

The God of Our Fathers

This manuscript is designed to be a catalyst for
further personal study

By Kelvin D Cobbin

The God of Our Fathers

An intriguing look into the emergence of the trinity doctrine
within the Seventh-Day Adventist Church

Great changes to an organisation are usually long and protracted and in many cases are often undetected, except to those responsible for instigating the change. Throughout this paper I have endeavoured to give an accurate account of the most significant theological shift to have ever taken place in the Seventh-Day Adventist Church.

There has been a considerable amount of material written in regards to this change from those endeavouring to justify the change, and on the other hand, those who are disturbed with the change and feel that not only was it unjustified but it has plunged the church and its future into jeopardy.

It is my intention to put together a compelling account, from historical records, from biblical evaluation, and from the prophet to the remnant to show that this change was indeed the most extraordinary shift of fundamental belief within the history of our Denomination.

There's a promise from God to Israel in Isa 42:16 which I believe is for just such a time
“...I will make darkness light before them and crooked things straight...”

Bible quotes from the King James Version

The God of Our Fathers

Forward

It was in 1996 that I was first challenged to take another look at the doctrine of the trinity which, I thought, could be clearly supported from the Bible. I was amazed when I found that the Bible reveals an entirely different picture of God than the one that is presented by the majority of popular churches of today, or what would be considered as mainstream Christianity. I also noted to my utter surprise that the Pioneers of the Seventh-Day Adventist Church spoke strongly against the trinity doctrine, and in time, I came to understand that they did this for a very good reason.

To my amazement I noted that the Seventh Day-Adventist Church held the view you will find presented in this manuscript until well after the death of Mrs Ellen G White. One of the more concerning things in all of this is that I, one of the “baby boomer” generation and 3rd generation Seventh-Day Adventist, had not heard of these things until the mid 1990's, and if I am representative of the majority of church members then the implications are serious indeed.

While writing this manuscript it became very clear to me that the Seventh-Day Adventist Church's embracement of the doctrine of the trinity was as a result of certain personalities in our past leadership which desired to bring the denomination into the fold mainstream Christianity.

We have often heard Quoted the following statement from Mrs E.G. White “We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and **His teaching** in our past history.” {**E. G. White, Life Sketches, p. 196**} It seems clear to me and I believe it will become clear to the reader that we as a people have much to fear as we **have** forgotten the Lords leading in “**His teaching** in our past history”.

If ever a group of believers should understand that clear teachings can be overlooked and replaced, as it has been by most of the Christian world, - it is Seventh-Day Adventists. For example Sunday Sacredness, the Immortality of the Soul, and the trinity. These teachings were absorbed from paganism; adopted by the church through the use of a few poorly put together Bible texts and then accepted and believed by millions to be true. Could this have happened to Seventh-Day Adventists?

Stay with me and let me take you on a journey which I believe you will find fascinating and in some areas quite challenging,

The Author

Contents

Section 1

Forward

Chapter 1: A Firmly Laid Foundation

Chapter 2: Our Early Worker's Position

Chapter 3: 1888 to 1915 (Prophet to The Remnant dies)

Section 2

Chapter 4: The 1919 Bible Conference

Chapter 5: Was the Prophet the key influencer to the acceptance of the doctrine of the trinity?

Chapter 6: The Emergence of the Trinity

Chapter 7: A Solemn Warning

Section 3:

Chapter 8: A Few Good Men

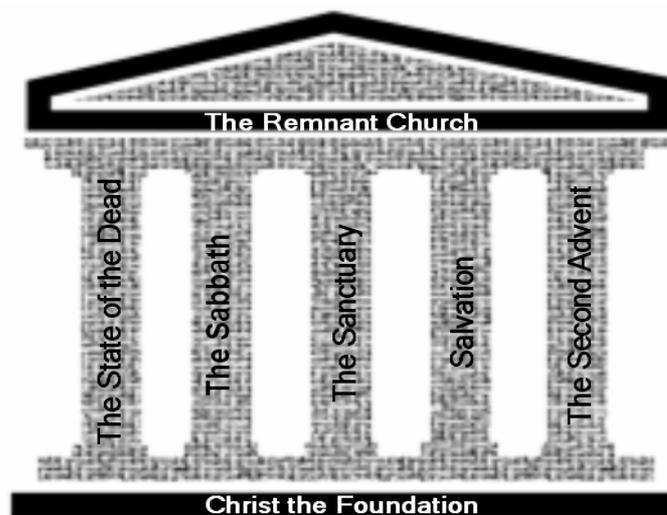
Chapter 9: 1980 General Conference Session and the Future

Chapter 10: And This Is Life Eternal

Chapter 1

A Firmly Laid Foundation

The question may be asked, how important is the foundation of a building or organisation? A church is described as having pillars of faith, and it is true that whenever one pillar is attacked at least a portion of the building will be in danger of collapse. An example of a pillar of the Seventh-Day Adventist Church is the Sanctuary Doctrine. This pillar is described by Mrs Ellen G White as the Central Pillar of our faith! (See GC.p409). Now if the central pillar of a building/organisation is removed the whole structure is then under threat of collapse.



The Bible states in 1 Cor 3:11 that "For other **foundation** can no man lay than that is laid, which is Jesus Christ." And Eph 2:20 states "And are built upon the **foundation** of the apostles and prophets, Jesus Christ himself being the chief corner stone;". The church of the apostles was built upon Christ as can be seen from the above quoted texts. I do not expect that there would be any resistance to this concept among the SDA people.

We would however, find disagreement from the Roman Catholic Church, as they believe in a clear succession of authority from the apostle Peter through to the present day Pontiffs. This belief though, is uniquely Catholic, and even Protestants today are at odds with this interpretation of **Matt 16:13-18 which states**: "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **whom do men say that I the Son of man am?** And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But **whom say ye that**

I am? And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock (the inspired confession of Peter) I will build my church; and the gates of hell shall not prevail against it”

I would like to have another look at **Matthew 16:13-18** as I believe this is the key to understanding **the very foundation of the Christian church**. If this is so, it would not be surprising then that the Roman church has gone to these verses to justify her position of papal succession. I think you will find that what we are going to reveal here is quite astounding in its simplicity and you may very well ask yourself how have we missed this? It is very sobering to reflect on how whole generations can lose sight of truth because of the “baggage” of **traditions** and the **lack of diligent study which sadly has prevailed**.

Matthew 16:13-18 “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?** And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But **whom say ye that I am?** And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock (the inspired confession of Peter) I will build my church; and the gates of hell shall not prevail against it”

Jesus congratulates Peter for expressing the words “**Thou art the Christ, the Son of the Living God**” then Jesus says, Peter this didn’t come from your natural thought but rather it was revealed to you by my Father. This answer to the question Jesus posed to the disciples must have been of the uttermost importance as the Holy Spirit spoke through Peter to ensure it was understood. This question, that Jesus asked of the disciples of Galilee, **Whom do men say that I the Son of man am?** , has been asked by myriads of people since, whether they be individuals, Sabbath School teachers, Scholars, Church Councils or believers in their private devotion. **The answer to this question needs to be clearly understood.**

Let’s take a closer look at the context of Peter’s confession:

- Jesus asks His disciples “who do people say that I am?” This question, as it did then, would receive a variety of responses even within the SDA church. We would have to answer as did the disciples, some say “you are the 2nd person of the trinity, who has always existed along with the Father and the Holy Spirit.” Others would say “thou art one of the personalities within the one being of God”.
- Jesus specifically asks the disciples “**Who do you say that I am?**”
- Peter, the regular spokesperson for the group, says something that he didn’t realize he was going to say. I can just imagine Peter thinking “hey, that was a great answer”, and just then Jesus says, “Peter, you will have to credit the Holy Spirit for that response.”

- Jesus then says, in the **context of that profession**, that this (the truth that Jesus is the Son of the Living God of what the Holy Spirit revealed) **is the foundation upon which I will build my church and the gates of Hell, though they will try, will not prevail against it.**
- The truth within Peter's confession is that **Jesus is the Son of the Living God**, not a prophet not a spirit not a Guru not a member of an incomprehensible trinity, not God himself but **The Son of the Living God.**

Sister White comments on this verse "The **truth** which Peter had confessed is the **foundation of the believer's faith.**"{DA p412} Oh how we have forgotten the simplicity and yet enormous depth of Peter's confession. This is so important as to be the **very foundation** of the Christian church and more specifically the foundation of the **Seventh-Day Adventist Faith.**

So we conclude that yes, the church is built upon Christ, but more specifically the truth of who Christ really is, His identity, as stated in Peter's confession. Our pioneers saw this clearly and opposed vehemently the doctrine of the trinity that is taught throughout most of Christendom today.

Catholicism's foundation or central teaching

"The mystery of the Trinity is the central doctrine of Catholic faith. **Upon it are based all the other teachings of the Church.** The Church studied this mystery with great care and, after four centuries of clarifications, decided to state the doctrine in this way: In the unity of the Godhead there are three Persons, the Father, the Son, and the Holy Spirit, truly distinct one from another. Thus, in the words of the Athanasian Creed: 'The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three gods but one God.'" - {**Handbook for Today's Catholic, 1977. pg12**}.

"Our opponents [Protestants] sometimes claim that no belief should be held dogmatically which is not explicitly stated in scripture (ignoring that it is only on the authority of the Church we recognize certain Gospels and not others as true). **But the Protestant churches have themselves accepted such dogmas as the Trinity** for which there is no such precise authority in the Gospels... it is our claim that Tradition alone - founded on the Apostles' teaching, analyzed and reflected on through the ages by the Church, under the guidance of the Holy Spirit promised by Christ - illumines the full and true meaning of the Scriptures." -

{**The Catholic Church's New Dogma: The Assumption Of Mary By Graham Green, LIFE, Oct.30, 1950**}, (emphasis in [brackets] supplied)

The doctrine of the trinity is the central teaching or foundation of the church of Rome. Seventh-Day Adventists were given a different foundation; it was the same foundation that the church of the apostles was built upon, **"Christ the Son of the Living God"**. It is interesting that we, as modern Seventh-Day Adventists have missed the point that Jesus was endeavouring to reveal to us.

The truth about this passage of scripture is vital to our understanding of the Godhead and to the relationship of the Father and his beloved Son. God through Christ gave this special insight through Peter's testimony so that His disciples would clearly be able to teach this indisputable truth and lay a foundation that the gates of hell would not be able to prevail against.

The challenge for us as Seventh Day Adventists today is to re-establish this great foundation that was laid and to return to the worship of "**The God of Our Fathers**"

John 17:3 states "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

1John 2:22 states, "Who is a liar but he that denieth that Jesus is the Christ? (the anointed one - this is a reference to Proverbs Ch 8:23 the word in the King James Version "*set up*" is the word anointed) He is antichrist that denieth the Father and the Son".

The surface reader will read this text (1John 2:22) and think that actually there are **no Christian religions** that **deny the Father and the Son**. The Catholic church certainly believes in the Father and the Son. So what is this text telling us? Let's look at this a little deeper. Clearly it is not the existence of the Father and the Son that is being denied, as most Christian faiths would embrace this. It is the **literalness** within the Father and Son (Son being **of** the Father) relationship that is denied through the Catholicism's foundation doctrine of the trinity.

In a trinity there is no literal Father and Son relationship because there are no literal sons. Within the modern SDA trinity teaching, there is a fanciful **role play** type Father and Son relationship without any scriptural basis i.e. "The Father seems to **act** as source, the Son as mediator and the Spirit as actualizer or applier" **{Seventh-Day Adventists Believe p24}**. Our Sabbath School Lesson Study states "But imagine a situation in which the being we have come to know as God the Father came to die for us, and the one we have come to know as Jesus stayed back in heaven (we are speaking in human terms to make a point). Nothing would have changed, except that we would have been calling each by the name we now use for the other. That is what equality in the Deity means." **{Adult Sabbath School Bible Study Guide April, May, June 2008 Thursday April 10}**

This is not what the Bible teaches regarding the Godhead. John 17:3 states "And this is life eternal, that they may know thee the only true God and Jesus Christ, whom thou hast sent." The concept of the trinity and the interchangeable deities is negated by this verse which states that there is one God in an absolute singular sense otherwise why would the bible go on to describe Christ as a separate being **and not part of the one God?**

Further to the Father Son relationship, John 3:16 tells us that "For God so loved the world, that he gave his only **begotten Son**, that whosoever believeth in him should not

perish, but have everlasting life.” God could not send a Son unless He had a Son to send. See Heb 1:6 “And again, when he bringeth in the first begotten (this word in the Strong’s Concordance means literally firstborn) into the world...”. Context here demands that God had a firstborn Son before he came to earth and then Christ was begotten again in a new sense (born of a woman). **This is how Mrs Ellen G White describes the same thought.** “In His humanity He was a partaker of the divine nature. In His incarnation He gained **in a new sense** the title of the Son of God...While the Son of a human being, **He became the Son of God in a new sense.** Thus He stood in our world-the Son of God, yet allied by birth to the human race...” {5 Bible Commentary-p1114, 1115}.

The Firm Foundation of Our Faith as emphasised by the Spirit of Prophecy

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce*, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, “We can do nothing more,” the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending **from that time to the time when we shall enter the city of God**, was made plain to me, and I gave to others the instruction that the Lord had given me.” {E. G. White, Selected Messages Book 1, pp. 206, 207. 1904}

“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.” {E.G. White, Manuscript Releases Volume 3, p. 413. 1903}

“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. **Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?** {Ellen White, Advent Review and Sabbath Herald, May 5, 1905}

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work

Speak plainly, and let those who are dead speak also, by the **reprinting of their articles** in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. **This truth will stand the test of time and trial.** Ms 62, 1905, p. 6 {A Warning against False Theories, May 24, 1905.} {Ellen White, 1905, Manuscript Releases Volume One, page 55}

“I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. **These articles should now be reprinted**, that there may be a living voice from the Lord’s witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan’s deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings and in churches may live and do their appointed work.—Letter 99, 1905. {Ellen White, 1905, Counsels to Writers and Editors, page 26}

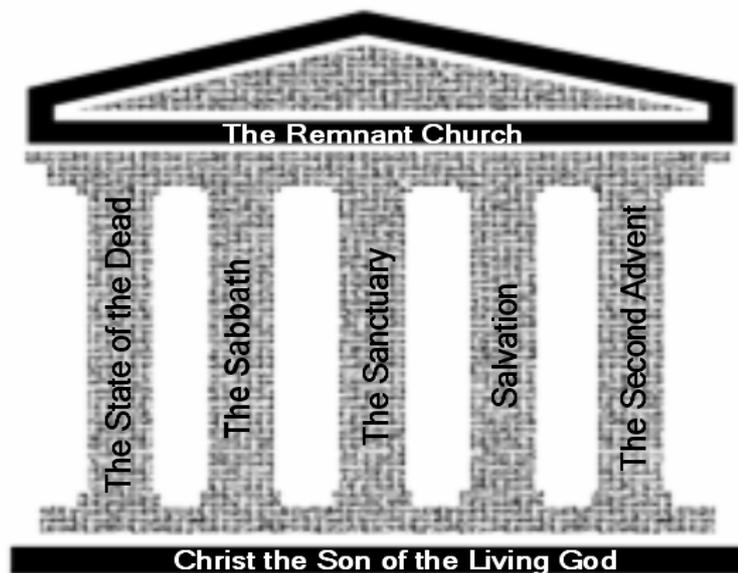
“When the power of God testifies as to what is truth, that truth is to **stand forever** as the truth. **No after-suppositions, contrary to the light God has given are to be entertained.** Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to **speak through the reprinting of their writings.** I am instructed that thus their voices are to be heard. **They are to bear their testimony as to what constitutes the truth for this time**”. Preach the Word, p. 5. {Ellen White, 1905, Counsels to Writers and Editors, pages 31, 32}

Summary of the importance of a church's foundation

Now let's reason in regards to the **importance of the foundation** of a building or a Church. It is upon the foundation that the pillars are established, and upon the foundation the whole building/structure or Church is built. Therefore we can conclude that without the foundation a building or church cannot stand.

So we can conclude that:

The Church in a time of storm and tempest would be left without security



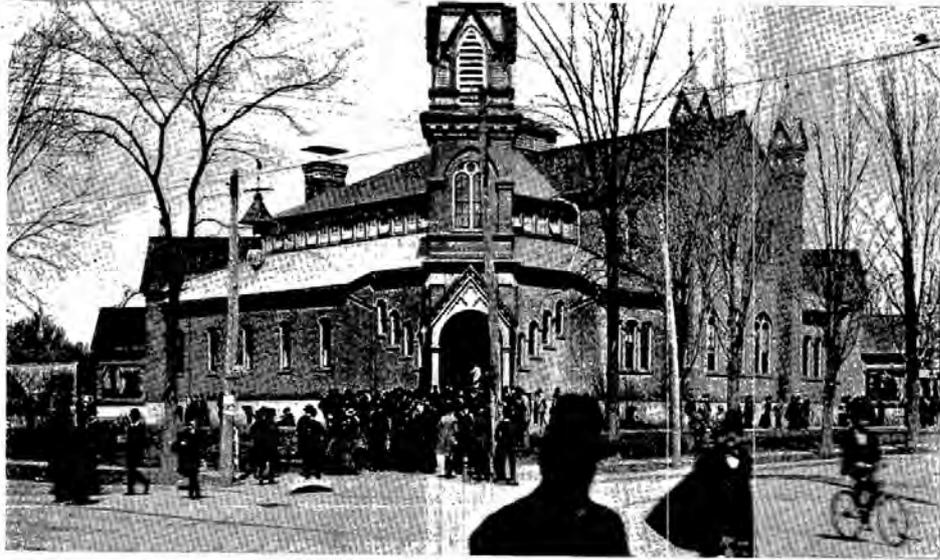
The True Foundation

The question to be asked is:

"If the foundations be destroyed, what can the righteous do?" Ps 11:3

Note the answer from Isaiah the Prophet

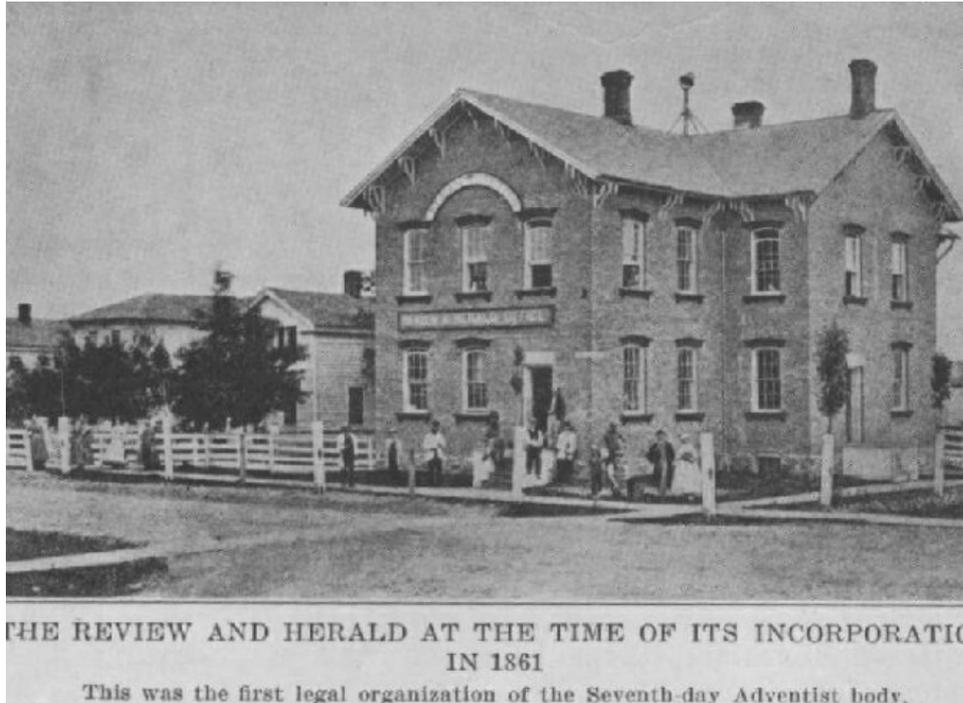
"And they that shall be of thee shall build the old waste places: thou shalt raise up **the foundations of many generations**; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." **Isaiah 58:12.**



THE OLD TABERNACLE

This was the meeting-place of the Battle Creek church and of many a conference and council, from its dedication in 1879 to its destruction by fire, January 8, 1922.

Chapter 2



Our Early Worker's Position

Long after the passing of our early workers, by their written testimony, we can see clearly their beliefs. In this chapter we will give a brief overview of each of the leading workers in the Lord's vineyard during this period. We have also attached their belief on the Godhead teaching. Notice carefully their position/responsibility within the Seventh-Day Adventist church organisation, as this will then give a clear indication of the official Seventh-Day Adventist position on the teaching of the Godhead, including the Eternal Father, the Divinity of Christ, and The Holy Spirit.

As you will see through this chapter the church, in this period, was unified in its opposition to the trinity doctrine from the highest levels of the Seventh-Day Adventist Organisation, including the General Conference Presidents themselves.

Who is "**The God of our Fathers**"?. This will be clear after reading the testimony of the following pioneers.

No 1 - J. Bates



Elder Joseph Bates
1792-1872 (80)

“At age 15, Joseph Bates "shipped" on a commercial vessel. For the next twenty-one years he lived the life of a sailor and ship captain. He returned to civilian life in 1828 with a small fortune. During the Advent Awakening, the retired sea captain became a respected evangelist and spiritual leader among the Adventists.

In early 1845, Bates was providentially led to an understanding of the truth concerning the seventh-day Sabbath, and in 1846 he published a 48-page tract on the subject. The respected Captain was the oldest member of our church pioneers, and he became the first Seventh-day Adventist local conference president (Michigan, 1861).

He lived to the age of 80. One reason for his physical endurance, in spite of many sacrifices, was his simple diet and temperate habits. He organized one of the first temperance societies in the United States. Bates was a spiritual man with clear-cut views and the courage of a lion. He did not hesitate to sacrifice when the need arose. Let us thank God for the venerable Captain -- apostle of the Sabbath truth.” {Vol. 1, No. 3 of "Lest We Forget" features Joseph Bates.}

Comments on the trinity by Joseph Bates

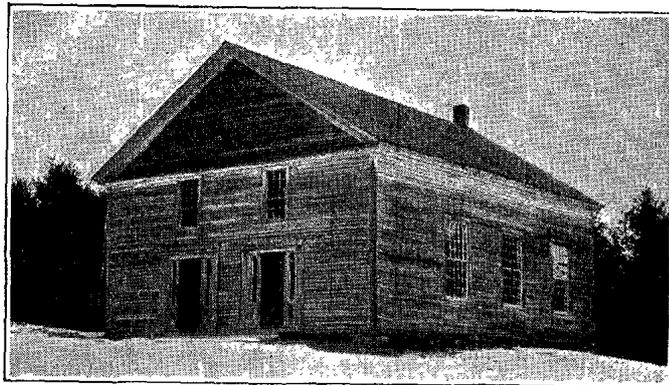
“Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, ‘If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father and you are my son, then I can believe in the trinity.’ **{Joseph Bates, 1868, The Autobiography of Elder Joseph Bates, p 204}**

“This, without a doubt in my mind, is owing to their previous teaching and belief in a doctrine called the trinity. How can you find fault with their faith while you are teaching the very essence of that never - no never to be understood, doctrine? ... We believe that Peter and his master settled this question beyond controversy, Mat 16:13-19; and I cannot see why Daniel and John has not fully confirmed that Christ is the Son, and, not God the Father.” **{Letter from J. Bates to William Miller, 1848, as recorded in Past and Present Experience, p 187}**

“My parents were members of long standing in the Congregational church, with all of their converted children thus far, and anxiously hoped that we would also unite with them. But they embraced some points in their faith which I could not understand. I will name two only: their mode of baptism, and doctrine of the trinity. My father, who had been a deacon of long standing with them, labored to convince me that they were right in points of doctrine. I informed him that my mind was troubled in relation to baptism. Said he, "I had you baptized when an infant." I answered, that that might all be according to his faith; but the Bible taught that we must first believe and then be baptized (Mark xvi,16;1Pet.iii,21), but I was not capable of believing when I was an infant. Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity."” **{J. Bates, The Autobiography of Elder Joseph Bates, pp. 204, 205.1868}**

“One thing more: Much derision is made about those of our company that have joined the Shakers. I say it is a shame to them first, to have preached so clearly and distinctly the speedy coming of our Lord Jesus Christ personally to gather his saints - and then to go and join the Shakers in their faith, that he (Jesus) came spiritually in their Mother, Ann Lee, more than seventy years ago. This, without doubt in my mind, is owing to their previous teaching and belief in a doctrine called the trinity. How can you find fault with their faith while you are teaching the very essence of that never - no never to be understood, doctrine? ... We believe that Peter and his master settled this question beyond controversy, Matt.16:13-19; and I cannot see why Daniel and John has not fully confirmed that Christ is the Son, and, not God the Father. How could Daniel explain his vision of the 7th chapter, if "Christ was God." Here he sees one "like the Son (and it cannot be proved that it was any other person) of man, and there was given him Dominion, and Glory, and a kingdom;" by the ancient of days. Then John describes one seated on a throne with a book in his right hand, and he distinctly saw Jesus come up to

the throne and take the book out of the hand of him that sat thereon. Now if it is possible to make these two entirely different transactions appear in one person, then I could believe that God died and was buried instead of Jesus, and that Paul was mistaken when he said, "Now the God of peace that brought again from the dead ou[r] Lord Jesus that great shepherd of the sheep" &c., and that Jesus also did not mean what he said when he asserted that he came from God, and was going to God, &c.&c.; and much more, if necessary, to prove the utter absurdity of such a faith ." {**Joseph Bates in a letter to William Miller, Past and Present Experience, pp. 187, 188. 1848**}



**Church Building at Washington, New Hampshire
Housing the first congregation of Seventh-day Adventists**



Rachel D Preston

One of the first if not the first Seventh-Day Adventist

No 2 - J.S. White



Elder James Springer White
1821-1881(60)
 Former General Conference President (3 times)

“In his youth James White was a school teacher. He later became a Christian minister in Maine. He accepted William Miller’s views on the Second Advent and was successful in preaching the doctrine of the soon coming of the Saviour.

He was a talented and capable executive, missionary leader, and powerful public evangelist. Not only did he participate with William Miller, Joseph Bates, and scores of other preachers in announcing the advent of our Lord in the 1840’s, but he outlived the Millerite movement to become the first great apostle of the Seventh-day Adventist cause.

White was the publisher of the first periodical issued by Seventh-day Adventists, *Present Truth* (1849); the first editor of the *Review and Herald* (1850), the *Youth’s Instructor* (1852), also the *Signs of the Times* (1874). He was president of the General Conference between 1865-1867, 1869-1871, and 1874-1880. If there was a founder of the Review and Herald Publishing Association, it was James White along with his wife, Ellen. He was the sponsor and promoter of the Pacific Press Publishing Association.

