

Historical Journey
Arch Chater

Over the years there have been moves afoot by leadership within the SDA church to undermine certain original pillars of our faith and change the fundamental beliefs established at its beginning and formative years. These pillars were founded upon a sure foundation and error and deception have been insidiously brought in to change and mutilate certain doctrines that formed the foundation of our faith. And why? That we may not be a peculiar people, a separate people, distinct from the world and its churches, one that holds to the word of God as it is written. I quote from 8T 296-297: (1904)

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein" (Jeremiah 6:16). Let none seek to tear away the foundations of our faith--the foundations that were laid at the beginning of our work by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid....Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed. The Lord calls for a renewal of the straight testimony borne in years past."

(4 December, 1905, Sanitarium California).

"One thing it is certain is soon to be realized, the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. *We are to hold fast the first principles of our denominated faith and go forward from strength to increased faith.* Ever are we to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now."

Sister White prophesied that error and deception would enter the church. She prophesied there would be those that would tear away at the very foundations of our faith. There would be many that would misuse Scripture to support changes to the pillars of our faith. Also by misquoting her prophetic writings; by deletions from her writings; by giving her words different meaning than was intended and by manipulation of her writings in such a shrewd manner as to deceive, if

possible, even the very elect. Complicating the matter further, over time the dominant meaning of some key words, such as “person” and “representative” do not carry the same connotation as was commonly understood in 1828 and this fact has been used to advantage, to convey wrong and different meanings to some of Sister White’s writings to introduce error.

The prophecy given in 1905 has been fulfilled.

In 1904, when Sister White penned the words just quoted, she emphasised that the foundation of our faith had stood for 50 years and that no one should seek to tear away the foundation that had already been laid. But they have been torn away at – changed and mutilated. It is the fulfilment of what the SOP said years ago. “The fundamental principles that have sustained the work for the last 50 years will be accounted as error. Nothing would be allowed to stand in the way of the new movement.” 1 SM p 204

This sermon is intended to take you on an historical journey into the early years of the SDA church’s formation and following years serve as an introduction. Although delineating certain areas forming part of the pillars of our faith that have been dramatically changed, it endeavours to set in place historically and progressively, the way this progression into error has taken place. It endeavours to place before you, the deceptive and devious manner in which God’s remnant church has been led into accepting that for which they were given no choice – for they were never consulted on the change to the Principles of Faith. The transition carried out over a period of time, was done in a secretive manner so as to offer minimal resistance. Those stalwart warriors, who would have stood against the changes to the pillars of truth and principles of faith would have been vocal watchman on the walls had they been alive, but they were nearly all deceased at this time. It was so orchestrated by those in leadership positions, that this would be so in order to remove, most, if not all resistance to the changes and error they had intention to implant. Those that would tear away at the foundations bided their time till the warriors for truth along with the prophet of the Lord, Sister White, had died.

History and events and dates testify to the devious means by which some of the pillars of our faith were undermined and changed, so let us look to history as evidence of this fact.

We need to go back to the year 1890 where Sis White stated that the General Conference was at that time, taking the first steps in a succession of wrong steps on its way down the road toward ecumenism and ecumenical concessions. This statement was made by Sis White as a result of the General Conference indicating that they were going to remove the name “Seventh-day Adventist” from the American Sentinel –

a religious journal and official publication of the SDA church. Sis White said and I quote, "This policy is the first step in a succession of wrong steps." Counsels to Writers p 96. In the context of this testimony, Sis White was speaking of the wrong steps the leading brethren were taking down the road to ecumenical concession. Sis White, being alive at that time, caused that wrong step to be averted. Though as prophesied by Sis White and looking back in retrospect, it can be seen undoubtedly there has been a succession of wrong steps taken since that time that has led the church down the road towards ecumenism and these wrong steps have been taken by design, rather than by accident - a blending of the church's original beliefs with the apostate beliefs of the churches of the world. All these steps were craftily introduced after the death of that mighty watchman on the wall and prophet of the Lord to the church, Sis White. So let us take a brief look at history from that time.

In 1890, as I have already said, the attempted removal of the SDA name from the official publication of the *American Sentinel* by the General Conference.

1928 – the acceptance of the new American Revised Bible over the authorised KJV by the General Conference. – an ecumenical Bible - a corrupted Bible which presented error as truth.

