

But above all else, the Word of God sets forth the plan of salvation: shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages,—ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there.

The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. Habits of order and discipline are to be cultivated. The power that is exerted by a pure, true life is to be kept before the students. This will aid them in the preparation for useful service. Daily they will grow purer and stronger, better prepared through His grace and a study of his Word, to put forth aggressive efforts against evil.

True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. Such an education will renew the mind and transform the character. It will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learned to become a coworker with Christ.

If our youth gain this knowledge, they will be able to gain all the rest that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which could give them a character approved of God.

Those who are seeking to acquire knowledge in the schools of earth should remember that another school also claims them as students,—the school of Christ. From this school the students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the divine Teacher are constantly gaining more wisdom and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity.

Infinite Wisdom sets before us the great lessons of life,—the lessons of duty and happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort, tears, and even agony; but we must not falter nor grow weary. It is in this world, amid its trials and temptations, that we are to gain a fitness for the society of the pure and holy angels.

Those who become so absorbed in less important studies that they cease to learn in the school of Christ, are meeting with infinite loss.

Every faculty, every attribute, with which the Creator has endowed the children of men, is to be employed for his glory; and in this employment is found its purest, noblest, happiest exercise. The principles of heaven should be made paramount in the life, and every advance step taken in the acquirement of knowledge or in the culture of the intellect should be a step toward the assimilation of the human to the divine.

To many who place their children in our schools strong temptations will come because they desire them to secure what the world regards as the most essential education. But what constitutes the most essential education, unless it be the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by opinions that are human and erring.

Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in place of the truths that God has committed to men through his ministers and prophets and apostles.

Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them. In no case are they to let any line of business so absorb mind and time and talents that their children are allowed to drift until they are separated far from God. They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world. They are to train them to become workers together with God. They are to be God's human hand, fitting themselves and their children for an endless life.

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers on the earth, the Lord calls on those who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Let us in our educational work embrace far more of the children and youth, and there will be a whole army of missionaries raised up to work for God.

Our educational institutions are to do much toward meeting the demands for trained workers for the mission fields. Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened. Cultivated tal-

ents are needed in every part of the work of God. God has designed that our schools shall be an instrumentality for developing workers for him,—workers of whom he will not be ashamed. He calls upon our young people to enter our schools, and quickly fit themselves for service.



### Fundamental Principles of Seventh-Day Adventists

BY THE LATE URIAH SMITH

SEVENTH-DAY ADVENTISTS have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body. They believe,—

1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3:19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Heb. 8:4, 5; 9:6, 7.

3. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practise.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change wrought by

conversion and a Christian life (John 5:3); second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. Luke 20:36; 1 Cor. 15:51, 52.

√6. That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction (2 Tim. 3:16); that it is designed for us and our children (Deut. 29:29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the Word of God a lamp to our feet and a light to our path (Ps. 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Rev. 1:1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands.

√7. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy, and that these prophecies are now all fulfilled except the closing scenes.

√8. That the doctrine of the world's conversion and a temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night (1 Thess. 5:3); that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue (2 Thess. 2:8); the wheat and the tares grow together (Matt. 13:29, 30, 39), and evil men and seducers wax worse and worse, as the Word of God declares. 2 Tim. 3:1, 13.

√9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand three hundred days of Dan. 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.<sup>1</sup>

<sup>1</sup>The Adventists of 1844 expected that the end of the world would come in that year, because they held that certain prophecies would then be fulfilled, which they believed reached to the coming of the Lord. Chief among these was the prophecy of Dan. 8:13, 14, which says that at the end of the prophetic period of 2300 days (years) the sanctuary should be cleansed. They believed that the earth was the sanctuary then to be cleansed, and that its cleansing was to be accomplished with fire, which would accompany the manifestation of the Lord from heaven. From these premises, the conclusion seemed inevitable that when the 2300 years ended, in 1844, the Lord would come.

But the day passed, and no Saviour appeared. Suspended between hope and fear, and waiting until every plausible allowance for possible inaccuracies of reckoning and variations of time was exhausted, it became at length apparent that a great mistake had been made, and that the mistake must be on one

or both of the following points: either, first, the period of the 2300 days did not end at that time, and they had made a mistake in supposing that they would terminate in that year; or second, the cleansing of the sanctuary was not to be the burning of the earth at the second coming of Christ, and hence they had made a mistake in expecting such an event at that time. While there was a possibility that they had made a mistake on both these points, it was certain that they had made a mistake on one of them; and either one would be sufficient to account for the fact that the Lord did not then appear.

√11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Num. 10:33; Heb. 9:4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sound-

ing of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

√12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost (Gen. 2:2, 3), and which will be observed in paradise restored (Isa. 66:22, 23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath, as applied to the seventh day, and Christian sabbath, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning.

√13. That as the man of sin, the Papacy, has thought to change times and laws (the law of God, Dan. 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Peter 1:5; Rev. 14:12, etc.

√14. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that "whosoever therefore will be," in this sense, "a friend of the world is the enemy of God" (James 4:4); and Christ says that we can not have two masters, or at the same time serve God and mammon. Matt. 6:24.

of the argument on chronology. They saw no ground to change their views upon the reckoning of the time, but felt more convinced than ever that the 2300 days were correctly applied, and that they terminated at the time appointed in 1844. Thus they became satisfied that the error lay in their previous views of the subject of the sanctuary and its cleansing, and that they had made a mistake in supposing that the earth would be burned at the end of the 2300 days, because the prophecy said that then the "sanctuary" should "be cleansed."