He died August 6, 1881, when he was only sixty. He literally worked himself to death. The brethren leaned on him so heavily that his towering figure fell. His sixty years of life were spent unselfishly and sacrificially. No other Seventh-day Adventist minister did more than he to build high principle and efficiency into the life of our churches and institutions.” **{Vol. 5, Nos. 1-3 of "Lest We Forget" features James White.}**

Comments on the trinity by James White

“Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. Neither are the Father and the Son parts of the “three-one God.” They are two distinct beings, yet one in the design and accomplishment of redemption.” **{James White, 1868, Life Incidents, p 343}**

“The way spiritualizes have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.” **{James White, Jan 24 1846, The Day Star}**

“The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, ‘Let us make man in our image?’” **{James White, Nov 29, 1877, Review and Herald}**

“To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as the old trinitarian absurdity that Jesus Christ is the very and eternal God.” **{James White, Aug 5, 1852, Review and Herald - Vol. 3 No. 7 P 52 Par 42}**

“As fundamental errors, we might class with this counterfeit Sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, the trinity, the consciousness of the dead, and eternal life in misery. ... can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not.” **{James White, Sep 12 1854, Review and Herald, Vol. 6, No. 5, P 36, Par 8}**

“Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ, and of sprinkling or pouring instead of being “buried with Christ in baptism,” “planted in the likeness of his death:” but we pass from these fables to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is, the change of the Sabbath of the fourth commandment...” **{James White, Dec 11 1855, Review and Herald, Vol. 7, no. 11, P 85 Par 16}**

“The gospel of the Son of God is the good news of salvation through Christ. When man fell, angels wept. Heaven was bathed in tears. The Father and the Son took counsel, and Jesus offered to undertake the cause of fallen man. He offered to die that man might have life. The Father consented to give his only beloved, and the good news resounded through heaven, and on earth, that a way was opened for man's redemption.” **{J. S. White, The Law and the Gospel, pp. 2, 3. 1870}**

“The Father is the greatest in that he is first. The Son is next in authority because He has been given all things.” **{J. S. White, Review & Herald, January 4, 1881}**

“Bro. Cottrell is nearly eighty years of age, remembers the dark day of 1780, and has been a Sabbath-keeper more than thirty years. He was formerly united with the Seventh-Day Baptists, but on some points of doctrine has differed from that body. He rejected the doctrine of the trinity, also the doctrine of man’s consciousness between death and the resurrection, and the punishment of the wicked in eternal consciousness. He believed that the wicked would be destroyed. Bro. Cottrell buried his wife not long since, who, it is said, was one of the excellent of the earth. Not long since, this aged pilgrim received a letter from friends in Wisconsin, purporting to be from M. Cottrell, his wife, who sleeps in Jesus. But he, believing that the dead know not anything, was prepared to reject at once the heresy that the spirits of the dead, knowing everything, come back and converse with the living. Thus truth is a staff in his old age. He has three sons in Mill Grove, who, with their families are Sabbath keepers.” **{J. S. White, Review & Herald, June 9, 1853}**

“The "mystery of iniquity" began to work in the church in Paul's day. It finally crowded out the simplicity of the gospel, and corrupted the doctrine of Christ, and the church went into the wilderness. Martin Luther, and other reformers, arose in the strength of God, and with the Word and Spirit, made mighty strides in the Reformation. The greatest fault we can find in the Reformation is, the Reformers stopped reforming. Had they gone on, and onward, till they had left the last vestige of Papacy behind, such as natural immortality, sprinkling, the trinity, and Sunday-keeping, the church would now be free from her unscriptural errors.” **{J. S. White, Review & Herald, February 7, 1856}**

“The work of emancipating, instructing and leading the Hebrews was given to One who is called an angel. Ex.13:21; 14:19, 24; 23:20-23; 32:34; Num.20:16; Isa.63:9. And this angel Paul calls "that spiritual Rock that followed them," and he affirms, "That Rock was Christ." 1Cor.10:4. The eternal Father is never called an angel in the Scriptures, while what angels have done is frequently ascribed to the Lord, as they are his messengers and agents to accomplish his work. It is said of Him who went before the Hebrews to deliver them, "My name is in him." In all the stupendous events of that deliverance the mind of Jehovah was represented in Jesus.” **{J. S. White, Christ and the Sabbath, p. 11}**

No 3 - Mrs E.G. White



Ellen G. White
1827-1915 (88)
Prophet to the Remnant Church

“Ellen Harmon was born in Gorham, Maine. Ellen and her family first heard William Miller preach in 1840. She was converted at a Methodist camp meeting that same year, and was baptized two years later.

In December of 1844, Ellen received her first vision, regarding the travels of the advent people to the city of God. The Lord called her to a life-long ministry as His messenger. She met James White in February 1845, marrying him in August of 1846.

The early years of their marriage were marked with poverty, hard work, and poor health. In 1849 in response to a message from God through Ellen, James began a publishing work, beginning with the *Present Truth*.

In addition to personal messages given her for specific people, Mrs. White received visions and dreams outlining the Bible truths for our time. She wrote extensively on topics as varied as the great controversy between Christ and Satan, healthful living, proper methods of education, and godly family relations. Out of these messages, the believers were led to begin schools, sanitariums, and publishing houses.

She did the bulk of her writing during the last three decades of her life. During these years she laboured particularly with others to bring the message of Righteousness by Faith in an end-time setting to the church, and then endeavoured to contain the damage that ensued when this truth was rejected.

Mrs. White's last years were spent living in California. Through times of apostasies and fires of judgment, the Lord continued to speak through her until the end, guiding, reproving, instructing the remnant church, ever pointing the sinner to Jesus and the cross, and sounding a clarion call to prepare to meet the Lord." **{Vol. 5, Nos. 1-4 of "Lest We Forget" features Ellen White.}**

Comments on the Godhead by Mrs E.G. White

Who Is The Father?

"Let the missionaries of the cross proclaim that **there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.** This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches." **{1888 Materials, p. 886}.**

"All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: 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.**" **{Desire of Ages p. 21}.**

"Jehovah, the **eternal, self-existent, uncreated One, Himself the Source and Sustainer of all,** is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service." **{Patriarchs and Prophets P-305}.**

Who Is Jesus The Son of God

"And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30." **{Patriarchs and Prophets p-34}**

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. "The Lord possessed me in the beginning of his way," He declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth" (Pro. 8:22-27)" **{Selected Messages Book 1 p247, 248}.**

“In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God...While the Son of a human being, **He became the Son of God in a new sense**. Thus He stood in our world-the Son of God, yet allied by birth to the human race...” {5 Bible Commentary-p1114, 1115}.

“The dedication of the first-born had its origin in the earliest times. God had promised to give **the First-born of heaven** to save the sinner {Desire of Ages p-51}.

“**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.” {Review & Herald July 9, 1895}

“Who could bring in the principles ordained by God in His rule and government to counterwork the plans of Satan, and bring the world back to its loyalty? God said: **I will send My Son**. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.’ **John 3:16.**” {6 Testimonies p 236, 237}.

“The man Christ Jesus was not the Lord God Almighty...” {5 Bible Commentary p 1129}

“Life, Original, Unborrowed Underived”

Probably the most frequently misinterpreted and misquoted statement cited in order to “prove” that Jesus is not really the Son of God, is this one from Desire of Ages: “...Jesus declared. “I am the resurrection, and the life.” **In Christ** is life, original, unborrowed, underived. “He that hath the Son hath life.” John 5:12. The divinity of Christ is the believer’s assurance of eternal life.” {Desire of Ages p 530}.

People misinterpret this quotation to mean, the life of the Son is, and has always ‘originated’ from Himself, and was never at anytime ‘borrowed’ or ‘derived’ from His Father. In context, this quotation is simply emphasizing His ability to resurrect and give life, in a way which no created being can. Many Adventist Pioneers did not interpret the above quotation the way modern Adventists interpret it today. C.S. Longacre expresses the most logical interpretation of this E.G. White quotation as follows:

“For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom He will...That all men should honour the Son, even as they honour the Father....For as the Father hath life in Himself; so hath he given to the Son to have life in himself;” {John 5:21-27}.

What kind of life did the Father have in Himself? In God ‘is life original, unborrowed, underived,’ ‘immortal,’ ‘independent.’ ‘He is the source of life.’ Christ says, ‘As the Father hath life in Himself; so hath He given’—the same life, original, unborrowed, underived life to the Son. It was ‘given’ to Him by His Father. Christ was made the source of life just as the Father was the source of life.

Christ had the same life the Father had in Himself in His own right. He did not have to derive or borrow it, it was independent of the Father, hence not dependent, derived, or borrowed. He could bestow and give life and create just as the Father could, but the Father gave this life to His Son.

“When this same life the Father had in Himself was given by the Father to His Son so He too had it ‘in Himself,’ we are not told nor does it make any difference how long it was before anything was created, the fact remains that the Son of God proceeded from the Father, that He was in the bosom of the Father, that His life, ‘underived, unborrowed’ was ‘given’ to Him by the Father, that the Father ‘ordained’ His Son ‘should be equal with Himself;’ that the Father ‘invested’ His Son ‘with authority,’ and that the Son does ‘nothing of Himself alone.’” {**The Deity of Christ, p 4, 5 Refer Data File for Full Manuscript**}.

The Holy Spirit

“In giving us His Spirit, **God gives us Himself**, making Himself a fountain of divine influences, to give health and life to the world.” {**7 Testimonies p 273**}.

“It is His purpose that the highest influence in the universe, **emanating from the source of all power**, shall be theirs.” {**Desire of Ages p 679**}.

“The divine Spirit that the world’s Redeemer promised to send, **is the presence and power of God**.” {**2 Special Testimonies p-451**}.

“The Holy Spirit, **which proceeds from the only begotten Son of God** binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches.” {**5 Review & Herald p 228**}.

“The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. **He has sought to shut Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them saying ‘this is the way, walk ye in it.’” {**2 Review & Herald p 422**}.

“**The Holy Spirit is Christ’s representative**, but **divested of the personality of humanity**, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.” **Desire of Ages p 699**}.

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit **is Himself** [Christ] divested of the personality of humanity and independent thereof. He would represent Himself as

present in all places by His Holy Spirit, as the omnipresent.” {Manuscript Release #-1084- 7}. {Ms. 5a, 1895. Lt.W-119-1895}.

Comment on the above quotation

The above quote plainly states that the Holy Spirit is Christ **with his humanity divested of.**

“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.” {Acts of Apostles p 51, 52}

Comment on the above quotation

Sister White would never address any person as “what” this would be the height of disrespect; much less would she address the Holy Spirit as “what” if indeed she believed the Spirit was a separate person as the Father and Son. The other point from this passage is that Mrs White states that men “cannot define” what the Holy Spirit is, now if you teach a trinity which says that the Spirit is a person like the Father and the Son then you **have just defined** what the Holy Spirit is!! which obviously E.G. White could not do and further gave clear council not to do. As Ellen White states “Men cannot explain it, because the Lord has not revealed it to them” - then the question that is raised from this is **who has revealed this to the Christian church?**

No 4 - J.N. Loughborough



Elder John Norton Loughborough
1832-1924 (92)
First Ordained Minister of the Seventh-Day Adventist Church

“J. N. Loughborough became a Sabbath-keeping Adventist through the labors of J. N. Andrews. He began preaching immediately and was ordained in 1854. He, along with D. T. Bordeau, were our first missionaries, sent to California in 1868. In 1878, he was sent to Europe. He was at one time president of the Illinois Conference.

He was the denomination’s first historian, and wrote the books, *The Rise and Progress of Seventh-day Adventists* and *The Great Second Advent Movement*. Like most of the early Advent leaders, Loughborough took a real interest in the literature work. He and James White discussed ways and means of advancing the work of the gospel.

It was suggested that if books were offered to the public in connection with preaching services, the people would be willing to pay a small price for them. Thus, the way would be prepared for more literature to be produced. Young Loughborough tried this method, and it was a success. Loughborough was truly a great pioneer, lending his many talents to the development of the work wherever there was a need.

Elder Loughborough was obedient to the heavenly vision, and God used him in a mighty way to build up the interest of His cause. Loughborough spent his last years in the St. Helena Sanitarium, where he passed away peacefully on April 7, 1924, at the ripe old age of ninety-two.” **{Vol. 6, No. 4 of "Lest We Forget" features J. N. Loughborough.}**

Comments on the trinity by J. N. Loughborough

QUESTIONS FOR BRO. LOUGHBOROUGH.

"BRO. WHITE: The following questions I would like to have you give, or send, to Bro.Loughborough for explanation. W. W. GILES. Toledo, Ohio.

QUESTION 1. What serious objection is there to the doctrine of the Trinity?

ANSWER. There are many objections which we might urge, but on account of our Limited space we shall reduce them to the three following: **1. It is contrary to common sense. 2. It is contrary to scripture. 3. Its origin is Pagan and fabulous.**

These positions we will remark upon briefly in their order. And 1. It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God "the Triune God," or "the three-one-God." **If Father, Son, and Holy Ghost are each God, it would be three Gods;** for three times one is not one, but three. There is a sense in which they are one, but not one person, as claimed by Trinitarians.

2. It is contrary to Scripture. Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity.

Over forty times in that one chapter Christ speaks of his Father as a person distinct from himself. His Father was in heaven and he upon earth. The Father had sent him. Given to him those that believed. He was then to go to the Father. And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ's church. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." Of one heart and one mind. Of one purpose in all the plan devised for man's salvation. Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity.

To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself. It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, "Human blood can no more appease God than swine's blood." Com. on 2Sam.xxi,10. We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities.

Read carefully the following texts, comparing them with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God: John xiv,28; xvii,3; iii,16; v,19,26; xi,15; xx,19; viii,50; vi,38; Mark xiii,32; Luke vi,12; xxii,69; xxiv,29;

Matt.iii,17; xxvii,46; Gal.iii,20; 1Jno.ii,1; Rev.v,7; Acts xvii,31. Also see Matt.xi,25,27; Luke i,32; xxii,42; John iii,35,36; v,19,21,22,23,25,26; vi,40; viii,35,36; xiv,13; 1Cor.xv,28, &c.?

The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1John [5]:7, which is an **interpolation**. Clarke says, "Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A. D. 1215." - **Com.on John i, and remarks at close of chap.3.**

3. Its origin is pagan and fabulous. Instead of pointing us to scripture for proof of the trinity, we are pointed to the trident of the Persians, with the assertion that "by this they designed to teach the idea of a trinity, and if they had the doctrine of the trinity, they must have received it by tradition from the people of God. But this is all assumed, for it is certain that the Jewish church held to no such doctrine. Says Mr. Summerbell, "A friend of mine who was present in a New York synagogue, asked the Rabbi for an explanation of the word `elohim'. A Trinitarian clergyman who stood by, replied, `Why, that has reference to the three persons in the Trinity,' when a Jew stepped forward and said he must not mention that word again, or they would have to compel him to leave the house; for it was not permitted to mention the name of any strange god in the synagogue." (**Discussion between Summerbell and Flood on Trinity, p. 38**) {J. N. Loughborough, Nov 5 1861, Review and Herald, Vol 18, p 184, par 1-11}

Milman says the idea of the Trident is fabulous. (Hist. Christianity, p.34) This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodelled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It was commenced about 325 A. D., and was not completed till 681. See Milman's Gibbon's Rome, vol. iv, p.422. It was adopted in Spain in 589, in England in 596, in Africa in 534. - Gib. vol. iv, pp.114, 345; Milner, vol. i, p.519." {J. N. Loughborough, Review & Herald, November 5, 1861}

"The Spirit of God is spoken of in the Scriptures as God's representative- the power by which he works, the agency by which all things are upheld. This is clearly expressed by the Psalmist.Psa. 139:7-10. We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power." {J.N. Loughborough, Review & Herald, September 13, 1898}

"Moreover, he [Christ] is the beginning of the creation of God. ... The language does not necessarily imply that he was created; for the words... may simply signify that the work of creation, strictly speaking, was begun by him. Without him was not anything made. Others, however, and more properly we think, take the word (for beginning in Greek) to mean the agent or efficient cause, understanding that Christ is the agent through whom God has created all things, but that he himself came into existence in a different manner, as he is called the only begotten of the Father." {J. N. Loughborough, Insert A-1, Lest We Forget, Volume 4, Number 2, Second Quarter, 1994}



PIONEERS IN THE MESSAGE

ELDER J. N. LOUGHBOROUGH, (center).

Born January 26, 1832.

Began preaching in 1850.

He was the first Seventh-day
Adventist minister ordained.

ELDER S. N. HASKELL, (to the left).

Born April 22, 1833.

Began preaching in 1853.

ELDER GEO. I. BUTLER, (to the right).

Born November 12, 1834.

Ordained 1867, Elder James White
and Elder Bourdesu officiating.

PHOTO COPYRIGHT, 1915, R. H. TERRELL. DONATED AND ASSIGNED
TO COLLEGE OF MEDICAL EVANGELISTS, LOMA LINDA, CALIFORNIA

No 5 - J.N. Andrews



Elder John Nevins Andrews
1829-1883 (54)
Former General Conference President

“J. N. Andrews was an intellectual who enjoyed "severe study" much more than physical activity. He was closely associated with James & Ellen White in the leadership and evangelistic work of the SDA Church.

As a theologian, Andrews made great strides in the development of church doctrines. He applied the two-horned beast of Rev. 13 to the United States of America. Further, he was influential in creating the church's bylaws and constitution. In 1855, after thorough investigation, Andrews adopted sunset Friday evening as the beginning of the Sabbath.

This began a standard for the church. He also organized the church as a legal business association, allowing the church to obtain legal possession of property. During the Civil War, Andrews lobbied for non-combatant designation for SDA draftees.

In 1860, he was involved in the organization of the denominational publishing house. The following year, he published his extensive research, *History of the Sabbath & the First Day of the Week*. This was a work reviewing the seventh-day Sabbath in history. Between 1869-70, he was the editor of the *Review and Herald*. In 1874, he became the first SDA missionary in Switzerland. He worked to gather the scattered Sabbath-keeping companies and organize them with a united message. While living in Basel, he contracted tuberculosis and died. He was 54.” {Vol. 6, No. 2 of "Lest We Forget" features J. N. Andrews}.

Comments on the trinity by J.N. Andrews

“The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325... This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush. {J. N. Andrews, March 6, 1855, Review and Herald, Vol. 6, No. 24, P. 185}

“...and as the son of God, he would be excluded also, for he had God for his Father, and did, at some point in the eternity of the past, have beginning of days. So that if we use Paul’s language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life.” {Review and Herald Sept. 7, 1869}.

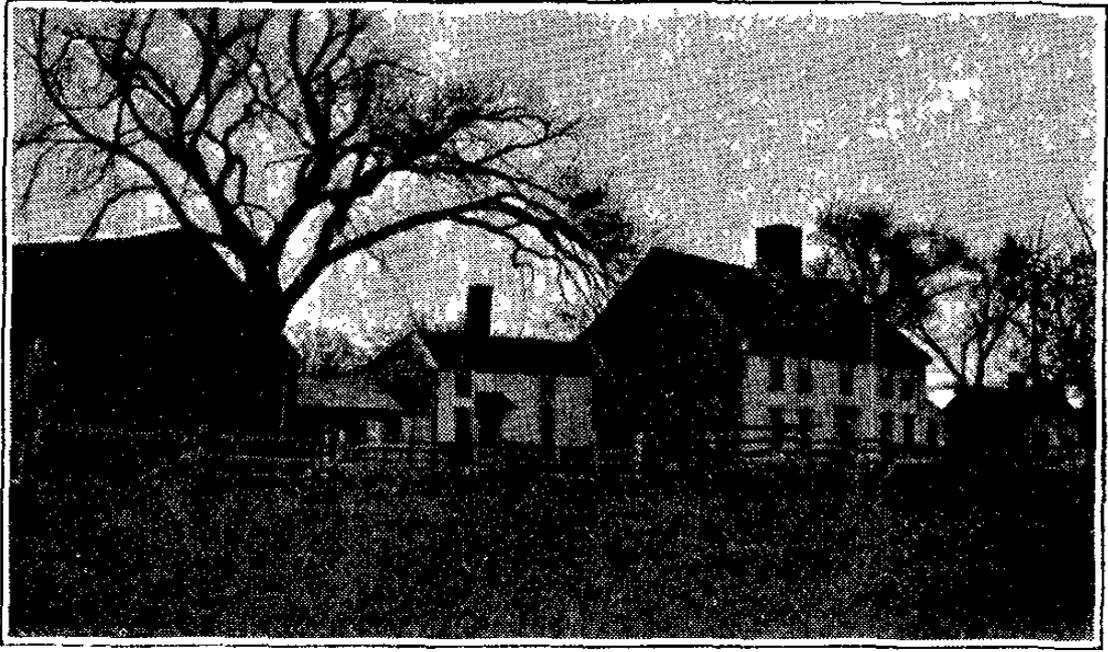
J.N.Andrews - showing clearly that the trinity teaching is not biblical

“J.N. Andrews reiterated the common Adventist understanding that God the Father is the supreme source of all life in the universe. In 1874 he writes: “That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: ‘Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting; Amen.’ 1 Tim. 6:16. This text is evidently designed to teach that the self-existent God is the only being who, of himself, possesses this wonderful nature. Others may possess it as derived from him, but he alone is the fountain of immortality Our Lord Jesus Christ is the source of this life to us. ‘For as the Father hath life in himself, so hath he given to the Son to have life in himself.’ John 5:26. ‘As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.’ John 6:57. The Father gives us this life in His Son. ‘And this is the record, that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.’ 1Jn 5:11, 12.

These Scriptures do clearly indicate that Christ is the source of endless life, and that those only have this who have Christ.” {Review and Herald, Jan. 27, 1874 p.52}.

Comments on the above quotation

Elder J N Andrews was one of Adventism’s founders and leaders in the highest sense. He is well respected today throughout the Seventh-Day Adventist church. The churches 1st university bears the record of his name and shows the perception of scholarship which has been associated with his Biblical Exegesis.



**House in New England in Which Elder J. N. Andrews Wrote a
Good Portion of the "History of the Sabbath."**

No 6 - U.Smith



Elder Uriah Smith
1832-1903 (71)
First Secretary of the General Conference

"In December 1852, Uriah Smith accepted the message taught by the Sabbath-keeping Adventist and soon was associated with the publishing interests of the believers in Rochester, New York. For about a half century he was the editor or on the editorial staff of the church paper, the *Review and Herald*. Smith was the first Secretary of the General Conference starting in 1863.

He is best known for his book, *The Prophecies of Daniel and the Revelation*. He was the first Bible teacher at Battle Creek College.

Elder Smith was often seen limping down the streets of Battle Creek with his cane and artificial limb, for he had suffered an amputation as a teenage boy.

W. A. Spicer gives us his impression of Uriah Smith: "As a boy I always passed Elder Smith's editorial room in the old Battle Creek Review and Herald office with somewhat of awe: for there was a notice on the door in dark purple-colored ink and in large letters:

'Editor's Room.
 Busy? Yes, always.
 If you have any business,
 Attend to your business,
 And let us attend to our business.'

Smith was a man who was on the march. Though he was busy with the Lord's business and he wanted others to be about theirs, he was a gracious and tender-hearted man." **{Vol. 7, No. 1 of "Lest We Forget" features Uriah Smith.}**

Comments on the trinity by Uriah Smith

"The terms 'Holy Ghost,' are a harsh and repulsive translation. It should be 'Holy Spirit' (hagion pneuma) in every instance. This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present." **{Uriah Smith, Oct 28, 1890, Review and Herald}**

"The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks of Rev.3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a coeternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God John 1:3; Heb 1:2. Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to positions which make it proper that he should be worshipped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence. Christ himself declares that 'as the Father hath life in himself, so hath he given to the Son to have life in himself.' John 5:26. The Father has 'highly exalted him, and given him a name which is above every name.' Phil. 2:9. And the Father himself says, 'Let all the angels of God worship him.' Heb. 1:6. These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence . " **{U. Smith, Thoughts on the Book of Daniel and the Revelation, p. 430. 1882}**

"God alone is without beginning. At the earliest epoch when a beginning could be, - a period so remote that to finite minds it is essentially eternity, - appeared the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. This uncreated Word was the Being, who, in the fullness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, "his [God's] only begotten Son" (John 3:16; 1 John 4:9), "the only begotten of the Father" (John 1:14), and, "I proceeded forth and came from God." John 8:42. Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared. And then the Holy Spirit (by an infirmity of translation called "the Holy Ghost"), the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power, representative of them both (Ps. 139:7), was in existence also." **Smith, Looking Unto Jesus, p. 10. 1898}**

“1. We are baptized in the name of the Father, Son and Holy Ghost. Matt. 28:19. By this we express our belief in the existence of the one true God, the mediation of his Son, and the influence of the Holy Spirit.” {U. Smith, **The Bible Students Assistant**, pp. 21, 22. 1858}

“J. W. W. Asks: “Are we to understand that the Holy Ghost is a person, the same as the Father and the Son? Some claim that it is, others that it is not.” Ans. - The terms “Holy Ghost”, are a harsh and repulsive translation. It should be “Holy Spirit” (hagion pneuma) in every instance. This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present. Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18:20. How? Not personally, but by his Spirit. In one of Christ’s discourses (John 14-16) this Spirit is personified as “the Comforter,” and as such has the personal and relative pronouns, “he,” “him,” and “whom,” applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be “poured out” and “shed abroad.” But we never read about God or Christ being poured out or shed abroad. If it was a person, it would be nothing strange for it to appear in bodily shape; and yet when it has so appeared, that fact has been noted as peculiar. Thus Luke 3:22 says: “And the Holy Ghost descended in a bodily shape like a dove upon him.” But the shape is not always the same; for on the day of Pentecost it assumed the form of “cloven tongues like as of fire.” Acts 2:3, 4. Again we read of “the seven Spirits of God sent forth into all the earth.” Rev. 1:4; 3:1; 4:5; 5:6. This is unquestionably simply a designation of the Holy Spirit, put in this form to signify its perfection and completeness. But it could hardly be so described if it was a person. We never read of the seven Gods or the seven Christs.” {U. Smith, **Review & Herald**, October 28, 1890}

“It may not then be out of place for us to consider for a moment what this Spirit is, what its office is, what its relation to the world and to the church, and what the Lord through this proposes to do for his people. The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work. ... You will notice in these few verses the apostle brings to view the three great agencies which are concerned in this work: God, the Father; Christ, his Son; and the Holy Spirit.” {U. Smith, **General Conference Daily Bulletin** Volume 4, March 14, 1891, pp. 146, 147}

No 7 - S.N. Haskell



Elder Stephen N. Haskell
1833-1922 (89)

“Stephen Haskell was an evangelist and administrator. He began preaching for the non-Sabbatarian Adventists in New England in 1853, and later the same year began to observe the Sabbath. After self-supporting work in New England, in 1870 he was ordained and became president of the New England Conference (1870-1876, 1877-1887).