1930 – This was a crucial period of time, this period embracing the years 1929-1931; the very time in history when the deadly wound of the papacy was healed in the signing of the Lateran treaty between Mussolini and the Pope's representative - the time when the re-establishment and restoration of the papacy began and was underway. It was at this time, the year 1930 that the General Conference voted to have a church manual produced and a new statement of beliefs formulated, discarding the old Principles of Faith that had stood from the inception of the church. These Principles of Faith, having appeared in the SDA publications standing unchallenged for 42 years. These Principles of Faith that had been officially published each year in the SDA Yearbooks, were discontinued from publication in 1914 just before the convenient death of Sis White in 1915. These beliefs that were founded upon a sure foundation and had stood for 86 years (1844 -1930) but were replaced in 1931, sixteen years after their removal from the SDA Yearbook. The new beliefs became a creed telling believers what they should believe, making that creed a test of fellowship when the Bible alone is the true believer's creed and rule of conduct.

"The first step of apostasy is to get up a creed, telling us what we shall believe. The second is to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And fifth, to commence persecution against such. (*Review and Herald*, Battle Creek, Mich. Third-Day, October 8, 1861).

It is obvious that the early pioneers of the church were acutely aware of the factions within the leadership bent on following those wrong steps towards ecumenism and apostasy.

The original Principles of Faith that were discontinued from publication in 1915 had no longer that guardian for the truth, hovering over those who desired to change the Principles of Faith and would continue on that pathway of further wrong steps towards error, ecumenism and apostasy. These men were those in positions of authority in the church who obviously did not endorse the original Principles of Faith that were held and stood unchallenged and appeared in SDA publications for a period of 42 years. The foundation of these beliefs were spoken of as having been established on a firm foundation and as Sis White had said, were not to be torn away at.

A period of 15 years elapsed from 1915 –1930 after the death of Sis White when the Principles of Faith did not appear in the SDA Yearbooks. It appears that this period of time was somewhat orchestrated and used when the believers became off-guard to introduce the new theology and at the same time to allow for some of the valiant, staunch supporters and upholders of truth, to pass from the scene to their rest. This had occurred by that crucial year 1924. It was then that those who were responsible for the removal of the original Principles of Faith from the SDA Yearbooks in 1914, agitated for a new statement of beliefs. A new statement of beliefs was to be framed by a committee of 4 men and Adventism eventually received a new apostate statement of beliefs and for the first time in the history of the SDA church also, a church manual filled with worldly policies. A new statement of beliefs to which all must adhere, a creed had been foisted on God's people.

This new statement of beliefs was drafted by one man of a 4-man committee and with their approval. Despite not being voted upon by the members of the SDA church, this creed was then called "official" and made the statement of beliefs that would speak for the entire SDA denomination and this was all done without any formal denominational adoption. It was in place by 1931. This was a time when many of the valiant upholders of the original Principles of Faith who held prominent positions in the church, had passed to their rest. These men and women would have stood strongly against the new apostate statement of beliefs – men such as Uriah Smith, E.J. Waggoner and AT Jones, Dr Paulson, J N Loughborough and of course Sis White. These would have put forth fierce opposition to this apostate statement of beliefs.

The committee of 4 men who were responsible for the new statement of beliefs were appointed by the then General Conference President C. H. Watson. These men were to frame the new statement of fundamental beliefs for publication on the SDA Yearbook. The President was to be a member of this 4 man committee which comprised of:

F.M. Wilcox – Editor of the Review

M. E. Kern – Assistant Secretary of the General Conference

E. R. Palmer – Manager of the Review and Herald Publishing Company

C. H. Watson– President of the General Conference

These details were an extract from the General Conference minutes 29 December, 1930 p 195 cited by LeRoy Froom in Movement of Destiny, p 411.

F. M. Wilcox alone drew up the statement with full knowledge and approval of the committee and this was entered in the 1931 Yearbook. (LeRoy Froom, Movement of Destiny, p 414

In 1946 the leadership published the compilation "Evangelism." This compilation was manufactured within the inbuilt endeavour to persuade SDA's that Ellen White's statements were *supposedly* Trinitarian. Then in 1971, in his publication Movement of Destiny, LeRoy Froom confessed that from 1942, by way of a committee, alterations were made on "certain standard works." On page 422 Froom states, "*The next logical and inevitable step in the implementing of our unified 'Fundamental Beliefs' involved revision of certain standard works so as to eliminate statements that taught and thus perpetuated, erroneous views on the Godhead. Such sentiments were now sharply at variance with the accepted 'Fundamental Beliefs' set forth in the Church Manual, and with the uniform 'Baptismal Covenant' and 'Vow' based thereon, which in certificate form, was now*" (since 1931) "*used for all candidates seeking admission to membership in the church.*"

Again, as Sister White prophesied in 1 SM p 204, the original fundamental beliefs would be accounted as error.

