

though they had not been, causes his righteous indignation to kindle. He is happy to be delivered from any idea that the fires of hell will ever go out, the screams of the damned ever cease, the tragedy of sin ever end. And, of course, in being delivered from Adventism, he is enjoying greater freedom in Christ, greater happiness in the Christian way! We can imagine a man's thinking, as a result of reading certain texts apart from the whole context of Scripture, that he must believe in an eternally burning hell, and that unrighteous loved ones, departed, are even now writhing in it. But we cannot imagine his proclaiming that in turning to that view from the Adventist teaching he was therefore gaining greater freedom and joy in the Lord!

The Sanctuary Doctrine

We continue our study of the tenets of our faith. We believe

13. That the prophecy of Daniel 8:14 ended in 1844, and marked the beginning of the investigative judgment.

14. That the true sanctuary is in heaven. That Christ is our minister there, carrying on a work of which the Jewish service was a type. That the cleansing of the sanctuary is a work of judgment corresponding to the typical service on the Day of Atonement. That the close of this investigative judgment marks the close of human probation.

15. That God sent a warning message of the judgment and the nearness of the Advent in the form of three angels' messages and that these messages bring to view a work of reform to prepare men for the Advent.

16. "That the time of the cleansing of the sanctuary" is a "time of investigative judgment," first on the dead, then on the living. "This investigative judgment determines who of the millions 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."

The ex-Adventist may say that he has happily been delivered from such doctrines as these. He will tell us that he has no time for the idea that a special investigation must be made before anyone is accounted worthy of heaven. He speaks militantly of the "finished work of Christ" on the cross, as though the Adventist doctrine somehow minimized the sacrifice of our Lord on Golgotha. But, really, what is he delivered from? And what different view of the plan of salvation provides him greater joy and liberty?

We present Christ as having accomplished a divine work of sacrificial dying on that solemn Friday nineteen hundred years ago. We believe this has been followed by a work of high-priestly intercession by Him, that through the centuries He has been ministering His shed blood in our behalf. We are ever conscious of the price that was paid for our redemption and of the ever present nature of the divine service instituted to provide a remedy for sin. We also believe that inasmuch as the heavenly service is the antitype of the earthly, there must come a final climax to the work of intercession and a cleansing of the sanctuary. We rejoice that God will bring the service to an orderly end and make pronouncement as to who shall be accounted worthy to receive of the reward of heaven. Surely it is reasonable to hold that God makes decisions on all cases before coming to execute judgment. That is what is involved in the idea of an investigative judgment.

But the ex-Adventist wishes to be delivered from all this. He wishes to think only of a finished work on Calvary, he declares. And how does he have greater liberty in the gospel by doing this? Why is it more joyous and soul-satisfying to restrict one's spiritual view wholly to Golgotha? The writer of Hebrews did not. He sought to carry the thoughts of the believers to the glorious ministry of our Lord after His priceless sacrifice on the cross. We would do likewise by our preaching. We would not set up artificial contrasts. We exalt the cross, and we do so partly by exalting the work of our Lord after the cross. From first to last we attribute all to Christ. We see Him in the center of the investigative judgment, for the Father has delivered all judgment into His hands. We see in Him our only hope, in His shed blood our only means of cleansing. Has the ex-Adventist found more than this by leaving Adventism?

Simplicity, Modesty, Abstinence

We also believe-

17. That the child of God should stand apart from the ways of the world, particularly as regards amusements. That he should dress modestly. That he should abstain from liquor and tobacco and every practice that defiles the body and soul.

Some ex-Adventists have rejoiced in deliverance from this tenet. They do not wish to be fettered in matters of amusement, dress, or diet. This is understandable. But what is not understandable is that anyone should say that in being delivered from this doctrine of Adventism he was gaining greater joy in the Lord!