In 1870 he organized the first conference Tract and Missionary Society and subsequently organized similar societies in various parts of the Eastern United States. He was three times president of the California Conference (1879-1887, 1891-1894, and 1908-1911) and also of the Maine Conference (1884-1886).

In 1885 he was in charge of a group that was sent to open denominational work in Australia and New Zealand. In 1887, with three Bible instructors he began SDA work in London, England. He made a world tour on behalf of missionary work in 1889-1890, visiting Western Europe, Southern Africa, India, China, Japan, and Australia.

Another of Haskell's "firsts" was the organization of the first SDA church of African Americans in New York City (1902). He led in temperance work in Maine (1911), began printing books for the blind (1912), and assisted in the development of the White Memorial Hospital (1916). His written works include *The Story of Daniel the Prophet*, *The Story of the Seer of Patmos*, and *The Cross and Its Shadow*.” **{Source: SDA Encyclopaedia} {Vol. 7, No. 2 of "Lest We Forget" features Stephen N. Haskell.}**

Comments on the Godhead by S.N. Haskell

“When the time passed in 1844, there were none who believed the truth as we now hold it. All believed the prophecies that brought us to that time. Then began a greater searching of the Bible than had ever been, probably, at any time since the days of the apostles. They went over and over the old arguments concerning the prophecies that pointed to 1844, and after most thorough examination they could see no other conclusion than that the prophetic periods terminated at that time. As they studied, they began to see one link of truth after another; and as these truths unfolded to the pioneers, -- I have reference to such men as Elders James White, J. N. Andrews, Uriah Smith, and J. H. Wagoner, -- they did not dare present that truth to the people until they had made it a special subject of prayer and the Spirit of prophecy had set its seal to it.” {S. N. Haskell, *Review and Herald*, October 27, 1904}

“The rainbow in the clouds is but a symbol of the rainbow which has encircled the throne from eternity. **Back in the ages, which finite mind cannot fathom, the Father and Son were alone in the universe. Christ was the first begotten of the Father,** and to Him Jehovah made known the divine plan of Creation. The plan of the creation of worlds was unfolded, together with the order of beings which should people them. Angels, as representatives of one order, would be ministers of the God of the universe. The creation of our own little world was included in the deep-laid plans. The fall of Lucifer was foreseen; likewise the possibility of the introduction of sin, which would mar the perfection of the divine handiwork. It was then, in those early councils, that Christ’s heart of love was touched; and the only begotten Son pledged His life to redeem man, should he yield and fall. Father and Son, surrounded by impenetrable glory, clasped hands. ... and the everlasting covenant was made; and henceforth Father and Son, with one mind, worked together to complete the work of creation. Sacrifice of self for the good of others was the foundation of it all.” {S. N. Haskell, *The Story of the Seer of Patmos*, pp. 93, 94. 1905}

“Before the creation of our world, “there was war in heaven.” Christ and the Father covenanted together; and Lucifer, the covering cherub, grew jealous because he was not admitted into the eternal councils of the Two who sat upon the throne.” {S. N. Haskell, *The Story of the Seer of Patmos*, p. 217. 1905}

“**Christ was the firstborn in heaven;** He was likewise the firstborn of God upon earth, and heir to the Father’s throne. Christ, the firstborn, though the Son of God, was clothed in humanity, and was made perfect through suffering. He took the form of man, and through eternity, He will remain a man.” {S. N. Haskell, *The Story of the Seer of Patmos*, pp. 98, 99. 1905}

No 8 - O.A. Johnson



Elder O.A. Johnson 1851-1923 (72)

Elder Johnson was a pioneer Minister, Administrator and College Bible Teacher in the Seventh-Day Adventist Church, ordained to the ministry in 1876. During his ministry he raised up many churches through evangelism. In 1890 he was called to the presidency of the South Dakota Conference. In 1894 he was elected to the presidency of the Wisconsin Conference. In 1900 he accepted a call to the presidency of the conference in Norway. In 1908 he responded to a call to the Bible department of Walla Walla College, where he remained until 1922. {For full obituary citation refer, *Review And Sabbath Herald* March 22, 1923}

The Book "Bible Doctrines" written as a textbook for SDA Bible Teachers by:

Elder O.A Johnson -1917

This book dispels the myth that the pioneer position on the Godhead was changed and a trinitarian belief accepted by the 1890's. This is also an example of our denomination's use of the word trinity to describe three personalities of the Godhead, and yet never to embrace the trinity doctrine of Christendom. It can be clearly seen in this book that our college teachers were teaching our ministry a Christology that is totally supportive of the pioneer view. This is the unique position that the SDA Church held for more than 70 years which included the lifetime of Mrs E G White. (Excerpts of "Bible Doctrines" below)

NOTE TO THE FOURTH EDITION

Since the third edition of "Bible Doctrines" is nearly sold out, this fourth edition therefore appears. Some additions have been made to the first seven lessons on creation, and also a fourth appendix with important notes has been added.

The author appreciates the words of approval from many teachers who are using the "Bible Doctrines" as a text-book in teaching the Bible in Academies and Colleges.

It is the earnest desire of the author that this book may continue to aid students and others in the study of the Bible, and that it may prove a blessing to many.

O. A. JOHNSON.

College Place, Wash., May 6, 1917.

BIBLE DOCTRINES

CONTAINING

150 LESSONS.

ON

*CREATION, GOVERNMENT OF GOD, REBELLION IN HEAVEN,
FALL OF MAN, REDEMPTION, PROPHECIES, MILLEN-
NIUM, END OF SINNERS AND SATAN,
PARADISE RESTORED,
ETC., ETC.*

BY

O. A. JOHNSON

*AUTHOR OF THE 'BIBLE TEXT BOOK,' AND INSTRUCTOR IN
BIBLE HISTORY IN WALLA WALLA COLLEGE*

FOURTH REVISED EDITION

1917

PRESS OF WALLA WALLA COLLEGE
COLLEGE PLACE, WASH.

CONTENTS

	Page
I. CREATION	17
Lesson 1. Creation of Our World	17
Lesson 2. Creation of Inorganic Matter	19
Lesson 3. Organized Matter, the Vegetable Kingdom	23
Lesson 4. The Animal Kingdom	25
Lesson 5. Creation Week	27
Lesson 6. Other Worlds	29
Lesson 7. "In the Beginning, God"	30
Lesson 8. Review Questions on Lessons 1-7	32
II. THE GODHEAD	34
Lesson 9. God the Father	34
Lesson 10. Divinity of Christ	36
Lesson 11. The Holy Spirit	37
Lesson 12. Review Questions on Lessons 9-11	39
III. GOD'S REVELATION TO MAN	40
Lesson 13. The Word of God	40
The Old Testament	40
The New Testament	41
Lesson 14. The New Testament	41
Lesson 15. The Power of God's Word	43
Lesson 16. Review Questions on Lessons 13-15	44
IV. GOVERNMENT OF GOD	45
Lesson 17. Law	45
Lesson 18. Original Relations and Original Law	47
Lesson 19. God's Constitutional Law, the Decalogue	48
Lesson 20. Rewards and Penalties	50
Lesson 21. Kingdom of God	51
Lesson 22. Review Questions on Lessons 17-21	52
V. REBELLION	54
Lesson 23. What Constitutes a Rebellion	54
Lesson 24. Rebellion in Heaven	56
Lesson 25. Rebellion on Earth, the Fall of Man	58
Lesson 26. Satan's Enmity Against the Law	59
Lesson 27. Review Questions on Lessons 23-26	60
VI. GOD VINDICATED	62
Lesson 28. Plan to Vindicate God	62
Lesson 29. How Christ Justifies the Law and Government of God	64
Lesson 30. The Sinner's Substitute	66
Lesson 31. Christ the only Saviour	67
Lesson 32. Controversy Between Christ and Satan	69
Lesson 33. Christ and Satan at the Cross	70
Lesson 34. Review Questions on Lessons 28-33	73
VII. LAW OF GOD	75
Lesson 35. God's Law a Revelation of His Character	75
Lesson 36. One Law for All	77
Lesson 37. Law in the New Testament	78
Lesson 38. Review Questions on Lesson 35-37	79

THE GODHEAD

LESSON IX

GOD THE FATHER

1. There are three persons in the Godhead; viz., the Father, the Son, and the Holy Ghost. Rom. 1:20; Matt. 28:19.

2. God the Father is the first person of the Godhead, and, as such, he is the greatest. Matt. 28:19; John 14:28; 1 Cor. 15:27, 28.

3. The works of creation prove the existence of God. Rom. 1:20; Isa. 40:25, 26.

4. The works of nature testify to the infinite wisdom and power of God. Ps. 19:1-7; Job 28:23-28; Isa. 40:12,22,26; Ps. 147:4.

5. The attributes of God are also revealed through the Scriptures:

(a) *Wisdom*. This attribute is revealed in all of God's creative works and in all of nature's laws. Prov. 3:19; Jer. 51:15; Rom. 11:33.

(b) *Love* is revealed *first* in creating this and other worlds and peopling them with intelligent beings to enjoy life. Rev. 12:12. Second in giving his Son to save sinners. John 3:16; 1 John 4:8,16.

(c) *Foreknowledge* is seen in all the divine prediction found in the Bible. Isa. 46:9,10; John 14:29.

(d) *Mercy, long suffering, and grace* are manifested in the plan of salvation. Ex. 34:6, 7; Eph. 2: 4-8.

6. He is infinite in all His attributes. Job 11:7-9; Rom. 11:33.

7. The Creator of the Universe must be a God who is infinite in all his attributes, and as such no created finite being can fully comprehend him. Since God is infinite in all his attributes, all his actions must therefore be infinitely just and per-

fect and consequently above the judgment or criticism of finite beings. All would be much happier if they could believe that the merciful God is doing the very best for every one that he can do.

QUESTIONS

1. What are the three persons of the Godhead? *12 John 1:7 Law. 7:9-14* One text.
2. Who stands at the head of this trinity?
3. What in nature proves the existence of the Godhead?
One reference.
4. What special attributes of God are revealed through nature?
5. What does Paul say of God's wisdom? Name text.
6. What text speaks of God's love?
7. How has God manifested his love for sinful man?
Give reference.
8. What can you say of his foreknowledge? Give proof text.
9. How did he reveal his character to Moses and Israel?
Name text.
10. Is God limited or unlimited in his attributes?
11. Is it safe for man to trust in a God who is infinite in all his attributes?
12. Why can not finite man comprehend God? See note.
13. Why not judge or criticise him?
14. What would add to our happiness?

LESSON X

DIVINITY OF CHRIST

1. Christ is the only begotten Son of the Father. John 1:14; 3:16, 18.
2. Since Christ is begotten of the Father, he must therefore be of the same substance as the Father; hence he must have the same divine attributes that God has, and therefore he is God.
3. The Father calls his Son "God," and therefore he must be God. Heb. 1:8-10.
4. He existed with the Father before he was born of the virgin Mary. John 8:58; 17:5, 24.
5. Christ's existence with the Father before creation is proof of his divinity. John 17:5, 24.
6. The world was created by Christ, and this power to create is positive proof of Christ's divinity. Col. 1:16, 17; Heb. 1:1, 2, 8-10.
7. Christ's power to perform miracles, raise the dead, etc., must be regarded as proof of his divinity. Luke 8:24, 25; Matt. 21:19, 20; John 11:43, 44; Acts 2:22.
8. Christ's resurrection and ascension to heaven was adduced by the apostles as evidence of Christ's divinity. Acts 2:22-36.
9. The fact that Jesus is now sitting on the throne with his Father in heaven must be regarded as decisive proof of his divinity. Acts 2:33-36; Heb. 1:8-13.
10. Although Christ is the Son of God, yet he says his Father is greater than himself. John 14:28.

QUESTIONS

1. Of whom is Christ the only begotten? One reference.
2. Since Christ is begotten of the Father, of whose attributes must he partake?
3. What does the Father call his Son? Give one text.
4. What can you say of Christ's pre-existence?

THE GODHEAD

39

LESSON XII

REVIEW QUESTIONS ON LESSONS IX TO XI

1. Who constitute the Godhead? One reference. *1 John 5: 7*
2. Who is the first and greatest of all? *1 Cor. 15: 27, 28*
3. How is the character of God revealed in the book of *Job* nature?
4. Name four attributes of God. *Ps 44: 9, 10. Ez 34: 6*
5. What can be said about the infinity of all his attributes? *Job?*
6. Who is the only begotten of the Father? One reference.
7. What attributes must the only begotten of the Father possess, and why?
8. What proof can be given of Christ's pre-existence, and what does his pre-existence prove? *John 17: 5, 24*
9. Give three other proofs of Christ's divinity. *Col. 1: 16, 17 John 1: 1*
10. Which is greater, the Father or the Son? One reference. *1 John 2: 2*
11. Who is the third person of the trinity?
12. What divine attributes does the Holy Spirit possess? *same as*
13. By what various names is he known? *H. S. H. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
14. What has the Spirit of God power to do? *Joh 3: 14 Ps. 104: 2*
15. What can be said of the Spirit of God as an agent of revelation? One reference. *John 16: 13. Rom*

Note.—Read Desire of Ages by E. G. White, ch. 73, par. 24-36. for further information about the Holy Spirit.

No 9 - W.H. Littlejohn



Elder Wolcott L Littlejohn - Former President of Battle Creek College 1834-1918 (82)

Wolcott Hackley Littlejohn was born in Little Falls, New York, the twenty-seventh of May 1834. He was the son of Flavius J. And Harriet B. Littlejohn. At the age of four, with his parents he came to Allegan, Mich., where his boyhood was spent. With the intention of becoming a lawyer, he attended Kalamazoo College and Michigan University, leaving the latter at the end of his sophomore year on account an affection of the eyes which resulted in total blindness about fifteen years later.

In 1866, he became identified with the Seventh-day Adventist denomination and he remained a firm believer in the fundamental doctrines advocated by them to the time of his death

About fifteen years previously, he had attended a course of lectures by elders Loughborough and Cornell. A long and careful study of the ideas presented finally led him to take the step in question. He entered the ministry and for many years was actively engaged in the work.

In 1883 he came to Battle Creek to become pastor of the Adventist church. In August of that year he was united in marriage to Mrs. Adaline P. Harvey. Shortly after, he accepted the presidency of Battle Creek College which he held for two years. From that time until failing health prevented, he spent his time largely in writing on Biblical subjects. For many years he was a constant contributor to the Review and Herald and

other denominational publications, and was the author of several tracts, pamphlets, and bound volumes.

His was a life of unusual mental activity, and he was known as a sound reasoner and a profound logician. His faith in God remained unshaken to the close, and he sleeps to await the call of the Life-giver when "the trumpet shall sound and the dead shall be raised incorruptible." His age was 82 years, 5 months, and 10 days.

There are left to mourn, his faithful companion and one stepson, Frederick H. Harvey. Together they tenderly ministered to him in his declining years, doing everything that warm hearts and loving hands could do to lighten the "valley of the shadow." There are also left two nephews, Wolcott H. Butler of Ann Arbor, Michigan, and Augustus S. Butler of Allegan, Michigan, and other more distant relatives.

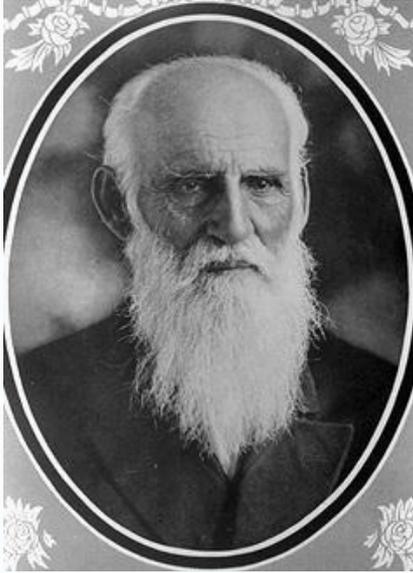
The funeral was held from the home west of Battle Creek, Elders R. A. Hart and L. McCoy assisting at the services. He was taken to his old home, Allegan, for burial." {C.A. Russel - Lake Union Herald Nov 22 1916}

Comments on the trinity by W. L. Littlejohn (filler comments by Terry Hill)

"Going back five years *prior* to the Minneapolis Conference, we can see from our publications that this begotten concept of Christ was then our denominational faith. Under the heading "Christ not a created being", a reader asked a question. That question was; "Will you please favor me with those scriptures **which plainly say that Christ is a created being?** (*Question No. 96, Review and Herald, April 17th 1883, The commentary, Scripture questions, 'Answers by W. H. Littlejohn'*) The person who asked the question was only identified by the initials J. C. so we do not know who he was but what we can say is that it is more than likely that he (or she) was not a Seventh-day Adventist. I say this because it was commonly taught within Seventh-day Adventism that Christ was equal with God (begotten of Him) not that He was a created being. W. H. Littlejohn who answered this question said; "**You are mistaken** in supposing that S. D. Adventists teach that Christ was ever created. They believe, on the contrary, **that he was "begotten" of the Father**, and that he can properly be called **God and worshiped as such.**" (*Ibid*) This was indeed the preponderant belief of Seventh-day Adventists in 1883. This was 5 years prior to the Minneapolis Conference. We can see why Waggoner's reasoning at the conference went without objection from anyone, including Ellen White. Littlejohn continued; "They [Seventh-day Adventists] believe, also, that the worlds, and everything which is, was created by Christ **in conjunction with the Father.** They believe, however, that somewhere in the eternal ages of the past **there was a point at which Christ came into existence.** They think that it is necessary that God should have antedated Christ in his being, in order **that Christ could have been begotten of him**, and sustain to him **the relation of son.**" (*Ibid*) Again this was 'bottom-line' Seventh-day Adventism, not only in 1883 but also all during the time of Ellen White's ministry. Littlejohn continued; "They hold to the **distinct personality of the Father and Son**, rejecting as absurd **that feature of Trinitarianism** which insists that God, and Christ, and the Holy Spirit are three persons, **and yet but one person.**" (*Ibid*) Some trinitarians will say that this is not what they really believe but if this is said then it is also being said that

their trinity God is not a person. Littlejohn then said in confirmation of what was believed by Seventh-day Adventists as far as the oneness between God and Christ is concerned; "S. D - Adventists hold that God and Christ are one in the sense **that Christ prayed that his disciples might be one**; i.e. e., one in spirit, purpose, and labor." (*Ibid*) We shall see in a later section that this was much the same as was said by Ellen White but to quote her here would make this section too lengthy. Very interestingly, Littlejohn ended his answer by saying; "See "Fundamental Principles of S. D. Adventists," **published at this Office. Price, 4 cts.**" (*Ibid*) {A History of the trinity doctrine Part 1. by T.Hill - for full manuscript see Data File}

No 10 - G.I. Butler



Elder George I Butler
1834-1918 (84)
Former General Conference President (Twice)

“George Ide Butler (1834-1918) was a Seventh-day Adventist minister, administrator, and author. Originally from Vermont, United States. Butler's parents were closely involved in the beginnings of the Seventh-day Adventist Church, but George expressed leanings to infidelity. In 1853 his family moved to Iowa where he was converted at age 22 and baptized by J. N. Andrews. He then settled on a farm and taught school during the winter months. On March 10, 1859 he married Lenetha Lockwood (1826-1901). They afterward settled near Waukon, Iowa, where Butler resumed teaching.

In 1865, after the defection of Snook and Brinkerhoff, Butler was elected Iowa Conference president. In June 1867 Butler was given a ministerial license, and in October was ordained. He worked indefatigably as an evangelist, bringing unity to the previously fragmented conference. As a result of his rebuttals to the Marion party, which focused their dissent upon the ministry of Ellen G. White, Butler became one of the foremost apologists to defend her during the 1860s and 1870s.

In 1872, because of James White's failing health, Butler was elected president of the General Conference. Butler was active in raising funds to start Battle Creek College (now Andrews University), and to establish the Pacific Press in Oakland, California. In August 1874 Butler resigned as president and James White, now sufficiently recovered, took back the reins of leadership.

Butler returned to Iowa where at the next session of the Iowa-Nebraska Conference he was elected president (1876-1877). He started a vigorous evangelistic program, but when James White's health began to falter a second time, Butler was once again elected General Conference president. By October 1880 he had returned as General Conference president frequently counseling with Ellen White. In 1882 he also became president of the Seventh-day Adventist Publishing Association. In 1886 he became entangled in a theological tangle with E. J. Waggoner over whether the law in the book of Galatians was the ceremonial or moral law. He also confronted the apostasy of D. M. Canright. By the time of the famous 1888 General Conference Session Butler called for those who were sympathetic to him to "stand by the old landmarks" or to not give up traditional theological positions. This called forth a strong rebuke from Ellen G. White.

Soon after the 1888 session, Butler's health collapsed. The Butlers purchased a rural farm in Florida which they called "Twin Magnolias" and where they could raise citrus fruit and recuperate. However, the following year Lentha suffered a debilitating stroke. Butler later repented for the wrong course he had followed at the 1888 General Conference session.

In 1901 Lentha died and George was elected the first president of the Florida Conference. The following year Butler became the first president of the South Union Conference and the Southern Publishing Association. In 1907 Butler married Elizabeth Work Grainger, whose husband had died in the mission field, and the next year they retired a second time." **{The standard biography of G. I. Butler is E. K. Vande Vere, Rugged Heart Southern Publishing Association, 1979}.**

Comments on the trinity by G.I. Butler

G. I. Butler questions J. H. Kellogg on his idea that the Holy Spirit is a person

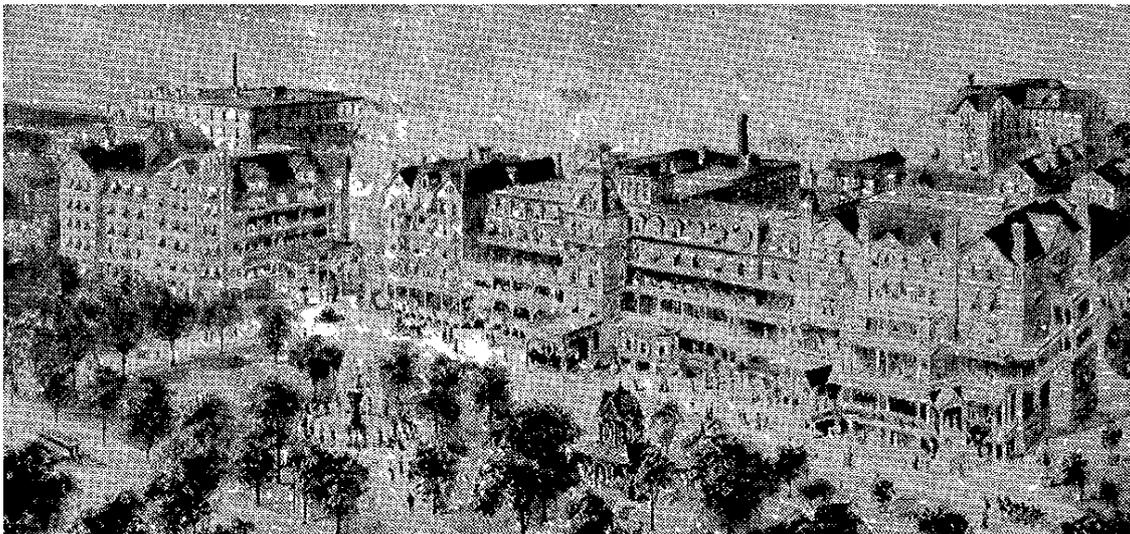
"As far as I can fathom, the difficulty which is found in *The Living Temple*, the whole thing may be simmered down to this question: Is the Holy Ghost a person? You say no." **{J. H. Kellogg to G. I. Butler, Feb 21, 1904}**

Butler's reply, "God dwells in us by His Holy Spirit, as a Comforter, as a Reprover, especially the former. When we come to Him we partake of Him in that sense, because the Spirit comes forth from him; it comes forth from the Father and the Son. It is not a person walking around on foot, or flying as a literal being, in any such sense as Christ and the Father are - at least , if it is, it is utterly beyond my comprehension of the meaning of language or words." **{G.I. Butler to J.H. Kellogg, April 5, 1904}**

A couple of interesting observations from this dialogue:

- If the churches position was meant to have changed by the 1890's from a non Trinitarian position to a Trinitarian position then no body told G.I. Butler in 1904 who was one of the denominational leaders.
- The pantheistic views of J.H. Kellogg in his new book "The Living Temple" actually stems from an understanding that the Holy Spirit is a separate person from the Father and the Son - and as Butler contends this is foreign to Seventh-day Adventist teaching. This certainly sheds light on the nature of the Omega of Apostasy which Ellen White links closely with the Alpha (Kellogg's heresy)

Below - Battle Creek Sanitarium before it was destroyed by fire in 1902



No 11 - J.G. Matteson



**Elder John Gottlieb Matteson
1835-1896 (61)**

“In 1863 Elder Matteson learned of the Seventh-day Adventist faith and accepted it. He was a powerful preacher of the Advent message, conducting revivals and establishing churches across the country. He is well known for his work in Scandinavia. Often audiences of more than a thousand turned out to hear him. Eager to print Adventist literature, he taught himself to set type, enabling him to later organize and start a publishing house. He was a ready writer and undertook heavy responsibilities in editorial and educational work.” {<http://historyinfo.net/books/livingvoice.pdf> read **Elder Matteson’s Obituary Citation in the Advent Review and Sabbath Herald April 14 1896**}

Comments on the Godhead by John Matteson:

“Christ is the only literal son of God. “The only begotten of the Father.” John 1:14. He is God because he is the Son of God; not by virtue of His resurrection. If Christ is the only begotten of the Father, then we cannot be begotten of the Father in a literal sense. It can only be in a secondary sense of the word.” {**J. G. Matteson, Review & Herald, October 12, 1869 p. 123**}

No 12 - M.E. Cornell



Elder Merritt E. Cornell
1827-1893 (66)

"Born in New York state, and raised from age 10 in Michigan, Merritt Cornell early believed the advent message, and dedicated his life to preaching it. In 1852 he was shown and believed the Sabbath truth, and immediately began sharing it with others, J. P. Kellogg and Cornell's father-in-law, Henry Lyon, being among the first persons he met. Both accepted the Bible evidence for the seventh day sacredness.

With J. N. Loughborough during 1854 in Battle Creek he held the first Sabbatarian Adventist tent meetings. He continued to be active in evangelism, working at various times with Hiram Case, James White, J. H. Waggoner, R. J. Lawrence, D. M. Canright, and J. O. Corliss. His wife, Angeline, assisted him in evangelism. He travelled from Maine to California and to several states in the South, defending Seventh-day Adventist views of scripture in public debate, holding evangelistic meetings, and writing articles and news items about his experiences for the *Review and Herald*. Like Peter of old, he was headstrong and had other serious character faults, with which the Lord labored with him, sending messages through Ellen White.

