



"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

WHAT DO WE BELIEVE?

In the first issue of the Signs of the Times (July 4, 1874), Elder James White placed as an editorial, "The Fundamental Principles" which formed the basis of Seventh-day Adventist teaching. Prefacing these twenty-five principles, he wrote:

In presenting to the public this synopsis of our faith, we wish to have it clearly understood that we have no articles of faith, creed, or discipline aside from the Bible. We do not put this forth as having authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have been obtained with those who have not had opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

Elder White noted this statement to be "the more prominent features of our faith."

Prior to his death in 1903, another pioneer Adventist leader, Elder Uriah Smith wrote out what he perceived to be the "Fundamental Principles of Seventh-day Adventists." These were very similar to what Elder White had written. An additional three sections were added to the same "prominent features" as outlined by Elder White. Prefacing his outline of Fundamental Principles, Elder Smith wrote:

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 principle features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body. (Emphasis ours)

This preface and principles were published posthumously in the Review (August 22, 1912, pp. 4-6), within a year after Elder F. M. Wilcox moved up to the editorship. This fact should be kept in mind since Dr. L. E. Froom in his book - Movement of Destiny - claims that Wilcox authored the 1931 Statement - "Fundamental Beliefs of Seventh-day Adventists." (p. 418) This also becomes

a vital factor for consideration inasmuch as the authors, including Froom, of the book - Questions on Doctrine - assert that "the answers in this volume are an expansion of doctrinal positions contained in that official statement of 'Fundamental Beliefs.'" (p. 9) Unruh in writing of the history of the Seventh-day Adventist Evangelical Conferences of 1955-1956 which preceded the publication of Questions on Doctrine stated that this book "was clarifying and amplifying the doctrines most generally believed by contemporary Seventh-day Adventists." (p. 44, Adventist Heritage, Vol. 4, #2) The 1931 Statement was cited as the basis for the doctrinal concepts.

Both the editorial by Elder James White, and the statement as formulated by Elder Uriah Smith were written, and appeared in print during the lifetime of Ellen G. White. It is most difficult, since these statements reflect what was held with "entire unanimity throughout the body," to conceive that Ellen G. White in her writings penned thoughts in contradiction to these concepts, unless specific reference can be shown where she called direct attention to this fact. It is rather our interpretation of what she wrote which seems to cause what appears to be contradictions with the Fundamental Beliefs held by the "body" during her lifetime.

Below, and on the following pages, we have placed the three statements side by side as far as possible, with no attempt to coincide the 1931 Statement paragraphs with the other two. The differences between the White and Smith statements will be noted by underscoring of the Signs editorial, where minor phraseology is involved, and putting that change in parentheses in the Smith column. Where there is more than a minor word difference, the Review release will be reproduced in full. The three added Smith statements will be given at the end. Inasmuch as there has been only minor word changes in the 1931 Statement, plus an additional few lines to #19 voted by the 1950 General Conference Session, we shall reproduce this statement in full, placing the added lines in italics, and any word alterations in italics within parentheses.

FUNDAMENTAL PRINCIPLES
James White

FUNDAMENTAL PRINCIPLES OF
SEVENTH-DAY ADVENTISTS
Uriah Smith

THE 1931 STATEMENT
Church Manual, 1938 edition

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. Psalms 139:7

1. Identical

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 Tim 3:15-17

2

That there is one Lord Jesus Christ, and Son of the Eternal Father, the One by whom God 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, with His own blood, He makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of His work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Lev. 16; Heb. 8:4,5; 9:6,7.

3

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

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

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 Lev. 16; Heb. 8:4,5; 9:6,7.

3. Identical

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. Matt. 28:19 (*Isa. 44:6; 48:13; Matt. 12:32; 28:19; 2 Cor. 13:14; Rev. 1:8,11*)

3

That Jesus Christ is very God, being of 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; Heb. 2:9-18; 8:1,2; 4:16-17; 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 recreative power of God through faith in the Lord Jesus Christ. John 3:16; Matt. 18:3; Acts 2:37-39

show our faith in His burial and resurrection, and through that, of the resurrection of all the saints at the last day; and that no other mode () fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Romans 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; 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. John 3:3,5; Luke 20:36

6

We believe 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

4.

