
CHRIST OUR SAVIOUR . . . . .	39
THE SIGNS OF CHRIST'S COMING . . . . .	43
THE RETURN OF JESUS . . . . .	51
JESUS AS INTERCESSOR . . . . .	55
A JUDGMENT-HOUR MESSAGE . . . . .	61
THE LAW AND THE GOSPEL . . . . .	65
THE BIBLE SABBATH . . . . .	71
LIFE ONLY IN CHRIST . . . . .	77
THE MILLENNIUM . . . . .	83
A NEW WORLD . . . . .	91

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THE SEVENTH-DAY ADVENTIST CHURCH AT BATTLE CREEK, MICHIGAN

## Who Are Seventh-day Adventists?

### *When, Where, and How Did They Rise?*

A WHOLE-SOULED belief in the simple gospel of Christ as portrayed in the Bible, and a great zeal to evangelize the entire world in this last generation before the Master shall return,—such are the outstanding characteristics of the Seventh-day Adventist denomination. This group of evangelical Protestants, first formed but a little more than fourscore years ago, have in this short period spread to all corners of the earth, and are to-day teaching and preaching and printing in more lands and tongues than any other Protestant denomination. Seventh-day Adventists have more than doubled their numbers every ten years since 1845, and have increased their missionary activities nearly 500 per cent every succeeding decade.

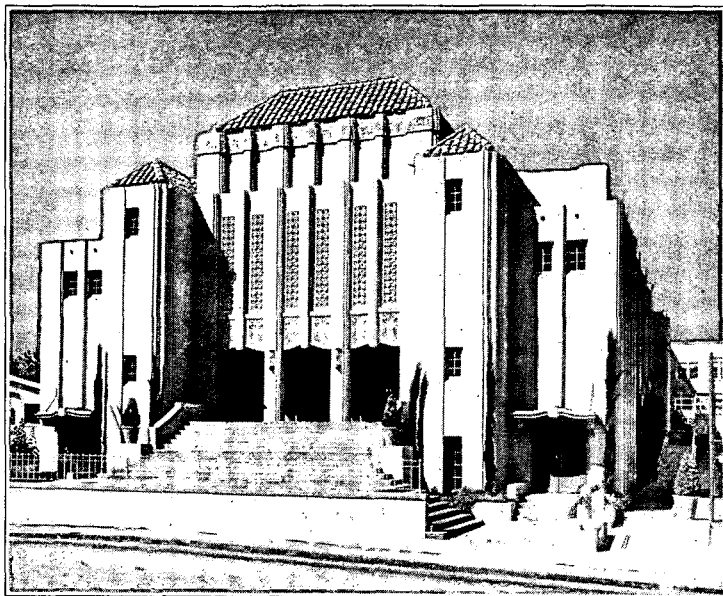
Because of this unparalleled activity and because of the uniqueness of some of their principles, many to-day are inquiring about Seventh-day Adventists. In this booklet we hope to acquaint all such with the history, work, and main tenets of this particular people.

Seventh-day Adventists had their genesis in a time of great religious ferment and spiritual quickening. The fourth and fifth decades of the last century witnessed a mighty awakening among the evangelical churches on both sides of the Atlantic. Everywhere men and women turned to their Bibles as never before since the days of the Reformation of the sixteenth century. New light sprang from the pages of Holy Scripture, and everywhere Christians seemed to get a fresh glimpse of God and the truths of the gospel. Spontaneously it seemed, but of course owing to the influence of the Spirit of God, men went to their knees in renewed consecration to Heaven and in seeking after things divine. The movement began in the Baptist, Methodist, Congregational, and Christian (Disciple) Churches in New England; then it spread to other denominations all over the United States, and then across the sea to England and Europe.

The impulse for this renaissance in the world of religion was a profound belief in the imminent return of Jesus Christ in the clouds of heaven. Although the New Testament had for eighteen centuries prophesied that transcendent event and clearly foretold the signs that would presage the second advent, yet men had neglected a study of the prophetic portions of the Bible, and hence had largely overlooked this cardinal doctrine. But early in the nineteenth century, Bible students in various parts of the world, unknown one to another, began to voice the conviction that Holy Writ predicted the soon coming of Christ. They declared that on the dial of God's great prophetic clock events of most extraordinary nature were due.

This mighty interest in the truth of the second coming of Christ was not confined to a corner, neither was it the fruitage of little educated or fanatic minds. The movement held the center of the stage in the religious world, and men of the highest learning and most devout experience espoused the cause. In England, Edward Irving, a gifted London preacher, was the leading light in the exposition of prophecies relating to the second advent. By his side stood Henry Drummond, a member of Parliament; Rev. Hugh M'Niel; Rev. James Haldane Stewart of the Established Church; Hatley Frere; George Müller, the great philanthropist and founder of the Bristol Orphanages; and others. In Scotland, Horatius Bonar and Alexander Keith, ministers of the Free Church, proclaimed in no uncertain tones that Christ was coming soon. In Holland, Hentzepeter, the curator





LOS ANGELES CHURCH

One of the many church buildings owned by Seventh-day Adventists in Los Angeles, California.

of the Royal Museum at The Hague, published pamphlets on the prophecies and the second advent. In Bavaria, a devout Roman Catholic priest, Johann Georg Lutz, came to believe in the message of Christ's return. Three German scholars, Hengstenberg, Tholuck, and Lange, all became able advocates of that doctrine. In South America, Lacunza, a Jesuit priest of Chile, became one of the most forceful expounders of eschatological prophecies. The note was taken up in far-away Australia by Thomas Playford, a layman of Adelaide. In Europe, Joseph Wolff, son of a Jewish rabbi, and a famed traveler and Orientalist, became a fervent believer in Christ's coming, and spread the message in many lands, especially to the Moslems.

In America representatives of many denominations stood together in advocacy of a study of the prophecies and of a belief in the soon coming of Christ. First, perhaps, among these was William Miller, a Baptist layman of New York. He was joined by Joshua V. Himes, a minister of the Christian (Disciple)

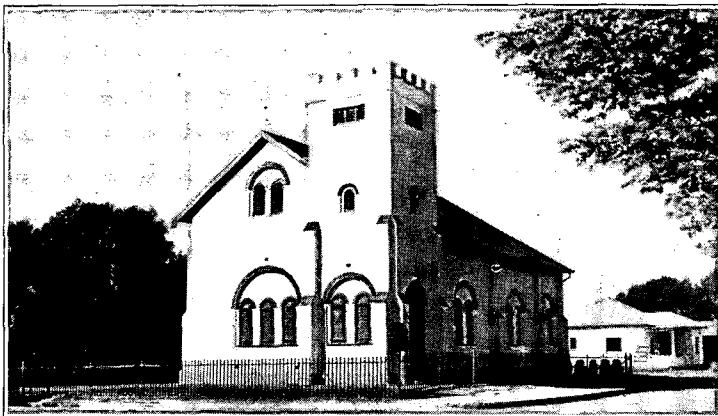
Church in Boston; Josiah Litch, a Methodist minister of Philadelphia; Henry Dana Ward, a prominent minister of New York; Charles Fitch, pastor of the Marlboro Street Chapel, Boston; Joseph Bates, a retired Massachusetts sea captain; and others. These men held conferences at which the advent doctrine was preached with conviction and power; they itinerated among the churches, drawing immense crowds and creating a profound impression; they published tracts, pamphlets, and periodicals, which were eagerly read by multiplied thousands.

All these men the world around based their belief in Christ's coming on such prophecies as Matthew 24, 25; Revelation 12, 13; Daniel 2, 7; 8:14. From this latter prophecy—"Unto two thousand and three hundred days; then shall the sanctuary be cleansed"—William Miller and his colleagues drew the unwarranted conclusion that the "sanctuary" to be cleansed was this earth, and that the text referred to its renovation at Christ's second advent. They established the time of this "cleansing" in the autumn of 1844.

That date came and went, but Christ did not appear as had been predicted. Tens of thousands who had believed in their preaching and who had stood on the heights of hope fell away into the slough of despond. Many became victims of spiritual discouragement and religious apathy.

Those who maintained their belief in Christ's imminent return, soon diverged into two groups, one of which believed that a mistake had been made in the date. They began to set other dates, and in time split up into several bodies. The other group, out of which the Seventh-day Adventist denomination came, held that the date was correct but that the event predicted for the date was wrong.

They opened their Bibles, and with determination studied the prophecies anew. Soon they discovered their mistake. The "sanctuary" of Daniel 8:14 was not this earth, as they had supposed, but, instead, was the sanctuary in heaven. See Hebrews 8:1, 2; Revelation 11:19. They examined again the time of the "2300 days" (literally, 2300 years), and they found no error; nor indeed could there be, for the period is inseparably bound up with the birth, the ministry, and the death of Christ. See Daniel 9:25-27. After diligent study of the sanctuary question, they found that Christ, our great High Priest (see Hebrews 8:1, 2), upon His ascension to heaven entered the holy place of the



ADVENTIST CHURCH AT BLOEMFONTEIN, SOUTH AFRICA

heavenly sanctuary, and that in 1844 He entered the most holy place, there to cleanse it by blotting out the sins of all those who have accepted the sacrifice He made on Calvary. They learned that the great antitypical Day of Atonement began at the time they had supposed Christ was to appear. Furthermore, they discovered that when Christ finishes His work in the sanctuary, He will come to visit judgment upon the earth, an event, of course, still future.

In the meantime, many of these Adventist believers had become convinced from a study of the Bible that the seventh day of the week, not the first day, is the Sabbath taught by the Scriptures and commanded by God. They immediately began the observance of the true Sabbath. Hence the title, "Seventh-day Adventists," representing their two unique doctrines, was adopted as the appropriate name of the new denomination.

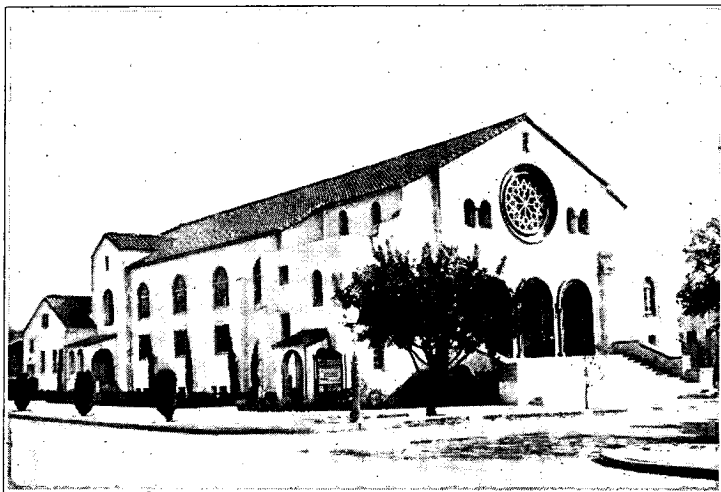
From this brief historical sketch it can be seen that Seventh-day Adventists did not originate, as many persuasions have, in a cleavage within a denomination, or as the result of the magnetic leadership of one man, or because of the unwarranted zeal of a few misguided souls.

Seventh-day Adventists came out of all the evangelical churches in response to a call for a thorough preparation of body and soul for the coming of Jesus Christ. They brought with them the precious heritage of a profound belief in the basic truths

first given to the Christian church by Christ and the apostles and perpetuated by loyal believers in all ages. The denomination arose at a time when the religious world had renewed its interest in a study of the Bible; hence Seventh-day Adventists from that day to this have been diligent students of the word of God, and have accepted it as their authority and standard in religion.

Believing as they do that the time is hastening on apace when Christ shall be revealed in the clouds of heaven, and that "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), Seventh-day Adventists have launched a world-wide program of gospel promulgation. This program is carried on under four phases: (1) Personal evangelism by the preaching of the word of God; (2) Christian education of the children and youth; (3) the teaching of the gospel of health; (4) the publication and scattering of Christian literature.

What is being accomplished the world around by this four-fold program of evangelism is recounted in the next chapter.



SEVENTH-DAY ADVENTIST CHURCH AT GLENDALE, CALIFORNIA

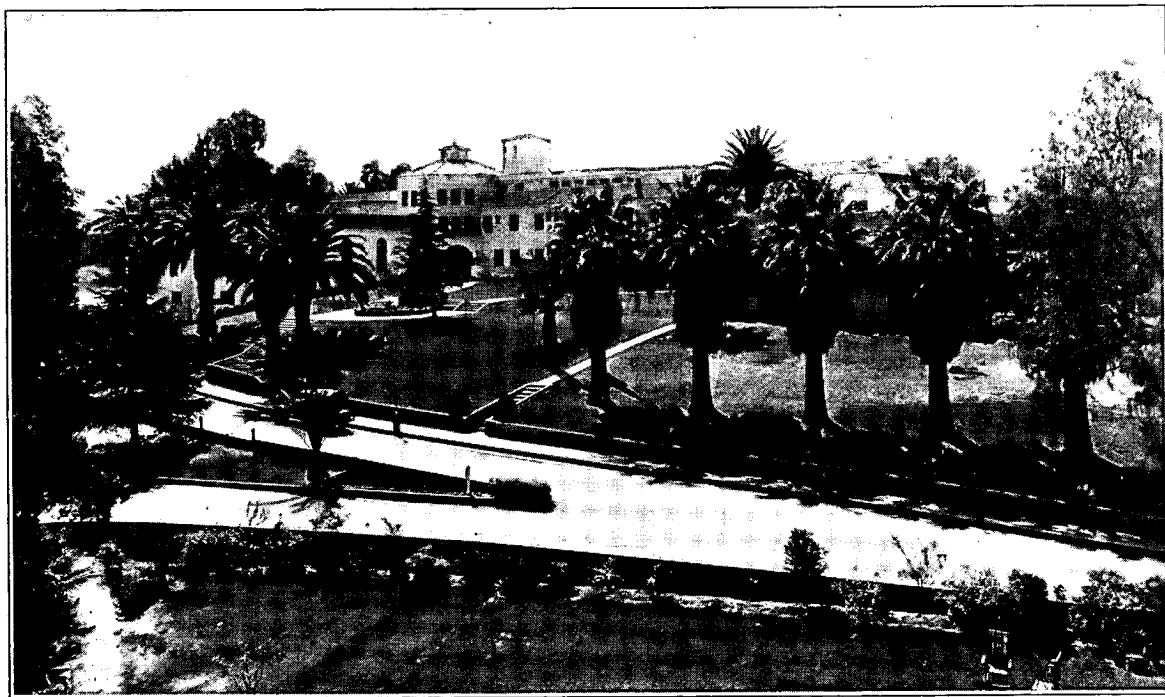


#### ADVENTIST EVANGELISTIC MEETING

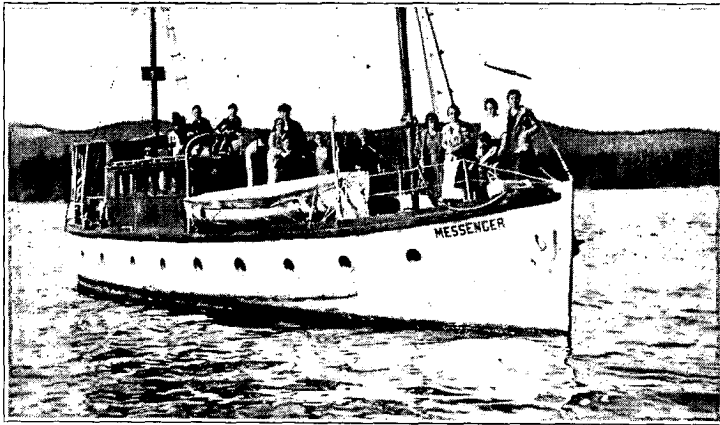
Four thousand people attended nightly a series of evangelistic lectures in the Municipal Auditorium, Long Beach, California.

## Belting the Globe With the Gospel

ALTHOUGH Seventh-day Adventists are not rated among the larger Protestant churches when it comes to membership, yet they are to-day carrying on an aggressive program of evangelism in 275 countries and islands of the world. By the spoken word they are teaching and preaching in 485 languages and dialects, and are publishing the gospel message in book, periodical, and tract form in 157 languages and dialects. They take very literally the great commission of the Master's, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Conscientiously have they endeavored to follow Christ's program of world evangelization. Upon their banner has been inscribed such words of the Master as, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and "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 28:19; 24:14. With Alexander Campbell they have believed that "the church of right



THE LOMA LINDA SANITARIUM AND HOSPITAL, CALIFORNIA



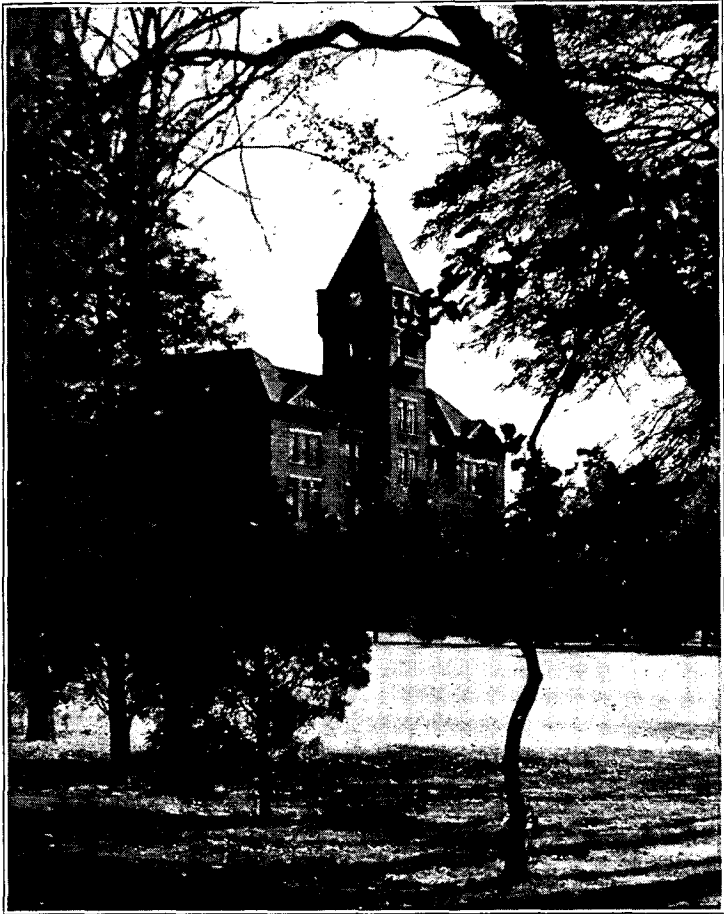
#### MISSIONARY LAUNCH

The missionary launch, "The Messenger," which is used in plying the coast of Alaska in Seventh-day Adventist evangelistic work. This ship carries a hospital unit for treating the sick.

is, and ought to be, a great missionary society. Her field is the whole earth from sea to sea, and from the Euphrates to the last domicile of man."

In their world-wide work Seventh-day Adventists rely heavily upon the preaching of God's word. Their missionaries may be found in native "chapels" in the interior provinces of China, standing nightly before non-Christian audiences, bringing them Christ out of the open Bible; they may be found in the crowded market places of India's teeming villages, expounding the Scriptures in open-air meetings; or under a thatched roof amid Africa's heat the ambassadors of the cross lead the untutored natives into the deep things of God as found in the Old and New Testaments. Adventists do not take to the far corners of the earth some man-made philosophy or finespun interpretation of religion, but only the word of God in all its simplicity and power.