For some 13 years, from 1876 to 1889 he was not connected with the organized work, but continued some free-lance preaching for part of that time. In 1886 Ellen White wrote that he was "a deeply repenting man, humbled in the dust." For the last three years of his life, he was again in the ministry." {Vol. 6, No. 1 of "Lest We Forget" features M. E. Cornell.}

Comments on the trinity by Merritt Cornell

“Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. The mass of Protestants believe with Catholics in the Trinity, immortality of the soul, consciousness of the dead, rewards and punishments at death, the endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism, and the PAGAN SUNDAY for the Sabbath; all of which is contrary to the spirit and letter of the New Testament. Surely there is between the mother and daughters, a striking family resemblance”. {**M. E. Cornell, 1858, Facts For The Times, page 76**}

“While at West Union, I noticed that the doctrine of man’s mortality produced a great stir among the people. In a discussion with Eld. R. Swearagen (Methodist) on the nature of man, the truth shone brighter for the scouring it received.

Proposition. Do the Scriptures teach that man possesses an immortal, conscious principle? This question was discussed before Judge McClintock as moderator, for seven evenings. The investigation made sale for books and tracts, and I think the result is as good as the generality of discussions. The brethren thought we could not well avoid it, as the cause might suffer if we appeared to be afraid to meet their positions. As a full report would be tedious, I give but a brief selection from the many positions and arguments.... **Swearagen**. Christ gave up his soul, not merely his breath. He says, “I have power to lay down my life, and have power to take it again.” Something was conscious to take the life again. **Reply**. His soul was the offering. “Hath poured out his soul unto death.” Isa. 53:10-12. The offering must die. The Son could take his life again when his Father gave it to him. “We have testified of God that he raised up Christ.” 1 Cor. 15:15. “Whom God hath raised up, having loosed the pains of death.” Acts 2:24. “Thou (God) wilt not leave my soul in hell (hades or grave) neither wilt thou suffer thy Holy One to see corruption.” Verse 27. **S**. He is not satisfied when he says the soul of man dies with the body, but he rises higher in his blasphemy, and says, The soul of Christ died—that divinity died! He even kills a part of God! What awful blasphemy!! **R**. If it be blasphemy to say that the divine Son of God died, how much greater blasphemy is found in the Methodist Discipline—“Very God and very man, who truly suffered, was crucified, dead and buried,” &c. Watson, speaking of Christ’s death, says, “The death of One who partook of flesh and blood,” “in that lower nature he dies.” {**“Sufferings and death of the incarnate Deity.”—Institutes, pp.219, 259**}

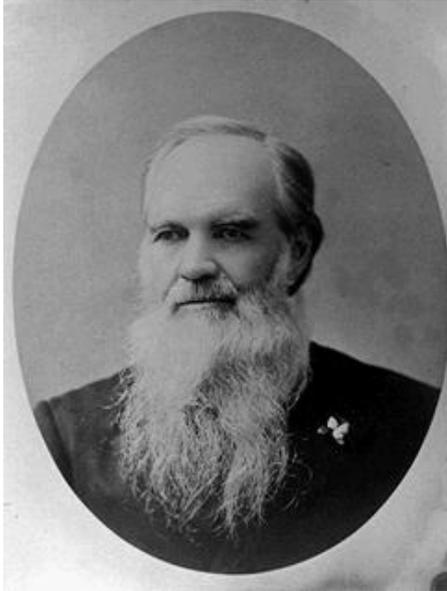
Dr. Clarke says, “A body was prepared for the eternal Logos, and in that body he came to do the will of God, that is, to suffer and die.” Com. on Heb. 10:6. This charge of blasphemy is not only against his own Discipline, and principal theologian, and commentator, but his hymn book is full of such blasphemy. “The incarnate God hath died for me.”—Hymn 133, revised ed. “Christ, the mighty Maker, died.”—146. “The rising God forsakes the tomb.”—148. “Down from the shining seats above, With joyful haste he fled; Entered the grave in mortal flesh, And dwelt among the dead.”—131. But worst of all, this awful charge is against the Bible. In John 1:2, 14, we learn that the “Word” which “was in the beginning with God,” “was made flesh.” And in Heb. 1:2, 3, the Son of God, who was the “express image of his person,” did “by himself purge our sins.” That which

was “the express image” of God, was the sacrifice, and of course had to die. In Phil. 2:5-8, “Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” There is nothing more clearly taught in the Scriptures than that he that came down from heaven died; that he “was made a little lower than the angels for the suffering of death,” and was “put to death in the flesh.” Heb. 2:9; 1 Pet. 3:18. “He hath poured out his soul unto death.” Isa. 53:12. If Christ died, soul and body, and was raised, soul and body, then man will be raised from the dead, soul and body, for Christ in his resurrection was the first-fruits (or sample) of them that slept.” 1Cor. 15:20. If, as Clarke says, the “Eternal Logos” did “suffer and die,” it is folly to talk about an essential part of man not being subject to death. Such talk sounds much like the echo to that lie of the old serpent, “Thou shalt not surely die.” {M. E. Cornell, December 23, 1862, I vol. 21, no. 4, pages 25, 26}



M. E. Cornell Standing Beside the Prophetic Chart

No 13 - J.H. Waggoner



**Elder Joseph Harvey Waggoner
1820-1889 (69)**

“Though a man with little formal education, J. H. Waggoner was a giant in literary accomplishments, a master of Greek and Hebrew, a knowledgeable theologian, an accomplished editor, a pioneer in health reform and religious liberty, and a tower of strength as a pioneer in the closing message of truth.

When Waggoner first learned of the Adventist message in December, 1851, he was editor and publisher of a political newspaper. Evidently Waggoner doubted that he could be saved because he had not been in ‘the 1844 movement’. Ellen White encouraged him to hope in God and to give his heart fully to Jesus, which he did then early in 1852.

He threw his tobacco wad into the stove on the day he accepted the Sabbath, and he stood with Joseph Bates as a strong advocate of temperate living.

By 1853, Waggoner had unreservedly dedicated his life to the propagation of the message. Having learned the publishing trade as a youth in Pennsylvania and Illinois, Waggoner’s talents were employed many times in editorial capacities. He followed James White as editor of the western *Signs of the Times*, and he was the first editor of both the *Pacific Health Journal* and the *American Sentinel* (a Religious Liberty journal)”.
{Vol. 4, No. 4 of "Lest We Forget" features J. H. Waggoner}

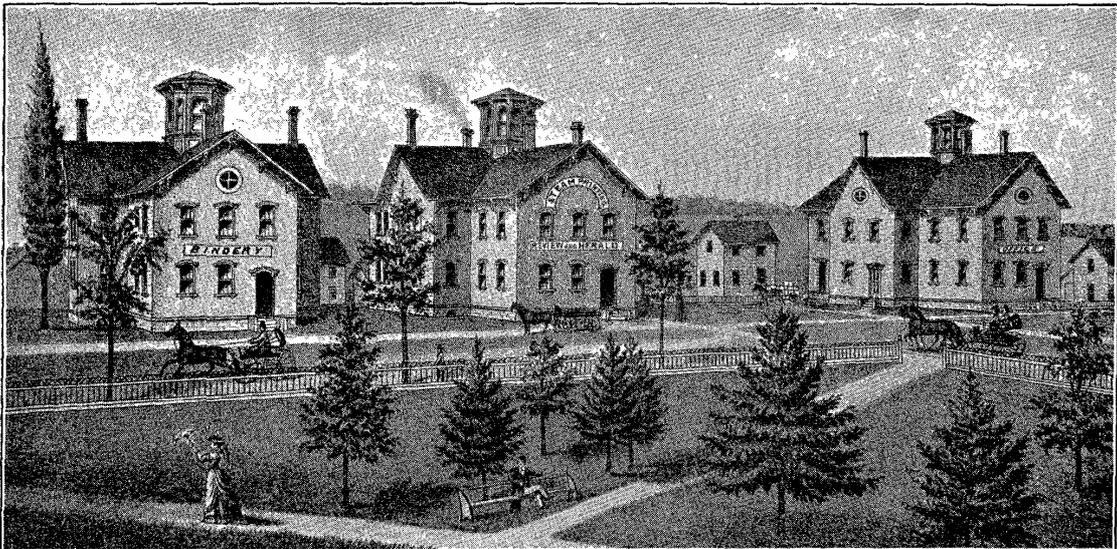
Comments on the trinity by J.H. Waggoner:

“Many theologians really think that the Atonement, in respect to its dignity and efficacy, rests upon the doctrine of the trinity. But we fail to see any connection between the two. To the contrary, the advocates of that doctrine really fall into the difficulty which they seem anxious to avoid. Their difficulty consists in this: They take the denial of a trinity to be equivalent to a denial of the divinity of Christ. Were that the case, we should cling to the doctrine as tenaciously as any can; but it is not the case. They who have read our remarks on the death of the Son of God know that we firmly believe in the divinity of Christ; but we cannot accept the idea of a trinity, as it is held by Trinitarians, without giving up our claim on the dignity of the sacrifice made for our redemption.” {J. H. Waggoner, 1884, *The Atonement In The Light Of Nature And Revelation*, pp 164, 165}

“The distinction between Christ and the true God is most clearly shown by the Saviour's own words in John 17:3: "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent. "Much stress is laid on Isa. 9:6, as proving a trinity, which we have before quoted, as referring to our High Priest who shed his blood for us. The advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father. But for this reason, with others, we affirm that it can have no reference to a trinity. Is Christ the Father in the trinity? If so, how is he the Son? Or if he is both Father and Son, how can there be a trinity? For a trinity is three persons. To recognize a trinity, the distinction between the Father and Son must be preserved. Christ is called "the second person in the trinity," but if this text proves a trinity, or refers to it at all, it proves that he is not the second, but the first. And if he is the first, who is the second? It is very plain that this text has no reference to such a doctrine.” {J. H. Waggoner, *ibid*, pp. 168, 169}

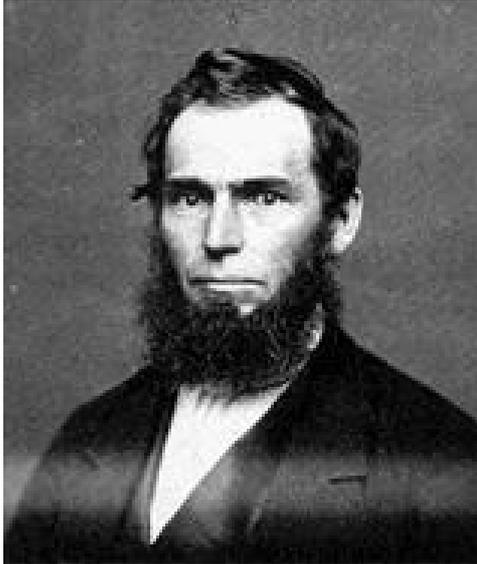
“The 'Athanasian creed'...was formulated and the faith defined by Athanasius. Previous to that time there was no settled method of expression, if, indeed, there was anywhere any uniformity of belief. Most of the early writers had been pagan philosophers, who to reach the minds of that class, often made strong efforts to prove that there was a blending of the two systems, Christianity and philosophy. There is abundance of material in their writings to sustain this view. Bingham speaks of the vague views held by some in the following significant terms: "There were some very early that turned the doctrine of the Trinity into Tritheism, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, coordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods. And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism.'-Antiquities, book 11, chap. 3, &4. "Who can distinguish between this form of expression and that put forth by the council of Constantinople in A.D. 381, wherein the true faith is declared to be that of 'an uncreated and consubstantial and coeternal Trinity?" The truth is that we find the same idea which is here described by Bingham running through much of the orthodox literature of the second and third centuries. There is no proper 'relation of Father and Son' to be found in the words of the council, above quoted...Bingham says this error in regard to a Trinity of three coordinate and self-originated and independent beings arose in the church very

early; and so we find it in the earliest authors after the days of the apostles ... We leave it with the good judgment of every unprejudiced reader that three baptisms are more consistent with the idea of "three collateral, co-ordinate, and self-originated beings", than with the idea of baptism into the name of the Father, Son, and Holy Spirit, and in the likeness of the Saviour's death and resurrection . " {J. H. Waggoner, *Thoughts on Baptism*, 1878}



THREE BUILDINGS—BINDERY, STEAM PRINTING PLANT, AND OFFICE BUILDING—OF THE REVIEW AND HERALD PUBLISHING ASSOCIATION, BATTLE CREEK, MICHIGAN, ABOUT THE YEAR 1874

No 14 - J.B. Frisbie



Elder Joseph Birchard Frisbie
1816–1882 (66)

“Elder Frisbie was a Methodist preacher and a bitter opponent of SDA teachings, but in 1853, after a debate on the Sabbath with Joseph Bates, he reversed his position and began to keep the Sabbath and preach the SDA doctrines. He built the first SDA church in Battle Creek on his property. He was a deep Bible student, and made contributions through several articles that he wrote in our papers. He was a vigorous evangelist, and for half a century an honored worker in the cause.”

{<http://historyinfo.net/books/livingvoice.pdf>} {For full Obituary Citation - Advent Review and Sabbath Herald 1882 Nov 21}

Comments on the trinity by J.B. Frisbie

“The Sunday God.”

We will make a few extracts, that the reader may see the broad contrast between the God of the Bible brought to light through Sabbath-Keeping, and the god in the dark through Sunday-keeping. Catholic Catechism Abridged by the Rt Rev. John Dubois, Bishop of New York Page 5, ‘Q Where is God? Ans. God is everywhere. Q Does God see and know all things? A Yes, he does know and see all things Q. Are there more Gods than one? A. No, there is but one God. Q. Are there more persons than one in God? A. Yes, in God there are three persons. Q. Which are they? A. God the Father, God the Son and God the Holy Ghost. Q. Are there not three Gods? A No, The Father, the Son and the Holy Ghost, are all but one and the same God’ These ideas well

accord with those heathen philosophers... We should rather mistrust that the Sunday God came from the same source that Sunday-keeping did." {J. B. Frisbie, *Review & Herald*, March 7, 1854, *The Sunday God*, p. 50}

"In accordance with the doctrine that three very and eternal Gods are but one God, how may we reconcile...Acts 10:38. "How God anointed Jesus with the Holy Ghost," &c. First person takes the third person and anoints the second person with a person being at the same time one with himself.

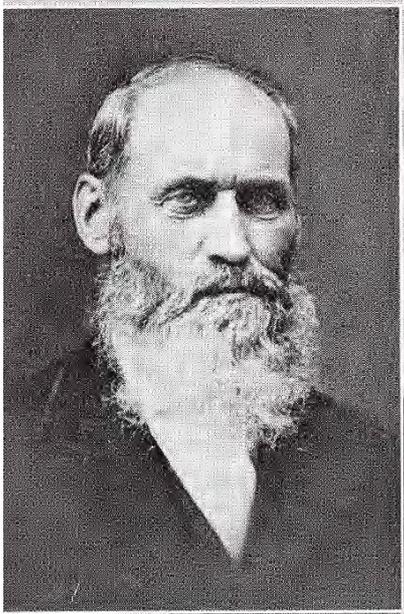
"That three are one, and one are three,
Is an idea that puzzles me;
By many a learned sage 'tis said
That three are one in the Godhead.
"The Father then may be the Son,
For both together make but one;
The Son may likewise be the Father,
Without the smallest change of either.
"Yea, and the blessed Spirit be
The Father, Son and trinity;
This is the creed of Christian folks,
Who style themselves true orthodox,
All which against plain common sense,
We must believe or give offense."

{J. B. Frisbie, *Review & Herald*, March 12, 1857}

Below: Our first medical Institution, the Health Reform Institute, in Battle Creek, Michigan. This view was taken soon after the Civil War. Elder James White, with a white beard and a light vest, is shown in the centre. His wife, Mrs. E.G. White, is beside him.



No 15 - R.F. Cottrell



Elder Roswell F. Cottrell
1814-1892 (78)

“Roswell Fenner Cottrell was one of the early Adventists. A writer, poet, and minister. He descended from the Huguenots and was born in a Seventh Day Baptist family in the state of New York.

Through reading the *Review and Herald* some time about 1851 and comparing its message with the Scriptures, he was led to join the developing group of Seventh-day Adventists and immediately began to contribute his talents as a writer and poet to the propagation of the faith that he had espoused. He wrote one of the earlier (1854) series of Bible lessons for the young people that was published in the *Youth's Instructor*.

In 1855 these lessons were bound together into a book that served as a guide to biblical study among the churches for several years afterward. As a minister he worked with J. N. Loughborough in the efforts in New York and Pennsylvania. He continued, almost to his death, actively working for the church. Cottrell was a formidable fighter for truth.”
{<http://historyinfo.net/books/livingvoice.pdf>}

Comments on the trinity by R.F. Cottrell

“Men have gone to opposite extremes in the discussion of the doctrine of the Trinity. Some have made Christ a mere man, commencing his existence at his birth in Bethlehem; others have not been satisfied with holding him to be what the Scriptures so clearly reveal him, the pre-existing Son of God, but have made him the 'God and Father' of himself...I would simply advise all that love our Lord and Saviour Jesus Christ, to believe all that the bible says of Him, and no more....We Understand that the term trinity means the union of three persons, not offices, in one God; so that the Father, Son and holy Ghost, are three at least, and one at most.

That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense. The being and attributes of God are above, beyond, out of reach of my sense and reason, yet I believe them: But the doctrine I object to is contrary, yes, that is the word, to the very sense and reason that God has himself implanted in us. Such a doctrine he does not ask us to believe. ... But our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person; and in his revealed word he has never asked us to believe it.

This our friend thinks objectionable. ... But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to popedom, does not say much in its favor.

This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at nought. Revelation goes beyond us; but in no instance does it go contrary to right reason and common sense. God has not claimed, as the popes have, that he could “make justice of injustice,” nor has he, after teaching us to count, told us that there is no difference between the singular and plural numbers. Let us believe all he has revealed, and add nothing to it.” **{R. F. Cottrell, Review & Herald, July 6, 1869}**

“He proceeded to affirm that "man is a triune being," consisting of body, soul and spirit. I never heard a Disciple confess faith in the doctrine of the trinity; but why not, if man consists of three persons in one person? especially, since man was made in the image of God? But the image he said, was a moral likeness. So man may be a triune being without proving that God is. But does he mean that one man is three men? I might say that a tree consists of body, bark and leaves, and no one perhaps would dispute it. But if I should affirm that each tree consists of three trees, the assertion would possibly be doubted by some. But if all admitted that one tree is three trees, I might then affirm that there were ninety trees in my orchard, when no one could count but thirty. I might then proceed and say, I have ninety trees in my orchard, and as each tree consists of three trees, I have two hundred and seventy. So if one man is three men, you may multiply him by three as often as you please.” **{R. F. Cottrell, Review & Herald, Nov. 19, 1857}**

Position of SDA Pioneers on the trinity

This has been a popular doctrine and regarded as orthodox ever since the bishop of Rome was elevated to the popedom on the strength of it. It is accounted dangerous heresy to reject it; but each person is permitted to explain the doctrine in his own way. All seem to think they must hold it, but each has perfect liberty to take his own way to reconcile its contradictory propositions; and hence a multitude of views are held concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine.

For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning the doctrine. My reasons for not adopting and defending it, are 1. Its name is unscriptural. The Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines.

I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends. But if I am asked what I think of Jesus Christ, my reply is, I believe all that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it.

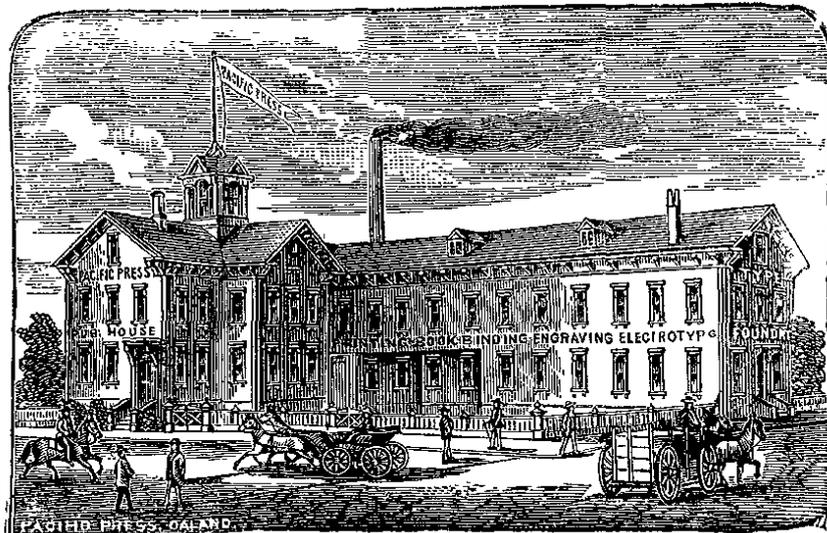
If the Scriptures say he is the Son of God, I believe it. If it is declared that the Father sent his Son into the world, I believe he had a Son to send. If the testimony says he is the beginning of the creation of God, I believe it. If he is said to be the brightness of the Father's glory, and the express image of his person, I believe it. And when Jesus says, 'I and my Father are one,' I believe it; and when he says, 'My Father is greater than I,' I believe that too; it is the word of the Son of God, and besides this it is perfectly reasonable and seemingly self-evident. If I be asked how I believe the Father and Son are one, I reply, They are one in a sense not contrary to sense.

If the and in the sentence means anything, the Father and the Son are two beings. They are one in the same sense in which Jesus prayed that his disciples might be one. He asked his Father that his disciples might be one. His language is, that they may be one, "even as we are one . "It may be objected, If the Father and the Son are two distinct beings, do you not, in worshipping the Son and calling him God, break the first commandment of the Decalogue? No; it is the Father's will that all men should honor the Son, even as they honor the Father. We cannot break the commandment and dishonor God by obeying him.

The Father says of the Son, Let all the angels of God worship him. Should angels refuse to worship the Son, they would rebel against the Father. Children inherit the name of their father. The Son of God hath by inheritance obtained a more excellent

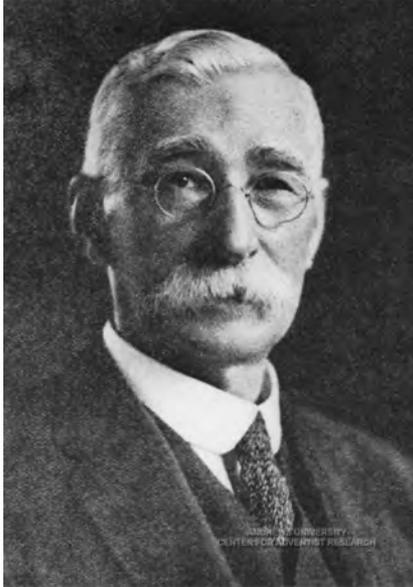
name than the angels. That name is the name of his Father. The Father says to the Son, Thy throne, O God, is forever and ever. Heb. 1:8. The Son is called The mighty God. Isa. 9:6. And when he comes again to earth his waiting people will exclaim, This is our God. Isa. 25:9. It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. If we dishonor the Son we dishonor the Father; for he requires us to honor his Son. But though the Son is called God yet there is a God and Father of our Lord Jesus Christ. 1 Pet. 1:3.

Though the Father says to the Son, Thy throne, O God, is forever and ever, yet, that throne is given him of his Father; and because he loved righteousness and hated iniquity, he further says, Therefore God, even thy God, hath anointed thee. Heb. 1:9. God hath made that same Jesus both Lord and Christ. Acts 2:36. The Son is the everlasting Father, not of himself, nor of his Father, but of his children. His language is. I and the children which God hath given me. Heb. 2:13.” {R. F. Cottrell, *Review & Herald*, June 1, 1869}



**Pacific Press Publishing Association, Oakland, California,
Before the Removal to Mountain View, in the Year 1904**

No 16 - A.T. Jones



Elder Alonzo T. Jones
1850-1923 (73)

“At age 20, A. T. Jones began three years of service in the Army. Interestingly enough, he spent much of his time pouring over large historical works, SDA publications, and the Bible. He was baptized when he left the Army, and began preaching on the West Coast. In May, 1885, he became editor of the *Signs of the Times*, and was later joined by E. J. Waggoner.

In 1888, these two men stirred the General Conference session in Minneapolis with their preaching on righteousness by faith. For several years thereafter, they preached on that subject from coast to coast. Ellen White accompanied them on many occasions. She saw in Jones’ presentations of “the precious subject of faith and the righteousness of Christ...a flood of light” (*EGW 1888 Materials*, p. 291). Jones was on the General Conference Committee in 1897 and editor-in-chief of the *Review and Herald* from 1897 to 1901.

In 1889, with J. O. Corliss, he spoke against a bill in the U.S. Congress on Sunday observance; the bill was defeated. Thereafter he was a prominent speaker for religious freedom, serving as editor of the forerunner of the *Liberty* magazine. After being president of the California Conference (1901-1903), he joined Dr. J. H. Kellogg’s staff against the counsel of E. G. White, a move which after a series of unfortunate misunderstandings and unwise choices, led to his separation from denominational employment and loss of church membership.

Jones remained a Sabbath observer and loyal to most of the other doctrines of the church. He is remembered especially for his part in bringing into prominence the doctrine of justification by faith.” **{Adventist Pioneer Library}**

Comments on the trinity by A. T. Jones

“Another, and the most notable of all the victims of Calvin’s theocracy, was Servetus, who had opposed the Catholic doctrine of the Trinity, and also infant baptism; and had published a book entitled “Christianity Restored,” in which he declared his sentiments.” **{A. T. Jones, 1891, *The Two Republics*, p 801}**

A. T. Jones wrote this book *The Two Republics* largely about the history of the Trinitarian doctrine, including its origin, and how it was forced upon believers by the Roman church, even many of its own bishops, using the threat of excommunication and exile.

“He who was born in the form of God took the form of man. “In the flesh he was all the while as God, but he did not appear as God.” “He divested himself of the form of God, and in its stead took the form and fashion of man.” “The glories of the form of God, He for a while relinquished.” **{A. T. Jones, *General Conference Bulletin 1895*, page 448}**

“He was born of the Holy Ghost. In other words, Jesus Christ was born again. He came from heaven, God’s first-born, to the earth, and was born again. But all in Christ’s work goes by opposites for us: He, the sinless one, was made to be sin in order that we might be made the righteousness of God in Him. He, the living One, the Prince and Author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again in order that we might be born again”. **{Christian Perfection, paragraphs 53, 54 A Sermon by A. T. Jones} {Review & Herald, July 18-August 1, 1899}**

No 17 - E.J. Waggoner



Dr. Ellet J. Waggoner
1855-1916 (61)

"In 1884 E. J. Waggoner became assistant editor of the *Signs of the Times*, under his father, J. H. Waggoner. Two years later, he and A. T. Jones became editors of the same journal, Waggoner remaining in the position until 1891.

At the 1888 General Conference session in Minneapolis, Minnesota, he and Jones gave their famous series of sermons on righteousness by faith. In 1892 he became editor of the *Present Truth*, in England, where he lived until 1902. While there he conducted, with W. W. Prescott, a workers' training school and, for a short time, was president of the South England Conference. After returning to the United States, he worked briefly on the staff of Emmanuel Missionary College.