It is considered that the committee had no right to alter the church's standard works. It is also considered that the committee certainly had no right to alter the inspired works of the prophet of the Lord, yet this was done without denominational consent or approval. Members of the SDA denomination were not offered the opportunity to either consent or reject these alterations on the Principles of Faith. The outcome of this "editing" is that confusion exists in the writings of the Spirit of Prophecy. Confusion exists because of the unauthorised, uninspired manipulation of Ellen White's writings – to mean other than she intended. This was done in such a devious, cunning manner with intention to mislead and beguile even the very elect. As one example of many, In Desire of Ages p 669, it is written that Ellen White said, "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof." However, her original manuscript (MR#-1084-7.(Ms. 5a,1895. Lt.W-119-1895) stated, "**The Holy Spirit is Himself** divested of the personality of humanity and independent thereof." There is a big difference between saying "The Holy Spirit is Christ's representative and saying "The Holy Spirit is (Christ) Himself divested of the personality of humanity and independent thereof." According to the trinity doctrine, the Holy Spirit did not have the personality of humanity. The 3rd person of the Godhead did not become incarnate. How then could the Holy Spirit divest (take off) his humanity? This position is dead wrong. A deliberate change was made to her writings to support the trinitarian position they had adopted according to Froom's admission. The obvious question is, "Why alter the inspired writings, if it is not with the intention to deceive?" Why change it?

Let us summarise what had happened. In the year 1930 a time embracing the healing of the deadly wound of the papacy – a time when for 15 years there had been a discontinuance of the publication of the original Principles of Faith in the SDA Yearbooks – a time when the prophet of the Lord to the church, Sis White was deceased – a time when many stalwart leaders of the church who stood for truth had passed from the scene to their rest; - it was a time apparently considered by those who discontinued the printing of the original Principles of Faith and who evidently had a hidden agenda – it was a time to agitate for a new statement of beliefs and a church manual. These were to define what each believer would believe and this move was a continuation of the wrong steps prophesied by Sis White that would lead deeper into ecumenism and a blending of the original Principles of Faith with the apostate beliefs of the churches of the world. A mutilation of some of the original Principles of Faith on which was founded, was the result.

To bring the time-line up to date two more wrong steps taken by the church leadership need to be mentioned in this travel this church has taken down the road of ecumenical concessions prophesied by Sister White. The first of these occurred in 1980 when the World General Conference officially voted in for the first time, the new statement of beliefs establishing as the foundation of those beliefs, the trinity doctrine.

The second wrong step having only recently occurred is the republication and redistribution of the book Questions on Doctrine by Andrew's University in 2003. LeRoy Froom was instrumental in both the formulation of the new statement of beliefs as he was with the book Questions on Doctrines with its erroneous teachings on the nature of Christ and the nature and personality of the Godhead.

The embodiment of these falsehoods within the new statement of beliefs and QoD can be nothing less than the Omega of Apostasy spoken of by Sister White in Letter 263, 24 July 1904, when she warned that this would follow the Alpha of Apostasy. She wrote, "I knew that the Omega would follow in a little while and I trembled for our people" (also in 1SM 203, 1904).

It is this mutilation of the original Principles of Faith and in particular the nature of the Godhead that these talks are directed. The acceptance by the General Conference in 1930 to develop a new Statement of Beliefs, embodying the very central root doctrine of Romanism, namely the apostate teaching of the trinity that was one of the outcomes in that progression of wrong steps prophesied by Sis White in 1890. This progression of wrong steps can be authenticated from the writings of Sis White and from SDA publications of that time. There is more than enough evidence available to substantiate the journey the church has taken, or rather has been led by certain leaders over the years deliberately leading the church to accept the imposition of a new Statement of Beliefs with its apostate teaching of the Godhead which:

