

A DECLARATION
— OF —
THE FUNDAMENTAL
PRINCIPLES
OF THE
ADVENT MOVEMENT REMNANT

IN presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no creed, aside from the Bible. We do not put forth this as having any authority over people in our movement, but is a brief exposition of our belief based on the Holy Scriptures, which was also the foundation of the fundamental principles of the Advent movement, of which we are the Remnant.

As faithful Advent movement Remnant, we desire simply that our position shall be understood and we are prepared to give a reason of our belief “to every man that asketh.” The following propositions may be taken as a summary of the principal features of our faith, upon which there is, so far as we know, entire unanimity throughout the body. We believe:

— I —

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).

— II —

That there is one Lord Jesus Christ, only begotten (*Gr.* “*monogenes*”) Son of the Eternal Father, who is by nature God, and the one by whom and in whom where all things created, and in whom all things are maintained in their existence (Col. 1:15-17); that he took on him the nature of the seed of Abraham for the redemption of fallen human race; that he dwelt among men, full of grace and truth, lived as an example for us, died sacrifice for us, 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 penitently come to him; and that he will as the closing portion of his work as priest, before he takes his throne as king, make the great atonement for the sins of all faithful, 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; etc.*

* NOTE.— Some thoughtless persons may accuse us of rejecting the atonement of Christ entirely, because we dissent from the view that the atonement was made upon the cross, as is generally held. But we do nothing of the kind; we only take issue as to the *time* when the atonement is to be comprehensively made. We object to the view that the atonement was comprehen-

— III —

That there are two unique divine Beings, who are by their nature Gods; one absolute God the Father who has no beginning and who is the source of everything, and one only begotten (*Gr. "monogenes"*) God the Son who has his beginning by birth from the Father before anything was created; that there is one Holy Spirit, which the Father and the Son jointly possess, by

sively made upon the cross, because it is utterly contrary to the type, which placed the atonement, not just at the *beginning*, but also at the *end* of the yearly sanctuary service (see verses at the end of II. principle), and because it inevitably leads to one of two great errors. Thus, Christ on the cross bore the sins of all the world. John said, "Behold the Lamb of God which taketh away the sin of the world!" John 1:29. Peter tells us when he thus bore the sins of the world: "Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. Paul says that "he died for *all*." 2 Cor. 5:14,15. That which Christ did upon the cross, therefore, was done indiscriminately and unconditionally for all the world; and if this was the atonement that was completed upon the cross, then the sins of all the world have been atoned for, and *all will be saved*. This is universalism in full blossom. The Scripture distinctly negates that all people will be saved (see Rev. 21:8). The second great error is the doctrine of election and predestination, which asserts that God has predestined those who will be saved and those who will not. Like the error of universalism, Scripture distinctly negates this view (see 1 Tim. 2:3,4; Isa. 55:1; Matt. 11:22). We avoid both these errors, and find ourselves in harmony with the Mosaic type, and with all the declarations of the Scriptures, when we take the position that what Christ did upon the cross was to provide a divine *sacrifice* for the world, sufficient to save all, and offered it to every one who will accept of it; that he then, through the merits of his offering, acts as mediator with the Father till time shall end, securing the forgiveness of sins for all who seek it; and that, he will, thus with the last service of his priesthood, blot out the sins of all who have repented and been converted (Acts 3:19), and the atonement not being completed till this work of blotting out sin is done. Thus Christ atones, not for the sins of the whole world, to save all, nor for a favored few, but for those who, as free moral agents, have voluntarily sought from him the forgiveness of sin, and everlasting life. And all for whom the atonement is made, will be forever saved in his kingdom. This view in no way detracts from the merit of Christ's offering, nor from the value and glory of his atoning work for men. While on this line, we are not driven into universalism on the one hand, nor into predestination on the other.

means of which they are omnipresent and act in living and inanimate matter; that God with his Spirit through Christ gives life to all living beings and keeps everything alive, and that apart from that Spirit, living beings do not possess some separate spirit of their own that is independent of God. 1 Cor. 8:6; 1 Tim. 6:16; Joh. 1:1; Heb. 1:8; Rom. 9:5; Joh. 15:26; Job 33:4; Rom. 8:9; Eph. 2:18; Eph. 4:4.