Domestic difficulties led to divorce and remarriage, resulting in his becoming separated from denominational employment. Some used this as a springboard to discredit his positive testimony on righteousness by faith, as Mrs. White once warned might happen if he were overthrown by the temptations of the enemy."

Regardless of what happened to the man, Mrs. White declared about the message, "I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us." {MS 15, 1888} She also said, "When the Lord had given to my brethren the burden to proclaim this message, I felt inexpressively grateful to God, for I know it was the message for this time." {MS 24, 1888. Adventist Pioneer Library}

Comments on the Godhead by E.J. Waggoner

“Christ is the express image of the Father’s person. As the Son of the self-existent God, He has by nature all the attributes of the Deity... The angels are sons of God, as was Adam (Job 38:7, Luke 3:38) by creation; Christians are sons of God by adoption (Rom 8:14, 15), but **Christ is the Son of God by birth.**” {E. J. Waggoner, 1890, **Christ as His Righteousness, pp 11-13**}

“The Word was “in the beginning.” The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, “And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was.” John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.” Micah 5:2, margin. We know that Christ “proceeded forth and came from God” (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man.” {E. J. Waggoner, **Christ And His Righteousness, p. 9.1890**}

Is Christ God?

“...This name was not given to Christ in consequence of some great achievement, but it is His by right of inheritance. Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because “He hath by inheritance obtained a more excellent name than they.” Heb. 1:4. A son always rightfully takes the name of the father; and Christ, as “the only begotten Son of God,” has rightfully the same name. A son, also, is, to a greater or less degree, a reproduction of the father; he has to some extent the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works, and so Christ is the “express image” of the Father’s person. Heb. 1:3. As the Son of the self-existent God, He has by nature all the attributes of Deity. It is true that there are many sons of God, but Christ is the “only begotten Son of God,” and therefore the Son of God in a sense in which no other being ever was or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15), but Christ is the Son of God by birth. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated, but that it is one which He has by right.” {E. J. Waggoner, **Christ And His Righteousness, pp. 11-13. 1890**}

“A word of caution may be necessary here. Let no one imagine that we would exalt Christ at the expense of the Father or would ignore the Father. That cannot be, for their interests are one. We honor the Father in honouring the Son. We are mindful of Paul’s words, that “to us 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), just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father, even Christ Himself proceeded and came forth from the Father, but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated." {E. J. Waggoner, **Christ And His Righteousness**, p. 19. 1890}

Is Christ a Created Being?

Before passing to some of the practical lessons that are to be learned from these truths, we must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonor Christ, but who, through that opinion, do actually deny His Divinity. It is the idea that Christ is a created being, who, through the good pleasure of God, was elevated to His present lofty position. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies. ...The Scriptures declare that Christ is "the only begotten Son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning. But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels; He is "a Son over His own house." Heb. 1:4; 3:6. And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God, for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead....Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father" being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jer. 23:5, 6, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--THE LORD, OUR RIGHTEOUSNESS. Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father by just so much, but let all, with the angels in heaven, worship the Son, having no fear that they are worshiping and serving the creature instead of the Creator." {E. J. Waggoner, **Christ And His Righteousness**, pp. 19-24. 1890}

“In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so 'It pleased the Father that in him should all fullness dwell.' Col. 1:19...While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning.”
{E. J. Waggoner, Signs of the Times, April 8, 1889}

How did Sister White view the 1888 message of Jones & Waggoner?

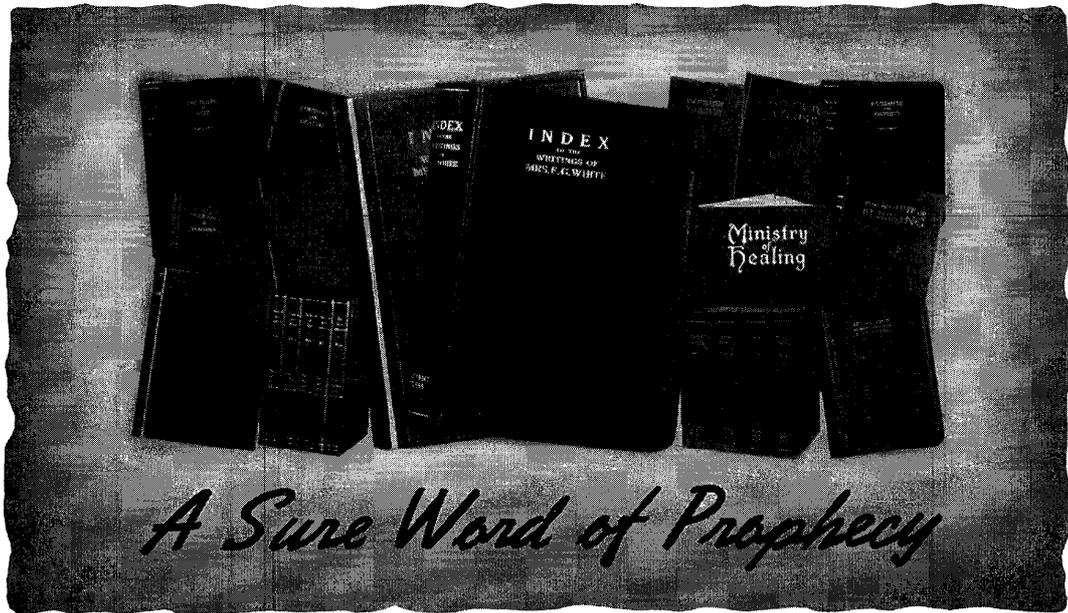
“I know it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous.... That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience.... I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years..."
{E. G. W. 1888, pp. 164, 348}

Yet, some people still insist that Sister White did not endorse what Brother Waggoner was teaching about Christ's origin. Did she agree with Waggoner that Christ was begotten in heaven, before all creation? Did she teach that Christ was begotten of the Father, in His express image? It may come as a surprise to many, but Sister White actually repeated the very same thought that Waggoner was presenting, showing full harmony and support from the Spirit of Prophecy.

Please notice below the strikingly similar passages from E.J. Waggoner and E.G. White, clearly showing the unity of belief:

“The angels are sons of God, as was Adam...by creation; Christians are the sons of God by adoption (Rom. 8:14, 15), but Christ is the Son of God by birth. ... and so Christ is the "express image" of the Father's person.”
{E. J. Waggoner, Christ And His Righteousness, p. 12. 1890}

““God so loved the world, that he gave his only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person...”
{E. G. White, Signs of the Times, May 30, 1895}



A Sure Word of Prophecy

ARE THE WRITINGS OF MRS. E. G. WHITE IN YOUR HOME?

No 18 - W.C. Gage



W C Gage
18..-1907 (..)

“Brother Gage began work in the Review Office forty years ago, and was connected to it for many years. In earlier years his voice was often heard in the pulpit, both locally and in various conferences and other meetings...Thus one by one the early believers in the message are laid to rest, in hope of the reward which is soon to be given.”

{Advent Review and Sabbath Herald Sep 19 1907}

Comments on the trinity by W.C. Gage

“Having noticed some of the evil effects of the doctrine of immortal soulism, and the errors growing out of it, we propose to refer briefly to another erroneous belief, equally popular and quite as unscriptural, if not fully as mischievous in its tendency, namely Trinitarianism.” **{W. C. Gage, Review and Herald, August 29th 1865, ‘Popular errors and their fruits No.5’}**

No 19 - W.W. Prescott



William Warren Prescott
1855–1944 (89)

“W. W. Prescott was an educator and administrator. His parents were Millerites in New England. He graduated from Dartmouth College in 1877. He served as principal of high schools in Vermont, and published and edited newspapers in Maine and Vermont prior to accepting the presidency of Battle Creek College (1885 to 1894). While still president of Battle Creek College he helped found Union College and became its first president in 1891. Then late in 1892 he assumed the presidency of the newly founded Walla Walla College.

Because of his reputation as a Biblical scholar he was called upon to make a world tour (1894-1895) to hold Bible institutes and to strengthen developing educational interests. Back in America in 1901, he became vice-president of the General Conference, chairman of the Review and Herald Publishing Association board, and editor of the *Review and Herald*. On relinquishing this editorship in 1909, he edited the *Protestant Magazine* for seven years.

He was a field secretary of the General Conference from 1915 until his retirement in 1937, serving during this time as principal of the Australasian Missionary College (1922), and as head of the Bible department at Union College (1924-1928). He spent the year 1930 visiting the churches and institutions in Europe. On his return he wrote *The Spade and the Bible*, and then became head of the Bible department of Emmanuel Missionary College, a post he held until 1934”. {SDA Encyclopaedia}

Comments on the Godhead by W.W. Prescott

“As Christ was twice born, once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the divine with the human in that second birth, so we, who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, the human and the divine being joined in a life union.” **{W. W. Prescott, Review & Herald, April 14, 1896, p. 232}**

“The world rejected Jesus of Nazareth in the flesh, even though they could see him with the natural eye. Much more will the world reject him coming in the Spirit, invisible to the natural eye and only recognized by the eye of faith. ... When Jesus was talking with his disciples it was the time of transition from Jesus with his disciples to Jesus in his disciples, a change from a temporary residence among them to a permanent residence in them. This is the meaning of his words. ‘Ye know him; for he abideth with you, and shall be in you.’ In both cases it was Jesus, first with them in the flesh, and then in them as the Spirit of truth. ... Plainly the coming of the Comforter is the coming of Jesus in the Spirit... We have a Comforter or Advocate in Heaven, Jesus Christ the righteous, there present in a bodily form, just as he ascended from this earth, and we have in our hearts the same Jesus in the Spirit, the other Comforter who is just Jesus’ other self. In one sentence Jesus promises that the comforter ‘shall be in you,’ and in the very next sentence he promises, ‘I will come to you.’ We must not doubt it. Our faith must accept it.

The Holy Spirit in the heart is ‘Christ in you, the hope of glory.’ ... And so we read: ‘He that hath the Son hath the life; he that hath not the Son of God hath not the life.’ He himself is our life.” **{Radio Talk, February 5, 1928 by W. W. Prescott. Station KFAB, Lincoln, Nebr. (Wave length 319 meters) At 10:15 p.m., C. S. T.}**

“When he sought to comfort his disciples with the promise, ‘I will not leave you desolate; I come unto you,’ it is evidence that they understood that he himself would return to them, and not merely send an impersonal influence... He Himself is ‘The Lord our righteousness,’ and when he comes to us in the person of the Holy Spirit to abide in our hearts, he becomes our righteousness.” **{Radio Talk, February 12, 1928 by W. W. Prescott}**

Comments on the above quote:

Although Elder W.W. Prescott was one of the key proponents of the Trinity doctrine within the Seventh-Day Adventist church as can be seen from the above his position as late as 1928 on the Holy Spirit was not a full Trinitarian position we see in our 28 fundamentals of 2008

No 20- C.W. Stone



Elder C. W. Stone
Died tragically in 1883 (relatively a young man)
Minister and Teacher

Comments on the Godhead by C.W. Stone

“The Word then is Christ. The text speaks of His origin. He is the only begotten of the Father. Just how he came into existence the Bible does not inform us anymore definitely, but by this expression and several of a similar kind in the Scriptures we may believe that Christ came into existence in a manner different from that in which other beings first appeared, That He sprang from the Father’s being in a way not necessary for us to understand.” {**C. W. Stone, The Captain of our Salvation, p. 17. 1886**}

No 21 - A.J. Dennis

A. J. Dennis

Comments on the Godhead by A.J. Dennis

“What a contradiction of terms is found in the language of [the] Trinitarian creed. “In unity of this head are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.” There are many things that are mysterious, written in the word of God, but we may safely presume the Lord never calls upon us to believe impossibilities. But creeds often do.” **{A. J. Dennis, Signs of the Times, May 22, 1879}**

No 22 - A.J. Morton

A. J. Morton
1862-1927 (65)
SDA Evangelist

Comments on the Godhead by A.J. Morton

“The Holy Spirit is divine because it proceeds from divinity. You can no more separate divinity from the Spirit of God and Christ than you can separate divinity from God and Christ. It is, therefore, the presence of the Spirit in the words of God’s promises which enable us to receive the divine nature from those promises.” **{A. J. Morton} {Signs of the Times, October 26, 1891, p. 342}**

No 23 - D.W. Hull

D. W. Hull

Comments on the Godhead by D.W. Hull

“The inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement.... The doctrine which we propose to examine, was established by the Council of Nice, A. D., 325, and ever since that period, persons not believing this peculiar tenet, have been

denounced by popes and priests, as dangerous heretics. It was for a disbelief in this doctrine, that the Arians were anathematized in A. D., 513.

As we can trace this doctrine no farther back than the origin of the "Man of Sin," and as we find this dogma at that time established rather by force than otherwise, we claim the right to investigate the matter, and ascertain the bearing of Scripture on this subject. Just here I will meet a question which is very frequently asked, namely, Do you believe in the divinity of Christ? Most unquestionably we do; but we don't believe, as the M. E. church Discipline teaches, that Christ is the very and eternal God; and, at the same time, very man; that the human part was the Son, and the divine part was the Father." {D. W. Hull, *Review & Herald*, November 10, 1859}

No 24 - H.C. Blanchard

Comments on the trinity by H.C. Blanchard

H. C. Blanchard "We are well aware that there has been much disputation on the subject of the sonship of Christ in the religious world, some claiming that he is nothing but a man as to origin, being only about eighteen hundred years old; others that he is **the very and eternal God, the second person in the trinity**. This last view is by far the most widely entertained among religious denominations. **We are disposed to think that the truth lies between these views.**" (*H. C. Blanchard, Review and Herald, September 10th 1867, 'The Son'*)

No 25 - L.J. Caldwell

Caldwell - Loyd Joseph Caldwell was born in Goshen, Ind., Sept. 25, 1853. He died in Oakland, Calif., Jan 7 1936. He was the first church school teacher in Denver, Colo. He was married to Luella Revis in 1880. Mrs Caldwell passed away thirty years ago. He is survived by two daughters and one son, six grandchildren and three great-grandchildren. He sleeps, awaiting the Life-giver. Services were conducted by Frank Hartwick in the Camino churchy. {Richard Day}

Comments on the trinity by L.J. Caldwell

“But since in Roman Catholic theology, Christ is at once God and Holy Spirit, **the three being absolutely one and the same (and yet three!)**, are there not as **many of the Trinity as of Christ?** (Pardon, kind reader, the seeming irreverence of these questions, but Rome forces these doctrines to the front, and teaches them to children and adults alike. Let those answer who are responsible for **such monstrous, senseless, and utterly impossible doctrines**)” {Loyd Caldwell, *Review and Herald*, December 11th 1888, ‘Man’s perversions of God’s memorials}

No 26 - J.M. Stephenson

J. M. Stephenson

Stephenson was a convert of J. H. Waggoner. During his comparatively brief sojourn among Sabbatarian Adventists, Stephenson wrote a number of articles in the *Review* setting forth in clarity the position of the church on the Godhead. When he defected, he abandoned his former faith, and renounced the Sabbath and the truths he had stood for in unison with the brethren. {<http://historyinfo.net/books/livingvoice.pdf>}

Comments on the trinity by J.M. Stephenson

“In reference to his dignity, he is denominated the Son of God, before his incarnation. Hear his own language: [John 7:18; 10:36; 1 John 4:9, 10 quoted] The idea of being sent implies that he was the Son of God antecedent to his being sent. To suppose otherwise is to suppose that a father can send his son on an errand before that son has an existence, which would be manifestly absurd. "To say that God sent his own Son in the likeness of sinful flesh," is equivalent to saying that the Son of God assumed our nature; he must therefore have been the Son of God before his incarnation.” {**J. M. Stephenson, *Review & Herald*, November 7, 1854**}

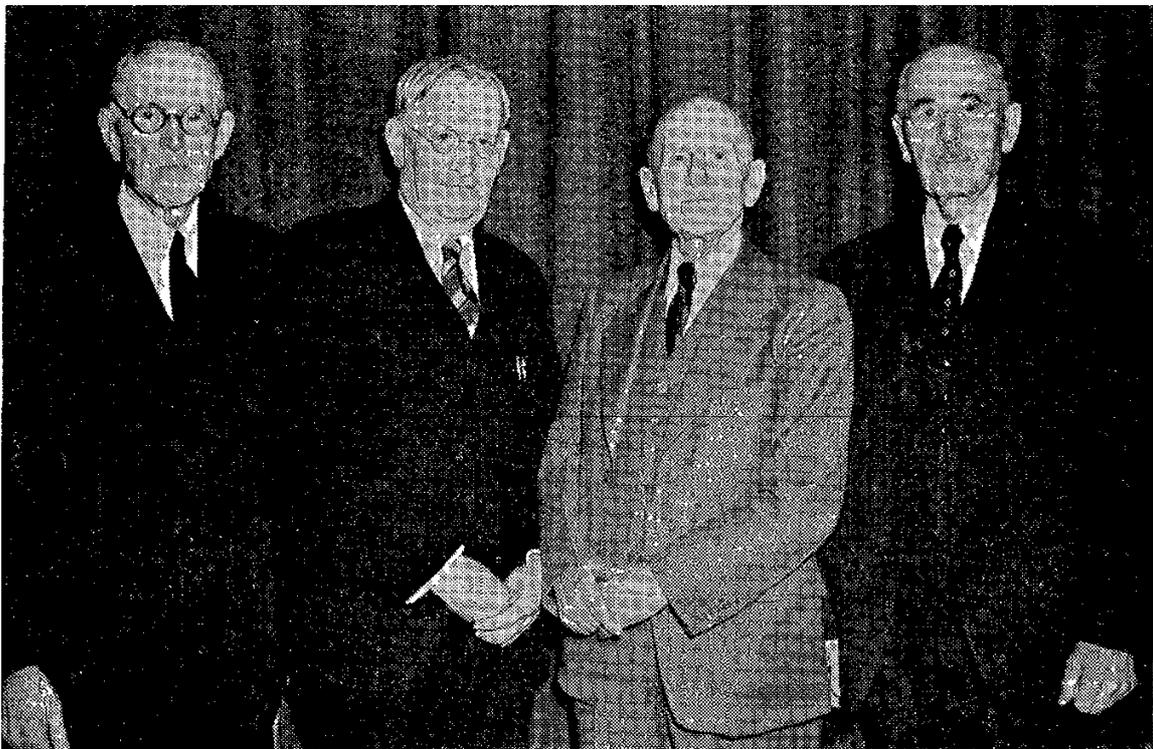
“To be the only begotten Son of God must be understood in a different sense than to be a Son by creation; for in that sense all the creatures he has made are sons. Nor can it refer to his miraculous conception, with the virgin Mary, by the Holy Ghost; because he is represented by this endearing title more than four thousand years before his advent in the village of Bethlehem. Moreover, he is represented as being exalted far above the highest orders of men and angels in his primeval nature.

He must therefore be understood as being the Son of God in a much higher sense than any other being. His being the only begotten of the Father supposes that none except him were thus begotten; hence he is, in truth and verity the only begotten Son of God; and as such he must be Divine; that is, be a partaker of the Divine nature. ... The idea of

Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father. If it be said that this term is only used in an accommodated sense, it still remains to be accounted for, why the Father should use as the uniform title of the highest, and most endearing relation between himself and our Lord, a term which, in its uniform signification, would contradict the very idea he wished to convey. If the inspired writers had wished to convey the idea of the coetaneous existence, and eternity of the Father and Son, they could not possibly have used more incompatible terms. And of this, Trinitarians have been sensible.

Mr. Fuller, although a Trinitarian, had the honesty to acknowledge, in the conclusion of his work on the Son-ship of Christ, that, "in the order of nature, the Father must have existed before the Son." ... This gives "the only begotten of the Father" (see [John 1] verse 14) intelligent existence before the first act of creative power was put forth, and proves that it is his Divine nature here spoken of; and that too, in connection with the creation of all things.

In verse 14, this Word, who was "in the beginning" "with God," who "was God," and by whom "all things were made, that were made," is declared to be the "only begotten of the Father," thereby teaching that in his highest nature he was begotten; and consequently as such, he must have had a beginning." {**J. M. Stephenson, Review & Herald, November 14, 1854**}



Another Group of Veterans—A. T. Robinson, 91; George McCready Price, 71;
George B. Starr, 87; M. E. Cady, 74

No 27 - W.C. White



**Elder William Clarence "Willie" White
1854-1937 (83)**

“Elder W.C. White was secretary (a term now referred to as "director") of the Ellen G. White Estate. He was placed in charge of his mother's (Ellen G. White) estate at her death in 1915. "Willie," as his mother referred to him, took on additional responsibility in helping his mother travel, write, and publish after his father's death in 1881. During the 1890s up until the end of her life he was especially prominent as an influential minister in the Seventh-day Adventist Church.” **{Review & Herald October 1937}**

Ellen White's Son did not believe in the trinity

LETTER FROM H.W. CARR TO W.C. WHITE Jan. 24, 1935.

Dear Elder White:

“...In the first pages of Great Controversy it is stated that the ‘Father had an associate - A co-worker...The only being that could enter into all the councils and purposes of God.’ ‘The Father wrought by His son in the creation of all heavenly beings...He holds supremacy over them all.’ ‘Sin originated with Satan, who next to Christ had been most honoured of God, and was highest in power and glory among the inhabitants of heaven. Next to Christ he was first among the hosts of God.’ ‘The Son of God had wrought the Fathers will in the creation of all the hosts of heaven.’ The Son of God was exalted above Satan as one in power and authority with the Father.’

Christ created Satan. Ez.28:15. “It is urged by some of our leaders now that The Holy Spirit is a third person of the same nature of the Father and Son, a member of the heavenly trio, cooperative in creation and personally active with the Father and Son.

For many years I have used these statements of Sr. White in combating false teachings relative to defining the Holy Spirit. "Will you kindly tell me what you understand was your mother's position in reference to the personality of the Holy Spirit? [questions asked on other topics]. "I know Brother White you would not depart from your mother's teachings, and that you have as perfect an understanding of them as any one. I shall appreciate your opinion very much. Assuring you of the high esteem and respect I have had from my childhood in your father, mother and family, I am very truly yours in this blessed faith."

LETTER FROM WILLIE C. WHITE (E.G. WHITE'S SON) TO H.W. CARR April 30, 1935.

Dear brother Carr,

"I hold in my hand your letter of January 24. For some months I have been so heavily pressed with work connected with manuscripts which we were preparing for the printer that my correspondence has had to wait. "In your letter you request me to tell you what I understand to be my mother's position in reference to the personality of the Holy Spirit. "This I cannot do because I never clearly understood her teachings on the matter.

There always was in my mind some perplexity regarding the meaning of her utterances which to my superficial manner of thinking seemed to be somewhat confusing. I have often regretted that I did not possess that keenness of mind that could solve this and similar perplexities, and then remembering what Sister White wrote in 'Acts of the Apostles,' pages 51 and 52, 'regarding 59 such mysteries which are too deep for human understanding, silence is golden,' I have thought best to refrain from discussion and have endeavored to direct my mind to matters easy to be understood.

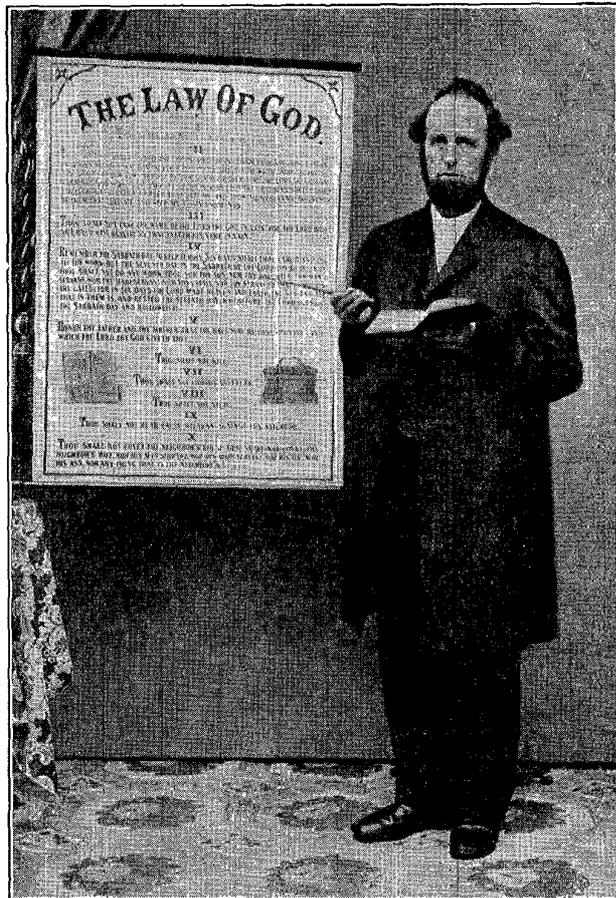
"As I read the Bible, I find that the risen Saviour breathed on the disciples (John 20:22) 'and saith unto them, Receive ye the Holy Ghost.' The conception received from this Scripture, seems to be in harmony with the statement in 'Desire of Ages', page 669, also Gen. 1:2; with Luke 1:4; with Acts 2:4 and also 8:15 and 10:44. Many other texts might be referred to which seem to be in harmony with this statement in 'Desire of Ages.' "The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual as are God the Father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.

One popular teacher said 'We may regard Him, (the Holy Spirit) as the fellow who is down here running things.' "My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son.

There are many Scriptures which speak of the Father and the Son and the absence of Scripture making similar reference to the united work of the Father and the Holy Spirit or of Christ and the Holy Spirit, has led me to believe that the spirit without individuality was the representative of the Father and the Son throughout the universe, and it was

through the Holy Spirit that they dwell in our hearts and make us one with the Father and with the Son....[answers to other subjects] With kind regards, I remain sincerely your brother,

W.C. White”



An Early Picture of James White
This shows Elder White in the strength of manhood, standing beside his law chart

No 28 - J.E. White



Elder James Edson White
1849-1928 (79)

“The second son of James and Ellen White, Edson was the premier champion of the Southern cause. He began his evangelistic efforts in 1894 by constructing an innovative steamboat called the *Morning Star*.

He sailed the steamer from city to city along the Mississippi River, leaving SDA schools and churches for black people in his wake. He chose this witnessing medium for safety, mobility, and drawing appeal.

Edson compiled his mother’s writings on the Southern cause into one handy volume called *The Southern Work*. Edson’s successes and influence helped to facilitate the establishment of Oakwood.” **{Biography of James Edson White by Janelle Phillips}**

Ellen Whites 2nd Son did not believe in the trinity

“The angels, therefore, are created beings, necessarily of a lower order than their Creator. Christ is the only being begotten of the Father.” **{J. E. White, Past, Present and Future, p. 52. 1909}**

“Only one being in the universe besides the Father bears the name of God, and that is His Son, Jesus Christ.” **{J. E. White, The Coming King, p.33}**

No 29 - S.M.I. Henry



**Sarepta Myrenda (Irish) Henry
1839-1900 (61)**

"In 1896, while a patient in the Battle Creek Sanitarium, Sarepta accepted the SDA teachings. She wrote numerous articles for the Review and Herald. She was a writer and a temperance worker. Her biography has been written by several authors, among them her daughter, Mary Rossiter." **{My Mother's Life; and her granddaughter, Margaret R. White, Whirlwind of the Lord.}**

Comments on the Godhead by Mrs S.M.I. Henry

"Q Do you think the Spirit of God is a person, or is it simply the power by which God works, and which he has given to man for his use?