Their plan is not for their ministers and evangelists to settle down as permanent pastors in some favored church, but continually to be engaging in aggressive evangelism. When a minister has made a group of converts to Christ and has founded a local church, he usually moves on to a new field of labor to raise up new churches. He is not allowed to settle down to pastor those who are already Christians, but is constantly putting on a pro-



UNION COLLEGE, LINCOLN, NEBRASKA

One of the several buildings on the campus of Union College, Lincoln, Nebraska, one of the many colleges and junior colleges conducted by Seventh-day Adventists in the United States.

gram of reaching the unchurched and the unsaved. He may do this by renting some great hall in a city, or by the erection of a special "tabernacle" or tent pavilion, where nightly he preaches the gospel of Jesus Christ. This plan keeps the ministry live and active in soul winning, and allows a denomination of com-



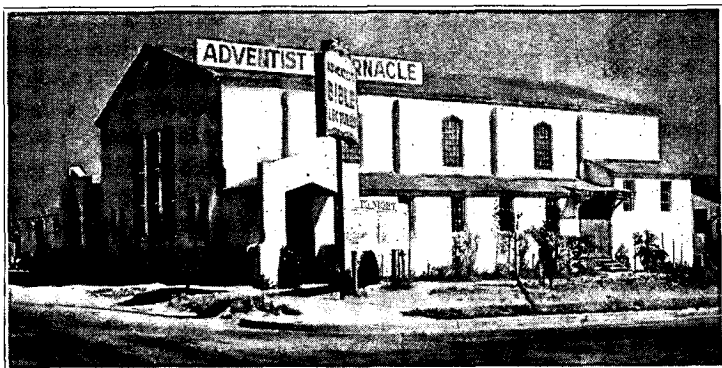
paratively small membership to spread itself out over most of the world.

Furthermore, Seventh-day Adventists do not depend wholly upon their ordained ministry for evangelistic endeavor. They have rallied their lay membership in a great campaign of soul winning by such methods as the distribution of gospel literature, the holding of cottage and schoolhouse meetings, the giving of Bible studies, etc. Some Seventh-day Adventist conferences in the United States have as many as thirty "lay preachers" who follow their trade by day, but engage in active evangelistic preaching one or more nights each week.

This plan of every member participating keeps the church virile and zealous and spiritually alive. Evangelistic and missionary activity on the part of the lay membership is the most effective antidote for the listlessness and formalism which are too often the temptation of long-established denominations.

### Christian Education

Another outstanding feature of the work of Seventh-day Adventists is an educational system for the training of their children and youth from the kindergarten to their college degrees. In non-Christian lands a school is one of the first things established by the pioneering missionary sent out by this denomination. It may be a "school" under an Indian banyan tree



ADVENTIST EVANGELISTIC TABERNACLE

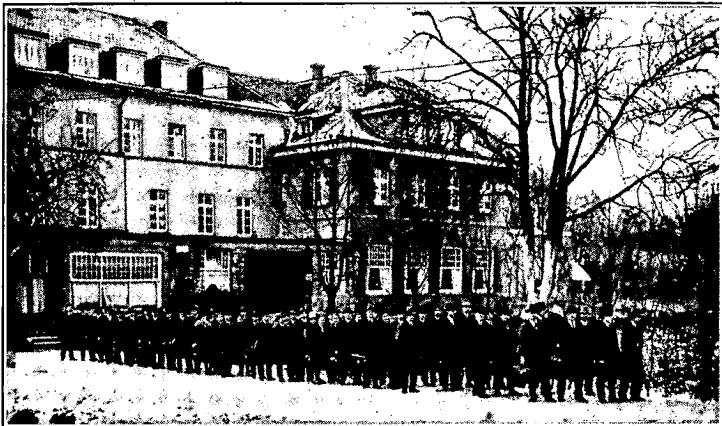
A Seventh-day Adventist tabernacle erected for a special series of evangelistic meetings. When the evangelist has concluded his work, the tabernacle is made into a permanent church building.

with but a handful of native boys as students, or it may be a well-equipped Christian college such as that at Cape Town, South Africa, or at Chiaotoutseng, China; but wherever you find Seventh-day Adventism the world around, there you also find facilities for Christian education.

In some sections of interior Africa, for example, Seventh-day Adventists have established practically the only schools of any kind available to the natives. In some districts of the high Andean plateau around Lake Titicaca, South America, more than half of all natives having the opportunity of a schooling are in Seventh-day Adventist educational institutions.

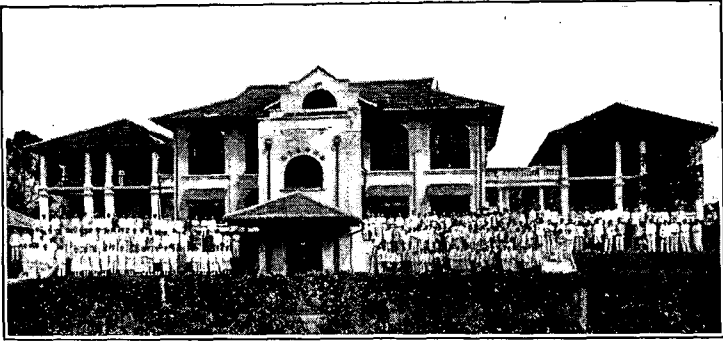
These schools at home and in mission lands are maintained not merely that the growing boys and girls may be indoctrinated with the tenets of the denomination, but chiefly because of the truth that the highest type of education combines simultaneously the training of the heart and the head, the soul and the mind. Seventh-day Adventists hold that any educational system which merely teaches "the three R's," but omits religion, is deficient. True education "is the harmonious development of the physical, the mental, and the spiritual powers."

Seventh-day Adventists believe they are rendering a distinct service to the state as well as to the cause of religion in their



NEANDERTAL COLLEGE, RHINELAND, GERMANY

Seventh-day Adventists have three large educational institutions in the German Republic. One of their largest publishing houses is located at Hamburg.



MALAYSIAN UNION SEMINARY, SINGAPORE

The buildings shown in this photograph were erected with the generous gifts of non-Christian Chinese philanthropists of Singapore, who wanted Seventh-day Adventist principles of education taught in their midst.

emphasis on Christian education. The fine character structures and the moral fiber produced by Christian education is justification enough for the method. None less than the not-too-religious English writer, H. G. Wells, has declared in his "Outline of History" that "education is the preparation of the individual for the community, and his religious training is the core of that preparation." Wells even goes so far as to predict that all education must adopt religion as its basis if civilization is to endure.

It is being increasingly recognized by students of our time that intellectual culture without commensurate moral and spiritual development is the great danger of this age. Roger Babson, the business analyst, has declared that "to impart information without character is like giving a pistol to a child." And Theodore Roosevelt said, "A man trained in mind but not in morals is a menace to society." Dr. Charles Eliot, the revered American educator, declared that "nobody knows how to teach morals effectively without religion. Exclude religion from education, and you have no foundation left on which to build a moral character."

If an age ever existed when the integral relationship between religion and education should be proclaimed, it is ours, for this twentieth-century civilization is marked by its vastly increased knowledge, its rapid scientific advancement, its gigantic industrial expansion. In our hands are deposited Gargantuan machines, imponderable powers and forces, and a complex social



PACIFIC UNION COLLEGE AT ANGIN, NEAR ST. HELENA, CALIFORNIA

Like the majority of Seventh-day Adventist educational institutions, this college is located away from the city, amid the beauties of nature.

structure, which, unless directed by minds spiritually alive and morally alert, are fraught with fearful potentialities. And many are declaring that our religious development has not kept pace with our material growth.

What is the result of such a system of education as that carried on by Seventh-day Adventists? First, there are hundreds of young people being graduated each year who are ready and anxious to throw themselves into humanitarian and Christian work anywhere in the wide world they may be sent, although this means a life void of financial gain. They prize above salary the opportunity to serve. Second, every year a host of young people come to the age of maturity, not regarding religion as something confined to the church one day in seven, but as warp and woof of their everyday life, because daily in the schoolroom the precepts and principles of Christianity have been built into the heart and mind along with the secular branches of learning.

Religion to them is an essential part of life, not something superfluous or relatively unimportant. The entire lump of their life is leavened with the sweet influence of Christianity; they take Christ with them daily into the shop, the office, the field, the home, and wherever they serve God and humanity.

Seventh-day Adventists devote a great deal of effort, time, and money to Christian education, making it one of the prominent features of their world-wide work, because they believe that the uprearing of the children and youth in Christian life and principle is one of the chief missions of the church of Christ on earth. Solomon stated a truth that has been abundantly verified by the experience of the intervening ages, "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6. Chrysostom long ago exclaimed, "What greater work is there than training the mind and forming the habits of the youth?" The answer was then, is now, and ever shall be, None!

### **The Gospel of Health**

It is unique in modern religious annals for any denomination to make as much of the gospel of health as do the Seventh-day



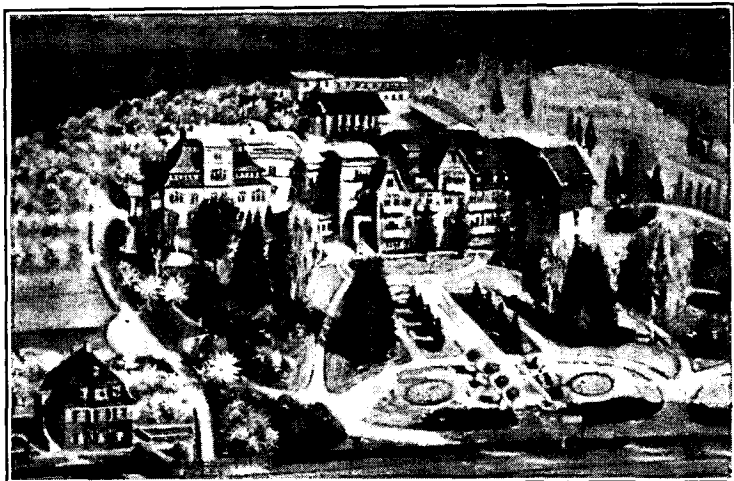
#### **AN AFRICAN LEPROSARIUM**

At the Malamulo Mission, Seventh-day Adventists have erected this colony where they have 120 lepers under treatment all the time. Every year scores are returned to their families completely cured. Medical circles all over the world have taken note of the methods of treatment used here, and the British colonial authorities have generously subsidized the work.

Adventists. Indeed, never since the days when the Great Physician Himself was here among men, and since His disciples by divine commission went out healing the sick and raising the dead, have religionists so emphasized the principles of healthful living and studied the rational treatment of disease.

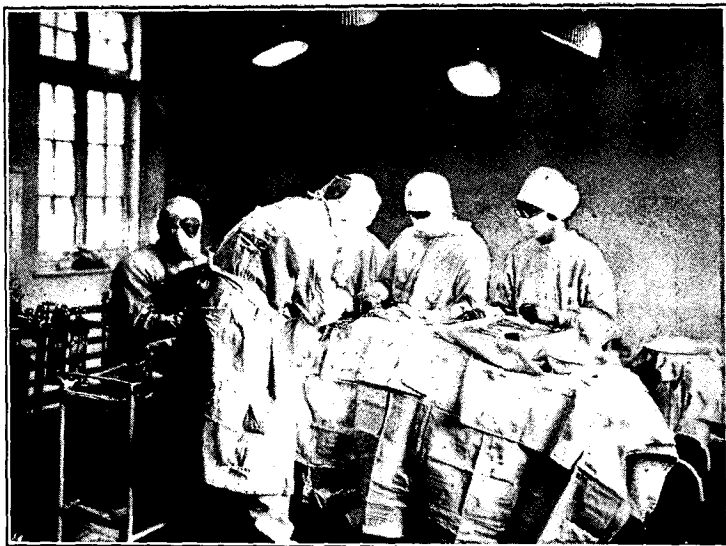
Seventh-day Adventists think of the emancipation of the soul from the shackles of sin and the freeing of the body from the grip of disease as complementary functions of the gospel of Jesus Christ. And in this they have none less than the example of the Man of Galilee, who "took our infirmities, and bare our sicknesses;" who came to bring men a complete restoration,—health of body and perfection of character. "The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were always closely linked together."

Seventh-day Adventists believe that the cause of Christianity has suffered much through the ages by the loss of emphasis on this dual capacity of the gospel; consequently they put great stress on the health phase, so long neglected.



WALDFRIEDE SANITARIUM AND CLINIC

In a beautiful forest at Zehlendorf, a suburb of Berlin, Germany, is located a modern and spacious medical institution. It has a high rating with the government, and is recognized as an official benevolent institution and nurses' training school.



#### OPERATING AT THE SHANGHAI SANITARIUM

In whatever part of the world Seventh-day Adventists conduct their medical institutions, they maintain the same high scientific standards.

Seventh-day Adventists were pioneers in blazing the way to modern health principles,—principles that are everywhere proclaimed and accepted to-day. Out of the scientific experimentation carried on at their medical college and sanitarium at Battle Creek, Michigan, and out of the inspiration of the writings of one of their great leaders, Ellen G. White, came the first steps toward the appreciation of the place of the natural foods in the dietary of man. A half century ago they advocated an abundance of fresh fruits and vegetables instead of the excessive use of flesh foods; and from that same source came the first healthful substitute for coffee. They early championed electrotherapy and hydrotherapy, now recognized by the medical profession as most effectual in the scientific treatment of disease. A half century ago they began the task of developing these principles into a system, which since has been incorporated into a chain of hospitals, sanitariums, and dispensaries that now belts the globe. These run all the way from great sanitariums with more than a million-dollar investment, equipped with the most modern

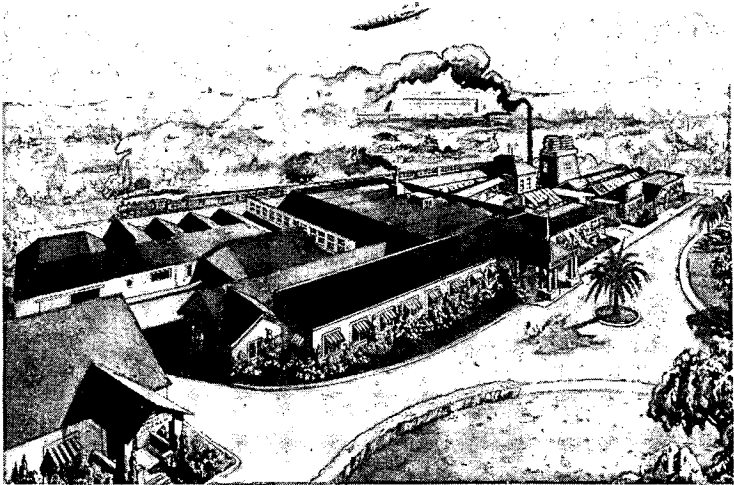
features that medical science can furnish, down to the humble dispensary run by a medical missionary and his wife in some far-off corner of the African jungle, on the sweltering plains of India, or in the congested interior cities of China. Seventh-day Adventists believe that the medical missionary phase of the gospel should be the opening wedge in reaching non-Christians both at home and abroad. They are therefore sending their qualified physicians and nurses to the uttermost parts of the earth with the glorious evangel of health to body and soul.

For the purpose of training these medical missionary workers, Seventh-day Adventists have established a medical college, and all their larger sanitariums and hospitals maintain an accredited school of nursing. Their medical school has an enrollment of some five hundred, and several hundred nurses are graduated each year from the various training schools. In connection with the medical school, a dietitians' training course is given.

The highest standards are maintained in these institutions. The medical school, the College of Medical Evangelists, located in Southern California, is rated as a "Class A" school by the American Medical Association. Its graduates stand among the highest in the examinations in the state of California and in those of the National Board. More of its students have passed—and passed creditably—the very difficult British qualification examinations at Edinburgh, Scotland, than from any other medical school in America.

The training of these doctors and nurses, although placing proper emphasis on the scientific side, also includes the spiritual phase of medical missionary ministry. These embryonic medical workers are every day impressed with the fact that they are to be coworkers with the Great Physician; that "Christ is the true head of the medical profession. . . . He is at the side of every God-fearing practitioner." They are taught that their aim in life should not merely be to go out to build up a munificent practice, but to hold themselves ready to go any place that the world's need calls, and to serve as Christ served,—healing the sick and preaching the gospel without promise of financial gain. With this spirit, scores of doctors and nurses are sent out each year to such lands as China, India, and Africa; and they go as "medical evangelists," combining the healing of the body and the redemption of the soul.





#### MAIN PLANT PACIFIC PRESS PUBLISHING ASSOCIATION

This publishing house, located at Mountain View, California, with its two factory branches, produces more than a million dollars' worth of Seventh-day Adventist literature each year.

Thus Seventh-day Adventists at home and abroad are trying to do as Jesus did, "who went about doing good, and healing all that were oppressed of the devil."

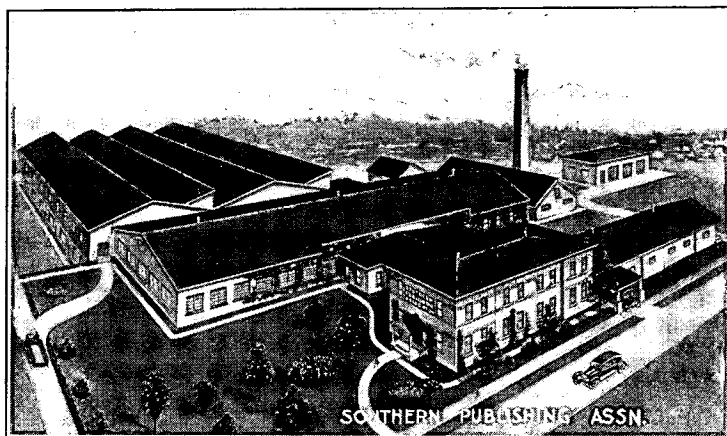
#### Evangelism Through the Printed Page

The Seventh-day Adventist denomination is redolent of printer's ink. The sun never sets on its world circle of busy presses. By train, by boat, by airplane, by motor car, by llama, by camel, and by foot, tens of tons of books, magazines, and tracts, freighted with the Christian message, are hurried out to the uttermost parts of the earth every month. Seventh-day Adventists are committed heart and soul to the printed page as one of the most effective means of evangelism available to the Christian church.

Their literature sales for the last ten years have averaged nearly 4½ million annually; and this is not made up indiscriminately of all kinds of books and periodicals, such as some denominational publishing houses issue, but is composed of evangelical Christian reading matter.

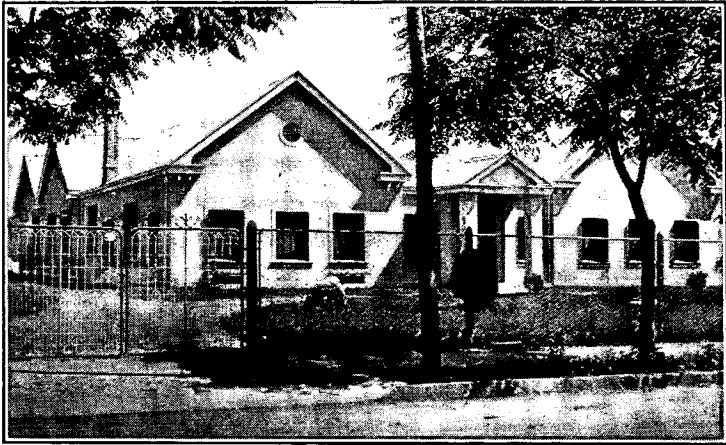
Seventh-day Adventists have established a chain of publishing houses that belts the globe. These plants—fifty-eight in number—are located at strategic points throughout the earth, so that the various language areas can be reached most advantageously. At the present time they are issuing their literature in approximately 485 languages and dialects, and their goal is ultimately to have every man studying the gospel message in his own tongue.