— IV —

That the Holy Scripture, the Old and New Testament is given by inspiration of God, that contains a full revelation of his will to man, and is the only infallible rule of faith and practice. 2 Tim. 3:16; 1 Pe. 1:10,11; Rom. 6:17,18.

— V —

That baptism is an ordinance of the Christian fellowship, which follows faith and repentance, and 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; that no other mode of performing baptism, more fitly represents these facts than that which the Scripture prescribes and that is by immersion; that baptism is preceded by the acceptance of Christ's doctrine, by which the baptism of small children, is in any way, an unbiblical practice that has no basis in the Bible. Rom. 6:3-5; Col. 2:12; Acts 8:38; Matt. 28:19.

— VI —

That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts; first part is a moral change wrought by conversion and a Christian life (John 3:3-5); and the second is a physical change at the second coming of Christ, whereby, if we are dead, we will be raised incorruptible, and if we are living, we will be changed to immortality in a twinkling of an eye. Luke 20:36; 1 Cor. 15:51,52.

— VII —

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 it is so far from being enshrouded in impenetrable mystery, because 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 these 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 for their operation.

— VIII —

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

— IX —

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 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 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.

— X —

That the mistake of Advent movement in 1844 pertained to the nature of the event then to transpire, and not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in 1844, and that it brought us to an event called the cleansing of the sanctuary.*

*The Advent movement of 1844 expected that the end of the world will come in that year, because they held that certain prophecies which they believed reached to the coming of the Lord would then transpire. 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 will 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. Based on these premises, it seemed inevitable that when 2300 years ended, in 1844, the Lord would come.

But the day passed by, and Saviour did not appear. 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

— XI —

That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and in which our Lord serves as great high priest; 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 work of the Jewish priests in the earthly tabernacle or temple (Heb. 8:1-5, etc.); that this, and not the earth,

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 this period will terminate in that year; or, secondly, 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 a mistake on one of them; and either one would be sufficient to account for the fact that the Lord did not then appear.

A movement which has enlisted the whole interest of thousands upon thousands, and thrilled their hearts with enthusiastic hope, was not to be abandoned, especially by its more conservative and sincere adherents, without earnest thought and reflection. The whole field of evidence was therefore carefully re-surveyed. It soon became apparent that two methods were being adopted to account for the fact that the Lord did not come when he was expected, and to explain the consequent disappointment.

One class of people at one rash bound, reached the conclusion that they had made a mistake in the time, and that the prophetic periods had not expired. This was, of course, to abandon the whole previous movement, with all its accompanying manifestations of divine power; for if the time was wrong, everything was wrong. Another class, impressed with the fact that God had given too much evidence of his connection with the movement to abandon it, carefully reviewed the evidence on every point. The result of that 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 were even more determined in this that the 2300 days were correctly applied, and that they terminated at the time appointed in 1844. Thus they saw 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."

is the sanctuary to be cleansed at the end of the two thousand and three hundred days. What is termed its cleansing in this case, as in the type, is being simply the entrance of the high priest into the most holy place, to finish the yearly service connected with cleansing, making the atonement and removing from the sanctuary the sins of believers, which had been transferred to the sanctuary by means of the ministration in the first apartment (Lev. 16; Heb. 9:22,23); and that this work in the antitype, beginning in 1844, consists in actually blotting out 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.

— XII —

That God's moral requirements are the same upon all men in all times; 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 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.

— XIII —

That the fourth commandment of this law requires that we devote the seventh day of each week 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.

— XIV —

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 a reform in this respect to be accomplished among believers just before the coming of Christ. Isa. 56:1,2; 1 Peter 1:5; Rev. 14:12, etc.

— XV —

That the followers of Christ should be 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 cannot have two masters, or, at the same time, serve God and mammon. Matt. 6:24.

— XVI —

That since the laws of nature are the laws of God, God requires his people to hold and preach health reform as the right hand of the gospel; for “know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?,” and “know ye not that your bodies are the members of Christ?,” and “if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”; “for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” 1 Cor. 3:16,17; 1 Cor. 6:15; 1 Cor. 6:20.