This brings us to note the difference between Seventh-day Adventists and those called First-day Adventists, as respects chronology. The latter, believing that the prophetic periods were given to make known the time of Christ's coming, and that they have not yet ended, are held to one of two conclusions: either that all that is said in the Bible about these periods is so much of revelation unrevealed, or else that the time of Christ's coming is to be known. The first conclusion, as consistent believers in the Bible, they can not adopt, and hence their continual efforts to readjust the prophetic periods, and fix upon some new time for Christ to come. From this has arisen, in these later years, all the fantastic time-setting which has very naturally disgusted the world, and worse than this, has brought a stigma of reproach upon all prophetic study. On the other hand, Seventh-day Adventists set no time. While they believe that the prophetic periods are to be understood, they believe also that these periods have been correctly interpreted, and have all terminated; so that now there is no data from which to reason respecting a definite time for their Lord to come.

Another class, impressed with the fact that God had given too much evidence of his connection with the movement to allow them to abandon it, carefully reviewed the evidence on every point. The result with them was a clearer conviction of the strength and harmony

of the argument on chronology. They saw no ground to change their views upon the reckoning of the time, but felt more convinced than ever that the 2300 days were correctly applied, and that they terminated at the time appointed in 1844. Thus they became satisfied that the error lay in their previous views of the subject of the sanctuary and its cleansing, and that they had made a mistake in supposing that the earth would be burned at the end of the 2300 days, because the prophecy said that then the "sanctuary" should "be cleansed."

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15. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was "meek and lowly in heart;" that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as 1 Tim. 2:9, 10; 1 Peter 3:3, 4.

16. That means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, crazy socials, etc., which are a disgrace to the professed church of Christ; that the proportion of one's income required in former dispensations can be no less under the gospel; that it is the same as Abraham (whose children we are, if we are Christ's, Gal. 3:29) paid to Melchizedek (type of Christ) when he gave him a tenth of all (Heb. 7:1-4); the tithe is the Lord's (Lev. 27:30); and this tenth of one's income is also to be supplemented by offerings from those who are able, for the support of the gospel. 2 Cor. 9:6; Mal. 3:8, 10.

17. That as the natural, or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion.

18. That as all have violated the law of God, and can not of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, second, for grace whereby to render acceptable obedience to his holy law in time to come.

19. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Corinthians 12 and Ephesians 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operations, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

20. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; and that this work is symbolized by the three messages of Revelation 14, the last one bringing to view the work of reform on

the law of God, that his people may acquire a complete readiness for that event.

21. That the time of the cleansing of the sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message (Rev. 14:9, 10), is a time of investigative judgment, first, with reference to the dead, and second, at the close of probation, with reference to the living, to determine who of the myriads now 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,—points which must be determined before the Lord appears.

22. That the grave, whither we all tend, expressed by the Hebrew word Sheol and the Greek word Hades, is a place, or condition, in which there is no work, device, wisdom, nor knowledge. Eccl. 9:10.

23. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2.

24. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection, the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked in the second resurrection, which takes place in a thousand years thereafter. Rev. 20:4-6.

25. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and that the risen righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. 1 Thess. 4:16, 17; 1 Cor. 15:51, 52.

26. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house, in which there are many mansions (John 14:1-3), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Rev. 20:4; 1 Cor. 6:2, 3); that during this time the earth lies in a desolate, chaotic condition (Jer. 4:23-27), described, as in the beginning, by the Greek term *abussos* (bottomless pit, Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years (Rev. 20:1, 2), and here finally destroyed (Rev. 20:10; Mal. 4:1); the theater of the ruin he has wrought in the universe being appropriately made for a time his gloomy prison-house, and then the place of his final execution.

27. That at the end of the thousand years the Lord descends with his people and the New Jerusalem (Rev. 21:2), the wicked dead are raised, and come up on the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Rev. 20:9), and fire comes down from God out of heaven and devours them. They are then consumed, root and branch (Mal. 4:1), becoming as though they had not been (Obadiah 15, 16). In this everlasting destruction from the presence of the Lord (2 Thess. 1:9), the wicked meet the "everlasting

punishment" threatened against them (Matt. 25:46), which is everlasting death. Rom. 6:23; Rev. 20:14, 15. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth, which are now, . . . are kept in store," which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3:7-12.

28. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth with the New Jerusalem for its metropolis and capital shall be the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Ps. 37:11, 29; Matt. 5:5.

### Disappointment

PEARL WAGGONER

We see some golden fruit hang overhead;

We plan for it; we think it is our own;  
We reach our hands; but lo, we find, instead,

Within our eager palms a thorn alone.

The inviting path which looked to us so fair

Is left for other feet than ours to tread;

We come to it; a sudden fork is there:  
The path we would not choose is ours instead.

Are there no answered prayers? How oft it seems

They are not heard,—are simply laid aside!

How oft 'twould seem our choicest, dearest dreams

Come but to taunt us, and to be denied!

And after all, some blessedness there is  
That none may find save in affliction's hour;

When strength has failed, then just to trust to His,

Reveals to us how real, how great, his power.

When daylight fair has faded from our sight,

And when our eyes are aching and are dim,

When rest comes not throughout the weary night,

Then sweeter do we find the rest in him.

It is not needful for the wearied brain  
To question "Why?" and all earth's reasons know;

Enough that One all-wise doth rule and reign,

Who knows, who loves, and who has willed it so.

The change of key which else were discord rude

Beneath the great Musician's touch may be

The part remembered longest, as prelude  
To sweeter strains, diviner melody.

And sometime, at the ending of the way,  
When from its roughness we at last shall rest,

On looking back we then shall see and say,

"Each step the Father led us was the best."

Hinsdale, Ill.