Seventh-day Adventists distribute most of their book literature from door to door. More than 2,700 colporteurs every day traverse the highways and the byways of the world, taking the printed page from home to home. These missionary salesmen sail along the waters of the Amazon into the interior fastnesses of Brazil; on muleback they go among the valleys of the High Andes; afoot they trudge the lonely jungle trails of Burma and Java; astride a bicycle they pedal from village to village on the wide African veldt; by wheelbarrow they wend their way among the rice fields of China; on sleigh they visit the far-flung farms of Canada by winter; up and down the streets of the teeming metropolises of the world, everywhere and every time, with no heat too hot, no cold too frigid, no mountain too high, no stream too deep, do these dauntless and consecrated literature ambas-



PUBLISHING HOUSE AT NASHVILLE, TENNESSEE

This large plant is the headquarters for Seventh-day Adventist literature in the southern part of the United States.



#### ARGENTINE PUBLISHING HOUSE

Much of Spanish-speaking South America is supplied with Christian literature from this institution at Buenos Aires. In the northern part of Argentina, on the River Plate, are located a large sanitarium and junior college.

sadors of Christ go in the blessed ministry of the printed page.

And what is the fruitage of their labor of love? Thousands in all parts of the world are every year learning for the first time of the love of Jesus Christ and the beauty of Christianity as a religious system. Many a Moslem, Buddhist, Zoroastrian, Confucianist, Animist, and what not, has discovered Christ through the pages of truth published by some Seventh-day Adventist press and circulated by a colporteur. The trail of the colporteur is always a wake of gospel light. Behind him he invariably leaves groups of Christian believers, who call for ministers, teachers, doctors, schools, and hospitals. The colporteur with his pages of truth is Christianity's pioneer blazing the trail for others to follow. And the task of carrying the name of Jesus Christ to all the world in this generation would be altogether impossible without this major aid of paper and ink. The unchristianized peoples of the world are altogether too many and gospel workers are too few for every man, woman, and child to hear the words of life from the lips of a preacher. It is only as the preacher multiplies himself a thousandfold through the publication of his message that he can hope to enter the homes of the myriads of earth. In the kingdom of God will be found multitudes who have

never heard the voice of a preacher, but who have come to know Christ through the medium of gospel literature.

By all these means—personal evangelism through preaching the word of God, Christian education of the children and youth, the teaching of the gospel of health, and the publication of Christian literature—Seventh-day Adventists carry on their world program of evangelism.

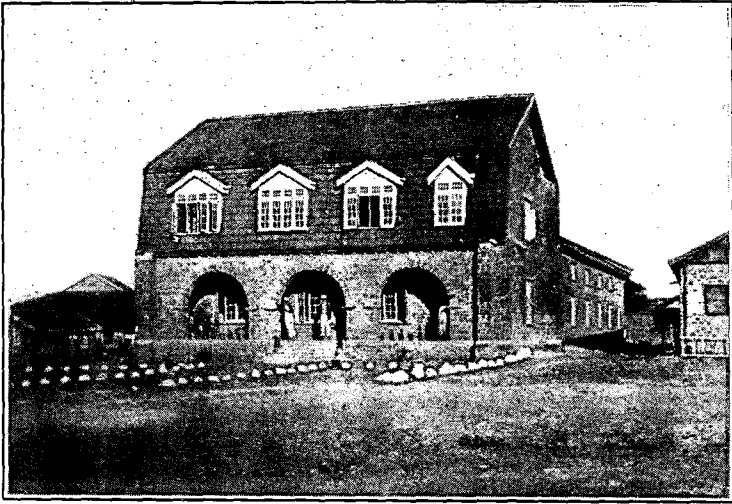
It was in 1894 that Seventh-day Adventists started their first foreign mission work in a heathen land,—Africa. Within a few years they began operations in China and India and other portions of the non-Christian world. Every year of the last quarter century has seen their work fast expanding, until now about 62.5 per cent of their membership is outside the United States. In the last ten years they have sent out 1,510 missionaries. Their foreign mission budget for the past ten years has averaged over four million dollars annually. During this time each member in the United States has averaged a gift of \$23.36 each year to foreign missions, and the membership outside the United States has averaged approximately \$6.41 each year in gifts to the same cause. These per-capita figures are much higher than for any other religious movement in the world to-day.

Does it pay? Yes, abundantly! Hands once dyed in human blood now lifted every day in prayer to the true God. Eyes that once beheld only iniquity and bestiality, now looking to the cross



THE SHANGHAI PUBLISHING HOUSE

This institution, of which only the business offices and editorial rooms are shown, is doing a great work in the Orient. Its monthly magazine, the *Chinese Signs of the Times*, has a circulation of 80,000 copies an issue.



PUBLISHING INSTITUTION AT POONA, INDIA

This house, which issues literature in many of the dialects of India, is located 119 miles southeast of Bombay.

upon which the matchless Saviour died. Feet that once hasted to steal and plunder, now seeking only the paths of righteousness. Souls that once quailed in abject fear before gods of wood and stone, now radiant and free in the gospel of Jesus. Minds once degraded and limited, now growing daily in the fullness of the stature of Christ Jesus. Hearts once shadowed with superstition, now pulsating with love for the Master of us all.

Yes, and missions pay generous dividends to the cause of world civilization too. Society owes an incalculable debt to the Christian missionary who has blazed the way to the four corners of earth, bringing sanitation and health, raising the status of downtrodden woman, championing the cause of despised children, introducing modern methods of agriculture, communication, travel, and commerce. This is a phase of foreign missions altogether too little appreciated and stressed in the world at large. Christian missions are founded essentially for the purpose of making converts to Christ, but the by-products are of inestimable worth.

Foreign missions pay enormous profits to the churches in the homeland, who send their treasure across the seas. A missionary

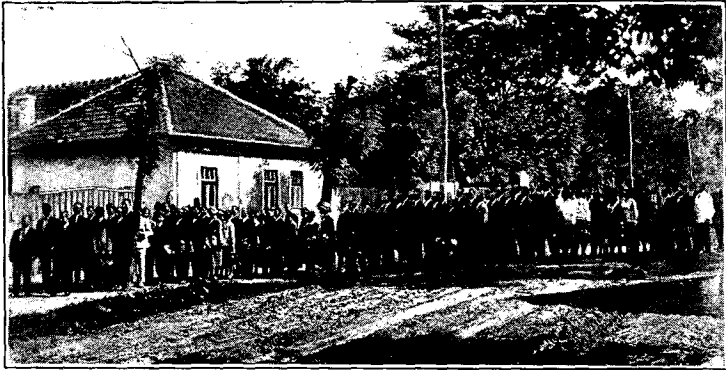
church is always spiritually alive. The support of missions causes a reflex that promotes the general health of the church as nothing else does. Those churches who have neglected foreign missions are smug, complacent, self-centered, indolent, static, mummified. A church that has lost its passion for missions is no longer a Christian church; it is merely a club. The Christian church would perish and pass in a century if it lost its vision of the world-wide scope of the gospel. A church that carries a burden for all parts of the world is always concerned for the work at home. A light that shines the farthest shines the brightest at its source.

Thus Seventh-day Adventists, like Christ and the apostles, are seeking to incarnate the missionary passion. Every year they dedicate hundreds of their sons and daughters upon the altar of the need of those millions that "sit in darkness and in the shadow of death." They pour their gold and silver in a stream across the seas, and it is consecrated to the salvation of those who know not the redemption of Calvary's cross. And by faith they foresee that same glad day of which John the revelator wrote, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."



MALAYSIAN COLPORTEURS

These native young men and women sell many thousands of Christian books and periodicals in the Straits Settlements each year.



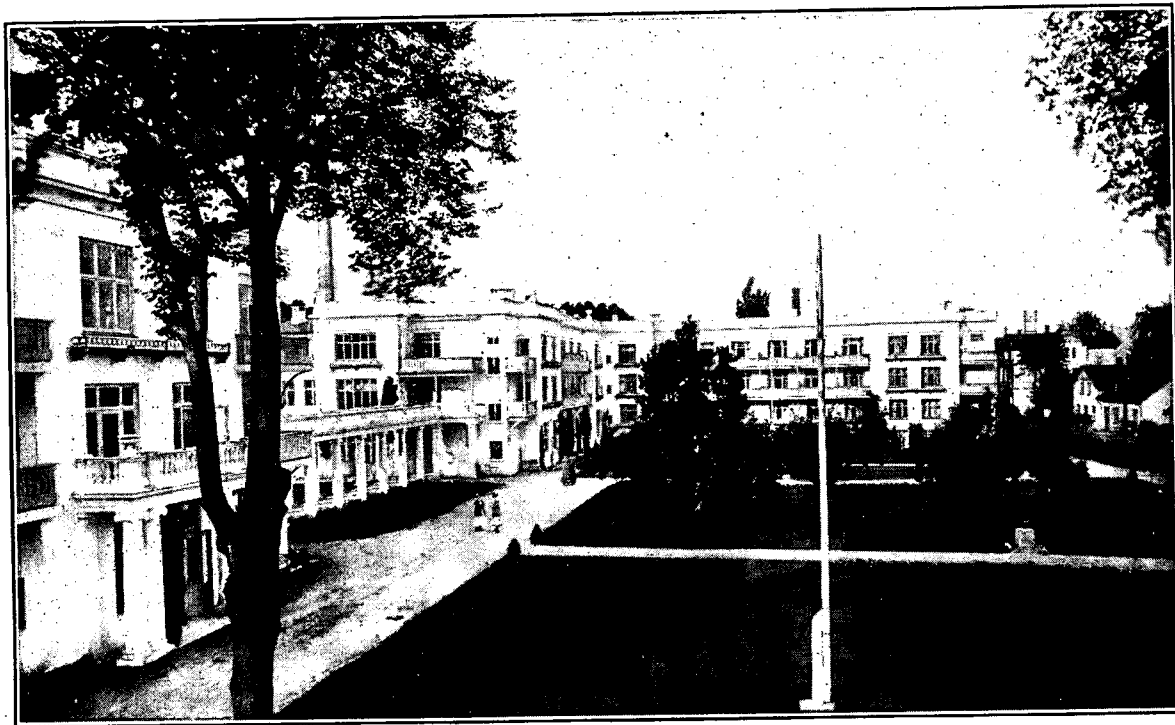
JUGO-SLAVIAN COLPORTEURS

Every person in this picture is a Seventh-day Adventist colporteur in Jugo-Slavia, selling Christian literature from home to home. The church has a fast-expanding work in that country.

## What Seventh-day Adventists Believe

SEVENTH-DAY ADVENTISM is based solidly upon the fundamentals of evangelical Christianity, upon "the faith which was once delivered unto the saints." To the grand and broad outline of Christian truth as taught by such mighty men of God as Luther, John and Charles Wesley, Spurgeon, Moody, and others of that type, Seventh-day Adventists adhere practically in its entirety.

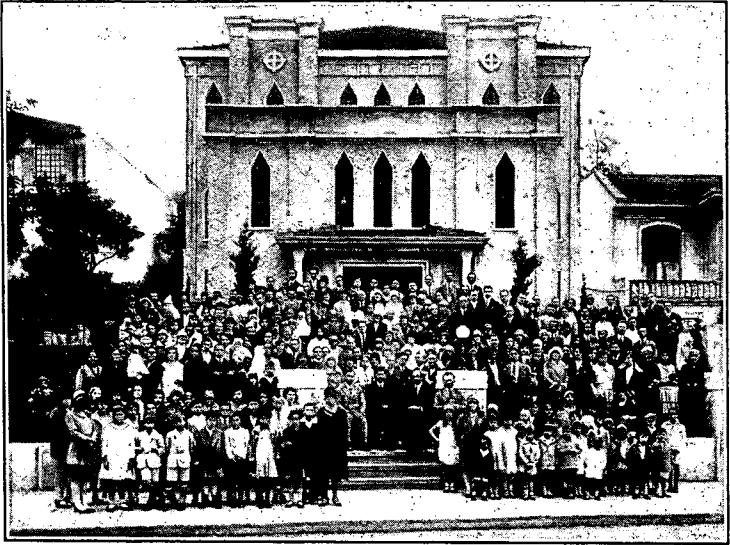
Seventh-day Adventists hold that the Bible is the only creed the Christian needs, for what is contained therein is all-sufficient for morals, faith, practice, and doctrine. A creed always tends to make religion static. The truth of the gospel of Jesus Christ is a growing, dynamic thing that must not be shackled by the cold formularies of men. Bible Christianity is like a mine,—the more one digs, the more gold is discovered; but the tendency has always been to stop digging for truth when a creed is once formed. Seventh-day Adventists concur with the noble sentiment expressed by John Robinson on the shores of Holland, as the Pilgrims were about to set sail for America: "The Lord has more truth yet to break forth out of His holy word. . . . I beseech you, remember it—'tis an article of your church covenant—that you be ready to receive whatever truth shall be made



**MEDICAL INSTITUTE AT SKODSBORG, DENMARK**

This is one of the largest Seventh-day Adventist sanitariums in the world. There are several score of smaller medical centers operated by the denomination throughout the Scandinavian countries.





SEVENTH-DAY ADVENTIST CHURCH AT SÃO PAULO, BRAZIL

known to you from the written word of God.” Seventh-day Adventists stepped out from the older established churches of Protestantism in a spirit of undaunted faith in new light from God’s word, and by the help of Heaven they mean to maintain this open-minded attitude toward the progress and growth of religion, for “the path of the righteous is as the dawning light, that shineth more and more unto the perfect day.”

### **Scriptures the Source of Truth**

Seventh-day Adventists stand squarely on the historic platform of Protestantism that the Scriptures are the source of truth. They believe that the sixty-six books of the Bible were given by inspiration of God Himself, who employed the prophets and apostles as vehicles of communication. 2 Timothy 3:16; 2 Peter 1:21. They believe that the Scriptures contain the counsel of God, and that when aided and guided by the Spirit of God, a man may discover therein all things necessary to his eternal salvation. 2 Timothy 3:15; 1 Corinthians 2:10, 11; John 16:13, 14. They believe that the Scriptures contain the revelation of Jesus Christ, the Saviour of the world (John 5:39, 1:45; Luke 24:27, 44),



CHURCH AT CURITYBA, PARANA, BRAZIL

Seventh-day Adventism has been growing apace in the vast Brazilian Republic during recent years.

and that the "new birth," so requisite to acceptance with Christ, is experienced through the power resident in God's word (1 Peter 1:23; Psalm 119:9, 11).

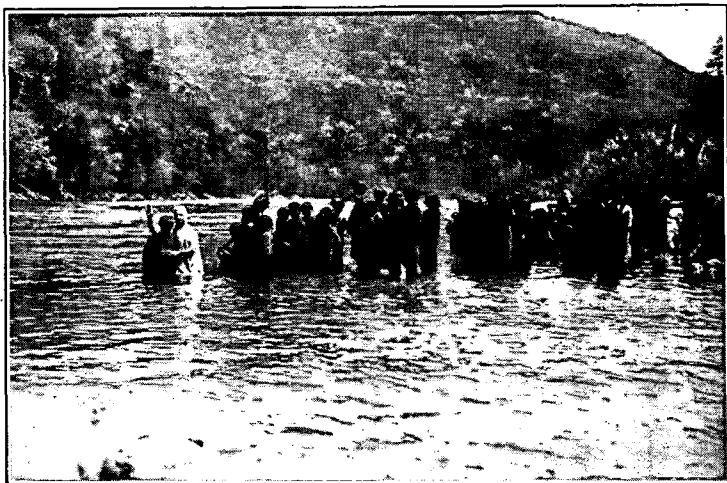
Seventh-day Adventists have no sympathy whatever with that destructive criticism of the Bible and that trend of modern religious liberalism which would declare the Bible in error historically and scientifically or out of date and of diminished value to the twentieth century. They hold that the Bible is primarily a textbook of religion, yet when it touches on matters of history and science, it speaks with the same degree of divine authority and infallibility.

This implicit faith in the written revelation of God makes it impossible for Seventh-day Adventists to be affected by the theory of evolution. They hold that the book of Genesis gives the true account of the creation of the world and all life upon it, and that creation took place in six days of twenty-four hours each, precisely as stated in the Scriptures. They believe that when the two facts of the direct creation of this world and the universal Noachian Deluge are taken into consideration, a more rational interpretation of geology, anthropology, and ethnography can be arrived at than by the illusory hypotheses of evolution.

Seventh-day Adventists do not for a moment admit even the possibility of a conflict between science and religion. The handiwork of God as manifested in the natural world and the word of God as found in the Bible are not and cannot be at variance, for they proceed from the same divine source. It is quite true that the opinions that some hold concerning the origin of life and matter are diametrically opposed to Scriptural truth, but the science of the laboratory, the observatory, and of field experimentation and demonstration has never been found to be out of harmony with truth as revealed through the written word of God.

Thus it can be seen that Seventh-day Adventists are fundamentalists to the core, and Protestant in every fiber. They believe their position on these vital questions is thoroughly logical and consistent, because they take the Bible as the ultimate authority in religion, and for what it says and the way it reads, without cavil and emasculation.

Although several of the outstanding doctrines of Seventh-day Adventism will be expanded in following chapters, we append herewith in succinct form the chief doctrinal points that make up its theological beliefs:



BAPTIZING INDIAN CONVERTS AT CASCADAS, PERU  
One hundred eighty-four were baptized in one day.

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Timothy 3:15-17.

2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the Third Person of the Godhead, the great regenerating power in the work of redemption. Matthew 28:19.

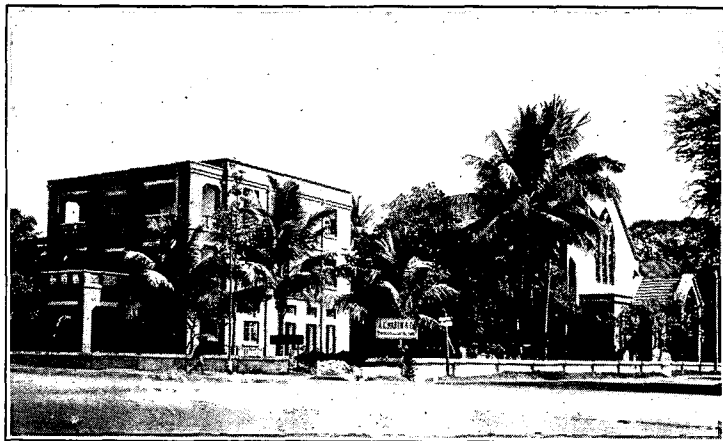
3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Hebrews 2:9-18; 8:1, 2; 4:14-16; 7:25.

4. That every person, in order to obtain salvation, must experience the new birth; that this comprises an entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus Christ. John 3:16; Matthew 18:3; Acts 2:37-39.

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance, faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Romans 6:1-6; Acts 16:30-33.