(in)

(more)

5. Identical

6. (We believe) omitted, otherwise, identical

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. Rom. 6:1-6; Acts 16:30-33.

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. Ex. 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. Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 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,

4

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 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; that the second coming of Christ is to precede, not follow the millenium; for until the Lord appears, the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

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,

7. Identical

8. The following Scriptures included: 1 Thess. 5:3; 2 Thess 2:8 Matt. 13:29, 30, 39; 2 Tim. 3:1, 13.

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. Cor. 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." (Rom 1:16) This experience is wrought by the divine agency of the Holy Spirit, who convinces 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 belongs wholly to Christ. 1 John 2:1,2; 3:4; Rom. 3:20; 5:8-10; 7:7; Eph. 2:8-10; 3:17; Gal. 2:20; Heb. 8:8-12.

9

That God "only hath immortality." 1 Tim. 6:15. Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. Rom. 6:23. "He that hath the Son hath life." 1 John 5:12. Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to

but that the longest one, the two thousand and three hundred days of Daniel 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

10

That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary* and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Heb. 5:8:1-5, etc.); that this is the sanctuary to be cleansed at the end of the 2300 days; what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment (Heb. 9:22,23); and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

*is the antitype of the Mosaic tabernacle,

9. (1844)

10

That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8, and onward, and of which our Lord, as great high priest, is minister, that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the Jewish priests of the former dispensation (Heb. 5:1-5), that this, and not the earth, is the sanctuary to be cleansed at the end of the two thousand three hundred days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith by making the atonement and removing from the sanctuary the sins of believers, and occupies a brief but indefinite space in the second apartment (Lev. 16; Heb. 9:22,23; and that this work in the antitype, beginning in 1844, consists of actually blotting out of the sins of believers (Acts 3:19), and occupies a brief but indefinite space of time, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

meet the Lord. Then it is that those accounted faithful "put on immortality." 1 Cor. 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. Eccl. 9:5,6; Ps. 146:3,4; John 5:28,29.

11

That there shall be a resurrection both of the just and the unjust. The resurrection of the just will take place at the second coming of Christ; resurrection of the unjust will take place a thousand years later, at the close of the millenium. John 5:28,29; 1 Thess 4:13-18; Rev. 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 the universe of God of sin and sinners. Rom. 6:23; Mal. 4:1-3; Rev. 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. (Dan. 8:14; 9:24,25; Numbers 14:34; Eze. 4:6)

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 (Numb. 10:33; Heb. 9:4); that this law is immutable and perpetual, being a transcript of the tables deposited*in the ark of God's testament; for under the sounding 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 the 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; that*the terms Jewish Sabbath and Christian Sabbath, as applied to the weekly rest day, are names of human invention, un-Scriptural in fact, and false in meaning.

11. A clarification:

deposited (in the ark in the true sanctuary on high, for the same reasons, called the ark of God's testament;) for under. . . etc.

12. A clarification:

the terms, *Jewish Sabbath, as applied to the seventh day, and Christian Sabbath, as applied to the first day,* are names. . . etc.

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 anti-type 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 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. (Dan. 7:9,10; 8:14; Heb. 8:1,2,5; Rev. 20:12; Num. 14:34; Eze. 4:6)

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 vitally effecting 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. (Amos 3:6,7; 2 Cor. 5:10; Rev. 14:6-12)

13

That, as the man of sin, the papacy has thought to change times and laws (the laws of God, Dan. 7:25), and has misled almost all Christendom in regard to the fourth commandment; we find a prophecy of a 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)

13. Identical

14

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.

17. Identical

15

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

18. Identical

16

That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Corinthians 12 and

19. Identical

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; Dan. 7:9,10; Rev. 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(s) should recognize his (*their*) body (*bodies*) as the temple of the Holy Spirit, and that therefore he (*they*) should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking and in his (*their*) entire course of conduct he (*they*) should shape his (*their*) life (*lives*) as becometh a follower (*followers*) of the meek and lowly Master. Thus the believer (*the followers of Christ*) will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and to avoid every body- and soul-defiling habit and practice. 1 Co. 3:16,17; 9:25; 10:31; 1 Tim. 2:9,10; 1 John 2:6

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 operation, 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 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.