- denies the Bible truth "that there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him; 1 Cor 8:6;
- denies the Bible truth that God the Father alone in Himself has immortality 1 Tim 6:16

- denies the Bible truth that the Father gave His only begotten, literal Son that same absolute immortality which was possessed by the Father; John 5:26, “For as the Father hath life in himself; so hath he given to the Son to have life in himself;”
- denies the Bible truth that the same life, was an original, unborrowed, underived life, given to His Son by the Father – one of independence. Christ was made the Source of Life. Desire of Ages, p 21 “Through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.” Christ was given that same life the Father had in Himself- in His own right. He did not have to borrow it, or derive it – it was independent of the Father and hence it was not derived, not borrowed and it was original since it was not dependent on the Father. It was given to Him. He could bestow and give life and create just as the Father could, but the Father gave this life to His Son. It was ordained by the Father that His Son should be equal with Himself and that the Father invested His Son with authority and that the Son does nothing of Himself;
- denies the Bible truth that this same Jesus is the Comforter, the Holy Spirit but Jesus said I will not leave you comfortless, I will come unto you. John 14:18. Jesus is the spirit of truth “Now the Lord is that spirit.” 2 Cor 3:17. In a letter to Brother Chapman in 1891, MS 1107, Ellen White rebuked this man for his teaching that the Holy Spirit is a separate being. Sister White said, “it is not essential for you to be able to define just what the holy spirit is” and goes on to say that “Christ tells us that the Holy Spirit is the Comforter, the omnipresence of the spirit of Christ, and that there are many mysteries which I do not seek to understand or explain.... On some of these points, silence is golden.” Sister White’s definitive point to Brother Chapman was that the Comforter was the omnipresence of the spirit of Christ, not a separate being and beyond that, no speculation was to be entertained. This was ably expressed by Fred Allaback (No New Leaders p1995, p 75) in his understanding of Ellen White’s words when he wrote, “While we accept that it is not essential for us to be able to define just what the Holy Spirit is and “The nature of the Holy Spirit is a mystery,” it is also true that this testimony was written to warn against the error of trying to define the Holy Spirit as a completely separate being other than the Father and His Son. To those who would consider relating this falsity to others, Ellen White advises that “silence is golden” (end quote). The divinity of Jesus is the Holy Spirit – in His omnipresent, non-bodily form, enabling His presence to be everywhere manifesting Himself in the lives of men. “Christ in you the hope of glory.” Col 1:27
- denies the Bible truth that the literal Son of God was begotten before His incarnation, “For God ...gave [his only begotten Son](#).... [For God sent not his Son](#) into the world to condemn the world; but

that the world through him might be saved.” John 3:16,17. “The Eternal Father, the unchangeable One gave His only begotten Son, tore from His bosom Him who was made in the express image of His person and sent Him down to earth to reveal how greatly He loved mankind. “ R&H 9 July, 1895. And to add to that, “God had promised to give the Firstborn of Heaven to save the sinner.” DA p 51. Friends, could anything be clearer to understand the relationship that existed between the Father and the Son and the role of the Holy Spirit of God.

Those truths, which form the understanding and the basic beliefs of the original Principles of Faith of the church, were not to be “torn away at” for they were formed on a sure foundation, as yet men would see fit to shun inspired counsel.

MS 135, (1903) “The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony. The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.” (Ellen G. White, The Early Years Vol 1 - 1827-1862, p.145)

In conclusion, I quote from GC p 523 , “All who neglect the word of God to study convenience and policy that they may not be at variance with the world, will be left to receive damnable heresy for religious truth.” It is the intent of those who have introduced error and heresy into the church, supported by the manipulation and by the omission of the truth of Sister White’s writings, that we would be one with the apostate churches. Compliance with some of the apostate foundational teachings of the fallen churches indicates to them that we are little different from them; that we are not a peculiar people, separate from the world. We are to be a peculiar people separate from the world. The admonition of the Lord is “Come out of her My people” and that admonition also applies to the Laodicean church.

Friends, may the truth of God’s word and the counsel and admonition of the prophet of the Lord to the church prevail; that God will have a people who hold and live the truth in that the latter rain may fall in abundance on God’s people and usher in the return of Jesus.