"A. The pronouns used in connection with the Spirit must lead us to conclude that he is a person, the personality of God which is the source of all power and life." **{S. M. Henry, The Abiding Spirit, 1899.}**

No 30 H.W. Cottrell



Elder Hampton W Cottrell
1852 - 1940 (88)

“...Hampton Watson Cottrell was born at Bowersville, Ohio, Oct 2 31,1852, and quietly fell asleep in Jesus at National City, Calif., Dec. 15, 1940. As a lad of 13 he dedicated his life to the service of Christ. After attending public schools at the age of 23 he entered Battle Creek College. On March 27, 1877, he was united in marriage to Margaret M. Grant. In 1884 Brother and Sister Cottrell responded to a call to superintend our denominational exhibit in the New Orleans Cotton Centennial, and the following year they opened a city mission in Cleveland. Five years later they were chosen to superintend our work in the Maritime Mission. After three years of service in eastern Canada they were transferred to South Lancaster, Mass., where they resided for twelve years; Elder Cottrell serving for two years as an evangelist, five years as president of the New England Conference, and five years as president of the Atlantic Union. During that period our brother attended important meetings in Europe, and was closely associated with Elder A.G. Daniells in the removal of our denominational headquarters from Battle Creek, Mich., to Washington, D.C.

In 1906 Elder Cottrell was invited to Mountain View, Calif., where for six years he served as president of the Pacific Union Conference, during which period the evangelistic and medical work in California were greatly developed. He was president of the Pacific Press Board for a number of years. During the following decade our brother led the forces of the Western Oregon Conference, after which he was president of the North Pacific Union. In the midst of his activities, he and his companion were both suddenly stricken with serious illness; and upon recovery it was considered advisable to retire to

less active service. In 1925 they established a home at Paradise Valley, where for the next six years he was pastor of the National City church. Relinquishing this responsibility, he continued to the time of his death as an elder in the Paradise Valley church; and for the past ten years he was a member of the Paradise Valley Sanitarium managing board....”

“...Elder Cottrell met the approach of death with a steady eye. If he grieved at all, it was that he could not be a labourer and spectator at the final victory of the church. But he fell asleep with the comfort of knowing that he had “fought the good fight”: that he had “finished his course,” that he had “kept the faith,” and that henceforth there was laid up for him “a crown of righteousness.”

“...Rising through various responsible administrative positions of the church, he became one who was looked to by the denomination for the keen counsel of a jurist in church problems. He was a strong preacher, and effective writer, a far-seeing and safe financier, and a vigilant defender of religious liberty. He was a developer of strong young men for God’s service.

His untiring energy, his unfailing courtesy, which was the effluence of a sympathy unfeigned, his gracious hospitality, his generosity both to God and to men, are well known to those who were so fortunate as to be numbered among his friends. His sympathetic heart not only responded to every appeal for help, but seemed to divine the needs of those who hid their trouble.....”

{Taken from Obituary Citation Pacific Union Recorder Jan 29, 1941}

Comments on the trinity by Elder H.W. Cottrell

“The conclusion drawn at that time [the time of the pioneers] was that the Holy Spirit was not a person in the sense that God and Christ are persons, if so, the same difficulty would be encountered with the Holy Spirit being everywhere present as is held by the Trinitarians concerning God and Christ as persons being everywhere present, and if it should be so conceded Christ would be the **son of the Holy Spirit**, rather than of God as the Bible declares him to be.” {Matt 1:18}{Letter of H. W. Cottrell to LeRoy Froom, September 16, 1931}

Item of interest

Mrs Ellen.G.White stated that her angel had referred to Elder H.W.Cotrell “as one who was respected in heaven” (as related by Elder E.Toral Seat on the accompanying CD “Believe His Prophets” (a collection of unpublished testimonies of Ellen G. White)

No 31 - M.C. Wilcox



Elder Milton C. Wilcox
1853 - 1935 (82)

Long time Pastor, Editor of Sign of Times for 25 years, then Book Editor of Pacific Press until 1933, Elder Wilcox also held the position for a time as Dean of Theology at the College of Medical Evangelists(now Loma Linda University).{For a full obituary citation see - Advent Review and Sabbath Herald Nov 14 1935}

Here are questions which M C Wilcox would answer on behalf of the denomination's paper. Note the position taken on the Holy Spirit and the years that this official church paper released this belief.

“Question 187: What is the difference between the Holy Spirit and the ministering spirits (angels), or are they the same?

Answer: The Holy Spirit is the mighty energy of the Godhead, the life and power of God flowing out from Him to all parts of the universe, and thus making living connection between His throne and all creation. As is expressed by another: “The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ.” It thus makes Christ everywhere present. To use a crude illustration, just as a telephone carries the voice of a man, and so makes that voice present miles away, so the Holy Spirit carries with it all the potency of Christ in making Him everywhere present with all His power, and revealing Him to those in harmony with His law. Thus

the Spirit is personified in Christ and God, but never revealed as a separate person. Never are we told to pray to the Spirit; but to God for the Spirit. Never do we find in the Scriptures prayers to the Spirit, but for the Spirit.” {M. C. Wilcox, 1911, Questions and Answers gathered from the Question Corner Department of the Signs of the Times, pages 181, 182}

28 THE PERSONALITY OF THE SPIRIT

“**Ques.1.** Some say the Holy Spirit is a person; others say He is a personality; and others, a power only. Till how long should this be a matter of discussion?”

Ans.1. The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being ‘poured out,’ as in Acts 2. All through the Scriptures, the Spirit is represented as being the operating power of God...The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ...“Because of the lack of faith, it was ‘expedient,’ necessary, that He should go away; for He declared, ‘If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you.’ John 16:7.

His disciples could not realize the presence of the Spirit of God as long as Christ was with them personally. In that sense, He could be with those only who were in His immediate presence. But when He went away, and the Spirit came, it could make Christ present with everyone, wherever that one was with Paul in Athens, Peter in Jerusalem, Thomas in India, John in Patmos. “These are simply illustrations.

Wherever God’s children are, there is the Spirit - not an individual person, as we look upon persons, but having the power to make present the Father and the Son. That Spirit is placed upon God’s messengers, the angels; but the angels are not the Spirit. That Spirit is placed upon God’s servants, His human messengers; but the human messengers are not the Spirit. They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. The Spirit is independent of all these human or material agencies. Why not leave it there? Why not know that the Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it?” {M. C. Wilcox, Questions And Answers Vol.11, 1919, 1938 editions, p.37-39. In the 1945 edition p.33-35}

No 32 G.W. Amadon



Elder G. W. Amadon
1832-1913 (81)

Elder George W. Amadon a veteran worker of the Seventh-Day Adventist Church worked with Uriah Smith for many years at the Review and Herald, in fact he worked at the Review and Herald for fifty years, indeed one of the original pioneers of Adventism. Elder Amadon was not ordained to the gospel ministry until the age of 72. **{A life sketch of Elder Amadon can be read in the Advent Review and Sabbath Herald, March 20, 1913}**

Comments on the Godhead by G.W. Amadon

How Shall We Explain it?

“In Rev. 1:8, occurs a passage which has presented some difficulty to those who reject the doctrine of the trinity. The text, with its foregoing connection, reads as follows: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” Verses 7 and 8. The question has often arisen here, In what sense is Jesus Christ “the Almighty?” To us this inquiry is very easily answered. We do not believe that Christ is at all meant by the phrase, the Almighty, and for this belief we will give a few short reasons.

1. We think there are two persons brought to view in these texts - the Saviour, in the seventh verse; and the Father, in the eighth.

2. There is another most august title in verse 8 which never refers to the Son. It is the phrase - "Which is, and which was, and which is to come." This title points out the eternity of the being to whom it refers. We will notice the use of this title, as the passages in which it occurs very plainly show that it belongs to "the High and lofty One which inhabits eternity." Beginning with verse 4 of this chapter it reads - "John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before his throne; AND FROM Jesus Christ, who is the faithful Witness, and the first-begotten of the dead, and the Prince of the kings of the earth." Here are two personages pointed out - the everlasting God under the fitting title, "Which is, and which was, and which is to come, the Almighty," and Jesus Christ by the no less appropriate titles of "the faithful Witness," "the first-begotten of the dead," and "the Prince of the kings of the earth." We will now present three other texts where this phrase is found, and which all readily admit speak of the immortal Father. Rev. 4:8. "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Chap. 11:16, 17. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Chap. 16:5, 7. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be; because thou hast judged thus." "And I heard another out of the altar say, Even so, Lord, God Almighty, true and righteous are thy judgments." With these passages we dismiss the point, as it can serve no purpose to the trinitarian, and to us seems so plain that the wayfaring man need not err therein." {G. W. Amadon, September 24, 1861, Review & Herald, vol. 18, pages 136, par. 1-10}

G.R. Knight



**George Raymond Knight PhD
1941-**

Dr George R. Knight, is a former professor of church history at the Seventh-day Adventist Theological Seminary, Andrews University

Dr George Knight - Boldly States in the Ministry Magazine:

“Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination’s Fundamental Beliefs. More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the Trinity.” {**Ministry Magazine October 1993**}

Disturbingly

This would include the 32 people which you have just read about !

Chapter 3

1888 - 1915 (the year E.G. White passes away)



Above The 1888 Adventist Church Session in Minneapolis, Minnesota

The year 1888 was a significant time in the history of the Seventh-Day Adventist Church. The General Conference convened in formal session and the Lord had plans to take the church to another level in their understanding of the third angel's message.

God chose this time in the church's short life to reinvigorate it with a greater insight into Christ and his righteousness and how this is the central theme of the Three angels messages of Revelation 14:6-12 which the SDA people had been commissioned to take to the world.

The Lord used two young preachers Elder A T. Jones and Elder E.J. Waggoner (both editors of the Signs of the Times) to bring just such a message. A message that the prophet who was present described as "most precious", and she said that this was the clearest teaching on the subject she had heard outside discussions with her own husband.

The following are some Statements from Mrs E.G. White which show the important value of the messages and the implications if they were to be rejected:

“The Lord in His great mercy sent a most precious message to His people through Elders Jones and Waggoner. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world..... God gave His messengers just what the people needed” **{1895, Testimonies to Ministers p 91, 95}**

“The message given us by A. T. Jones and E. J. Waggoner is the message of God to the Laodicean church” **{Letter S24, 1892}**.

“The loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth” **{Review & Herald November 22, 1892}**

Now let's take a closer look at the teachings presented by these two young ministers in regards to the Godhead, which were no different than their fellow brethren and was the churches official position until the mid 20th century. The interesting insight here is that Mrs White clearly states that the message that Elder's A.T. Jones and E.J. Waggoner were preaching was to attract the out pouring of the Holy Spirit upon Gods Remnant Church. Let me pose the supposition that this would never be the case if we (SDA's in 1888) had the wrong understanding or teaching on who God is and His nature and His Character. The Holy Spirit would no more be poured out in latter rain power upon a church with the wrong concept of God than on a church that holds to the wrong day of worship! This has tremendously serious implications, for if this be so, that God would not pour His latter rain upon a church with the wrong concept of God, then likewise it stands to reason that He would not pour out his Latter rain on today's Seventh-Day Adventist Church if we have the wrong concept of God.

Key Personnel of the 1888 Minneapolis General Conference



E.G. White

A.T. Jones

E.J. Waggoner

J.H. Morrison

G.I. Butler

Uriah Smith

Statements of Elders Jones and Waggoner around the time of 1888

Dr Waggoner - 1889

“In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so 'It pleased the Father that in him should all fullness dwell.' Col. 1:19...While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning.”
{E. J. Waggoner, Signs of the Times, April 8, 1889}

A.T. Jones - 1891

“Another, and the most notable of all the victims of Calvin’s theocracy, was Servetus, who had opposed the Catholic doctrine of the Trinity, and also infant baptism; and had published a book entitled “Christianity Restored,” in which he declared his sentiments.”
{A. T. Jones, 1891, The Two Republics, p 801}

“He who was born in the form of God took the form of man. “In the flesh he was all the while as God, but he did not appear as God.” “He divested himself of the form of God, and in its stead took the form and fashion of man.” “The glories of the form of God, He for a while relinquished.” **{A. T. Jones, General Conference Bulletin 1895, page 448}**

“He was born of the Holy Ghost. In other words, Jesus Christ was born again. He came from heaven, God’s first-born, to the earth, and was born again. But all in Christ’s work goes by opposites for us: He, the sinless one, was made to be sin in order that we might be made the righteousness of God in Him. He, the living One, the Prince and Author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again in order that we might be born again”.
{Christian Perfection, paragraphs 53, 54 A Sermon By A. T. Jones}

How did Sister White view the 1888 message of Jones & Waggoner?

“...That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience.... I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years” {E. G. W. 1888, pp. 164, 348}



Mrs E G White Speaking at the Battle Creek Tabernacle at the General Conference 1901

In the years following 1888 there were rumblings of interest among a few of the brethren regarding aspects of certain Trinitarian concepts. However these interests were not from the mainstream of leadership or from the rank & file of members as we will see in subsequent chapters. The major push at this period of time was coming from a young W.W. Prescott who had taken a special interest in the eternity of Christ and was gleaning all he could on the subject

Elder H. C. Lacey was a confessed Trinitarian at the time of 1888 and beyond and Elder Lacey was one of the Workers who went with Mrs E.G. White to Australia to help set up the work here. Elder Lacey's expertise was as a College teacher at the Australasian Missionary College. He tells of a series of meeting's which he held at Avondale in 1895-6 in which Mrs E G Whites secretary (Marion Davis) took great interest in(topic was the personality of the Holy Spirit) **(Letter from L.C. Lacey to L.E. Froom Refer - Data File)**



W. W. Prescott



H. C. Lacey



Marian Davis

While W.W. Prescott was doing his investigation into these Trinitarian concepts which were foreign to SDA “norm” up until now, around the same time there was another mischief going on in Battle Creek Sanitarium. Dr John Harvey Kellogg was at work on a book called “The Living Temple”. As you can see from the dialogue below between J.H. Kellogg and G.I. Butler (**former president of the General Conference**) Kellogg was moving rapidly toward a trinitarian understanding.

G. I. Butler questions J. H. Kellogg on his idea that the Holy Spirit is a person

“As far as I can fathom, the difficulty which is found in *The Living Temple*, the whole thing may be simmered down to this question: Is the Holy Ghost a person? You say no.” {J. H. Kellogg to G. I. Butler, Feb 21, 1904}

Butler’s reply, “God dwells in us by His Holy Spirit, as a Comforter, as a Reprover, especially the former. When we come to Him we partake of Him in that sense, because the Spirit comes forth from him; it comes forth from the Father and the Son. It is not a person walking around on foot, or flying as a literal being, in any such sense as Christ and the Father are - at least , if it is, it is utterly beyond my comprehension of the meaning of language or words.” {G.I. Butler to J.H. Kellogg, April 5, 1904}

A couple of interesting observations from this dialogue:

- If the church’s position was meant to have changed by the 1890’s from a non Trinitarian position to a Trinitarian position then no body told G.I. Butler in 1904 who was one of our denomination’s leaders.
- The pantheistic views of J.H. Kellogg in new book “The Living Temple” actually stems from an understanding that the Holy Spirit is a separate person from the Father and the Son - and as Butler contends this is foreign to Seventh-day Adventist teaching. This certainly sheds light on the nature of the Omega of Apostasy which Ellen White links closely with the Alpha (Kellogg’s heresy)

Some of this was happening while Sister White was in Australia. Mrs White had much to say about this book the Living Temple and the heresy it contained. It was the cause of the Battle Creek fires as a direct result of Gods displeasure.



Dr John H Kellogg



Battle Creek Sanitarium on fire

Statement on the danger of the Living Temple Teaching

Ellen White - 2Manuscript Release 243.2

"There is in it [Kellogg's teachings] the beginning of theories which, carried to their logical conclusion, would destroy faith in the sanctuary question and in the atonement. I do not think that Dr. Kellogg saw this clearly. I do not think that he realized that in laying his **new foundation of faith**, he was directing his The Alpha of Deadly Heresy, Our Religion Changed 15 of 22 steps toward infidelity." **Letter 33, 1904, p. 2. {To Brethren Faulkhead and Salisbury, Jan. 17, 1904.} Released February, 1963. [word in brackets by the White Estate]**

"In the book 'Living Temple' there is presented the alpha of deadly heresies. The **omega will follow, and will be received** by those who are not willing to heed the warning God has given." **{Selected Messages Book 1 p200} {Series B No.2 p.50}**

Those who refused to heed the warnings of the prophet accepted "the omega of deadly heresies", and our religion began to be changed, not in an obvious way, but subtly, slowly and imperceptively. Sister White said, "I knew that the omega would follow **in a little while; and I trembled for our people.**" **{1 Selected Messages p203}**

"No longer content to listen without protest to the perversion of truth. Unmask the pretentious sophistries which, if received, will lead ministers and physicians and medical missionary workers to ignore the truth...I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith..... I call upon those who have been connected with these binding influences to break the yoke to which they have long submitted, and stand as free men in Christ. Nothing but a determined effort will break the spell that is upon them. Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines

of devils. We have now before us the alpha of this danger. **The omega will be of a most startling nature.** {Selected Messages Book 1 p196, 197}

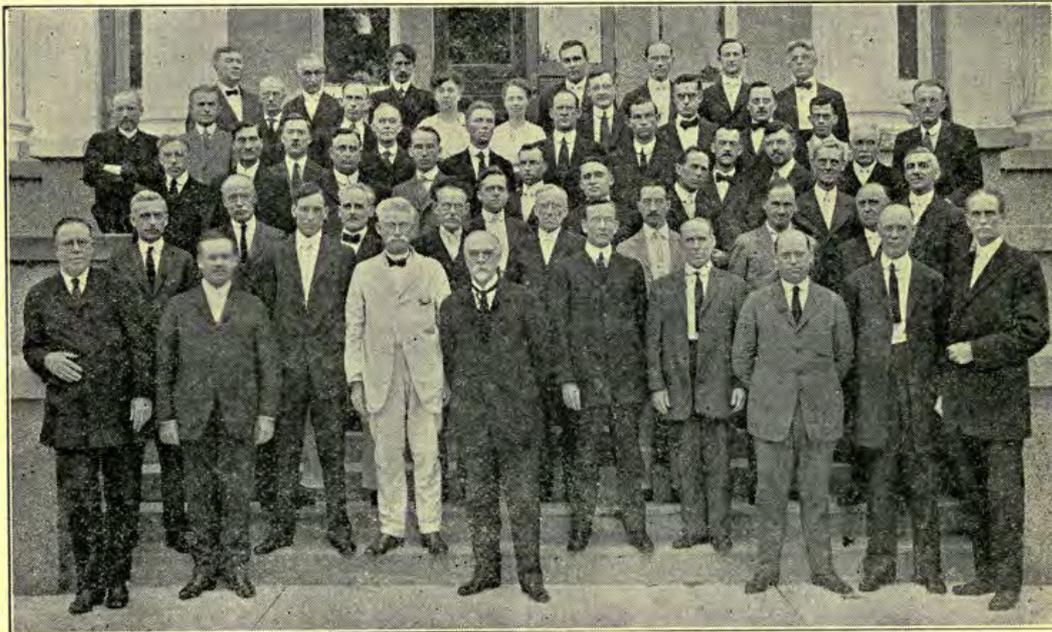
“I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil.” {E. G. White, Ms. 1, 1915} Emphasis mine?

Ellen G. White gave the strongest council that the teachings of J.H. Kellogg was the Alpha of Apostasy. It is clear that his teaching regarding the Godhead was central to Sister White’s concerns and she warned that the Omega would shortly follow. We will look at the emergence of what many believe was the “Omega of Apostasy” in the Chapters that follow.

Chapter 4

The 1919 Bible Conference

Discussions and Insights into the 1919 Bible conference at Takoma Park



Delegates to Bible Conference, Washington, D. C., July, 1919

"In the summer of 1919, the church called its leading ministers and college teachers together for a Bible conference, to be followed by a Bible and History Teachers Council. "1 "In the Review and Herald of August 14, 1919, W.E. Howell lists 22 delegates from SDA Colleges attending the Bible and History Teachers Council, and other sources tell us that there could have been over 50 attending the Bible Conference." 2 A.G. Daniells, then president of the General Conference, reported in the Review and Herald of Aug. 21, 1919, that the meetings were attended "by editors, Bible and history teachers from our colleges and seminaries, and members of the General Conference Committee. "He went on to state that "the one great object of this conference is to unite in a definite, practical, spiritual study of the Word of God." "We believe that the blessings and

benefits which result from Bible conferences such as we have enjoyed, should be perpetuated in the future. ... We therefore earnestly request the General Conference Committee to arrange for another conference of this character in 1920..." **Such a conference in 1920, however, never eventuated. In fact, the next Bible conference was not held until 1952.**

The records of the 1919 Bible Conference were lost until late 1974, when Dr. F.D. Yost found two packages wrapped in paper at the General Conference Offices at Takoma Park, Washington. The packages contained some 2,400 pages of typewritten material, transcribed from stenographic notes taken at the Bible Conference. From this we find that a wide variety of topics came under discussion at this Conference, the one which has been most publicized has been that of Inspiration and the Spirit of Prophecy. Some in the church had claimed "verbal inspiration" for the writings of Ellen White, while others claimed she was infallible. In the discussions that occurred in 1919 A.G. Daniells and others tried to show a balanced view of Ellen White's role in the Church, and brought out some principles that all could learn from in regard to how we use the writings of Ellen White.

Among those present at the Bible Conference were well known names such as; F.M. Wilcox, editor of the Review and Herald; A.O.Tait, editor of the Signs of the Times; W.E. Howell, editor of the Christian Educator; M.E. Kern, formerly president of the Foreign Mission Seminary; C.S. Longacre, secretary of the Religious Liberty Association; M.C. Wilcox, book editor at Pacific Press; W.W. Prescott, a field secretary of the General Conference; and formerly editor of the Review and Herald; G.B. Thompson, also a field secretary of the General Conference; L.L. Caviness, associate editor of the Review and Herald; C.M. Sorensen and W.H. Wakeham, both teachers at Emmanuel Missionary College; H.C. Lacey, teacher at the Foreign Mission Seminary; T.M. French, head of the theology department at Emmanuel Missionary College; and many more.

During this Conference there were lively discussions between prominent church leaders who felt that some were trying to bring the doctrine of the trinity into the Adventist church. A.G. Daniells as President had to cool the discussions down by emphatically asserting that: **"We are not going to take a vote on trinitarianism or arianism, but we can think."** {Taken from the minutes of the 1919 Bible Conference}

This fact sheds light on the **theory** that Ellen White, through "The Desire of Ages", corrected the prevailing anti-trinitarian position of the Adventist Pioneers. If that was her intention, certainly most did not understand or accept that message while she was still alive. We are told today that "It was Ellen White whose writings led the way in the theological shift. ... Whereas before the Minneapolis meetings she had not been explicit in setting forth her views on the Trinity, the personhood of the Holy Spirit and the divine nature of Christ, during the next two decades she would speak with great clarity on those topics." 3 "Strangely enough, the statements of "great clarity" seem never to have been found. If her intent had been to clarify, somehow she neglected to do so, never even using the word "trinity" in any of her writings.

In 1931, the first formal inclusion of the **word** trinity (this statement was still clearly non trinitarian) was found in the statement of beliefs in the SDA Yearbook. This declaration was item number two in the statement of twenty-two fundamental beliefs drafted by F.M. Wilcox. The statement regarding the trinity, as well as the other twenty-one beliefs, was submitted to three other men; but **never went before the General Conference in session**, nor any other committee for that matter. This statement appeared in the Yearbook of 1931 and in the subsequent revisions. It also appeared in the first Church Manual in 1932 and subsequent revisions.

This leads us to the question, "why was it sixteen years after Ellen White died before even the word 'trinity' appeared in any Adventist statement of belief?" In 1941 a uniform baptismal covenant or vow was recommended for adoption which would also include an affirmative statement of the candidate's belief in the trinity. Anyone who candidly reads the discussions about the trinity, during the 1919 Bible Conference, clearly recognizes that by 1919 (four years after the death of Ellen White), any type of denominational unity and acceptance of the trinitarian doctrine was still a long way off.

Out of the people present at the 1919 Bible Conference, it is known that H.C. Lacey was a believer in the Trinity doctrine, G.B. Thompson had accepted certain Trinitarian concepts, and F.M. Wilcox accepted it later, 7th July, 1919.

Notice here the following discussions concerning the Son-ship of Christ and the trinity taken from the minutes of the 1919 Bible Conference.

T.E. Bowen: Going back, for instance, to the place where Christ had a beginning, if we can comprehend such a fact which is brought out in the Scriptures, it would cease to be eternity...

W.W. Prescott: - Perhaps it would help me to explain if Brother Bowen would tell us where in the Scriptures it is taught that Christ has a beginning.

T.E. Bowen: That will bring up another question I could not understand, brought out by Brother Lacey. I cannot understand any expression saying Christ the Son has come forth and is no part of the Father...but it was revealed to the angels in heaven that the Son was to be worshipped, and when He was brought into the world it calls Him the only begotten Son, and that is the point. He is spoken of in the Bible as the only begotten Son.

W.W. Prescott: But where does it touch the time of his beginning? I understood you to say the Scriptures teach that He had a beginning.

T.E. Bowen: Don't they speak of His being the only begotten Son?

W.W. Prescott: - Certainly. Is that all you mean by that? That does not fix any beginning.

H.C. Lacey: I wish we might have had that question answered. It was this, as to whether there was ever a time when Jesus was not, or when Michael, as he was called, was not. I think the Bible teaches that we are to answer that question with an emphatic negative. There never was a time when the Son was not. If the word Son puzzles us, let us remember that is God's own sacred word to present His love for that second person of the deity. We are to know God as his father and our father. Jesus is the revelation. He is the Son of God, not meaning that he proceeded forth and developed

from him, nor is there another mother...When we raise the question of the origin of the Son, we say there is no origin to Him. He is the second person of the Godhead.

L.L. Caviness: I missed a good deal of this discussion, and I do not know whether the idea is that we are to accept the so-called Trinitarian doctrine or not. Personally, I have not been able to accept the so-called Trinitarian doctrine, that is, as generally presented, that there are three persons in the Godhead, and that there always were three. If that is the doctrine, I can not quite agree with it, because I was reading in the Bible yesterday, in the book of John, which is the book which reveals to us the deity of Christ, and I read as far as I could everything that Christ said concerning himself. Without contradicting what he said about himself, I cannot agree with the doctrine. As I understand it, his statement of the deity rests upon his Sonship, and I do not think there is any one thing through the book of John that is more constantly referred than the Sonship. I cannot believe that the two persons of the Godhead are equal, the Father and the Son, - that one is the Father and the other the Son, and that they might be just as well the other way around. There is another statement he makes. He says that the Father, who has life in himself, gave the Son to have life in himself; When that took place, I do not know, But I believe it took place somewhere away back in eternity. I have to take Christ's word for it, that at some time that was true, that the Father had life in himself, and gave the Son to have life in himself... He is divine, but he is the divine Son. I cannot explain further than that, but I cannot believe the so-called Trinitarian doctrine of the three persons always existing.