17

That God in accordance with His uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ;* 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.

18

That at the time of the cleansing of the sanctuary (see #10), synchronizing with the time of the proclamation of the third angel, * is a time of investigative judgment, first, with reference to the dead, and,* 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

20.*(and)

21.*(Rev. 14:9,10)
*(second)

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 for all that He has committed to our possession. Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 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. Rev. 12:17; 19:10; 1 Cor. 1:5-7. *That the gift of the Spirit of Prophecy is one of the identifying marks of the remnant church. 1 Cor. 1; 5,7; 12:1, 28; Rev. 12:17; 19:10; Amos 3:7; Hosea 12:10,13. The remnant church recognizes that this gift was manifested in the life and ministry of Ellen G. White.*

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 Revelation,

which must be determined before the Lord appears.

19

That the grave, whither we all tend, expressed by the Hebrew* *sheol* and the Greek* *hades*, is a place of darkness in which there is no work, device, wisdom, or knowledge. Eccl. 9:10

20

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.

21.

That out of the 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 advent of Christ; the wicked, in the second resurrection, which takes place *a thousand years thereafter. Rev. 20:4-6.

22

That at the last trump, the living righteous are to be changed, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

23

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

22.*(word . . . word)
(or condition)

23. Identical

24. (coming)
*(in)

25. (that the risen
righteous)

26. Identical

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; Rev. 1:7; Heb. 9:28; James 5:1-8; Joel 3:9-16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36,44

21

That the millennial reign of Christ covers the period between the first and the second resurrection, 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. Rev. 20; Zech. 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 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 and chaotic condition (Jer. 4:20-27), described, as in the beginning, by the Greek term *abussos*, bottomless pit (Septuagint of Genesis 1:2); and that here Satan is confined during the thousand years (Rev. 20:1,2), and finally destroyed (Rev. 20:10; Mal. 4:1); the theatre 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.

24

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 upon 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).* 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.

(To column three)

27. *which is everlasting death. Rom 6:23; Rev. 20:14, 15)

(To column three)

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. Gen. 13:14-17; Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isa. 35; Rev. 21:1-7; Dan. 7:27; Rev. 5:13.

✓

White (cont.)

25

That a new heavens and the earth shall spring by the power of God from the ashes of the old, to be, *with the New Jerusalem for its metropolis and capital,*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.

✓

Smith (cont.)

28. (and this renewed earth) (shall be)

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 an enemy of God." (James 4:4), and Christ says that we cannot

have two masters, or at the same time serve God and mammon. Matt. 6:24.

15

That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be 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 is the same as Abraham (whose children we are, if we be 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.

✓

COMMENT - The reproduction of the above Statements of Belief have been provided so that one may readily compare what was once believed "with entire unanimity throughout the body" for 67 years (1863 - 1930), and what has been projected as the belief of the Church today. One can compare the White and Smith statements with the statement voted by the 1979 Annual Council which was to have been presented to the delegates at the General Conference Session. (See Adventist Review, Feb. 21, 1980, pp. 8-10) This statement, however, was not presented, and a substitute Statement was put in its place. The "Fundamental Beliefs of Seventh-day Adventists" as voted by the Session can likewise be compared with what was once believed by the Church. (See Adventist Review, May 1, 1980; General Conference Bulletin #10, pp. 23-27) In publishing the Statement as recommended by the Annual Council, the Editors of the Adventist Review suggested that the reason for this new statement was our "beliefs should be restated so that they may be expressed more clearly." (See "box" on p. 8 Adventist Review, Feb. 21, 1980) This may be true regarding the 1931 Statement, but can it really be said of the other two prior statements? We shall discuss in future thought papers certain aspects of the Annual Council Statement, and the Statement as voted by the Session.

XIII (June, 1980)

SILVER LAKE - III - August 6 - 10 at the Plesse's Camp near Silver Lake, CA. For detailed information of costs and facilities, you can call (702) 882-0680, or 883-5793. The first meeting will be Wednesday night, and the final meeting, Sunday morning.

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