ADVENTIST MISSION WORKERS IN MALAYSIA



**MISSION HEADQUARTERS AND CHURCH, RANGOON, BURMA**  
Seventh-day Adventists are pushing all phases of gospel evangelism among the teeming millions of India.

6. That the will of God as it relates to moral conduct is comprehended in His law of Ten Commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. Exodus 20:1-17.

7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him. Genesis 2:1-3; Exodus 20:8-11; 31:12-17; Hebrews 4:1-10.

8. That the law of Ten Commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making "Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth." This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting the believer into the new covenant relationship, where the law of God is written on his

heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. 1 John 3:4; Romans 7:7; 3:20; Ephesians 2:8-10; 1 John 2:1, 2; Romans 5:8-10; Galatians 2:20; Ephesians 3:17; Hebrews 8:8-12.

9. That God only has immortality. Mortal man possesses a nature inherently sinful and dying. Immortality and eternal life come only through the gospel, and are bestowed as the free gift of God at the second advent of Jesus Christ our Lord. 1 Timothy 6:15, 16; 1 Corinthians 15:51-55.

10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. Ecclesiastes 9:5, 6; Psalm 146:3, 4; John 5:28, 29.

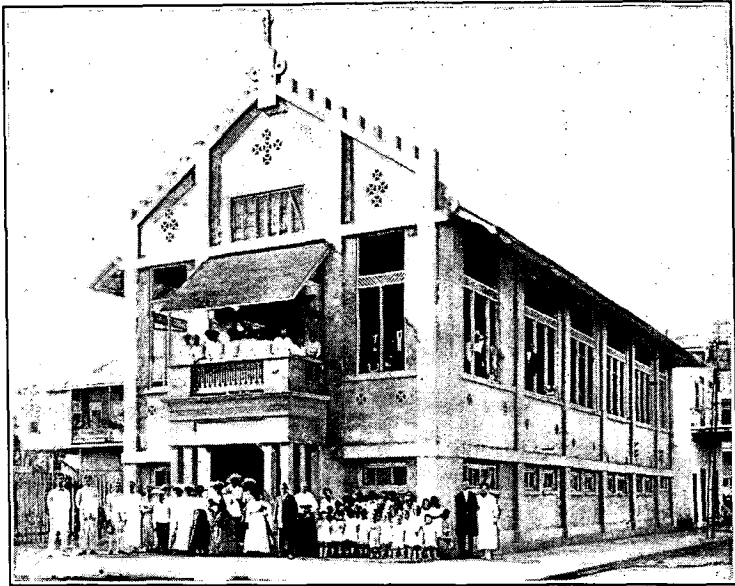
11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. John 5:28, 29; 1 Thessalonians 4:13-18; Revelation 20:5-10.

12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging God's universe of sin and sinners. Romans 6:23; Malachi 4:1-3; Revelation 20:9, 10; Obadiah 16.

13. That no prophetic period is given in the Bible to reach to the second advent, but that the longest one, the 2300 days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.

14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events



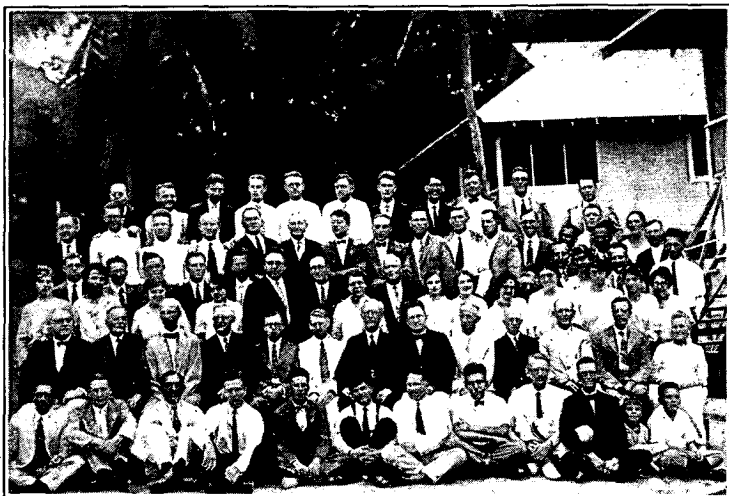
SEVENTH-DAY ADVENTIST CHURCH AT CRISTOBAL, CANAL ZONE

There are nearly five hundred members in this church at the Atlantic end of the Panama Canal.

vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of Revelation 14; and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first with reference to the dead, and secondly, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. 1 Peter 4:17, 18; Daniel 7:9, 10; Revelation 14:6, 7; Luke 20:35.

17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world, not loving its sinful pleasures nor countenancing its follies. That the believer should recognize his body as the temple of the Holy Spirit,



#### MISSIONARIES TO INTER-AMERICA

One of the eleven divisions of the Seventh-day Adventist General Conference is the Inter-American Division, with headquarters at Balboa, Canal Zone. The territory includes everything from Mexico to South America's northern tier of countries.

and that therefore he should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking and in his entire course of conduct he should shape his life as becomes a follower of the meek and lowly Master. Thus the believer will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and the avoidance of every body-defiling and soul-defiling habit and practice. 1 Corinthians 3:16, 17; 9:25; 10:31; 1 Timothy 2:9, 10; 1 John 2:6.

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. Leviticus 27:30; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14; 2 Corinthians 9:6-15.

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. Revelation 12:17; 19:10; 1 Corinthians 1:5-7.

20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be



literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not, the Son of man" will be revealed. Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Revelation 1:7; Hebrews 9:28; James 5:1-8; Joel 3:9-16; 2 Timothy 3:1-5; Daniel 7:27; Matthew 24:36, 44.

21. That the millennial reign of Christ covers the period between the first and the second resurrections, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium, the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. Revelation 20; Zechariah 14:1-4; 2 Peter 3:7-10.

22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. The kingdom and dominion and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Christ, the Lord, will reign supreme, and every creature which is in heaven and on the earth and under the earth, and such as are in the sea will ascribe blessing and honor and glory and power unto Him that sitteth upon the throne and unto the Lamb forever and ever. Genesis 13:14-17; Romans 4:13; Hebrews 11:8-16; Matthew 5:5; Isaiah 35; Revelation 21:1-7; Daniel 7:27; Revelation 5:13.



**THE HINSDALE SANITARIUM AND HOSPITAL**

In a suburb of Chicago, Illinois, is this large medical institution. As an auxiliary work, it operates a Workingmen's Home and Life Boat Mission and a Rescue Home for Girls.

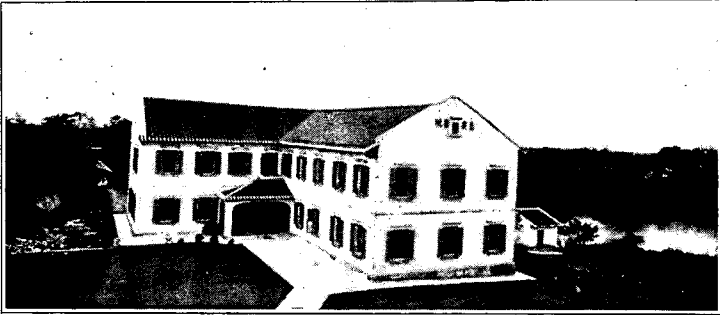
## Christ Our Saviour

THE New Testament is a collection of twenty-seven little books,—five sets of memoirs, one apocalypse or revelation of things to come, and twenty-one letters. Because we are very familiar with it, we forget that it contains a remarkable message: That God at one time came to this earth, clothed Himself in human flesh, lived among men, and finally died for men, that they through Him might have eternal life.

This is the whole theory and essence of the New Testament, and of Christianity. Whatever adds to this is in a sense superfluous; whatever detracts from it renders it defective. "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16. "The Word," testifies John, the beloved disciple of Jesus, "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 1:14.

There was a purpose in this incarnation. "The Son of man is come to seek and to save that which was lost." Luke 19:10. "God commendeth His love toward us," says the apostle, "in that, while we were yet sinners, Christ died for us." Romans 5:8. Apart from God every man is lost. We need to be saved. Unless we are re-created in Christ, we die in trespasses and sins.

Why lost? We cannot here discuss the theology of the fall of man; it is enough that he is fallen. Always some master passion guides and dominates the life. We do not mean that every man is as bad as he possibly can be. But we do mean that every man prefers himself above God, and prefers his own will—selfish, depraved, egotistical—above the sovereign will of God. The sinful human will may bend toward avarice or toward lust or toward ambition or toward envy. It does not, of course, fall beneath the sway of all these sins simultaneously, any more than a patient suffers at the same moment from both raging fevers and icy chills. But always there is that supreme worship of self, that inner moral sickness and defect, which education cannot



THE FUI-ON HOSPITAL-DISPENSARY AT WAICHOW, SOUTH CHINA  
Seventh-day Adventists are strongly represented in medical missionary work  
in the Orient.

purify nor the passing years eradicate. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. Conceived in iniquity, and born in sin, we draw a bias toward wrongdoing both by heredity and by our own inclination.

But Christ saves us. In Him man and God are brought together. "For there is one God, and one Mediator between God and men; the Man Christ Jesus." 1 Timothy 2:5. He is our high priest, forever interceding for all who come to God through Him. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16. The salvation which He offers is not partial, nor adapted only to certain favored classes of intellect and disposition. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

We believe that the atonement for our sins was accomplished for us upon the cross of Calvary. When the body of Jesus Christ was spiked to the wood, and lifted up before all the world, there was afforded an entire vindication of God's justice, a supreme illustration of His love.

"See, from His hands, His head, His feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?"

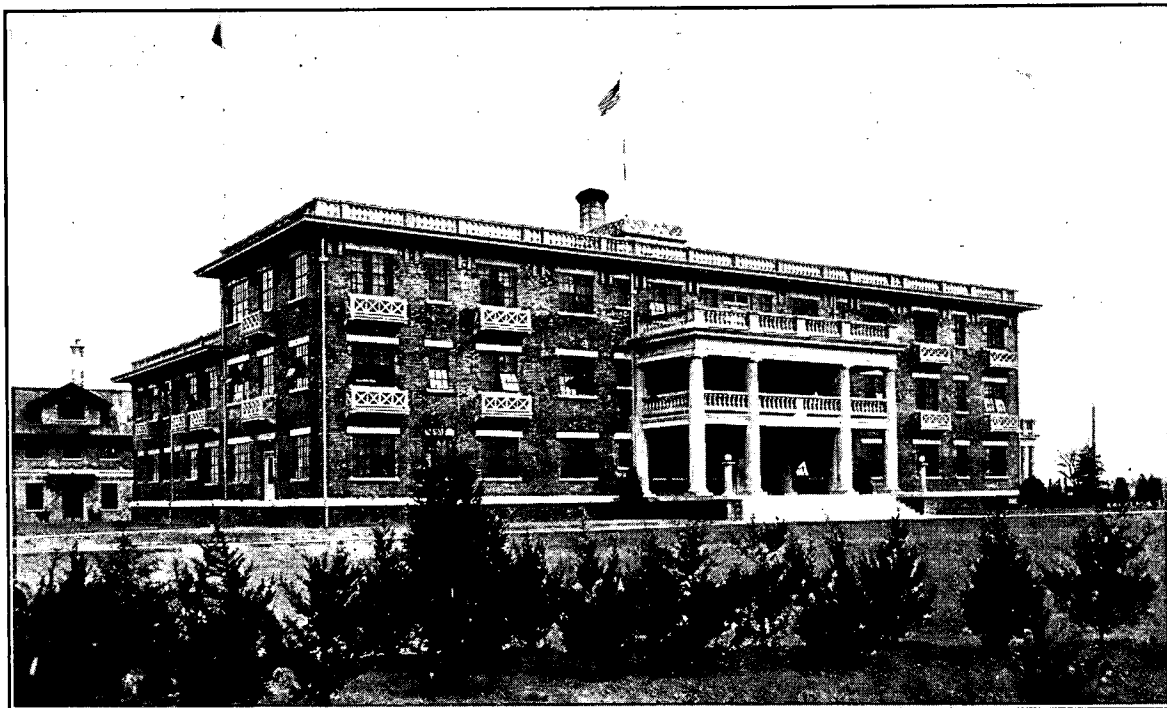
“He is despised and rejected of men,” declares the greatest of the Old Testament prophets, “a Man of sorrows, and acquainted with grief. . . . Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isaiah 53 : 3-6. Full and complete salvation is offered to every soul through Jesus Christ our Lord.

“How shall we escape,” inquires the apostle, “if we neglect so great salvation?” Hebrews 2 : 3.

But how shall we accept this salvation? “Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.” John 6 : 28, 29. Again, “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts 2 : 37, 38. We receive the Saviour by believing on Him. There is a godly sorrow for sin; we go forward in baptism, a public sign that the old life has been put away and the new life begun; the Holy Spirit works in us to transform us, daily renewing us in the likeness of Jesus Christ our Lord.

The theory of this may be obscure, but the experience is clear. Many ingenious explanations have been offered to account for Christ’s atonement, and against them many ingenious refutations. We are not aware that we support any special theory in this matter. The important thing is to believe, to repent, to be transformed into the moral likeness of God’s Son. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.” 1 John 3 : 2, 3.

Now “blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Ephesians 1 : 3.



#### SANITARIUM AND HOSPITAL AT SHANGHAI, CHINA

This large medical institution, recently erected, was made possible in large part by the gifts of wealthy Chinese, who wanted a health center in Shanghai operated on Seventh-day Adventist principles. A five-story medical and dental clinic is located in another part of the city. Seventh-day Adventists operate several other hospitals and dispensaries in China.

## The Signs of Christ's Coming

“THE Pharisees also with the Sadducees came, and tempting desired Him that He would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” Matthew 16:1-3.

Seventh-day Adventists believe that there are certain “signs of the times” which indicate that we live close to the second coming of Christ. They do not believe that they can foretell the day or the hour or the year in which the Saviour will return. They have no sympathy with those ingenious systems of calculation by which zealous prophets often predict that on such-and-such a date Jesus Christ will appear. Seventh-day Adventists set no time for this stupendous event, the climax of all history.

Nevertheless, they believe there is no reason for the followers of the Saviour to be wholly ignorant on this point. “As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you.” Matthew 24:3, 4. When the disciples asked their questions as to when His followers might expect His return, Jesus did not tell them that they could know nothing concerning this matter. Instead, after warning them of the need of caution,—“take heed that no man deceive you,”—He went on to describe in some detail the events which should precede His coming. He named no date, He marked no hour. But He did trace certain “signs of the times,” certain events, conditions, and trends, which, when they occurred, would reveal to His followers “that it is near, even at the doors.” Matthew 24:33.

What are these certain events, conditions, and trends, these “signs of the times,” which show that the Saviour is near—is, we believe, “even at the doors”? We cannot here examine

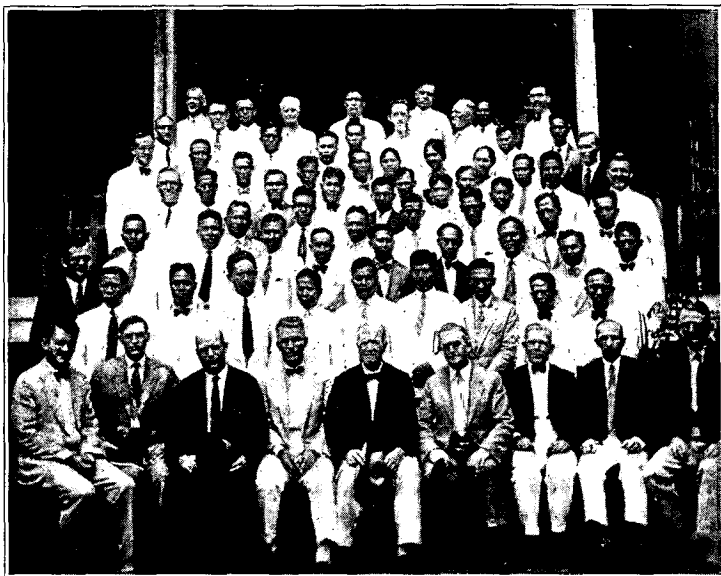
them all. Yet there are certain of them which, even in a brief discussion, should not be overlooked.

First, the Bible expressly declares that, as we draw near to the second coming of Christ, there will be a strange and unprecedented degeneration of human character. The doctrine—so pleasing that we wish it might be true—that mankind “every day in every way” is constantly growing better and better, draws no confirmation from the word of God. Instead, the apostle Paul foretells, in plain language, the character developments which mark the close of human history. “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” 2 Timothy 3:1-5.

These verses assert that so marked and so defiant will human depravity become as the second coming of Christ approaches, that the times will grow “perilous,”—that is, dangerous. We think that in our own generation this prophecy is having an unparalleled fulfillment. The times are indeed dangerous. Read your newspaper, and you will see that the days in which we live are full of peril. Covetousness, disobedience, pride, and love of pleasure, are leading to one of the wildest carnivals of crime which have ever disgraced a civilization. A few years ago it was fashionable to attribute modern lawlessness to the influence of the World War. But the excuse has now worn thin. Indeed, it never deceived those who really knew. Some few years ago the Law Enforcement Committee of the American Bar Association pointed out that “from all the data and opinions of experts which your committee has been able to gather, we beg leave to report that—particularly since 1890—there has been, and continues, a widening, deepening tide of lawlessness in this country, sometimes momentarily receding, to swell again into greater depth and intensity. At intervals this tide billows into waves that rise and break, but only for a time attracting public attention.”

It cannot be general ignorance that is causing these furious and unrestrained outbursts of crime, for never has education





#### PHILIPPINE MISSIONARIES

Foreign leaders of the mission work of Seventh-day Adventists in the Philippine Islands, together with a group of native ministers and evangelists.

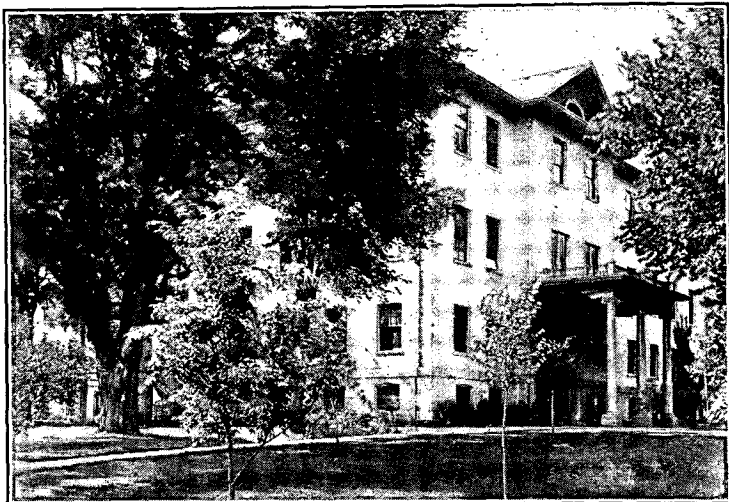
been more general, nor supported more lavishly, than at present. Nor is poverty the reason, for our most successful and defiant criminals are far from poor. The Scriptures have a reason of their own to allege: Men have "a form of godliness," but deny "the power thereof."

