

Appendix A

Their History Statement:

In just a century and a half the Seventh-day Adventist Church has grown from a handful of individuals, who carefully studied the Bible in their search for truth, to a world-wide community of over eight million members and millions of others who regard the Adventist Church their spiritual home. Doctrinally, Seventh-day Adventists are heirs of the interfaith Millerite movement of the 1840s. Although the name "Seventh-day Adventist" was chosen in 1860, the denomination was not officially organized until May 21, 1863, when the movement included some 125 churches and 3,500 members.

Between 1831 and 1844, William Miller--a Baptist preacher and former army captain in the War of 1812--launched the "great second advent awakening" which eventually spread throughout most of the Christian world. Based on his study of the prophecy of Daniel 8:14, Miller calculated that Jesus would return to earth on October 22, 1844. When Jesus did not appear, Miller's followers experienced what became to be called "the great Disappointment."

Most of the thousands who had joined the movement, left it, in deep disillusionment. A few, however, went back to their Bibles to find why they had been disappointed. Soon they concluded that the October 22 date had indeed been correct, but that Miller had predicted the wrong event for that day. They became convinced that the Bible prophecy predicted not that Jesus would return to earth in 1844, but that He would begin at that time a special ministry in heaven for His followers. They still looked for Jesus to come soon, however, as do Seventh-day Adventists yet today.

From this small group who refused to give up after the "great disappointment" arose several leaders who built the foundation of what would become the Seventh-day Adventist Church. Standing out among these leaders were a young couple--James and Ellen G. White -- and a retired sea captain named Joseph Bates.

This small nucleus of "adventists" began to grow -- mainly in the New England states of America, where Miller's movement had begun. Ellen G. White, a mere teenager at the time of the "great Disappointment," grew into a gifted author, speaker and administrator, who would become and remain the trusted spiritual counselor of the Adventist family for more than seventy years until her death in 1915. Early Adventists came to believe -- as have Adventists ever since -- that she enjoyed God's special guidance as she wrote her counsels to the growing body of believers.

In 1860, at Battle Creek Michigan, the loosely knit congregations of Adventists chose the name Seventh-day Adventist and in 1863 formally organized a church body with a membership of 3,500. At first, work was largely confined to North America until 1874 when the Church's first missionary, J. N. Andrews, was sent to Switzerland. Africa was penetrated briefly in 1879 when Dr. H. P. Ribton, an early convert in Italy, moved to Egypt and opened a school, but the project ended when riots broke out in the vicinity.

The first non-Protestant Christian country entered was Russia, where an Adventist minister went in 1886. On October 20, 1890, the schooner Pitcairn was launched at San Francisco and was soon engaged in carrying missionaries to the Pacific Islands. Seventh-day Adventist workers first entered non-Christian countries in 1894 -- Gold Coast (Ghana), West Africa, and Matabeleland, South Africa. The same year saw missionaries entering South America, and in 1896 there were representatives in Japan. The Church now has established work in 209 countries.

The publication and distribution of literature were major factors in the growth of the Advent movement. The Advent Review and Sabbath Herald (now the Adventist Review), general church paper, was launched in Paris, Maine, in 1850; the Youth's Instructor in Rochester, New York, in 1852; and the Signs of the Times in Oakland, California, in 1874. The first denominational publishing house at Battle Creek, Michigan, began operating in 1855 and was duly incorporated in 1861 under the name of Seventh-day Adventist Publishing Association.

The Health Reform Institute, later known as the Battle Creek Sanitarium, opened its doors in 1866, and missionary society work was organized on a statewide basis in 1870. The first of the Church's worldwide network of schools was established in 1872, and 1877 saw the formation of statewide Sabbath school associations. In 1903, the denominational headquarters was moved from Battle Creek, Michigan, to Washington, D.C., and in 1989 to Silver Spring, Maryland, where it continues to form the nerve center of ever-expanding work.

Appendix B

Mission

The mission of the Seventh-day Adventist Church is to proclaim to all peoples the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as personal Savior and to unite with His church, and nurturing them in preparation for His soon return.

Our Method

We pursue this mission under the guidance of the Holy Spirit through:

1) *Preaching*. Accepting Christ's commission (Matthew 28:18-20), we proclaim to all the world the message of a loving God, most fully revealed in His Son's reconciling ministry and atoning death. Recognizing the Bible to be God's infallible revelation of His will, we present its full message, including the second advent of Christ and the continuing authority of His Ten Commandment law with its reminder of the seventh-day Sabbath.

2) *Teaching*. Acknowledging that development of mind and character is essential to God's redemptive plan, we promote the growth of a mature understanding of and relationship to God, His Word, and the created universe.

3) *Healing*. Affirming the biblical emphasis on the well-being of the whole person, we make the preservation of health and the healing of the sick a priority and through our ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration.

Our Vision

In harmony with the great prophecies of the Scriptures, we see as the climax of God's plan the restoration of all His creation to full harmony with His perfect will and righteousness.