M.C. Wilcox: We all believe the deity of Christ. It is not a question as to his deity or non-deity. In all this discussion there is no question regarding this.

Wakeham: Would you consider the denial of the co-eternity of the Father and Son was a denial of that deity?

Prescott: That is the point I was going to raise: Can we believe in the deity of Christ without believing in the eternity of Christ?

Bollman: I have done it for years...

Knox: Now I can not but believe as Brother Prescott has said, the Deity must be eternal. But the difficulty with me is that I can not believe that the deity of the Son as a separate existence is eternal... Now the Word also speaks of Levi paying tithes while he was in the loins of Abraham. Now it would have been equally true if the Lord's Spirit had carried the acts of Levi back to the time when he was in the loins of Adam. From God's viewpoint Levi had existed in the loins of his forefathers from the very beginning of time, but he did not have a separate existence until he was born. And so Christ, was with the Father, and of the Father - from eternity; and there came a time - in a way we cannot comprehend nor the time that we cannot comprehend, when by God's mysterious operation the Son sprung from the bosom of his Father and had a separate existence.

Prescott: I would like to call Brother Knox's attention to this, and ask how on that basis he would deal with John 8:58 'Jesus said unto them, Verily, verily, I say unto you, before Abraham was born I am. 'What does 'I am' as to our conception of time, mean?

Knox: His personal existence. I believe in the eternity of Jesus Christ. I can not grasp the eternity of his separate and distinct existence.

A.G. Daniells: ...Perhaps we have discussed this as long as we need to. We are not going to take a vote on trinitarianism or arianism, but we can think. Let us go on with the study...

John Isaac: What are we Bible teachers going to do? We have heard ministers talk one way. Our students have had Bible teachers in one school spend days and days upon this question, then they come to another school, and the other teacher does not agree with that. We ought to have something definite so that we might give the answer. I think it can be done. We ought to have it clearly stated. Was Christ ever begotten, or not, or this thing, or that thing?

A.G. Daniells: Perhaps in another study we might have a study on the word begotten... But we shall have to drop it here this time. Now let's not get a bit nervous nor scared. Don't let the conservatives think that something is going to happen, and the progressives get alarmed for fear it won't happen. Let's keep up this good spirit...

E.R. Palmer: Are not these studies on the sonship to be continued, and the discussions to be continued?

G.B. Thompson: This question has been raised. Is it proper to pray to Christ or the Holy Spirit, or should we make our requests only to the Father in the name of the Son? Of course we have the Doxology which gives praise to the Father, the Son, and the Holy Ghost, but the Lord's Prayer is to our Father. ...

Palmer: Is there any example of prayer being addressed to Christ or the Spirit, in the Bible?

The above quotations should be sufficient to recognize that by 1919 (four years after the death of Ellen White), any type of denominational unity and acceptance of the doctrine of the trinity was still a long way off.

The next Bible conference was not held until 1952.

There are of course many questions that beg an answer:

- Why, for example, was very little published in our church journals in the years proceeding the 1919 Bible Conference, either on the issue of the Spirit of Prophecy or the trinity doctrine?
- Why were the 2,400 pages of minutes from the 1919 Bible Conference filed away, never coming to light until 1974?
- Who were the key figures in bringing in the changes in our church's position on the trinity, and how did it eventuate?

To many, the period from the death of Ellen White until the Evangelical meetings with Martin & Barnhouse in the early 50's, are almost an Adventist "Dark-Ages", where little is known of the events that happened.

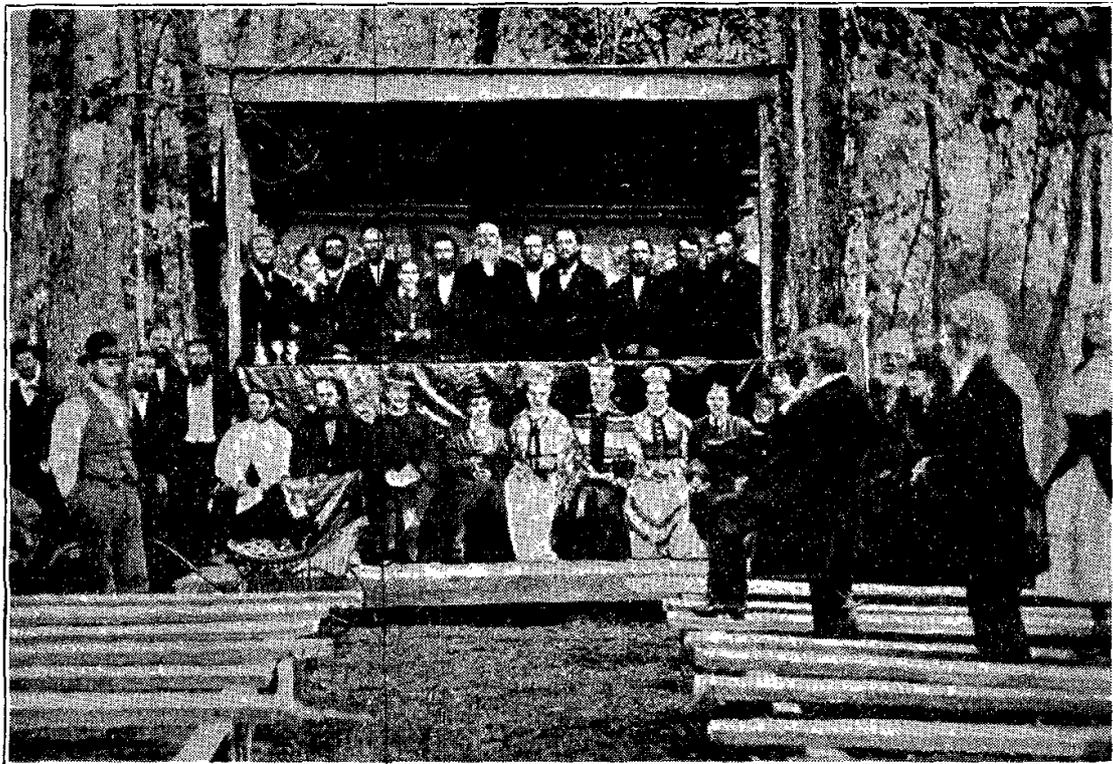
- Why do some books compiled after Ellen White's death appear to advocate a trinitarian position, although Ellen White never made a clear statement advocating our denominational acceptance of the trinity doctrine?
- Why was the doctrine of the trinity still being resisted as late as 1940, when Elder J.S. Washburn wrote a paper/letter in protest of a sermon where W.W. Prescott apparently affirmed the trinitarian doctrine?

Elder Washburn suggests that the trinity teaching is the “Omega of Apostasy” which the prophet to the remnant had stated about 35years earlier would soon appear?

(For Elder Washburn’s Letter - Refer Data File)

Footnotes:

1. Adventism in America, edited by Gary Land, p160.
2. Spectrum, Vol. 10, No.1.
3. George Knight, Ministry, Oct, 1993



Camp Meeting at Eagle Lake, Minnesota, 1876, Illustrating the Style of the Earlier Camp Meeting Period

Section 2

Chapter 5

Was the Prophet the “key influencer” to the acceptance of the doctrine of the trinity?

One of the popular theories in the Seventh-Day Adventist Church is that the prophet to the Remnant, Mrs Ellen G White, guided the church from its misguided non trinitarian position to the acceptance of the doctrine of the trinity. M L Andreason was one of our prominent theologians that felt that Mrs White did this through statements such as:

“...Jesus declared. “I am the resurrection, and the life.” **In Christ** is life, original, unborrowed, underived. “He that hath the Son hath life.” John 5:12. The divinity of Christ is the believer’s assurance of eternal life.” **{Desire of Ages p 530}**.

Comments on the above statement:

M L Andreason misunderstood this statement to mean, the life **of** the Son is, and has always ‘originated’ from Himself, and was never at anytime ‘borrowed’ or ‘derived’ from His Father. In context, this quotation is simply emphasizing that Christ had the same ability to give life as did His Father, in a way which no created being can. Many Adventist Pioneers did not interpret the above quotation the way modern Adventists interpret it today.

Elder C.S. Longacre expresses the most logical interpretation of this quotation from Desire of Ages: “For as the Father raiseth up the dead, and quickeneth *them*, even so the Son quickeneth whom He will...That all men should honour the Son, even as they honour the Father....For as the Father hath life in Himself; so hath he given to the Son to have life in himself;” **{John 5:21-27}**.

What kind of life did the Father have in Himself? God’s life ‘is life original, unborrowed, underived,’ ‘immortal,’ ‘independent.’ ‘He is the source of life.’ Christ says, ‘As the Father hath life in Himself; so hath He given’—the same life, original, unborrowed, underived life to the Son. It was ‘given’ to Him by His Father. Christ was made the source of life just as the Father was the source of life.

Christ had the same life the Father had in Himself in His own right. He did not have to derived or borrow it, it was independent of the Father, hence not dependent, derived, or borrowed. He could bestow and give life and create just as the Father could, **but the Father gave this life to His Son.**

“When this same life the Father had in Himself was given by the Father to His Son so He too had it ‘in Himself,’ we are not told nor does it make any difference how long it was before anything was created, the fact remains that the Son of God proceeded from the Father, that He was in the bosom of the Father, that His life, ‘underived, unborrowed’ was ‘given’ to Him by the Father, that the Father ‘ordained’ His Son ‘should be equal with Himself;’ that the Father ‘invested’ His Son ‘with authority,’ and that the Son does ‘nothing of Himself alone.” {The Deity of Christ, p 4, 5 Refer Data File for Full Manuscript}.

We are not told when Christ received “life in himself”, how far back in dateless ages this occurred is not for us to know. The important thing is Christ has it and it was given to him by His Father. This point is pivotal to the atonement, for if Christ was the same as his Father **with no Origin then we have a real problem**. If Christ the Son of God was **without origin** or beginning of days and did not receive “life in himself” from the Father, then Christ would be as the Father and could not die. If we believe Jesus’ testimony in John 5:26 that he was given “life in himself” then indeed he could give up what was originally given Him and in reality die the equivalent of the first and second death and atone for mankind. This is in harmony with the Spirit of Prophecy were she states that the Son of God alone could atone for mankind “The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man.” {The Story of Redemption p43, 44} Praise the Lord for the great truth that Christ, the Son, has “life in himself” and that in Christ was life **and this life was “Life Original, Unborrowed, and Underived”** as it was the life of the Father which now existed in the Son and from the Son is given to mankind - Praise God.

The question is: Did the Seventh-Day Adventist Church change its position in regards to Michael, Son of God, or the Word as He is known, because the Spirit of Prophecy led in that change? Or was this change instigated because of a few who were looking and listening to teachers and theologians outside the ranks of the Seventh-Day Adventist Church.

Interestingly Ellen White wrote about the Seventh-Day Adventist church’s specific position in regards to light given concerning the Godhead or Personality of God & Christ. Mrs White makes it very clear that God gave us the light regarding Christ and His mission and His priesthood. Dr Froom would like us to believe, there was “new” light given that would supersede the “old” light given in early times? This would mean our Pioneer’s position would be in error, however according to inspiration the truth which the SDA church held well into the 20th century remains the truth right up until we enter into the City of God???. **Let’s take a look at the quote below**

“After the passing of the time in 1844 we searched for the truth as for hidden *treasure*. I met with the brethren, and we studied and prayed earnestly. Often we remained

together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. **Thus light was given that helped us to understand the Scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God,** was made plain to me, and I gave to others the instruction that the Lord had given me." {RH, May 25, 1905 par. 24} **Emphasis supplied.**

Careful evaluation of the writings of the Spirit of Prophecy will show that she always held the position that Christ had beginning of days and that the Holy Spirit is not a separate being to the Father and the Son as is described in this manuscript, **"The God of our Fathers"**. Please note the below statement from Ellen White.

"God so loved the world, that he gave his only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, **but a Son begotten in the express image of the Father's person,** and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and Divine perfection. In him dwelt all the fullness of the Godhead bodily." ST, May 30, 1895 par. 3 **Emphasis supplied**

Was the truth regarding the Pioneer understanding of the "Personality of God and Christ" ever to change???

"I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . **The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.** Letter 38, 1906, pp. 1, 2. (To the Wahroonga Sanitarium Family, January 23, 1906.)" 1MR 52.2"

Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary **or concerning the personality of God or of Christ, are working as blind men.** They are seeking to bring in uncertainties and to set the people of God adrift without an anchor." MR760 9.5

Remember we are told today that our pioneers could not be members of the SDA church today because of their understanding of the "Personality of God and Christ".

"Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs. More

specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the Trinity. {**Ministry Magazine October 1993**}

Here is disturbing statement from the Adventist Review of 1981 - this shows that the new position of the trinity is on very shaky ground from our own admission!!

“While no single scriptural passage states formally the doctrine of the Trinity, **it is assumed as a fact** by Bible writers and mentioned several times. **Only by faith can we accept the existence of the Trinity.**” {**Adventist Review Vol. 158 No. 31, 1981, P. 4**} (Emphasis Supplied)

Even the Nicene Creed, which Dr L E Froom points us back to as the formulation of the trinity platform, states that Christ was begotten in eternity. {**Refer recording of Elder L E Froom’s presentation in 1971 - Sligo SDA Church - available upon request**} The modern SDA church goes much further than this and is probably the most radical Trinitarian position in Christendom today.

Note this quote from the Nicene Creed:

“And [we believe] in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father ... (see full text Nicene Creed in Data File)

Who Is The Father?

“Let the missionaries of the cross proclaim that **there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.** This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches.” {**1888 Materials, p. 886**}.

“All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: 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.**” {**Desire of Ages p. 21**}.

“Jehovah, the **eternal, self-existent, uncreated One, Himself the Source and Sustainer of all,** is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service.” {**Patriarchs and Prophets P-305**}.

Who Is Jesus The Son of God

“And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22-30.” **{Patriarchs and Prophets p-34}**

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. “The Lord possessed me in the beginning of his way,” He declares, “before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth” (Pro. 8:22-27)” **{Selected Messages Book 1 p247, 248}.**

“In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God...While the Son of a human being, **He became the Son of God in a new sense.** Thus He stood in our world-the Son of God, yet allied by birth to the human race...” **{5 Bible Commentary-p1114, 1115}.**

“The dedication of the first-born had its origin in the earliest times. God had promised to give **the First-born of heaven** to save the sinner.” **{Desire of Ages p-51}.**

“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.” **{Review & Herald July 9, 1895}**

“Who could bring in the principles ordained by God in His rule and government to counterwork the plans of Satan, and bring the world back to its loyalty? God said: **I will send My Son.** “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.’ **John 3:16.**” **{6 Testimonies p 236, 237}.**

“The man Christ Jesus was not the Lord God Almighty...” **{5 Bible Commentary p 1129}**

The Holy Spirit

“In giving us His Spirit, **God gives us Himself,** making Himself a fountain of divine influences, to give health and life to the world.” **{7 Testimonies p 273}.**

“It is His purpose that the highest influence in the universe, **emanating from the source of all power**, shall be theirs.” {**Desire of Ages p 679**}.

“The divine Spirit that the world’s Redeemer promised to send, **is the presence and power of God.**” {**2 Special Testimonies p-451**}.

“The Holy Spirit, **which proceeds from the only begotten Son of God** binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches.” {**5 Review & Herald p 228**}.

“The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. **He has sought to shut Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them saying ‘this is the way, walk ye in it.’” {**2 Review & Herald p 422**}.

“**The Holy Spirit is Christ’s representative**, but **divested of the personality of humanity**, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.” {**Desire of Ages p 699**}.

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit **is Himself** [Christ] divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the omnipresent.” {**Manuscript Release #-1084- 7**}. {**Ms. 5a, 1895. Lt.W-119-1895**}.

Comment on the above quotation

The above quote plainly states that the Holy Spirit is Christ **with his humanity divested of**.

“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.” {**Acts of Apostles p 51, 52**}

Comment on the above quotation

Sister White would never address any person as “what” this would be the height of disrespect; much less would she address the Holy Spirit as “what” if indeed she believed the Spirit was a separate person as the Father and Son. The other point from this passage is that Mrs White states that men “cannot define” what the Holy Spirit is, now if you teach a trinity which says that the Spirit is a person like the Father and the Son then you **have just defined** what the Holy Spirit is!! which obviously E.G. White could not do and further gave clear council not to do. As Ellen White states “Men cannot explain it, because the Lord has not revealed it to them” - then the question that is raised from this is **who has revealed this to the Christian church?**

Remember the truth regarding Christ was given at the start of our work according to the following statement and there is no argument from anyone of what this early position was.

..Thus light was given that helped us to understand the Scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me....” RH, May 25, 1905 par. 24

...Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men.... (MR760 9.5)

After this review of the question; **Whether or not Mrs E G White led the church to change its position on their understanding of the Godhead.** I think it has been clearly demonstrated that E G White was firstly in harmony with Scriptures and also with her husband James S White and the 1872 Fundamental beliefs of the Seventh-Day Adventist Church.

Chapter 6

The emergence of the trinity



Dr Le Roy Edwin Froom
1890-1974 (84)
Former Field Secretary .General Conference

Elder Froom was a Seventh-day Adventist minister and historian. Froom was the first associate secretary of the General Conference Ministerial Association from 1926 to 1950. He was also the founding editor of Ministry Magazine. From 1950 until his retirement in 1958 he was a field secretary of the General Conference assigned to research and writing. He was considered to be the leading historian and apologist of the church at the time. Froom is best known for his apologetic writings and his attempts to help non-Adventists understand his own denomination. The most famous resulted in the publication of "Questions on Doctrine" {For a full Obituary Citation see - Advent Review and Sabbath Herald Apr 4 1974

Post 1919 Bible Conference

After the 1919 Bible Conference there was a seemingly concerted effort by Dr Leroy Edwin Froom to introduce trinitarian doctrinal concepts into the Seventh-Day Adventist Church. Dr Froom published a book in 1928 entitled "The Coming of the Comforter" which was the first book in Adventism of its kind to speak of the Holy Spirit as a separate person just as the Father and the Son.

Many of our denomination's ministers were concerned with this push towards trinitarian concepts which were being espoused from some quarters. One such minister's was Dr Otto H Christensen.



Dr Otto H. Christensen
1898-1979 (81)
Former Dean of theology at Southern Missionary College

Dr Christensen was an evangelist and religion teacher in several of our colleges - including serving as Dean of theology at Southern Missionary College.

Dr Christiansen was concerned with the views that L.E. Froom had been setting forth in the book the "Coming of the Comforter." He expressed these concerns in **1960** while teaching theology at Southern Missionary College. Refer below letter: Please make special note of the date these letters were written **{For obituary citation see - Adventist Review Sep 20 1979}**

Dr. Otto H. Christensen Chairman, Religion
Southern Missionary College.
to L.E. Froom
Oct.12, 1960.

“Some time ago, I wrote you a long letter setting forth some of the reasons **why I think your philosophy on the spirit and the soul are out of harmony with the Scriptures and the Spirit of Prophecy.** I gave you reasons, etc. Yet, I have had no response from you in regard to that...

It would be very unfortunate, I think, to have a set of denominationally approved books of that type, and we in the field not be able to support and back them up. I feel that we ought to use special care that we do not get into further dilemmas on our teachings than we are already in, so that we can move forward together...

This concerns me very much, because I feel that we ought to be together on these things, so that we may present a united--not a confused--front to the world. **I have read and studied considerably on this topic, and I have never before seen any of our ministers take the position which you are taking.**”

L.E. Froom to
Dr. Otto H. Christenson
Oct 27, 1960.

“**May I state that my book, The Coming of the Comforter was the result of a series of studies that I gave in 1927-28 to ministerial institutes throughout North America. You cannot imagine how I was pummeled by some of the old timers because I pressed on the personality of the Holy Spirit as the Third Person of the Godhead. Some men denied that -- still deny it. But the book has come to be generally accepted as standard. . .**

More evidence of strong protest regarding the inroads of the trinity

In 1971, Dr Leroy Froom wrote, “The removal of the last standing vestige of Arianism (anti-Trinitarianism) in our standard literature was accomplished through the **deletions from the classic D&R (Daniel and Revelation by Uriah Smith) in 1944...**” **{Movement of Destiny. Leroy Froom p465}** This “removal” or editing of the Classic “Daniel and Revelation” by Elder Uriah Smith was intended to bring our standard works in line with the new thinking, very few knew about this *unauthorised* editing of one of our leading pioneer’s books. In fact much of the SDA ministry did not know that this took place. Below you will see the reaction of some of our church leaders in the mid 1940’s, when what was happening came to light

In the following excerpt from a letter by Elder Leroy E Froom to Elder Rueben R Figuhr you will notice that W.A Spicer (General Conference President) was “pretty warm” about the whole process of the **strategic editing** that was being made to the late Elder Uriah Smith’s Book **Daniel & Revelation** and as he, Dr Froom, states “Elder Detwiler was fearfully upset over this.” This editing took place in the **mid 1940’s** and senior administrators of the day were not in agreeance to this action.

(For the full letter - refer Data File)



Left to Right - **Elder H.J. Detwiler** - President of the Columbia Union, **Elder W.A. Spicer** -Former President of the General Conference, **Elder L.E. Froom**, - Ministerial Association GC, **Elder R. R. Figuhr** - Former General Conference President

L.E. Froom to R.R. Figuhr “When the revision of Daniel and Revelation was contemplated, I was named as chairman of the revision committee, but I immediately disqualified myself because I knew it would never do. There was too much prejudice against me because of other relationships, and so Professor Howell was named the chairman. The revision involved the **elimination of all the allusions to the Arian view concerning Christ**. Elder Detwiler was fearfully upset over this. His blood vessels stood out like whipcords on his neck and his face was red as a beet, and some people feared that he might have an attack of apoplexy. Elder Spicer was pretty warm also because of the changes made and the defences in behalf of the book.”



Elder A. C. Bordeau
1834-1916(82)

Augustin Cornelius Bordeau was of French decent, was formerly a Baptist preacher. He joined the Advent Movement in 1856 and was a Minister and Administrator for many years. It was Elder A C Bordeau and Elder G W Amadon who were chosen to ascertain, via an interview with Dr J H Kellogg which went for seven hours, his true attitude toward the Seventh Day Adventist Church and its teachings prior to Dr Kellogg's membership being removed. Elder Bordeau was key in the organising of the South American Division of the General Conference.

Elder L. E. Froom quotes Elder A .C. Bordeau (although somewhat cynically as this testimony was not complimentary to his defence of the editing of D&R), who recounts a conversation he had with Elder & Mrs E. G. White. The conversation was in regards to the writing of the book "Daniel and Revelation" by Uriah Smith of which Mrs White stated that **an angel guided the hand of Uriah Smith as he wrote the book.** {Presentation by L.E. Froom given at the Sligo Seventh Day Adventist church in 1971}

In order to accommodate the trinity doctrine, it became necessary to change the SDA Hymn Books which up until the 1940's had been distinctly non trinitarian

"The singing of praises to God through the use of Hymns is a long held tradition amongst Adventists. Hymns are a powerful reminder of the way God has led in the past, and a source of encouragement to all in times of trouble. But it was with the release of "The Church Hymnal" in 1941 that an imperceptible change came into Adventist Hymns. Doctrinal deviation from accepted Adventist teaching had never been sanctioned in a church hymnal before. More Catholic and Anglican hymns appeared, and a shift in theology was reflected in the words of some hymns. Only a few years before the hymnal was published, the first Church Manual had been released, and a new Adventist "Fundamental Beliefs" had been authored. This shift in theology, found in

the Fundamental Beliefs and the Hymnal, was the introduction of trinitarianism into the Church. Although not “officially” ratified into the 27 Fundamentals until 1980, the move was hardly noticed by the majority of Adventists, and only a few of the older members questioned the shift in theology.

It was with the publishing of the present volume, “The Seventh-day Adventist Hymnal,” in 1985, that we again saw the hymnal being used seriously as an instrument for change.” **{Singing with real understanding} Paper by Blair Andrew**

(For the complete article refer- Data File)

The Compiling of the book Evangelism

In order to sustain and give credence to the newly adopted trinitarian concepts being promoted by a few influential persons within the denomination, a compilation of Ellen G. White’s was written which would apparently endorse the new trinitarian position which was now gaining traction. The compilation entitled “Evangelism” (1946) neatly fills this purpose. In the book “Evangelism,” are compiled quotations which give the trinity doctrine just such an apparent prophetic credence. In 1966 Leroy Froom wrote a letter to R.A. Anderson bragging how they both had a part in compiling the E.G. White quotations in “Evangelism” in order to combat the Columbian Union Conference leaders who were still non-trinitarian at the time (1946). Dr Froom stated, “You know what it did with men in the Columbia Union... They either had to lay down their arms, and accept those statements, or else they had to reject the Spirit of Prophecy.” [Letter from Leroy Froom to Roy Allen Anderson. Jan 18 1966].

As can be seen from this letter Elder Froom seemed to have an objective to convince the church membership that Sister White was an ally to his work. It is clear from the book “Evangelism” that the statements chosen to support Dr Froom’s trinity theories are openly man’s devising. Dr Froom has gone to the lengths of using the word “trinity” (Evangelism page 616) in a heading when Mrs White never uses the term. It is clear that the church until after the death of Sister White, did not adhere to a trinity doctrine. This is plain when you read the fundamental beliefs of the church up until 1931. The 1931 statement in the Yearbook although the word trinity is used the essence of the statement was the same as the 1872 statement and was distinctly non trinitarian in its concept.

It seems like the statement below slipped through without notice as it “undoes” Dr Froom’s argument.

Note this statement from “Evangelism”

Let People Know Our Position - “Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the practises and customs of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in His pre-existence. **{Evangelism p 613 - 1895}**

Comments on the above statement

Remember that these statements were intended to convince some of our church leaders in 1946 that Sister White supports the doctrine of the trinity - Letter from Dr Leroy Froom to R.A. Anderson 1966

Let People Know Our Position - **(my comments in brackets)** “Our policy is, Do not make prominent the objectionable features of our faith **(Mrs White makes it plain that she is speaking about our position on the “divinity of Christ” for she explains this in the latter part of the statement)**, which strike most decidedly against the practises and customs of the people **(why does this strike against the customs and practises of the people? - Because the people of the Christian world almost unanimously believe in the doctrine of the trinity. This would upset them as they believe that Christ was as the Father a being of the Godhead that had eternity of past existence)** until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ **(why would the people not believe that the Seventh-Day Adventist Church believed in the divinity of Christ? - because we did not believe or accept the “customs of the people” who believe the trinity, and therefore this, to them, equals not believing in the divinity of Christ)** and in His pre-existence.” {Evangelism p 613 - 1895}

The fact is our Seventh-Day Adventist Church has always believed in the divinity of Christ and in His pre-existence - though we never accepted the “customs and practises” of the people as Sister White describes which obviously, in this context, is the doctrine of the trinity. In chapter 10, “And this is life eternal” we present a study which will demonstrate that the SDA’s historic teaching in regards to the Godhead was absolutely Biblically sound!