— XVII —

That the Scripture insists 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.

— XVIII —

That means for the support of evangelical work among men should be contributed from love to God and love of souls; that the proportion of one's income must be in accordance with what the Lord has determined in previous times; that it is the same as Abraham (whose children we are, if we are Christ's, Gal.

3:29) paid to Melchisedec (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 work of the gospel. 2 Cor. 9:6; Mal. 3:8,10.

— XIX —

That as the natural or carnal heart is at enmity with God and his law (Rom. 8:7), this enmity can be neutralized only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation which follows repentance and faith, is the special work of the Holy Spirit, and constitutes new birth. (1 Peter 1:22-25).

— XX —

That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are utterly dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby God through Christ makes possible for us perfect obedience to his holy law now and forever. Matt. 5:48; Joh. 8:11; Eph. 2:8; Gen. 17:1.

— XXI —

That the faith of Christ, and not any other faith, is the only instrument whereby we can accept God's Word and be justified or made perfectly righteous (Rev. 14:12; Rom. 1:17; Gal. 3:11); that any other faith, except Christ's, is worth nothing and is in itself infidelity or sin (Rom. 14:23; 1. Joh. 3:4; James 2:19).

— XXII —

That the Spirit of God was promised to manifest itself in the fellowship of called out* through certain gifts, enumerated especially in 1. Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take 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 provided its own working in the people of God to the end of time, to lead to an understanding of the word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny the presence and working of the Spirit, do plainly deny that part of the Bible which assigns to it this work and position.

— XXIII —

That God, in accordance with his uniform dealings with the people, sends forth all over the world 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 could be completely ready for that event.

— XXIV —

That the time of the cleansing of the sanctuary (see principle XI.), is synchronized with the time of the

* The Greek word "*ekklesia*" is in most Bibles wrongly translated as the word "church," although its true meaning is "fellowship of called out."

proclamation of the third angel's message (Rev. 14:9,10); that at that time is the investigative judgment, first referring to the dead, and then, at the close of probation, 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 the living multitudes are worthy of translation (1. Thess. 4:16,17); that those are points which must be determined before the Lord appears.

— XXV —

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, nor device, nor wisdom, nor knowledge. (Eccl. 9:10). That the Hebrew word "*sheol*" is in most translations wrongly translated with the word hell, as well as the Greek word "*gehenna*" which is mentioned in the New Testament. The Holy Scripture nowhere uses the word hell, because that word does not exist in the Scripture, but was inserted by translators who believed in the pagan doctrine of eternal torment. The word "*gehenna*" in the Bible denotes the final destruction of the unrepentant in the lake of fire (Matt. 10:28).

— XXVI —

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

— XXVII —

That out of the prison-house of the grave, mankind are to be brought by a bodily resurrection; that right-

eous have part in the first resurrection, which takes place at the second coming of Christ; and the wicked, in the second resurrection, which takes place thousand years after the first resurrection. Rev. 20:4-6.

— XXVIII —

That at the last trump, 144000 of them in number, the living righteous are to be changed in the twinkling of an eye, and with the risen righteous are to be caught up to meet the Lord in the air, and so forever to be with the Lord. 1. Thess. 4:16,17; 1. Cor. 15:51,52; Rev. 7:4, 14-17.

— XXIX —

That these immortalized saved 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 wicked 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. 4:23-27), described, as in the beginning, by the Greek term "*abussos*," which means "*bottomless pit*" (Gen. 1:2); that here Satan is confined during the thousand years (Rev. 20:1,2), and that he is here finally destroyed (Rev. 20:10; Mal. 4:1); that this "bottomless pit" he has wrought in the universe is appropriately made, for a time, his gloomy prison-house, and then the place of his final execution.

— XXX —

That at the end of the thousand years the Lord descends with his people and the New Jerusalem (Rev. 21:2), and 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, like root and branch (Mal. 4:1), becoming as though they had never been. Obad. 1:15,16. 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, and the fire which consumes them is 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.

— XXXI —

That new heavens and a new earth shall spring by the power of God from the ashes of the old heaven and earth, and that 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.