This brings us to the second tendency which the Bible declares will mark the closing days of our earth's history,—a widespread decay of religious faith. It is not that men all become atheists,—though plenty of them have done so,—but that, when they even have "a form of godliness," they deny "the power thereof." The Saviour Himself, speaking of the time of His return, questioned, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8. The implication, of course, is that He would not. And again, the apostle warns us that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn

away their ears from the truth, and shall be turned unto fables.”  
2 Timothy 4:3, 4.

The turning from truth unto fables is marked. The churches have been torn asunder by the teachings of modernism, a philosophy which, while zealously retaining the names and phrases of Christianity, denies every essential fact of the gospel. A representative of modernism has neatly expressed the views of his group by saying, “We deny the authority of the Scriptures; we see in Scripture both truth and error. . . . We do not believe that Jesus was the Son of God; we do not believe He was God-man; we do not believe He was a perfect man; we do not believe He was free from every error, from every sin. Neither His sayings nor His life are to us authoritative in every respect. He is to us a great prophet, like many others.” Now, all this is very eloquent, but it is not Christianity. It has no gospel, no Saviour; indeed, it denies the need of gospel and Saviour. Man, says modernism, can save himself. And this fable—in our disordered world we may already see many of its fruits—is receiving more and more the attention of churches, of pastors, and of people. When the Son of man comes, shall He indeed find faith on the earth? Yes,—but how little!

The signs indicating the second coming of Christ are not confined to the religious world. According to the apostle James, marked social inequality, the accumulation of massive fortunes on the part of a few, with corresponding poverty and need on the part of many, shall be an indication that we are far toward the close of this world’s history. “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.” James 5:1-3. Now, the heaping up of treasures, of colossal fortunes even exceeding the fabulous riches of antiquity, is certainly marked at the present time. By excessive profits, by ingenious manipulations of the stock market, by interlocking directorates and gigantic mergers of already powerful industries, men seek, while contributing a minimum of usefulness to society, to draw to themselves a maximum of wealth and luxury. The ostentation of the rich inflames the feelings of the poor; and there result those furious and bloody strikes, lock-outs, picketings, and even



WALLA WALLA COLLEGE, WASHINGTON

One unit on the campus of this large Seventh-day Adventist college is here shown.

assassinations which have marked the conflict between capital and labor during former years. As the recent times of prosperity passed by, and as we entered into the dark years of depression, strikes grew fewer. But no sooner had shops begun to open, and jobs to reappear, than the dissensions between employer and employed broke out afresh. Tension yet runs high; and it would be the least of surprises to read in any issue of the daily papers that the automobile industry, or the mining industry, or the clothing industry, or perhaps all of them, were in hopeless confusion because of a war between rich owners and poor workmen over the question of profits.

In such dissension, especially aggravated in the last days, what counsel does the apostle offer to those who believe on Jesus Christ? "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

Furthermore, the Scripture sketches no scenes of international peace and coöperation as marking the end of earth's course.

“There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:25-28. Not by the gradual reformation of human society, but by constantly increasing difficulties is the second coming of the Saviour ushered in. As statesmen and rulers wrestle with problems which no human wisdom can solve, their hearts fail them for fear, “for looking after those things which are coming on the earth.”

International conflicts of a peculiarly dangerous type will appear. Racial hatreds, already tense, will burst out into that last great and desolating conflict, which will be ended only by the appearance of the Lord Jesus Christ in the clouds of heaven. “The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.” Revelation 16:12-17.

The way of the kings of the East—of those great Oriental powers, Japan and China and India—is already being prepared. Long held in an almost servile subjection by the Western nations, they are now arising to assert their rights and establish empires of their own. Between these two great forces, the East and the West, comes the last great conflict of Armageddon; signs are abundant that it cannot be indefinitely postponed.

There is a last and final prediction made in the Scriptures concerning the second coming of Christ. “And this gospel of the kingdom shall be preached in all the world for a witness



JAPANESE PUBLISHING HOUSE, TOKYO

A larger percentage of the population of Japan read and write than that of any other major nation of the world, and Seventh-day Adventist publications are doing a great work in that land of Buddhism.

unto all nations; and then shall the end come.” Matthew 24 : 14. The preaching of the gospel is not a development to which the world at large, busy with its politics, its money making, its pleasure seeking, may pay much attention. But slowly, quietly, effectively, the gospel of the kingdom is going to all the world. In the first two chapters of this little volume, its progress has been described at some length. Men and women are everywhere hearing the story of a Redeemer who shall soon return. Attended only by the power of the Spirit of God, this message is impressing sinful hearts, and reforming sinful lives. It is converting men from evil to righteousness, and leading them from spiritual death to spiritual life.

But this message of Christ’s coming kingdom shall not go on forever. When all have heard, “then shall the end come.” When all have decided their attitude and taken their stand either for or against the principles of God’s kingdom, then shall appear the Saviour. “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22 : 12.



**NEW ENGLAND SANITARIUM AND HOSPITAL**

This large medical institution is located at Melrose, not far from Boston, Massachusetts.

## The Return of Jesus

BEFORE our Saviour ascended to heaven, He made to His disciples this promise: "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. His language was clear and explicit. "If I go, . . . I will come again." Surely He has gone. Then surely He will come again.

But how? On this point, as on so many others relating to divine things, even the most brilliant speculation is worthless. Only the Scriptures can reveal these things, which are hidden from all human prediction. The Bible has a number of statements concerning the manner and purpose of our Lord's return; and these, if they do not satisfy all our curiosity on the subject, at least make clear to us some important facts.

Will Jesus appear personally, or merely through the influence of the Holy Spirit? There are those who teach that the influence of the Spirit of God is what Jesus meant when He spoke of His return. But the Bible substantiates no such allegorical view. "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? 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 1:9-11. Not by visions or influences is the Saviour to come again, but literally, as He went. The manner of His ascension is to be the manner of His return.

Is His coming to be visible to all, an event known to the whole inhabited world? Or is it to be profoundly obscure, known only to certain ones, and hidden from the majority of mankind? On this point also the Scriptures are clear. "Behold, He cometh with clouds; and every eye shall see Him, and they



COLLEGE AT CHIAOTOUTSENG, KIANGSU, CHINA

also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Revelation 1:7. We are expressly warned against a teaching which alleges that the Saviour's appearing is secret. It is to be so open, so supernatural, so cataclysmic, that there can be no possibility of any successful counterfeit. "For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:24-27. As the lightning cleaves the sky from east to west, as the thunder shakes the earth with its mighty detonation, so is the second coming of Christ.

Nor, when the Saviour is revealed in the clouds of heaven, is He alone. He comes, according to the twenty-seventh verse of the sixteenth chapter of Matthew, "in the glory of His Father with His angels." And there is a reference to the coming of Christ "in His own glory, and in His Father's, and of the holy angels." Luke 9:26. It would seem that heaven is emptied at the time of our Lord's appearing, for all the hosts of angels accompany Him.

What is the purpose of Christ's coming? It is more than a splendid display of glory. First, it represents the close of this



world's sin and wickedness. Humanity has finally failed, and God intervenes. He comes to "destroy them which destroy the earth." Revelation 11:18. "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15. Indeed, the attitude of the nations of mankind makes very clear why He comes. "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." Matthew 24:30.

There are persons who profess to believe that all mankind will be saved; that in some way all will finally be gathered into the kingdom. But such ideas have no foundation in the Scriptures. Speaking of the last day, the apostle declares, "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17. The human race as a whole has always rejected the message of God; they do not enter into His kingdom, nor are we aware that they greatly desire to enter into it. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14. God has made ample provision for the salvation of all; but how few care to receive that salvation!

Yet to those who have believed on His only-begotten Son; to those who have accepted Christ, not by mere intellectual belief, but by a living faith which has transformed heart and life, Christ comes as a Saviour. He resurrects those who have gone to their graves trusting in Him. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed." 1 Corinthians 15:51. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord

Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:15-17.

He comes to take His people to a better world. There the curse of sin, the scourge of hatred, brutality, and vice will be unknown. Sickness, affliction, death, those indirect results of evil, shall not invade the land God promises to His redeemed. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.

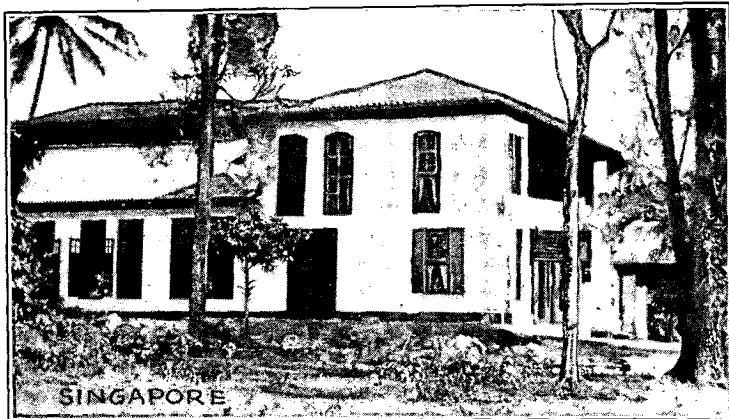
... And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:1, 5-10.

This, then, is the meaning of the second coming of Christ. It is the consummation of every Christian's hope, the only bright assurance before a civilization sinking into disorder and darkness. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Revelation 22:20.

#### KANYE DISPENSARY

In the dispensaries and hospitals away out on the mission frontiers, the elaborate hospital equipment enjoyed in more progressive lands is lacking. Here is the doctor's helper bandaging a patient at the Kanye Dispensary, Bechuanaland, Africa.





PUBLISHING HOUSE AT SINGAPORE, STRAITS SETTLEMENTS

SEVENTH-DAY ADVENTISTS BELIEVE IN —

## Jesus as Intercessor

“When Israel, of the Lord beloved,  
Out of the house of bondage came,  
Her fathers’ God before her moved,  
An awful Guide, in smoke and flame.  
By day, along the astonished lands  
The cloudy pillar glided slow;  
By night, Arabia’s crimsoned sands  
Returned the fiery column’s glow.”

THE twelve tribes of Israel, as they emigrated from the land of Egypt, were not the cultured and devout people which overzealous piety has sometimes imagined. Several generations of slavery had shattered their courage, dulled their intellect, and depraved their faith. In fulfillment of His promise made to their patriarchs, God called them apart into a land where they might serve Him, and in that service find true rest and happiness. It must not be supposed, however, that at the time of their calling they had any very clear conception of the character and work of their Redeemer. They were far better acquainted with the fables of Egyptian idolatry than with the pure and lofty monotheism of their father Abraham. Yet through this people, of

limited intellect and servile heart, God was about to reveal Himself to all the world.

By clear and visible symbols, then, Israel must be led to understand her God and the work which He would accomplish for her. "Let them make Me a sanctuary," was the divine instruction; "that I may dwell among them." Exodus 25:8. A structure was to be erected to symbolize and objectify God's relation to His people. As one approached the sanctuary of Israel, he faced a large inclosure formed by hangings, or curtains, of "fine twined linen" suspended from pillars of brass. This was the sanctuary court, one hundred fifty feet long by seventy-five feet wide. Within this court one would see a massive altar for burnt offerings, and a laver or huge basin in which the priests performed their ceremonial washings. Then came the tabernacle itself, a large tent forty-five feet long by fifteen feet broad, beautifully decorated, and containing two rooms,—the first, or holy place, wherein were a golden table with twelve loaves of bread, renewed weekly; a golden lamp stand bearing seven golden lamps, perpetually burning; and, at the farther end, a golden altar, used not for animal offerings, but for incense. The second room of the tabernacle was separated from the first by a gorgeously embroidered curtain, or veil, woven with blue and purple and scarlet. Here was only a single piece of furniture,—a chest or ark of acacia wood covered with beaten gold, and surmounted by figures of cherubim, with wings outstretched, who in an attitude of perpetual adoration gazed toward a mysterious and glorious light which streamed from immediately above the ark of gold, and was the symbol—nay, the visible fact—of Jehovah's presence with His people. Within the ark were the stone tablets bearing the Ten Commandments.

Around this sanctuary the religious life of Israel clustered. Here the white-robed priests passed to and fro, consulting with worshipers, bearing offerings to their appointed places, instructing the ignorant, and encouraging the disconsolate. The ritual of the sanctuary we cannot discuss at length. Much of it related to sacrifices, as when a man brought, for instance, a lamb to offer for his guilt and his iniquity,—the lamb being a symbol of that "Lamb of God, which taketh away the sin of the world." John 1:29. The sacrifice of the innocent animal was a foreshadowing of God's way of redemption, whereby Christ, as a lamb without blemish and without spot (1 Peter 1:19), died for our sins.



COLEGIO INDUSTRIAL ADVENTISTA, CHILLAN, CHILE

The ceremonies of the year culminated in the great "Day of Atonement," described with much detail in the sixteenth chapter of Leviticus. On this occasion, and only on this occasion, was anyone permitted to enter within the veil which separated the holy place from the most holy place. On the tenth day of the seventh month the high priest, with an offering of a goat, was to pass within the second apartment of the sanctuary. Bearing the blood of the sacrificed animal, he sprinkled it in atonement before the mercy seat, a tablet of gold which rested upon the ark, typifying the throne of God. This was a ceremony different from the routine of the sanctuary, "to cleanse you, that ye may be clean from all your sins before the Lord." Leviticus 16:30. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Leviticus 23:29. On this day the iniquities of the people were finally banished from the camp, and a final—though of course wholly symbolical—atonement made for their sins. The one who rejected that atonement, and received no share in it, was "cut off from among his people,"—that is, he had no share with the people of God, but remained under the burden of his transgressions.

The tabernacle of Israel, with its feasts and ceremonies, was not merely a pageant of man's devisings. According to the Scriptures, it was expressly ordained by God. Its lessons went beyond the appearance of things, and taught spiritual truth. The real sanctuary is in heaven, not upon earth; the true high priest is

no mere man compassed with human frailty, but Jesus Christ, who ever lives to make intercession for us. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." "As Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Hebrews 8: 1, 2, 5. The tabernacle in the wilderness, pitched by wandering Israel, and the later and more splendid temples of Solomon, Zerubbabel, and Herod, were miniatures of a sanctuary which God Himself has established in heaven; and many of the ceremonies of Israel's ancient worship doubtless find a counterpart in the work which Jesus carries on for us in the sanctuary above.

Indeed, Seventh-day Adventists believe that even the work of the Day of Atonement, when the high priest passed through the inner veil to appear directly before the throne of God, has its counterpart in Jesus' ministry above. For ultimately the fate of every soul must be determined. There comes a day of final reckoning. "It is appointed unto men once to die, but after this the judgment." Hebrews 9: 27. We understand that the ancient Day of Atonement was a symbol of Christ's judgment work. As then every soul whose sin had not been cleansed and forgiven was cut off from among his people, so at last every soul whose sin has not been cleansed, forgiven, and made right by the final ministry of Christ in the heavenly sanctuary, shall be cut off from eternal life, shall be lost from the kingdom of God. Every man shall either be saved, to dwell forever in the kingdom of God, or be lost, to die an eternal death.

When does this final Day of Atonement, this last session of heaven's judgment, settling forever the cases of all, take place? A prophecy in the Old Testament tells us that "unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8: 14. This period—reckoning a day for a year, as is the rule in symbolical prophecies; see, for example, Ezekiel 4: 6—extends to the year 1844, and there terminates. Then the work of Christ in finally deciding every case began in 1844,—ninety years ago,—and yet continues.

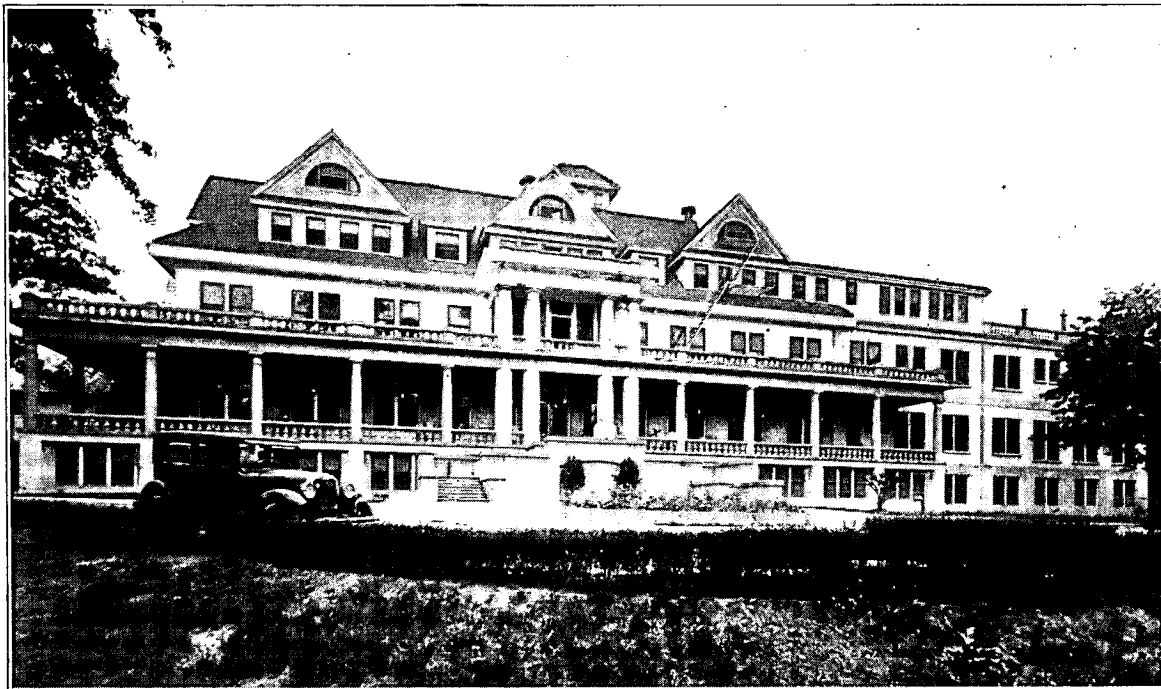
This scene of judgment, in which each of us has a case pending, is described in the Bible. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white

as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7:9, 10. It is followed by the setting up of the kingdom of Christ. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7:13, 14.

Ninety years ago, then, the work of judgment began. Case after case, destiny after destiny, has been decided in accordance with God's law, His righteousness, His mercy. The verdict, in how many millions of cases we do not know, has already been rendered,—eternal life or eternal death. The time must come—for all we know may have already come—when the work of judgment will pass from those who have died, to those who are yet living. Your case, my case, will be up for decision.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:8, 9. "We have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Is Christ indeed our advocate, our attorney? Have we retained Him to plead for us, to offer on our behalf the blood once shed on Calvary? Has our heart been cleansed by daily submission to His Spirit and His love? Has our life been amended in harmony with His law?

Neither His work of intercession nor His work of judgment can go on forever. Soon the last case will have been decided, and the last plea made. Then is issued the decree, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12. In which class shall we be? Have we yielded ourselves to God's control? Shall we be fit subjects for His kingdom at the hour of Christ's appearing?



WASHINGTON, D. C., SANITARIUM

One of the foremost Seventh-day Adventist medical institutions is the Washington Sanitarium and Hospital at Takoma Park, near Washington, D. C.



## A Judgment-Hour Message

No more solemn thought can come to the human mind than that of the last judgment. The decisions of a human court of last resort, affecting a few brief years, are rendered amid a silence and attention which is almost oppressive. How much more weighty the decisions of that divine court where God Himself is judge, whose decisions are both infallible and irrevocable! For there no dilatory pleas will be accepted, no lying defenses heard, no clever concealment tolerated; "but all things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4:13.