This statement was approved and voted by the General Conference of Seventh-day Adventists Executive Committee at the Spring Meeting in Silver Spring, Maryland, April 1993.

Appendix C

A Statement on the Holy Scriptures

The Holy Scriptures lie at the foundation of the Seventh-day Adventist understanding of purpose, message, and mission. We respect the Bible as the message of God transmitted through human writers. Although the format of the Scriptures manifests itself in human language, background, and historical setting, its content consists of divine messages conveyed to humanity as a whole, and especially to believers in God. Above the diversity reflected in human language stands the unifying truth that ties together the whole into the Word of God.

The Scriptures provide authentic, reliable reports of the Creator God and His activities in bringing into existence the world as well as its inhabitants. They provide knowledge of origins, give meaning to life, and disclose the ultimate destiny of humanity.

Above all, the Scriptures bear testimony to Jesus Christ who is the ultimate revelation, God among us. Both Old and New Testaments bear witness to Him. For these reasons the Holy Scriptures stand as the infallible revelation of God's will, the norm for Christian values and life, the measure of all things within human experience, and the sole reliable guide to salvation in Christ.

This statement was approved and voted by the General Conference of Seventh-day Adventists Administrative Committee (ADCOM) and was released by the Office of the President, Robert S. Folkenberg, at the General Conference session in Utrecht, the Netherlands, June 29-July 8, 1995.

Appendix D

A Statement of Confidence in the Spirit of Prophecy

We, the delegates assembled in Utrecht for the fifty-sixth session of the General Conference of Seventh-day Adventists, express praise and thanksgiving to God for His gracious gift of the Spirit of Prophecy.

In Revelation 12, John the Revelator identifies the church in the last days as the "remnant . . . which keep the commandments of God, and have the testimony of Jesus Christ" (verse 17). We believe that in this brief prophetic picture the Revelator is describing the Seventh-day Adventist Church, which not only keeps "the commandments of God" but has "the testimony of Jesus Christ," which is "the spirit of prophecy" (Revelation 19:10).

In the life and ministry of Ellen G White (1827-1915), we see God's promise fulfilled to provide the remnant church with the "spirit of prophecy." Although Ellen G White did not claim the title "prophet," we believe she did the work of a prophet, and more. She said: "My commission embraces the work of a prophet, but it does not end there" (*Selected Messages*, Book One, p 36); "If others call me by that name [prophetess], I have no controversy with them" (*ibid.*, p 34); "My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people" (*ibid.*, p 36).

Ellen G White's chief burden was to direct attention to the Holy Scriptures. She wrote: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light" (*Review and Herald*, January 20, 1903). She believed that although her writings are a "lesser light," they are light, and that the source of this light is God.

As Seventh-day Adventists, we believe that "in His Word God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience" (*The Great Controversy*, p 7). We consider the biblical canon closed. However, we also believe, as did Ellen G White's contemporaries, that her writings carry divine authority, both for godly living and for doctrine. Therefore, we recommend:

- 1) That as a church we seek the power of the Holy Spirit to apply to our lives more fully the inspired counsel contained in the writings of Ellen G White, and
- 2) That we make increased efforts to publish and circulate these writings throughout the world.

This statement was approved and voted by the General Conference session in Utrecht, the Netherlands, June 30, 1995.

Appendix E

A Statement on Tolerance

Seventh-day Adventists support the United Nations proclamation of 1995 as the *Year of Tolerance*. This proclamation comes at an opportune time when intolerance is abounding on all continents—bigoted religious extremism, racism, tribalism, ethnic cleansing, linguistic enmity, and other forms of terrorism and violence. Christians carry their share of the blame for prejudice and inhumanity toward humans.

Tolerance, the capacity to *endure* unfavorable circumstances, is only a beginning. Christians and all people of good will, must go well beyond this negative concept and develop sympathy for beliefs or practices that not only differ, but even conflict with their own. Dialogue is certainly much better than diatribe. Human beings must learn to agree or disagree without violence; they must be able to discuss varying viewpoints without hate or rancor. This does not mean docility or abject submission, but partnership and respect for the equal rights of others. Every person has the right and the responsibility to express both ideas and ideals with verve and vigor, but without reaching the boiling point of violent words or actions.

Finally, tolerance at its best means not only acceptance of other views and people, but moving in benevolence, responsiveness, and understanding toward others—every other human being.

This statement was approved and voted by the General Conference of Seventh-day Adventists Administrative Committee (ADCOM) and was released by the Office of the President, Robert S. Folkenberg, at the General Conference session in Utrecht, the Netherlands, June 29-July 8, 1995.

Appendix F

A Statement on the Peace Message to All People of Good Will

Ours is a world of international tension, habitual exploitation, economic chaos, frequent terrorism, and repeated appeals to arms. These hostilities and uncertainties endanger the peace and civilization of this planet. They create obstacles in the way of Christian witness across frontiers and tend to inhibit evangelism. They can lead to restrictions being placed on religious freedom.