Time Line of Apostasy

- 1890 – leadership attempts to remove the name “SDA” from church official publication
- 1903 – Uriah Smith dies
- 1914 – Removal of Principles of Faith from Yearbook
- 1915 – Ellen White dies
- 1922 – Stephen Haskell dies
- 1923 – A T Jones dies
- 1924 – J N Loughborough dies
- 1928 – American Revised Standard Version accepted by SDA church in the place of the KJV
- 1928 – The Coming of the Comforter – pro trinity book by LeRoy Froom circulated causing upset with older members
- 1929 – Healing of the deadly wound of the papacy
- 1931 – Yearbook with new Statement of Beliefs and church manual published
- 1941 – Trinitarian baptismal vows formulated
- 1945 – Removal of all non-trinitarian statements from Uriah Smith’s book Daniel and the Revelation
- 1946 - Compilation of Evangelism, containing Ellen White’s *supposedly* Trinitarian statements
- 1947 - Statement by Froom admitting alterations were made from 1931 to “standard works” to correct “erroneous views on the Godhead” ie. to make them pro-trinitarian
- 1957 – Questions on Doctrine - pro trinity book written by LeRoy E Froom, E. E. Read, R.A. Anderson and T.E. Unruh
- 1980 – World General Conference officially voted to accept the trinity doctrine
- 2003 - Questions of Doctrine republished and circulated by Andrew’s University – pro-trinitarian, pro- unfallen human nature of Christ

Letter to Brother Chapman and Acts of the Apostles p 51-52

(e) “Acts of the Apostles” pages, 51, 52. (11 June, 1891)

“It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, ‘the Spirit of truth which proceedeth from the Father.’ It is plainly declared regarding the Holy Spirit, that in His work of guiding men into all truth, He shall not speak of Himself.”....“The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.”

The following section makes use of Fred Allaback’s in depth explanation in “Holland 1995 – No New Leaders, No New Gods”, p 75, 76).

While we accept that “It is not essential for us to be able to define just what the Holy Spirit is and “The nature of the Holy Spirit is a mystery,” it is also true that this testimony was written to warn against the error of trying to define the Holy Spirit as a completely separate being other than the Father and His Son. To those who would consider relating this falsity to others, Ellen White advises that “silence is golden.”

This quotation (A.A. 51,52) was originally written in 1891, 19 years after the church’s first denominated principles of faith were published. The letter was a personal rebuke to a Brother Chapman, who was teaching that the Holy Spirit was a separate being other than the Father and Son. Brother Chapman was teaching that the Holy Spirit was the angel Gabriel.

A.T. Robinson and the leading brethren at the time believed in the SDA church’s published, denominated principles of faith which declared that the Father, though a personal divine Being, was also everywhere present (omnipresent) in non-bodily form. The pioneers recognised that the term “the Holy Spirit” referred to the non-bodily, omnipresent form of Divinity. ie. the means by which the Divinity was present in all places at all times. The leading brethren also taught that the Comforter was the glorified Christ Himself in divine, omnipresent form.

Ellen White was pleading with Brother Chapman to accept this position held by the majority of the leading brethren at that time. In this letter she makes a definitive statement regarding her understanding of the Holy Spirit, calling the Comforter, “the omnipresence of the spirit of Christ.” Unfortunately, the editors who compiled Acts of the Apostles did not include these other statements, which make it clear “Who” the Holy Spirit is.

A much fuller copy of her letter to Brother Chapman follows.

Ellen White, in Petoskey, Michigan, to Brother Chapman on 11 June, 1891.

“I have received yours dated June 3. In this letter you speak in these words: ‘Elder Robinson does not want me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified in order that the views regarded by us as a people should be properly set forth.

He quotes as a sample, ‘My idea in reference to the Holy Ghost’s not being the Spirit of God, which is Christ, but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as the Messiah. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible....’

“Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together Scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good.

It is not essential for you to be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, ‘the Spirit of truth, which the Father shall send in My name.’ ‘I will pray the Father, and He shall give you another Comforter that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you” (John 14:16, 17). This refers to the omnipresence of the spirit of Christ, called the Comforter....

There are many mysteries, which I do not seek to understand or to explain; they are too high for me and too high for you. On some of these points silence is golden...I hope that you will seek to be in harmony with the body... you make the mistake than many others have made, of thinking that you have new light, when it is only a new phase of error. You need to come into harmony with your brethren.... It is your duty to come as near to the people as you can.... Now, my brother, it is truth that we want and must have, but do not introduce error as new truth.” MR 1107.