Yet God is merciful. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezekiel 33:11. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Psalm 103:8-10. It is not God's plan nor His desire that men should fail of eternal life. He does not delight in the punishment of moral obliquity. Though "of purer eyes than to behold evil" (Habakkuk 1:13), the heavenly Father desires to straighten out the moral perverseness of His earthly children, to strengthen their weakness, to reform their depravity. But, after all, destiny must be decided. A soul is either saved or lost. An individual case must receive a verdict favorable or unfavorable. Hence comes the necessity of judgment.

"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." Revelation 14:6, 7. Here is a message for the last days, for it proclaims God's judgment. An angel—symbolically used for a message—goes "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This message

preaches "the everlasting gospel,"—that is, the gospel preached not by modernistic ministers but by Paul, by Peter, by John, and by James and Philip, concerning "Jesus Christ the same yesterday, and to-day, and forever." Hebrews 13:8.

But in addition to this, the angel emphasizes other truths. "Fear God." How bold and impious has our modern world become against all things divine! "And worship Him that made heaven, and earth, and the sea, and the fountains of waters." Worship whom? The Creator! It is significant that most prominent of the intellectual characteristics of our generation are these two: First, a flagrant rebellion against the law of God; and second, a strenuous denial that God made heaven and earth, coupled with an affirmation that all these things evolved by inner forces during almost endless eons of time.

Seventh-day Adventists believe that they are to-day carrying the message of this angel to the world. They preach the everlasting gospel as it is revealed in Old and New Testament. They pretend to no infallibility, and claim no perfection; they simply believe the Bible as it is written. In addition to this, they proclaim, "Fear God. His law is yet binding upon human hearts and



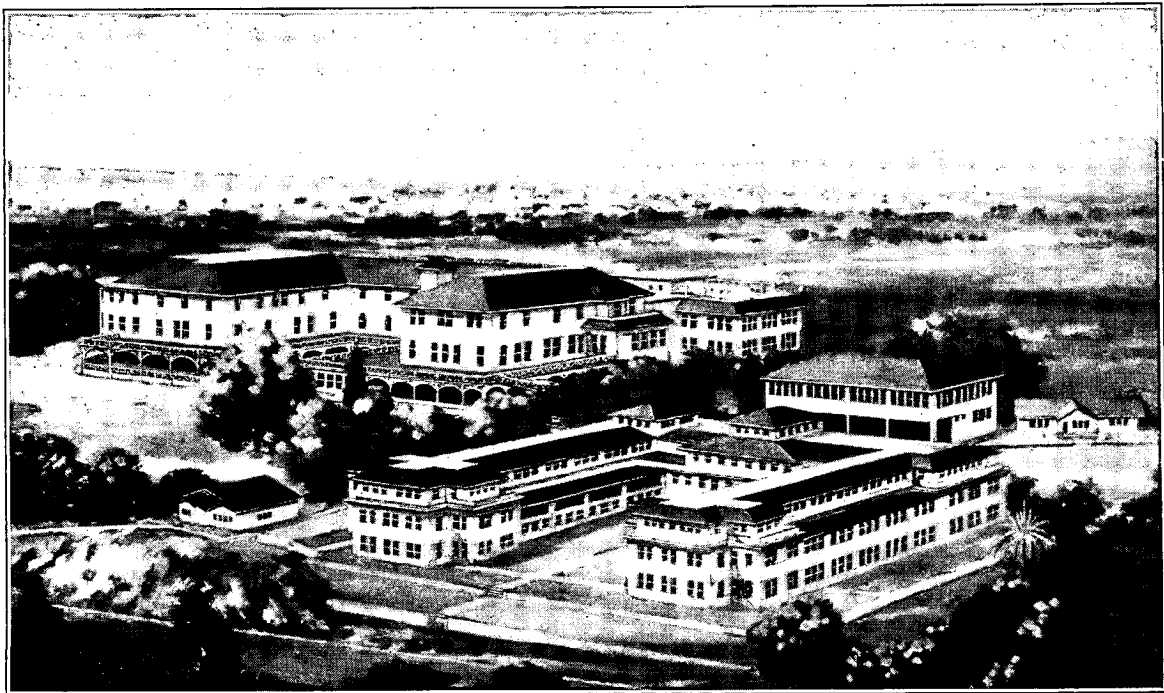
TOKYO SANITARIUM AND HOSPITAL, JAPAN

Adventists are pushing their medical missionary work to the front in Japan.

human consciences. He yet requires obedience, a true and holy life, as He did of old." They also teach and firmly defend the story of creation as given in the Scriptures. The theory of evolution they recognize to be an ingenious speculation, taught by learned minds, sanctioned by long belief, but of no more validity than the geocentric theories of Ptolemaic astronomy. Clinging stanchly to the inspired truths of the Scriptures, they believe that they fulfill the prophecy, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

They regard their message, therefore, as of unusual urgency. They press their way to the ends of the earth that all may hear the truths which they believe God has given them. "The hour of His judgment is come." We are indeed close to that hour when the heavens shall depart as a scroll, and the earth reel to and fro like a drunkard, broken down before the presence of the Lord, before the glory of His appearing.

Yet while as a denomination Seventh-day Adventists are carrying forward their message, they believe that its appeal is to every individual heart. Not as a denomination are men saved, but as individuals. To the last of the seven churches of Asia Christ appeals, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:20, 21. This promise is not to groups or to sects; it is to the person, the individual. No denominational name, no ecclesiastical standing, can take the place of Christ, the Saviour of men, dwelling in the heart by faith. May this experience be ours when the hour of judgment closes, and we stand face to face with our God!



PARADISE VALLEY SANITARIUM

The Paradise Valley Sanitarium and Hospital at National City, near San Diego, California.

## The Law and the Gospel

IN Christ's first recorded sermon He said: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For 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. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven." Matthew 5:17-20, A. R. V.

Divine Wisdom anticipated that time when men would arise and say that Christ's teaching was antagonistic to the law of God; hence He would leave no reason for such a thought as this. The smallest letter in the Hebrew language is *yodh*, or *yod*, called in Matthew 5:18, "jot," called in the Greek "iota," answering to our English letter "i."

The "tittle" is a little mark or line which serves to distinguish letters similar in form. Our Lord's lesson is that not one change, however minute or seemingly inconsequential, that would in any way alter the meaning or the stress of God's holy law can be made without disloyalty to God.

Well does Albert Barnes, the famous Presbyterian commentator, say on Matthew 5:19: "We learn hence, 1. That *all* the law of God is binding on Christians. 2. That all the commands of God should be preached, in their proper place, by Christian ministers. 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of His kingdom. And 4. That true piety has respect to *all* the commandments of God, and keeps them. Psalm 119:6."

The historic position of the churches generally is expressed by the Methodist "Discipline":

"Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians, nor ought the

civil precepts thereof of necessity be received in any commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."

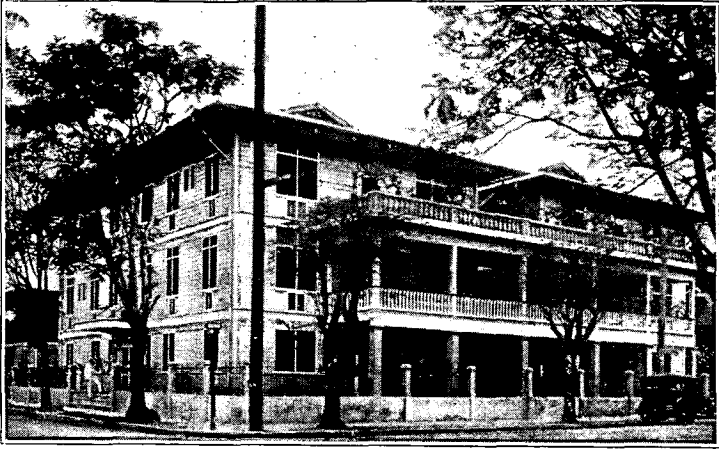
Christ's death upon the cross confirmed God's holy law, and, therefore, confirmed the Sabbath, which constituted part of that law. Christ came to "save His people from their sins." Matthew 1:21. "Sin is the transgression of the law." 1 John 3:4. This law which points out sin is the Decalogue, the law that says, "Thou shalt not covet." Romans 7:7. Jesus died to "redeem us from all iniquity," or lawlessness. Titus 2:14; Galatians 1:4. He was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. If the holy law of God could have been abrogated, changed, or set aside in any way, Jesus need not have died. The death of Christ upon the cross is the mightiest evidence that can be produced of the holiness of the law of God. The thunders of Sinai find their divine counterpart in the cross of Calvary.

The apostle Paul joyfully exclaims: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for therein [that is, in the gospel] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16, 17.

There is no mightier witness of the perpetuity, integrity, absolute unchangeability, and obligation of God's holy law, summarized in the Decalogue, written by His own finger on tables of enduring rock, than the gospel of Christ. The very design of the gospel is to bring us into harmony with all the law's righteous requirements.

The above text manifests four things: (1) That man needs salvation. (2) That this salvation is revealed in the gospel. (3) That it is bestowed in response to faith. (4) That this salvation comes to us through the righteousness of God.

The righteousness of God is expressed in His holy law. "All Thy commandments are righteousness." Psalm 119:172. Those who "know righteousness," says the Lord, are "the people in whose heart is My law." Isaiah 51:7. But man of himself cannot keep this law. In its presence every mouth is shut, and "all the world" is condemned as guilty. "All have sinned, and come short of the glory of God." Romans 3:19, 23. The law, being



MANILA SANITARIUM

The Seventh-day Adventist Sanitarium and Hospital at Manila, Philippine Islands.

righteousness, is life, and its perfect keeping gives and perpetuates life; but the law that was "ordained to life," man finds, *because* he has *transgressed* it, "to be unto death." Romans 7:10. The sinner's heart, "the carnal mind," "is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

But there is help for the helpless. "Through the obedience of the One shall the many be made righteous." Romans 5:19. The Son of God, our Lord Jesus Christ, undertook our salvation for us. "He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. He took upon Him the flesh of man, voluntarily bearing the sins of the world "in His own body on the tree;" "in all things to be made like unto His brethren;" He was "delivered up for our trespasses." 1 Peter 2:24; Hebrews 2:17; Romans 4:25. He became "obedient even unto death, yea, the death of the cross." Philippians 2:8. He "gave Himself for us, that He might redeem us from all iniquity [all law breaking]." Titus 2:14.

But in all this, stooping to the very depth of sin, death, for us, He was the Sinless One; He "did no sin, neither was guile found in His mouth;" He "gave Himself for us, that He might

redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." 1 Peter 2:22; Titus 2:14.

The transgression of the law must meet the penalty, death. Therefore the justice of God must put to death His beloved Son, who stood in the sinner's place. But the infinite love of God gave His Son to die for the sinner that the sinner might live. Infinite justice and infinite love meet in the cross of Christ. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

What then? If God's grace has abounded toward man in freeing him from the condemnation of the law, shall he continue in sin, shall he transgress the law "that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Romans 6:1, 2. "Let not sin [transgression of the law] therefore reign in your mortal body, that ye should obey it in the lusts thereof." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:12, 16.

But the same faith that lays hold upon Christ to justification takes hold upon Christ's Spirit, power, life, that the same righteousness which was wrought in Christ in this world might be wrought in us in this world; "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. Those, therefore, who are in Christ will live the same life, be obedient to the same law, as was our Lord Jesus Christ. See also 1 Peter 2:24; Titus 2:14.

The life which the child of faith lives will be Christ living in him, even as the life of Christ was the Father living in Him. As Christ emptied Himself that the Father might fill Him, and did fill Him with "all the fullness of the Godhead" (Philippians 2:5-9, A. R. V.; Colossians 2:9), so when we have the same mind that was in Christ Jesus, when we empty ourselves, renounce self, that He may fill us, that He may dwell in our hearts by faith, then we are complete in Him, and He dwells in us, "the hope of glory." Ephesians 3:17; Colossians 1:27. And, therefore, Christ prayed: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may



be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” John 17:21-23.

This indwelling of Christ is by His Spirit, and that Spirit will lead us to-day, even as it led Christ, to obey God; or, in other words, Christ in us will render obedience to the holy law of God, as He did while He walked here upon the earth. To say that He will not is to deny that He is “the same yesterday, and to-day, and forever” (Hebrews 13:8); it is to deny the purpose of the gospel of Jesus Christ. God’s Spirit is in harmony with His holy law. Both are His, and when the carnal mind is taken away, and the mind and heart given by the Spirit of God take its place, His law, or statutes, will be kept; for thus saith Jehovah: “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and *cause you to walk* in My statutes, and ye *shall keep My judgments, and do them.*” Ezekiel 36:26, 27.

By that Spirit “the love of God is shed abroad in our hearts” (Romans 5:5), and, therefore, we read:

“O how love I Thy law! it is my meditation all the day.” Psalm 119:97.

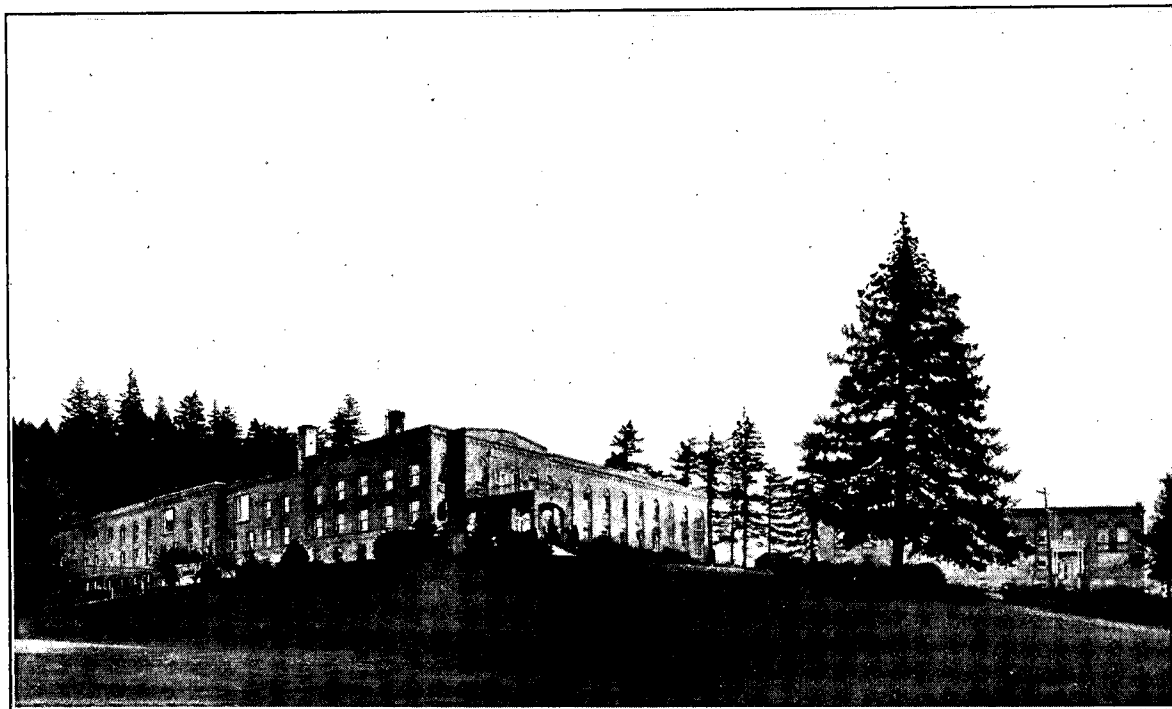
“Love is the fulfilling [the doing] of the law.” Romans 13:10.

“This is the love of God, that we keep His commandments: and His commandments are not grievous.” 1 John 5:3.

“He that saith, I know Him [God], and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 2:4.

Shall we profess Christ and yet transgress the law that was His very life, and from the transgression and transgressing of which He died to save us? Shall we do this, reader, and thus put Christ before the world as the minister of sin?

Do not be afraid of the gospel or ashamed of its cross. It points the way to the everlasting kingdom of life. It makes God’s holy law in all its phases enabling acts to the true disciple of Christ; and in the Sabbath it brings to us the sweet rest of God’s forgiving, keeping, healing presence.



PORTLAND SANITARIUM AND HOSPITAL

One of the most modern and thoroughly up-to-date medical institutions operated by Seventh-day Adventists is at Portland, Oregon.

## The Bible Sabbath

THE Author of the Sabbath is the Author of the Christian religion,—Jesus Christ, the Son of God.

He it was who brought the world into existence, making it in six days. He it was who rested on the seventh day, and blessed that day, and made it holy. For the Son of God was and is the Creator. "All things were made by Him." "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." John 1:1-3.

The time when He made the Sabbath was at the end of the creation week. Genesis 2:1-3. The way in which He made the Sabbath was by taking a day, the seventh day, and resting on it, blessing it, and sanctifying it.

### The Sabbath a Day, Not an Institution

The material out of which He made the Sabbath was the seventh day. He took that day, and out of it made the Sabbath. The Sabbath is not something He placed on the day. It is the day itself. "The seventh *day* is the Sabbath of the Lord thy God." See Exodus 20:8-11.

We are not commanded to "remember the *Sabbath*, to keep it holy." The command is, "Remember the Sabbath *day*, to keep *it* [the day] holy." The Sabbath is not something apart from the day, which can be shifted about and perhaps placed on another day. It is the day itself, the seventh day.

We hear much to-day about a Sabbath *institution*. But the Bible never speaks of a Sabbath *institution*. It talks about the Sabbath *day*. There is no such thing as a Sabbath *institution* which was blessed and made holy for the benefit of humanity, apart from a day. It was the *day* which was blessed and made holy; and it is the *day* which thus becomes the Sabbath.

The day which God blessed can never be taken from the Sabbath. The Sabbath can never be taken from the day which God

blessed. These cannot be separated. They are inseparable, because they are one. The *seventh day* is the Sabbath; the Sabbath is the *seventh day*.

Jesus made the Sabbath for the entire human race, not for one section or one nation. "The Sabbath was made for man." Mark 2:27.

### **The Sabbath of Eternal Duration**

God made the Sabbath for all time. It was not designed to be of temporary, but of eternal duration. The time will never come when the seventh day is not the blessed, holy rest day of God. Even in the new earth the blessed seventh-day Sabbath will be observed by the nations of the saved. "It shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23.

The reason why God commanded men to observe the Sabbath day is: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

The Sabbath, therefore, is a memorial of the creation of the earth in six literal days, and God has established it as a sign of His creative power. Through the observance of it God purposed that man should always keep Him in remembrance as the true and only God, the Creator of all things.

### **A Sign of Sanctification**

The creative power of God was put forth the second time in the work of redemption, which is in reality a new creation. The Sabbath as a memorial of creative power thus becomes a memorial of our salvation in Christ. It was definitely set forth as a sign of sanctification. "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12.

As Christ is the one who sanctifies His people, the Sabbath therefore becomes a sign of what Christ is to the believer. It is a memorial of our rest in Him, our rest from sin, of the completion of His work of full salvation in us. As such a memorial it is to endure forever.

It is Jesus who saves from sin. This salvation from sin is the actual working in us of the creative power of God. Only through that power, brought to sinners by the Holy Spirit, can sin be

overcome in human flesh, and man enter into the rest of faith. It is Jesus who gives this rest. "Come unto Me, all ye that labor and are heavy-laden, and *I will give you rest.*" Matthew 11:28.