When confronted with this stormy and confused world, the Adventist conscience is aroused. The delegates to the fifty-third session of the General Conference invite God's people in all lands to earnestly pray for world peace and the holding back of the winds of strife and war. Adventists, by precept and example, must stand and work for peace and good will toward men—and thus be known as peacemakers and bridge builders.

We call on all Seventh-day Adventists and other people of good will, inasmuch as in them lies, to help create atmospheres of cooperation and brotherhood, leading to exchanges between different cultures and ideological systems and better understanding between men of all races, faiths, and political persuasions.

Because time is short, and in view of the countless opportunities open to God's people for witness and gospel advance, while a preapocalyptic situation still prevails, we urgently call upon every child of God to participate in the concerted evangelistic program launched on all continents and guided "By His Spirit."

This statement was adopted by the General Conference session in Dallas, Texas, April 1980.

Appendix G

Views at a Glance:

God

Adventists base their faith in God as revealed through Jesus Christ and as shown through the Bible, inspired by the Holy Spirit.

Faith

Faith means placing complete trust in God, and accepting his offer of salvation. Such trusting faith is fundamental to Adventist beliefs. A living relationship with God is essential to faith.

The Bible

Written down over many years, the Bible presents the essential truth about God. The Holy Spirit inspired human writers to reveal the character of God and how he wishes to save all those who come to him. The Bible explains the nature of God and the way God's followers will behave as a result of their relationship with him.

The Gospel

The heart of the Adventist message is the gospel, God's good news of salvation. Through Jesus' death on the cross human beings may be won back to love and trust God, and accept God's free gift of eternal life for all those who follow him.

Creation

Creator of the Universe, Christ formed our world in seven days, and created the first man and woman. At the close of his creative work, God gave the Sabbath as a day of celebration and worship.

The Sabbath

The seventh-day Sabbath (Saturday) is given as a reminder of the God who both creates and saves, and is the day God invites all to come and worship him. Jesus observed the seventh-day Sabbath while on earth, and Adventists follow his example in keeping the fourth of the Ten Commandments.

The Second Advent

Adventists look forward to the soon return of Jesus Christ as prophesied and as he himself promised, but do not set any date for this glorious event when he comes to take home all who accept him as their Lord.

Life After Death and the Future

Adventists follow Jesus in identifying those who die as sleeping. Those who have trusted God are raised to life when Jesus returns, and look forward to a wonderful future--eternal life in God's presence.

Baptism and Commitment

Those who choose to accept God's way for their lives and his offer of eternal life demonstrate their belief through baptism (being immersed in water), following the example of Jesus. Adventists follow lives of commitment to God and his plan for us, which include following his commands as being for our best good.

Education

The Adventist Church operates one of the largest educational systems in the world, and features Universities such as Loma Linda whose Medical Center is at the forefront of treatments such as the innovative Proton Accelerator for cancer treatment. Through a world-wide network of schools, Adventists seek to better humanity through providing education and vocational training.

Community Aid

Through the Adventist Development and Relief Agency and other programs, the Adventist Church provides practical assistance to those less fortunate, caring for the poor and disadvantaged in many countries of the world, without regard for race, religion or nationality. The Church also operates youth camps, community service projects, family life counseling and other programs to assist those wishing to overcome drug addiction and alcohol or tobacco dependence.

The Communication of Hope

Seventh-day Adventists communicate hope by focusing on the quality of life that is complete in Jesus. Communication is a vital aspect of faith, sharing the good news of God and keeping the family of believers in touch through a global system that includes satellite broadcasting, TV, radio, print and electronic media such as the Internet and the Adventist On-line Forum on CompuServe

Appendix H

Christian Research Institute:

Affirmations

1. The Bible is inspired and the word of God.
2. Trinitarian: The Father, Son, Holy Spirit are all one God in three persons.
3. Jesus is God and has always existed with the Father.
4. The Holy Spirit is a person.
5. Jesus' sacrifice was vicarious.
6. Salvation is by grace, not works.
7. Jesus rose from the dead physically in his glorified body.
8. Jesus ascended bodily into heaven.
9. Baptism is by immersion
10. The literal, visible return of Jesus.
11. Jesus will return to set up a millennial kingdom. They are Premillennial.
12. Literal six day creation, not long periods.

Denials

1. Denies the doctrine of predestination
2. Denies baptism by sprinkling
3. Denies infant baptism.
4. Denies the immortality of the soul.
5. Denies the eternality of hell fire.
6. Denies any use of alcohol (as a drink) or tobacco.

Aberrant

1. Our sins will ultimately be placed on Satan *The Great Controversy, p. 422, 485.*
2. Jesus is Michael the Archangel
3. Worship must be done on Saturday (the Sabbath).
4. On October 22, 1844 Jesus entered the second and last phase of his atoning work.
5. Investigative Judgment - the fate of all people will be decided based upon the IJ.
6. The dead do not exist anymore -- soul sleep.
7. The wicked are annihilated.
8. Ellen G. White, the "founder" of Seventh Day Adventism, was a messenger from God gifted with the spirit of prophecy.
9. There is a sanctuary in heaven where Jesus carries out his mediatorial work.