The sign of that creative power of Christ is the Sabbath. "Sabbath" means rest. It was given, not merely for physical rest, but as a sign of spiritual rest and deliverance from sin. Hence he who keeps the Sabbath understandingly has entered into the rest of God, and "he that is entered into His rest, he also hath ceased from his own works, as God did from His." Hebrews 4:10.

In this way the Sabbath becomes to the believer in Christ a symbol of all that the gospel contains for him in Christ.

### **Beginning and Ending of the Sabbath**

The Sabbath begins at sunset and ends at sunset. The Bible method of reckoning days is not from midnight to midnight, but from sunset to sunset. When the sun goes down, the day is ended and a new day begins. The evening is the beginning of the day. "The evening and the morning were the first day." Genesis 1:5. That is, the evening, or dark part of the day, comes first, and is followed by the morning, or light part. The instruction of God is, "From even unto even, shall ye celebrate your Sabbath." Leviticus 23:32.

The "even" begins at sunset. "At even, at the going down of the sun." "At even, when the sun did set." Deuteronomy 16:6; Mark 1:32. When, therefore, the sun goes down on the evening of the sixth day of the week, that marks the beginning of God's Sabbath. Friday night at sunset is the dividing line between secular and sacred time. The hours between sunset Friday night and sunset Saturday night are holy time. "The Lord *blessed* the Sabbath day, and *hallowed* it." Exodus 20:11.

It is this sacred time that we are commanded to "remember" in order "to keep it holy." God *made* it holy; He commands men to *keep* it holy.

### **Holiness and the Sabbath**

What is meant by God's making the seventh day holy may be learned from a study of the following incident: "The bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said,

Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for *the place whereon thou standest is holy ground.*" Exodus 3:2-5.

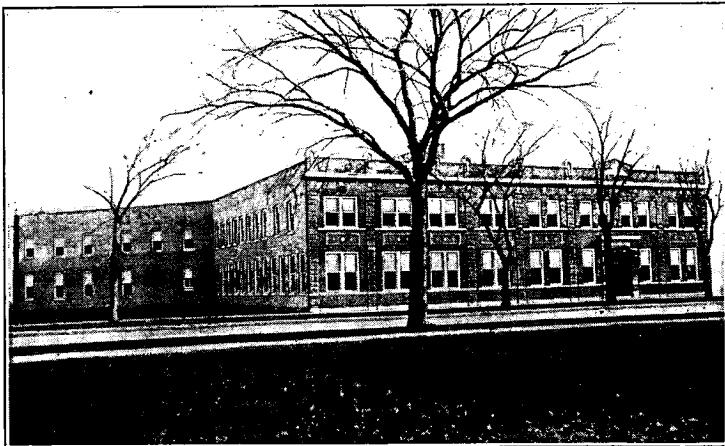
The ground where Moses stood was holy. He was required to take off his shoes because of its holiness. It was holy because of the use God was making of it.

The seventh day is holy. God's blessing and sanctification made it so. It is holy because God has set it apart for a holy, sacred use. Therefore in a peculiar sense it is His day,—"*My holy day,*" "*the Lord's day,*" "*the Sabbath of the Lord thy God.*"

God's presence in the heart and life is the only sufficient preparation and qualification for perfect Sabbath observance. God's true people will ever be found keeping God's true Sabbath day.

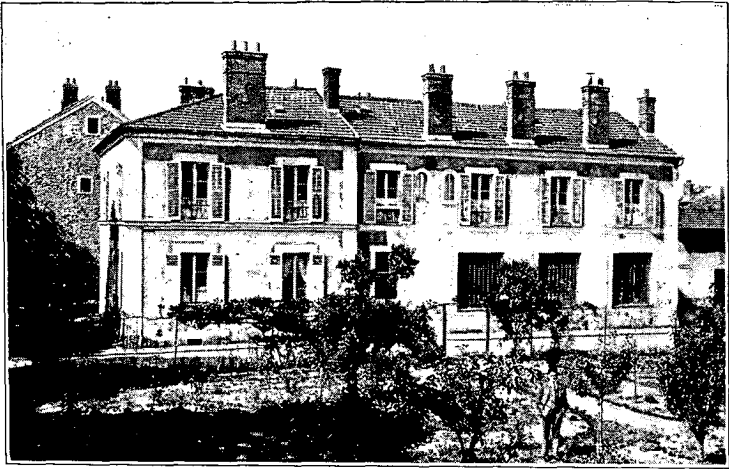
### **The Purpose of Sabbath Keeping**

To keep the Sabbath holy is to use it for the purpose for which it was appointed. It was designed to be a day for public worship as well as private devotion. "*The seventh day is the Sabbath of rest, a holy convocation.*" Leviticus 23:3. We have the example of Christ Himself in attending public worship on the Sabbath. "*As His custom was, He went into the synagogue on the Sabbath day.*" Luke 4:16.



**INTERNATIONAL PUBLISHING HOUSE NEAR CHICAGO**

This institution, a factory branch of the Pacific Press Publishing Association, at Brookfield, Illinois, publishes literature in twenty-seven languages.



#### FRENCH PUBLISHING HOUSE

This view shows a section of the Seventh-day Adventist publishing institution at Melun, near Paris.

The Sabbath is not a day for ordinary labor, for idleness, for amusement. It is for rest, spiritual as well as physical, for meditation, for worship, private as well as public, for holy joy, and for mutual helpfulness. It was designed to be, and may be made to be, the happiest, brightest, and best day of all the seven.

It is one of two survivals of Edenic life which have persisted since the fall, the other being the marriage institution, and it is, therefore, fundamental to Edenic ideals. This day of rest occurs weekly, in order to keep always before us the fact of God's rest at the close of creation week. We are to remember God every day, but the Sabbath comes to us weekly, bringing larger opportunities for rest, meditation, and communion with the Creator. Before its blessed and precious effects have been lost, the approach of another Sabbath renews its hallowing influence. Thus it sweetens all days, and extends its blessing to all our time, as we "*remember* the Sabbath day, to keep it holy."

#### The New Testament Sabbath

The New Testament does not change in the smallest degree the obligation to observe the seventh day commanded by God. Christ observed this day during the entire period of His earthly

life. The disciples observed this day uniformly during the period of their lives, while establishing the first Christian churches. There is no occasion on record in the New Testament where any human being endeavored to keep the first day as a Sabbath. The first day is mentioned (but only eight times), yet is never once given a sacred title or name, never once called the Sabbath or Lord's day, never once commanded to be kept, never once referred to as a day to be honored or observed. It is mentioned merely as one of the ordinary week days.

The New Testament makes it clear that the Sabbath, the only Sabbath it recognizes, is the day immediately before the first day. "In the *end of the Sabbath*, as it began to dawn toward the first day of the week." Matthew 28:1.

Christ's instruction to His disciples concerning their escape from the overthrow of Jerusalem, which took place nearly forty years after His crucifixion, shows plainly that He intended they should continue to keep the Sabbath long after the beginning of the Christian dispensation. He said to them: "Pray ye that your flight be not . . . on the Sabbath day." Matthew 24:20.

Paul and Barnabas preached Christ to Gentiles as well as to Jews on the Sabbath: "They . . . went into the synagogue on the Sabbath day." "The Gentiles besought that these words might be preached to them the next Sabbath." Acts 13:14, 42.

Paul and his companions sought out the devout people of God on the Sabbath and joined them in their worship: "On the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

Paul's manner respecting the Sabbath was to devote it to worship and preaching: "Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

This great apostle to the Gentiles spent his working days in secular employment at Corinth, but attended divine service and preached on the Sabbath days: "Because he was of the same craft, he abode with them, *and wrought*: for by their occupation they were tentmakers. And *he reasoned in the synagogue every Sabbath*, and persuaded the Jews and the Greeks." Acts 18:3, 4.

So the Sabbath of the New Testament is the Sabbath of the Old Testament, the seventh day of the week.



## Life Only in Christ

JESUS CHRIST is the source of all light and life. "In Him was life; and the life was the light of men." John 1:4. When Adam sinned, he became alienated from the life of God (Ephesians 4:18), and brought upon mankind the sentence of eternal death. Genesis 3:19. A Saviour is provided. The plan of salvation is given by which man may regain his lost estate. This salvation is twofold in its character. It provides, first, for a release from the death which comes by inheritance of Adam's fallen nature. 1 Corinthians 15:22. This release will come to the whole human family, irrespective of character, at the resurrection of the last day. John 5:28, 29. Secondly, upon those who accept Christ as their individual Saviour, as their substitute, there is bestowed "abundance of grace and of the gift of righteousness," which frees them from the second death visited upon the finally impenitent because of their individual sins. Those who receive this "gift of righteousness" "shall reign in life by one, Jesus Christ." Romans 5:17.

In Christ the human family has "promise of the life that now is, and of that which is to come." 1 Timothy 4:8. Man's short life in this world, as well as the future eternal life of the righteous, is made possible only through God's gracious provision in Christ Jesus.

With these fundamental principles in mind, we now proceed to a consideration of the nature of man, his state in death, and his final destiny.

### The Nature of Man

In this life man possesses a mortal, dying nature. Note the following positive declarations of Scripture:

1. Man is called mortal. Job 4:17.
2. God only has immortality. 1 Timothy 6:15, 16.
3. Immortality is brought to light through the gospel, and consequently will be bestowed only on those who accept the gospel. 2 Timothy 1:10.

4. Immortality, instead of being possessed by man at the present time, is set before him as a thing to be sought after. Romans 2:6, 7.

5. Immortality is not bestowed upon any class of men in this life or at death, but is to be given to the righteous at the end of the world. 1 Corinthians 15:51-55.

### **The Dead Unconscious**

When man dies, instead of going to heaven or to hell, or into some conscious intermediate state, he passes into a condition of unconscious sleep, with the grave as his house. Job 14:10, 12, 13.

The Scriptures plainly declare that the dead remain in an unconscious state till the day of resurrection.

1. During this period they neither love, nor hate, nor envy. Ecclesiastes 9:5, 6.

2. They have no knowledge of anything that takes place on this earth. Job 14:20, 21.

3. They are incapable of exercising any thought whatsoever. Psalm 146:3, 4.

4. There will come a time in God's providence, in the day of resurrection, when the dead, both righteous and wicked, shall be awakened out of their sleep. 1 Thessalonians 4:16-18.

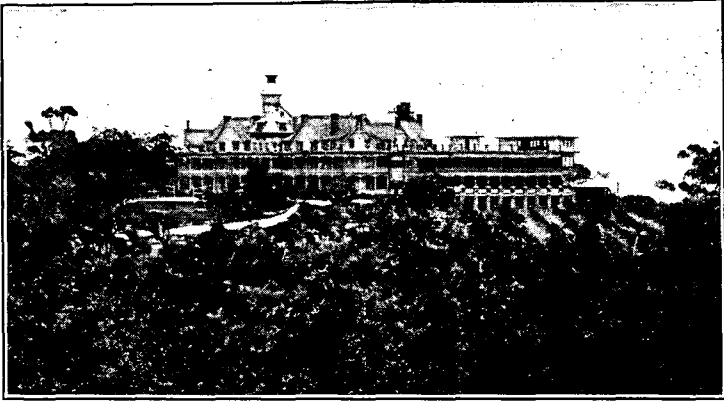
### **The Rejecters of Christ's Grace**

"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.

Sad it is that some will not avail themselves of this gracious provision. Some will reject the counsel of God against themselves, despising the blood of the covenant, and declaring, "We will not have this Man to reign over us." We may well inquire, What will be the end of these rejecters of God's grace? Indeed, this is the question propounded by divine revelation. Declares the apostle Peter, "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

### **The Time and Place of Punishment**

The finally impenitent will receive their punishment at the last great day.



**SANITARIUM AT SYDNEY, WAHROONGA, N. S. W., AUSTRALIA**  
Seventh-day Adventists have an exceptionally strong health, educational, publishing, and evangelistic work in Australia. That island continent furnishes missionaries for the South Sea Islands.

The Scriptures nowhere indicate that there is at the present time an eternally burning hell, to which the wicked go at the time of their death. On the other hand, it is plainly and definitely stated that the impenitent will be reserved unto the day of judgment to be punished. 2 Peter 3 : 7.

We naturally would expect the impenitent to receive their punishment on this earth. It is here that they have lifted the standard of revolt against the Lord. It is here that the influence of their ungodly lives has borne fruitage for evil.

This earth will become the place of punishment for all those who reject the provision of God's wondrous grace. This is the record: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Proverbs 11 : 31.

This earth, purified from sin and brought back to its Edenic beauty, will sometime constitute the home of the saved of all ages. The righteous shall receive his recompense of eternal reward in this earth. And if this be true of the righteous, much more shall the wicked and the sinner be punished here, declares the word of divine revelation.

### **The Nature of the Punishment**

There are two ways set forth in the Scriptures of Truth. One is the way of life that leads to God, to righteousness and immor-



#### CANDIDATES FOR BAPTISM IN MADAGASCAR

These eighteen persons were recently baptized by Seventh-day Adventists in Madagascar, where their work is moving ahead rapidly.

tality, to everlasting bliss. The other is the road that leads to sin, to death, to final destruction. The two roads lead in opposite directions. The reward at the end of each road is the exact antithesis of the other. Eternal life is the blessed boon which God bestows upon His faithful children. This is their reward,—a reward that comes not through merit, but as the free gift of God, the expression of His love and mercy.

The impenitent, counting themselves unworthy of everlasting life, unwilling to travel the straight and narrow way in the footsteps of their blessed Lord, are denied the reward of right-doing,—life eternal in the kingdom of God. Unlike the righteous, they are given that which they have earned. They are paid the wages which is their due. Declares the apostle, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

In depriving the lost of life, there is seen still the exercise of God's highest love. Sin can bring only misery in its train. It fills the mind with anguish. It racks the body with pain. To prolong the life of the wicked would be only to continue them in this misery which their own choice has entailed upon them. Hence,

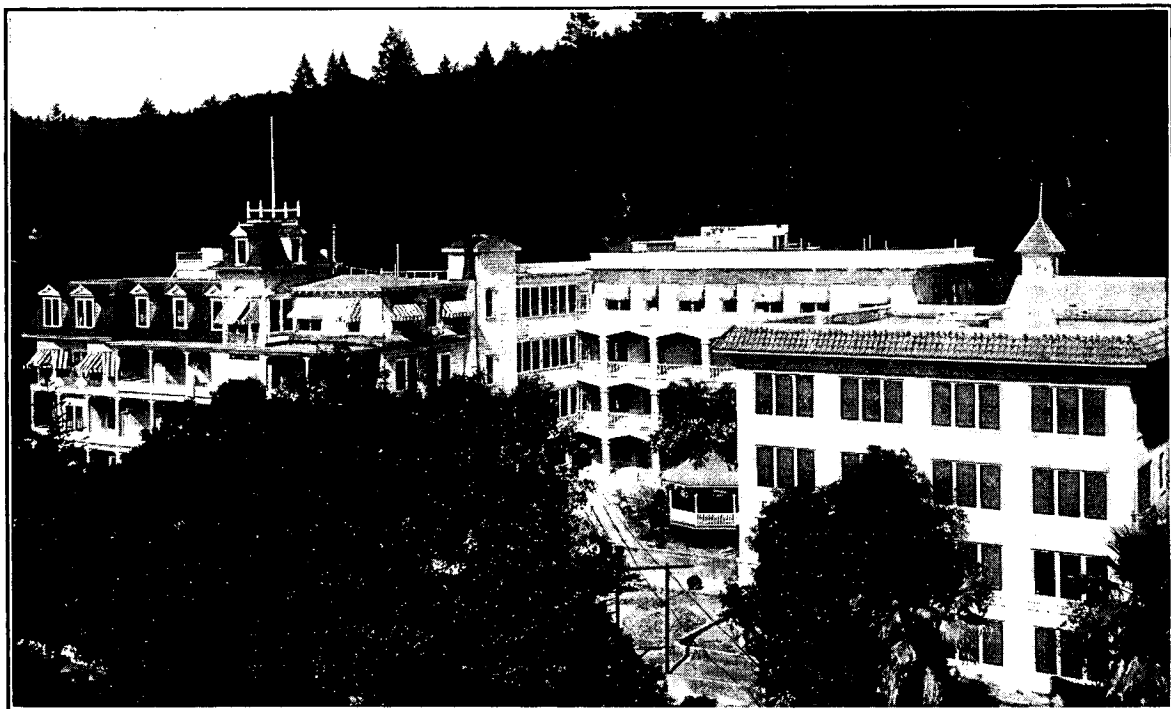
God's infinite love is shown in taking from them the life which has become a burden. They become as though they had never existed. By their own free choice they have earned death, and death is paid them as a wage.

### **The Divine Agency of Punishment**

By the agency of fire, God accomplishes the exercise of His righteous indignation. At the close of Christ's millennial reign, we have a picture of the impenitent as they come up in the second resurrection. Their unholy purposes are unchanged. They fought in rebellion against their Creator, against Him who in His matchless love died for them, and would have been their Redeemer had they accepted the proffers of divine mercy. In the resurrection hour, following the lead of Satan, they come up against the city of God with a purpose to dethrone the Omnipotent. But fire comes down from God out of heaven, and devours them. Revelation 20:9. Their destruction is complete. They cease to exist, becoming "as though they had not been."

By striking figures and similes this truth is emphasized in the Scriptures. The finally impenitent are compared to fat which melts away in the fire. Psalm 37:20. They are likened to the chaff of a summer threshing floor. Daniel 2:35. They will be burned up root and branch. Malachi 4:1-3. They will be burned with unquenchable fire. Matthew 3:11, 12. The fire is unquenchable, not in the sense that it will burn throughout eternity, but that no power of man can extinguish it until it has destroyed that upon which it feeds. They will suffer everlasting destruction. The destruction will be an everlasting death. 2 Thessalonians 1:9. They shall be destroyed both soul and body. Matthew 10:28. And finally they shall be as though they had never been. Obadiah 16.

The fire which consumes the finally impenitent purifies and cleanses the earth from all the effects of sin. And from this great conflagration of the last day shall come forth a new heaven and a new earth, wherein dwelleth righteousness.



ST. HELENA SANITARIUM, CALIFORNIA

This influential medical center, north of San Francisco, one unit of which is shown in the picture, was established in 1878.

## The Millennium

ATTACHED to the word "millennium" is the greatest delusion of all time. So deep-seated is the belief that it stands for, or is the name of, a future period of peace and perfection in this world, that the word has become practically synonymous with such words as "righteousness," "peace," and "perfection."

The literal meaning of the word is "a thousand years." It does not appear anywhere in the Bible. The word has been adopted to name the period mentioned in the third verse of the twentieth chapter of Revelation:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Revelation 20:1-3.

Taken alone, the passage has been supposed to teach that Satan is forced to discontinue his wicked work, and that, as a consequence, all men become good and amiable and unwarlike. This has led to the conclusion that the world must be growing better, and all other scriptures have been interpreted to conform to this basic error. But from the teachings of Christ and all Bible writers concerning last-day conditions it is evident that the final days of the human régime on earth are to be marked by great wickedness and upheaval. It was Christ Himself who said, "Likewise also as it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

What was the state of affairs in Lot's time? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5.

In the face of a peace-and-safety movement, the end is to come: "Of the times and the seasons, brethren, ye have no need

that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5:1-3.

Even this talk about millennial peace is pointed out as a sign of the near approach of the end. Wickedness and war will be at their height at the time of the judgment hour and Jesus' coming, as seen by the words of God's spokesman: "*The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.*" Revelation 11:18. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to *gather them to the battle of that great day of God Almighty.* Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 16:14, 15.

Thus we find that the conditions in the world are to be the direct opposite of what is hoped for and looked for by those who have been deceived and deluded by false theories of the millennium.

### **Events Connected With the Millennium**

It is not difficult to determine the location of the millennium, for there are five great events marking the beginning of that period and five more that occur at its close. We should consider these events in the order of their occurrence:

Just before Christ's return the seven last plagues are poured out, as predicted in the sixteenth chapter of Revelation.

The second coming of Christ follows, and associated with that event is the resurrection of the righteous dead, as stated in the following passages: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's *at His coming.*" 1 Corinthians 15:22, 23. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.





THE PORTER SANITARIUM AND HOSPITAL, DENVER, COLORADO

It is at the time of the second coming of Christ that Satan is bound, for it is then that the first resurrection occurs, which takes place at the beginning of the thousand years.

Also, at the beginning of the thousand years, all the saved are translated. This includes those who are living, who meet the Lord in gladness when He comes, as well as those whom He calls from the grave in the first resurrection at that time: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:14-16.

This is what the millennium is to the saved. For a thousand years before the unsaved are raised from their long sleep, during the time that Satan is bound to this desolate earth, to behold the ruin and meditate upon the results of his rebellion, the saved enjoy this wondrous privilege. In these mansions which Jesus delighted to prepare for them, they live and reign with Him a thousand years. Revelation 20:4.

It is made very plain that from the beginning of the thousand years the world is without inhabitants. The wicked are all stricken dead. Only the righteous are called from their graves, and they, with the living righteous, are taken to spend the millennium with God.

That there may be no misunderstanding concerning the condition of the world in this time, which begins at the Lord's coming, these few verses are given: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25:33. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isaiah 24:1-3.

It is made very plain that during the millennium the earth is in a desolate condition and without inhabitants. The cities of the earth will be thrown down, and the bodies of the dead will lie upon the earth unburied and unlamented. The world becomes a place of ruin and desolation. It is left in a condition similar, evidently, to that which existed in the beginning, when "the earth was without form, and void; and darkness was upon the face of the deep." Genesis 1:2.

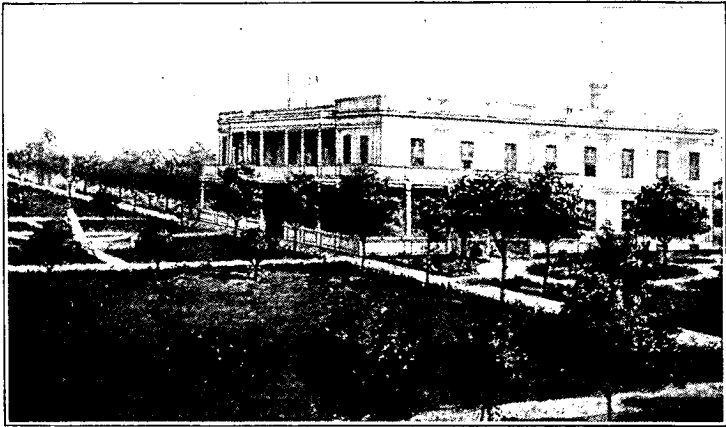
In fact, the "bottomless pit" into which Satan is cast, and the "deep" of Genesis 1:2, refer to similar conditions, and in the Septuagint of that text the same Greek word is used as that employed in Revelation 20:1.

### **Satan's Realm**

The ruined world lies at Satan's feet. His rebellion against the government of God has been the cause of it all. The destruction, death, and decay on every hand are the result of sin, of which he is the author. The beauty of the earth has departed, its proud cities have fallen, and all that a loving Creator had planned and provided for man has been brought to ruin. He who would rule or ruin has ruled to ruin, and now this is his realm for a thousand years.

### **How Satan Is Bound**

During the whole period of the millennium the world is without inhabitants, for we read: "The rest of the dead lived not



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This modern medical institution is located at Puiggari, F. C. E., Entre Rios, Argentina, South America.

again until the thousand years were finished.” Revelation 20:5.

This situation brings Satan’s work of tempting and deceiving to an end until the conditions are changed. There is no one to tempt or damage or deceive. His activities in this line are made to cease. He is bound by the circumstances that exist during the thousand years. It is not likely that a literal “key” was used to lock the bottomless pit or that a literal “chain” was used to bind the devil and his angels. Such appliances are unnecessary. In keeping with the usual language of this book, these figurative terms are used which pertain to prisons and prisoners.

A fitting comment on the binding of Satan is found in these words: “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness.” 2 Peter 2:4. “The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” Jude 6.

How different this is from the popular belief! Imagine the disappointment that surely awaits those who hold to this delusion in the face of the plain facts contained in the Bible and seen in all the world. It is so unlike an age of peace, righteousness, and prosperity, with Christ enthroned as the world’s king and the earth filled with His glory. There is to be a millennium, but

not one of such a character as many imagine. There is to be the kingship of Christ in this world, but not until after this thousand-year period has passed, and not until sin, sinners, and Satan are destroyed finally and forever.

### **The End of the Millennium**

The end of the millennial period is marked by the following events: The resurrection of the wicked, known as the "second resurrection;" the loosing or unbinding of Satan; the descent of the holy city; the appearing of Christ and the saints; and the destruction of Satan and the wicked as they seek to wage war against the holy city.

The record is very specific in saying that the angel laid hold upon the devil and "bound him a thousand years," and that he "cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled," and that "after that he must be loosed a little season." As the removal of all mankind from the earth "bound" Satan and stopped his deceiving the nations, the peopling of the earth again would serve to "loose" him. The seventh verse of Revelation 20 reads: "When the thousand years are expired, Satan shall be loosed out of his prison."

Just how is it that he is loosed at the end of the thousand years? The fifth verse, by unmistakable implication, tells us in these words what happens: "The rest of the dead lived not again until the thousand years were finished." At the end of the thousand years, "the rest of the dead," or the unsaved of the earth, are raised to life for a short period. This is how it is that Satan is "loosed for a little season," again to take up his work of deception and temptation at the end of the thousand years.

So we see that the millennium is definitely located as to time, clearly bounded as to beginning and ending by these many great events, and unmistakably described as to its nature.

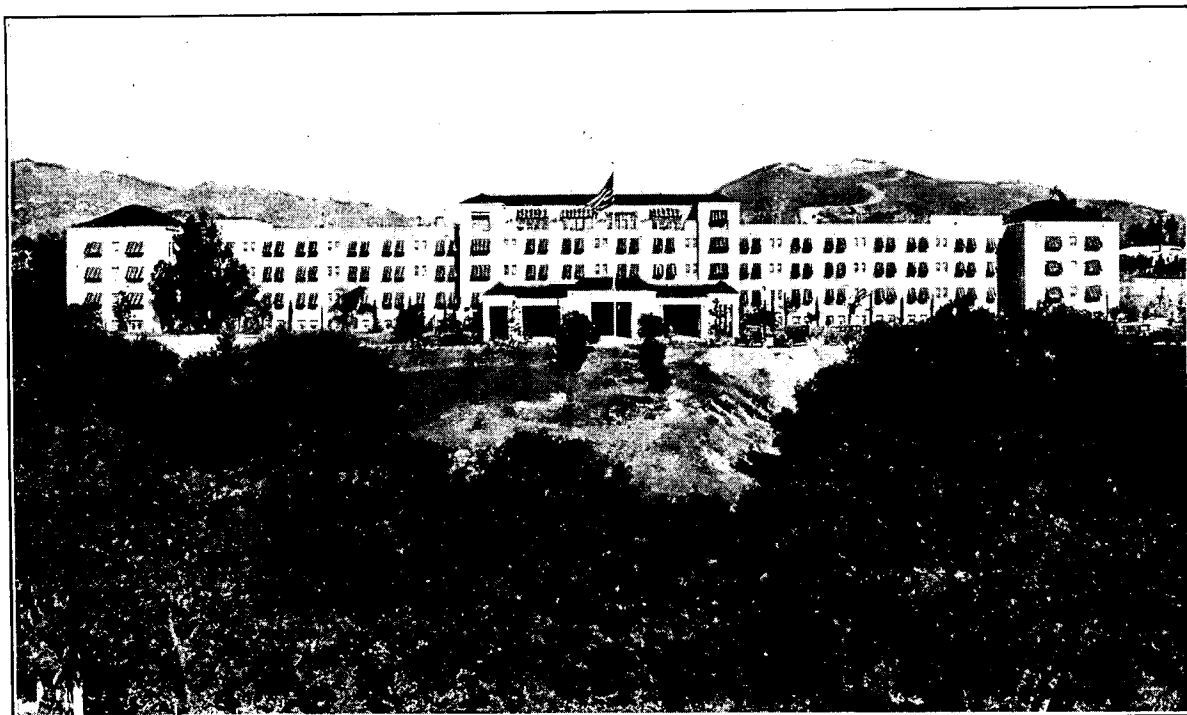
### **Satan's Last Stand**

At the termination of the thousand years the unsaved dead of all time are called from their long sleep. We read: "The sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them." Revelation 20:13, margin.

A vast company, "the number of whom is as the sand of the sea," is given just this "little season" with their leader and deceiver, prior to the final punishment for sin, the "second death." The hour has arrived for the purification of the earth and the final punishment for sin. The righteous, who have had a part in the judgment, are to witness this closing scene: "When the wicked are cut off, thou shalt see it." Psalm 37:34.

Christ, with the saved who have spent the thousand years with Him in the "place" which He had prepared for them, returns to execute the judgment that has been fixed. The last stand of Satan in this great controversy and warfare against God and His government, His truth, and His people, is briefly described in these verses: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20:7-9.

This scene marks the close of the millennium. The men of earth of all ages are witnesses. The saved are with their Redeemer, safely sheltered in the New Jerusalem. The vast throng of the unsaved are with Satan and the fallen angels. All heaven is looking on. It is to be observed if there is any change in the purpose of Satan; if the thousand years of ruin and desolation have led him to turn from his rebellion and his warfare against God. It will be seen, also, if the numberless host of fallen men have come forth from their graves with any desire to turn to God. It is not a second chance or an extension of probation, but all the intelligences of the universe are permitted to observe the uselessness of a second probation. No sign of repentance is manifested. No purpose to turn from their rebel leader is seen. The same old spirit of hatred and war leads to a rallying of all forces to continue the fight against God that was interrupted by death. It is made clear to all that the Lord is justified in the destruction by fire that immediately follows.



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SEVENTH-DAY ADVENTISTS BELIEVE IN—

## A New World

AFTER the millennial period of one thousand years comes the re-creation of this world. The redeemed will not live in "heaven" throughout eternity; this world, renovated and made new, will be their eternal home.

This earth was given to the human race at the time of its creation, and although it has been captured by Satan, this lost inheritance will yet be brought back to the children of God by the great plan of redemption, which includes the lost dominion as well as the lost race. Mankind lost the possession of the earth by sin, but it will be restored to the people of God through the gospel of Christ. And everything else which the race lost by sin will be restored by Christ.

The first specific promise of the future inheritance recorded in the Bible is that given to Abraham, and recorded in Genesis 13:14, 15: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever."

This promise was repeated to Isaac, the son of Abraham, in Genesis 26:1-4, and to Jacob, the son of Isaac, in Genesis 28:12-15.

### **Earth Promised to Abraham**

All that is included in this promise in the way of territory is not apparent on the surface of it, and a divine explanation is therefore required concerning it. This inspired explanation is given by Paul in Romans 4:13, where he declares that this promise made to Abraham included the entire earth: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

It is evident from this that God made to Abraham and his descendants a promise that they should inherit the earth forever.

### **Promise Not Fulfilled**

But this promise has never yet been fulfilled. Abraham is dead, and he died without having seen the fulfillment of this promise. His son Isaac died, and still the promise was not fulfilled. Isaac's son Jacob also passed away, and the fulfillment of the promise still tarried. It is not yet carried out, though it was made thousands of years ago by One whose word never fails. Those to whom the promise was made have not received the promise.

The martyr Stephen, speaking of this matter, says of Abraham, in Acts 7:5, that God "gave him none inheritance in it, no, not so much as to set his foot on." And Paul, speaking of the men to whom the promises were made, Abraham, Isaac, and Jacob, and their descendants, declares in Hebrews 11:13, that "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

### **Our Part in the Promise**

Some one will probably ask, What have Christians to do with these ancient promises to the fathers of the Israelites? Much every way. All Christians should be intensely interested in the promise to Abraham, for Paul, in Galatians 3:7, informs us that "they which are of faith, the same are the children of Abraham." And in the twenty-ninth verse of the same chapter, he says, "If





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ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The only promise that we as Christians have of a future inheritance, is this ancient promise made to Abraham. We become heirs of that promise by becoming Christ's, for we then become Abraham's seed, to whom the promise was made equally with Abraham. The promise of God, then, to all Christians, is not that they shall inherit or spend eternity in heaven, but that through Christ they become joint heirs with Him and with Abraham in the earth. They will spend eternity in the earth in its regenerated condition.

And to this agree the promises found in Isaiah 65:17: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind;" in 2 Peter 3:13: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness;" in Revelation 21:1: "I saw a new heaven and a new earth;" and in Psalm 37:11: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

#### **The Earth Regenerated**

From the fearful ordeal of fire through which the earth will pass when the wicked and all sin are burned out of it at the close of the millennium, it will emerge fully cleansed from every stain

of sin. The holy city will then become the capital of the regenerated earth, and the whole earth will become again like the Garden of Eden. As "the wilderness and the solitary place" shall "blossom as the rose," and "the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon" (Isaiah 35:1, 2), the earth becomes what it was first intended to be,—the eternal home of the people of God. Thus "the first dominion" is to be restored to the church.

### **To Build Homes**

After the destruction of the wicked and the cleansing of the earth, the righteous will go forth from the holy city, and "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isaiah 65:21. The whole earth will be populated with the redeemed of the Lord. They will build homes which will never be destroyed. There will be no fear of fire or earthquake. Sin has passed forever. There will be none to make afraid. All will be peace and contentment, and unspeakable happiness will fill every heart.

Every month and every Sabbath day the people of the new earth will gather at Jerusalem to engage in worship of the King of kings. Isaiah 66:22, 23. Here in the city of God the redeemed will partake of the fruit of the tree of life. Here also they will wander through the groves which border the "river of water of life," which proceeds "out of the throne of God and of the Lamb." Revelation 22:1, 2.

### **Never Again Any Sin**

"And there shall be no more curse." Revelation 22:3. Sin has been destroyed, and will never return. Every one of the created intelligences on the other worlds, all of the angels, and every soul which has been redeemed at such an infinite cost, have fully decided that God is righteous altogether. They have had enough of sin. Thank God for the promise of the word that when the Lord destroys sin "He will make an utter end: affliction shall not rise up the second time." Nahum 1:9.

In that glorious land "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places," says the Lord. Isaiah 32:18. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isaiah



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60:18. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isaiah 55:13. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24.

And the New Jerusalem shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isaiah 62:3. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Revelation 21:11. "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Verse 24. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Revelation 22:5.

**Loved Ones Reunited**

And in the new earth "shall I know even as also I am known." 1 Corinthians 13:12. Friends and loved ones, long separated by death, will there be reunited, and they will know one another

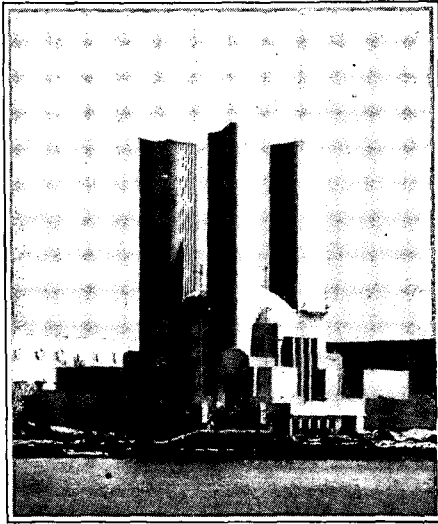
there just as they have known one another here. Their love and their sympathy for one another will be increased, and will continue throughout the ages of eternity, never again to be broken by death. All the faculties of the human mind will be developed there, and our capacity for knowledge will be constantly increased. There will be no enterprise into which we can enter there that will be too great to be carried forward to completion. There will be no aspiration which cannot be reached. There will be no ambition which cannot be realized. There will be no end to the acquirement of knowledge. It will be possible then to travel from planet to planet and from system to system, in the study of the treasures of wisdom and knowledge of the universe of God. Our companions will be the angels of God and the un-fallen beings of the other worlds.

### **The Life Everlasting**

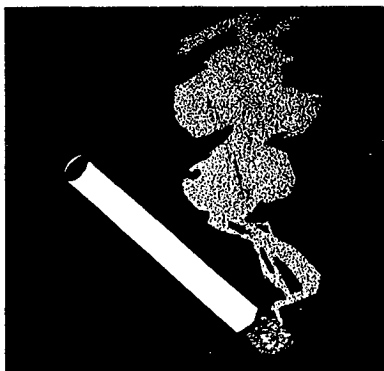
And to all this there will be no end. As the ages of eternity unfold, there will never be any fear that the years to come will bring an end to the happiness of the redeemed. When myriads of ages have rolled by, still all beyond stretches eternity.

Oh, my friend, I want a place in that glorious new earth. Do you not want to be there? It will soon be here. It will not be long before sin and sinners will be no more. The day of the Lord hastens greatly. Do not be deceived by the wiles of Satan. He will take you captive if he can. The message of the coming of Christ is even now in the earth, and is being proclaimed far and wide. There is salvation in that message for you, and a preparation to meet the Lord in peace.

Come, then, to Christ, who rescues the perishing, who saves the lost. Seek for His mercy. Cast away the sins which offend Him, forsake the thoughts which insult Him, and take Him for your Redeemer and Friend. For you He has given His life that you may have a part in this glorified new earth. Delay no longer. The time is short. The Lord is at hand. May He say to you who read these words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.



THE FEDERAL BUILDING AT THE  
CHICAGO EXPOSITION



# The **CIGARETTE** as a **Physician Sees It**

By D. H. KRESS, M. D.

**D**R. KRESS is eminently fitted to speak on the tobacco question. His long practice of medicine has brought him so many human contacts in varied forms that he has had a unique opportunity to study the effect upon the mind, the body, and the soul of those habits to which mankind is unfortunately prone.

In addition, he quotes from scientists and physicians of national and international fame. He calls for statements from well-known business men, of baseball and football managers, coaches, and players, all of whom are most emphatic in their indictment of tobacco, and especially of the cigarette.

Here is a list of the chapter headings:

• Physical Effect of Tobacco • How and Why Tobacco Injures Women Smokers • The Boy and the Cigarette • The Athlete and Tobacco • Billions for the Tobacco God • Vicious Tobacco Advertising • Tobacco's Effect on Character • What Shall We Do About It? • A Cure for the Tobacco Habit

Although this little book contains only 96 pages, it is packed full of interesting and instructive reading. It is well worth more than it costs.

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