The strategy’s used for change were many and varied, for example:

- Dr.L.E. Froom’s book - “The Coming of the Comforter”, can only be described as **“books of a new order”!**
- The editing of the book “Daniel and Revelation” - a sneaky act to influence a change in Adventist thinking. “Daniel and Revelation” was seen as one of the most representative volumes of the denomination and came with the highest regard and endorsement from the Prophet to the Remnant - **see Review and Herald, February 16, 1905 - for printed statements of Ellen White’s endorsement of the original volume of D&R refer data file.**
- The changing of “The Church Hymnal” to include obvious trinitarian theology - **refer data file for complete paper on this.**
- The compilation of “Evangelism” - as we have discussed above.
- The changing of the Fundamental Principles.

With so much happening in stealth, you can understand how a church can change its position. Although as we have seen not without pain or the strong protest by many who were faithful to the biblical position of the Godhead as given by our pioneers..

The below letter in dated as recent as **1968** shows us that Elder Froom was still clearing the air from questions raised regarding the **teachings contained in his book.**

Burton Clark to
L.E. Froom
Jan. 15, 1968.

I have just recently reread these thru, and in the No. 7 of this series, p. 63 she also has the same quotation in regard to the Holy Spirit that you quoted to me from Evangelism, p 615. But (?) why was not the Holy Spirit present when -'Christ the Word, the only begotten of God, was one with the eternal Father, -one in nature, -in character, and in purpose, -the only being in all the universe that could enter into all the counsels and purposes of God.' G. C. p. 493.

Probably this is something that we should not stick our noses in!! But one cannot keep from wondering just the same. **Just why was not the Holy Spirit not able to enter into that most important counsel?** Nuff said."

It is interesting to note that it took a concerted effort to make it look as though Mrs Ellen White taught something that she did not teach. It also took the change of our Adventist hymn book and Fundamental Beliefs, to ensure that future generations of Seventh-Day Adventists would not even know that their heritage was clearly **non trinitarian**.

Dr Froom's information source

"May I here make a frank personal confession? When, back between 1926 and 1928, I was asked by our leaders to give a series of studies on the Holy Spirit, covering the North American union ministerial institutes of 1928, I found that, aside from priceless leads found in the Spirit of Prophecy there was practically nothing in our literature setting forth a sound Biblical exposition in this tremendous field of study. There were no previous path finding books on the question in our literature. **I was compelled to search out a score of valuable books written by men outside of our faith--**those previously noted--for initial clues and suggestions, and to open up beckoning vistas to intensive personal study. Having these, I went on from there. But they were decided early helps. And scores, if not hundreds, could confirm the same sobering conviction that some of these other men [from Babylon] frequently had a deeper insight into the spiritual things of God than many of our own men then had on the Holy Spirit and the triumphant life. It was still a largely obscure theme." **{Movement of Destiny, 1971, p. 322, LeRoy Froom}** (Emphasis supplied).



Dr Roy Allan Anderson
1895 - 1985(90)
Former Secretary Ministerial Association General Conference

A worthy note from Roy Allan Anderson (Elder Anderson was one of the key five men who met with Donald Barnhouse and Waler Martin in the infamous 1950's so called evangelical conferences)

In 1983 Roy Allan Anderson admitted that the doctrine of the trinity was the main and crucial doctrinal question in the Evangelical Conferences. Notice the following statement by R. A. Anderson in the Review:

“What do you folk believe about the Trinity?’ Was a question put to me some years ago [1955] by two gracious Christian gentlemen [Walter Martin and George Cannon] who came unannounced to the General Conference headquarters in Washington, D.C.

“Both men were Christian college professors who had read much about Adventists, but all from detractors, and one of them was commissioned to write a new book about Adventist beliefs. However, they felt they should contact the headquarters to discover what we actually believe on points of vital interest rather than just quoting from others.”

“The answers to their earnest questions lengthened into days of prayerful discussions. **Our answer concerning the Godhead and the Trinity was crucial, for in some of the books they had read that Adventists were classed as Arians;**...We reassured the visitors when we turned first to the Scriptures, then to the “Fundamental Beliefs” of Adventism. They discovered that we were in harmony with sound Biblical scholarship, not only on the Trinity but on every other cardinal doctrine of Christianity.” (Emphasis supplied).
{“Adventists and the Trinity,” by Roy Allan Anderson, Adventist Review, Sep. 8, 1983}

It is becoming clearer after the tableing of the evidence thus far, that the transitory period from a clear non trinitarian stance of the Seventh-Day Adventist Church was very much a turbulent one.

Elder Froom states, when he was 81 years of age, in a presentation at the Sligo Church in 1971, just before his book "Movement of Destiny" was published, that in 1854 when the Advent people formulated their beliefs that there was a difference of opinion on the Deity of Christ. He infers that after this time we grew as a people in our understanding of the Deity of Christ and we came to believe that He was fully God with no beginning. Elder Froom goes on to say that the 1888 General Conference session was to bring in unity, first of all concerning the Deity of Christ. **{Refer recording of Elder L E Froom's presentation in 1971 - Sligo SDA Church - available upon request}**

Comments on the above statement

It is clear when you read the Fundamental Principles published in 1872 that the church was indeed in unity on the Deity of Christ. Fundamental Principle No 1 reads "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. 139:7. Fundamental Principle No 2 reads :That there is one Lord Jesus Christ, the 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;..."

(For a Copy of the Fundamental Principles of SDA's - refer Data File)

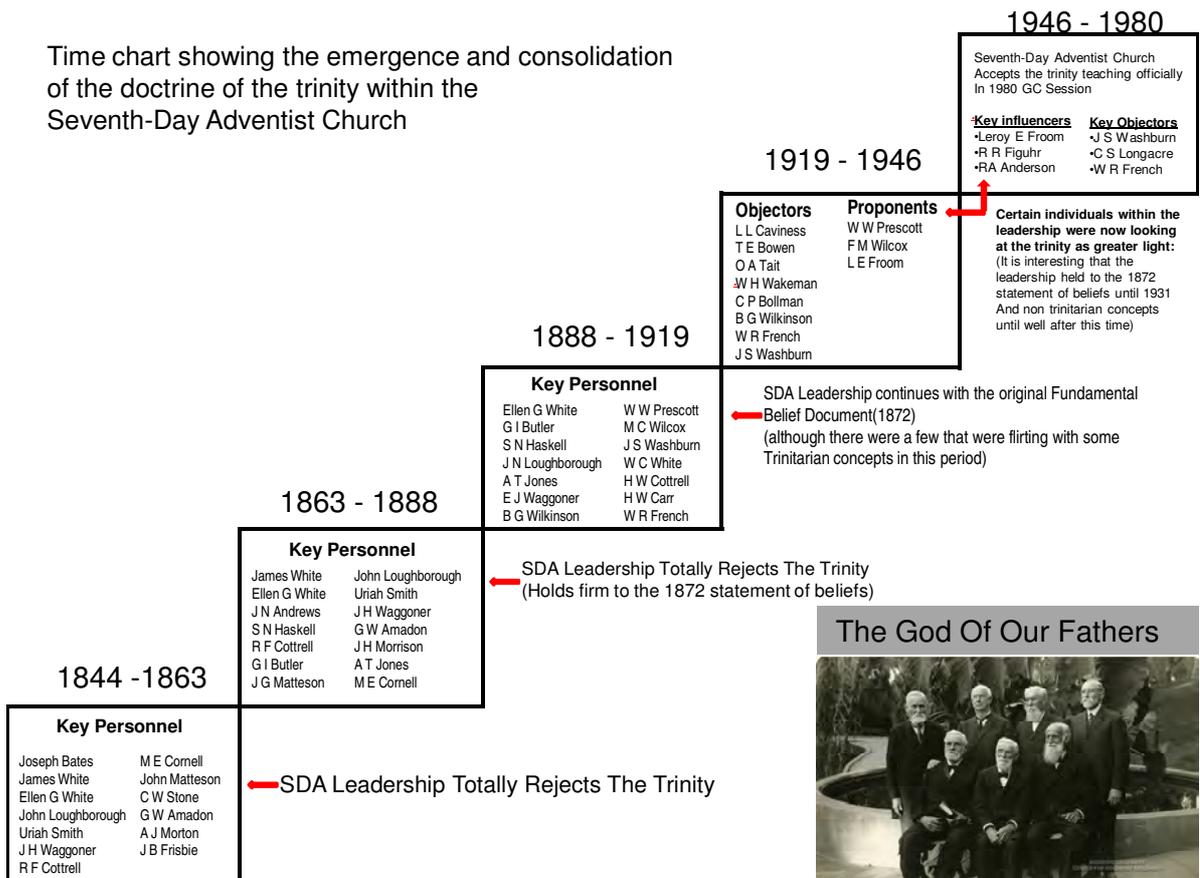
The transcripts in chapter 4 of this manuscript entitled "The 1919 Bible Conference" show that in 1919 the church was far from unified regarding the trinity doctrine which indicates that the 1888 message certainly did not unify the church on the doctrine of the trinity! The message of 1888 which was proclaimed by AT Jones and EJ Waggoner clearly taught that Christ had beginning of days. **For example from A T Jones** "He, the living One, the Prince and Author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again in order that we might be born again". **{Christian Perfection, paragraphs 53, 54 A Sermon by A. T. Jones} {Review & Herald, July 18-August 1, 1899}**

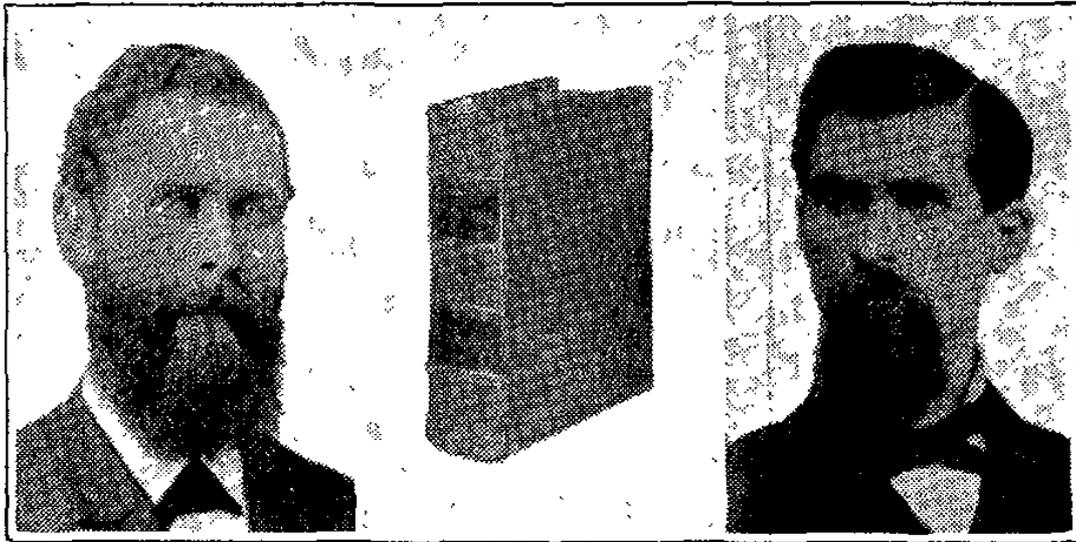
And now from EJ Waggoner "The Word was "in the beginning." The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. **{E. J. Waggoner, Christ And His Righteousness, p. 9.1890}**

This brought no comment, not even a hint of concern from the prophet, Ellen G White, why? Because Ellen White and the SDA Church was in complete unity with this doctrine, and this is why it is part of the 1872 Fundamental Principles which remained unchanged until 1931!(as stated previously the 1931 statement even though it contained the word trinity, continued to be in harmony with the 1872 Fundamental Principles).

“The truth for this time is precious, but those whose hearts have not been broken, by falling on the rock Christ Jesus, will not see and understand what is truth. They will accept that which pleased their ideas, and will begin to manufacture **another foundation** than that which is laid. They will flatter their own vanity and esteem, thinking that they are capable of removing the pillars of our faith, and replacing them with pillars they have devised.” **{Manuscript Release 28, 1890}**

The below “step chart” shows the emergence of the trinity within historical periods of the Seventh-Day Adventist Church’s life. Remember that the word trinity was first included in the official statement of beliefs in 1931 in the SDA Yearbook. When F M Wilcox included the word trinity in that statement it seemed to serve as an inoculation to the ministry to get used to seeing the term in SDA literature. The interesting thing is that the 1931 statement was much closer to the Christology of the 1872 statement which had been held as truth by the denomination up until this time. I think we will need to concede that the whole trinity question is a lot more recent than we are being told.





The Colporteur, the Book, and the Purchaser
George A. King, pioneer of denominational colporteur work;
"Thoughts on Daniel and the Revelation," the first subscrip-
tion book sold; D. W. Reavis, purchaser of the first book

Chapter 7

A Solemn Warning

R.H. Pierson



Elder Robert H. Pierson
1911 - 1989 (78)
Former General Conference President

Elder Pierson served as president of the British West Indies Union (1944-1947), president of the Southern Asia Division (1950-1954), president of the Kentucky-Tennessee Conference (1954-1957), president of the Texas Conference (1957-1958), president of the Southern Africa Division (1958-1962), president of the Trans-African Division (1962-1966), and ultimately, president of the General Conference **{For a full Obituary Citation see - Adventist Review Feb 2 1989}**

“On October 15, 1978 elder Robert Pierson, president of the General Conference of Seventh-day Adventists, gave his last address to the Annual Council of the General Conference. Annual Council is the year end meeting when representatives of the Seventh-day Adventist Church assemble to do the business of the church. In his impassioned address he warned about some disturbing trends that he saw transpiring in the Seventh-Day Adventist Church of the time.

The seeds of these trends can be traced back to the late **1950's when the leaders of the General Conference Ministerial Association met with evangelical apologist Walter Martin** and provided him with selective material for his research on Seventh-day Adventists. In the days of elder Pierson, the seeds planted in the late 1950's had become plants, plants that in our day have become fruit bearing trees.

As one reads elder Pierson's address one can't help but be amazed at the profound perception that he had of the crisis that the Seventh-day Adventist church was going through at the time. Yet he saw that even greater dangers awaited the church in the near future. Needless to say, his words have been fulfilled. If you would like to know more about what is happening in the Seventh-day Adventist Church I recommend that you read the book "Here we Stand" available from your local Adventist Book Centre.

As you read this address, will you, beloved Seventh-day Adventist, uphold the special message, mission, hope and lifestyle of our beloved church though the heavens fall? I pray to God that you will.

An Earnest Appeal from the Retiring President of the General Conference presented to Annual Council on October 15, 1978." **{Written by Pastor Stephen Bohr Monday, 02 July 2007}**

Elder Pierson's Address:

"This will be the last time that in my present role I shall stand before the world leaders of my church, your church, our church, and I have a few words to leave with you.

I take my thoughts from something that Elder and Mrs. Ralph Neall have written describing how typically a sect evolves into a church. They say a sect is often begun by a charismatic leader with tremendous drive and commitment, and that it arises as a protest against worldliness and formalism in a church. It is generally embraced by the poor. The rich would lose too much by joining it, since it is unpopular, despised, and persecuted by society in general. It has definite beliefs firmly held by zealous members. Each member makes a personal decision to join it and knows what he believes. There is little organization or property, and there are few buildings. The group has strict standards and controls on behavior. Preachers, often without education, arise by inner compulsion. There is little concern about public relations.

And then it passes on to the second generation. With growth there comes a need for organization and buildings. As a result of industry and frugality, members become prosperous. As prosperity increases, persecution begins to wane. Children born into the movement do not have to make personal decisions to join it. They do not necessarily know what they believe. They do not need to hammer out their own positions. These have been worked out for them. Preachers arise more by selection and by apprenticeship to older workers than by direct inner compulsion.

In the third generation, organization develops and institutions are established. The need is seen for schools to pass on the faith of the fathers. Colleges are established. Members have to be exhorted to live up to the standards, while at the same time the standards of membership are being lowered. The group becomes lax about disfellowshipping nonpracticing members. Missionary zeal cools off. There is more concern over public relations. Leaders study methods of propagating their faith, sometimes employing extrinsic rewards as motivation for service by members. Youth question why they are different from others, and intermarry with those not of their faith.

In the fourth generation there is much machinery; the number of administrators increases while the number of workers at the grass roots becomes proportionately less. Great church councils are held to define doctrine. More schools, universities, and seminaries are established. These go to the world for accreditation and tend to become secularized. There is a re-examination of positions and modernizing of methods. Attention is given to contemporary culture, with an interest in the arts: music, architecture, literature. The movement seeks to become “relevant” to contemporary society by becoming involved in popular causes. Services become formal. The group enjoys complete acceptance by the world. The sect has become a church!

Brethren and sisters, this must never happen to the Seventh-day Adventist Church! This will not happen to the Seventh-day Adventist Church. This is not just another church—it is God’s church! But you are the men and women sitting in this sanctuary this morning on whom God is counting to assure that it does not happen. Already, brethren and sisters, there are subtle forces that are beginning to stir. Regrettably there are those in the church who belittle the inspiration of the Bible, who scorn the first 11 chapters of Genesis, who question the Spirit of Prophecy’s short chronology of the earth, and who subtly and not so subtly attack the Spirit of Prophecy. There are some who point to the Reformers and contemporary theologians as a source and the norm for Seventh-day Adventist doctrine. There are those who allegedly are tired of the hackneyed phrases of Adventism. There are those who wish to forget the standards of the church we love. There are those who covet and would court the favor of the evangelicals; those who would throw off the mantle of a peculiar people; and those who would go the way of the secular, materialistic world.

Fellow leaders, beloved brethren and sisters—don’t let it happen! I appeal to you as earnestly as I know how this morning—don’t let it happen! I appeal to Andrews University, to the Seminary, to Loma Linda University—don’t let it happen! We are not Seventh-day Anglicans, not Seventh-day Lutherans—we are Seventh-day Adventists! This is God’s last church with God’s last message. You are the men and women, the leaders, whom God is counting on to keep the Seventh-day Adventist Church God’s remnant church, the church God has destined to triumph!

The servant of the Lord says, “Fearful perils are before those who bear responsibilities in the Lord’s work—perils the thought of which makes me tremble” (Selected Messages, bk. 2, p. 391). And in Ezekiel 22:30 we read, “I looked for a man among them who could build a barricade, who could stand before Me in the breach to defend the land from ruin” (NEB).

I believe this morning, fellow leaders, that God is looking for men and women, intrepid leaders, men and women who love God's church and God's truth more than they love their lives, to see that this church under God goes through to the kingdom. The task ahead of us is not going to be easy. If I understand the Bible and the Spirit of Prophecy aright this morning, ahead lies a time of trouble, a time of challenge such as this church and this world have never before known.

The servant of the Lord tells us: "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error (My Comments - the two fundamental principles that have been declared as error by the modern Seventh-Day Adventist Church are Numbers 1 & 2 which state the SDA position on the Godhead). A new organization would be established. **Books of a new order would be written.** A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God Who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless" **{Selected Messages, book. 1, p. 204, 205} {My Comments - How is God removed? May I suggest through the acceptance of a "strange god" within Adventism}**

"The Seventh-day Adventist Church had its alpha years ago. You and I are the leaders who will face the omega that will be of the same subtle, devilish origin. Its effect will be more devastating than the alpha. Brethren, I beg of you, study, know what is ahead, then with God's help prepare your people to meet it!"

"God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side" **{Review and Herald, November 5, 1903}**

"We are pressing on to the final conflict, and this is no time for compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare" **{Review and Herald, December 6, 1892}**

And then I call attention to a vision the Lord's servant had, in which she saw a ship heading toward an iceberg. She said: "There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She

rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way. Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'" **{Selected Messages, book. 1, p. 205, 206}**

Fellow leaders, it may be that in the not too distant future you will have to meet it. I pray God will give you grace and courage and wisdom.

Finally "What a wonderful thought it is that the great controversy is nearing its end! In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great powers of Heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather from the world a people who will serve Him in righteousness" **{Selected Messages, bk. 2, p. 391}**

What a wonderful assurance we have this morning, brethren and sisters, that you and I are in God's work. This work is not dependent on any man; it is dependent on our relationship with Him. There is only one way for us to face the future, and that is at the foot of the cross. A church with its eyes upon the Man of Calvary will never walk into apostasy.

Thank you, brethren and sisters, for giving me the privilege of serving you for the past years, and may God bless every one of you."

{Robert H. Pierson Annual Council meeting on October 15, 1978}

(The Seventh Day Adventist Fundamental Principles that Mrs White speaks about above can be found in our Data File) - (This Statement of Belief is clearly not Trinitarian and was unchanged until 1931)

This is a timely warning on how a movement can become a church with all its encumbrances of form, creeds, and traditions. It is so important that members of any organisation take time to review and ensure that the original objective and model is the one you believe and practise today - study to show thyself approved, be as the noble Bereans who were more noble than those in Thessalonica, (Acts 17:11), for they checked the scriptures to see if what the apostle Paul was telling them was the truth.

It its easy to find ourselves in a mindset that says well I am part of the remnant church therefore what my church teaches is the truth. Friends this is a trap, it was a trap for the Jews and it has been a trap for **every church since**. If in deed the Seventh-Day Adventist Church is the Remnant church of Bible Prophecy, then it will be the object of attack by the devil and will thus have apostasy in her midst even the very **Omega of Apostasy**. This is why we are warned about the shaking, not so that you will be shaken out but that you will be shaken to alertness and to the study of God's Word. It is time to search for the treasure Jesus spoke about, for this treasure contains the keys to the kingdom of God.

Chapter 8

A Few Good Men

In this chapter we will focus in on four church ministers/leaders who never gave up the fight to **retain Seventh-Day Adventist doctrinal integrity**. Each of the four was pro-active in their defence of the church's foundational position within their respective areas of responsibility, and all this in the wake of robust General Conference opposition.

I trust you will find these life sketches and achievements inspiring; understanding that these were people like you and I with faults and failings, trusting in the merits of their Saviour for hope and inspiration. I trust that these experiences will challenge and inspire us as we prepare to make the final stand for truth before our Master returns.

I have endeavoured to detail the work history and character of these four ministers to help the reader understand that these men were well respected in the Seventh-Day Adventist church and were widely recognised as authorities in their sphere.

The “Few Good Men” that I have chosen to review in this chapter were really warriors for the Truth. In this regard it was not a difficult choice to identify these men; it was through Adventism’s darkest hour that each man’s story really shines. Their testimonies will help us identify who is **“The God of Our Fathers”**

They are:

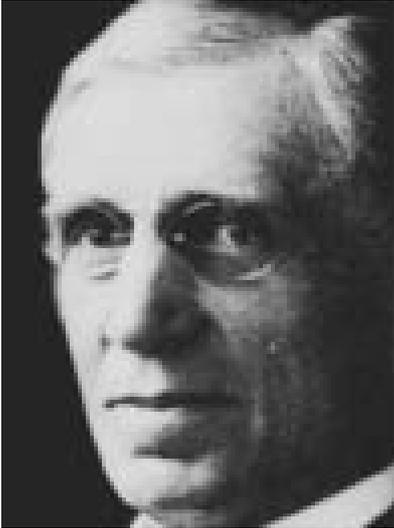
Elder Judson S. Washburn
Elder Charles S. Longacre
Elder Benjamin G. Wilkinson
Elder William R. French

From the Lords messenger

“God wants minute men. He will have men who, when important decisions are to be made, are as true as the needle to the pole; **men who’s personal interests are swallowed up**, as were our Saviour’s, in the one great general interest for the salvation of souls.” {**Testimonies to the church Vol 3 p. 505**}

Of each of these men it could be said “men who’s personal interests are swallowed up”, yes the result of their stand for truth was denominational marginalization, but in contrast Heavens Blessings. This is what is in stall for those who stand for the honour of God.

No 1 - J.S. Washburn



Elder Judson S. Washburn
1863 -1955 (92)

This notice was posted in the Review and Herald of August 25 1955



WASHBURN.—Judson S. Washburn was born in Waukon, Iowa, April 24, 1863, and died at Hagerstown, Md., July 21, 1955, at the age of 92. In 1884 he married Orra Ellen Riddle. To this union four children were born, the youngest dying in infancy. When only 20 years of age he became principal of a high school. He left this position to enter church work, and was later ordained to the gospel ministry. He labored in both the United States and Great Britain. Elder Washburn played a leading part in the transfer of denominational headquarters from Battle Creek, Mich., to Washington, D.C. He was active in musical lines—composing songs, leading choirs, and singing solos and in quartets. He composed "The Refuge Psalm," "Tender Shepherd," "Twenty-third Psalm" and others. His music has been sung in leading choruses in the United States and Great Britain. He was a devout Seventh-day Adventist, and was well known by many of our people throughout the world. He had a host of friends in this country and overseas.

Elder Washburn's wife died in 1932. In 1946 he was married to Mrs. Clara Brown, a widow. Her

death occurred in July, 1953. Seven months later he lost his only son, Forrest Washburn, in February, 1954. He resided with his daughter, Mrs. Grace Tewalt.

Elder Washburn had a remarkable constitution, but grew increasingly feeble in recent years. This summer's intense heat seemed to bring on his fatal illness, which lasted only a few days. He leaves to mourn two daughters, Mrs. Tewalt and Mrs. Moore, and one sister.

Elder Washburn's Ministry was his Passion

Judson's daughter Grace Tewalt said that he was a minister from the age of 22 to the age of 92 when he died. Washburn was the son of Sabbatarian Adventist pioneer Calvin Washburn who had joined the Advent movement during the Millerite movement of the 1840s. As a youth J. S. Washburn had many opportunities to meet the founding pioneers of the Seventh-day Adventist Church. Washburn claimed a rich SDA heritage. He was converted by **J. N. Andrews** at the age of 11, baptized by **James White** at age 12 and began preaching Adventism at 21. J. S. Washburn was one of the early Adventist evangelists to establish the work in England.

The Seventh-day Adventist Encyclopaedia states the following:

"On 29 April 1892 Washburn began corresponding with Ellen White. His letters make fascinating reading. They illustrate the impact of Righteousness by Faith upon his thinking and they catalogue the extent to which his new perceptions influenced his approach to evangelism. However, Washburn had none of the 'star quality' of later evangelists. For long years he wore the same suit until its surface was shiny.

Typically he delivered his sermons in front of, rather than behind, the lectern. And, to the astonishment of those fired by his Gospel, he frequently preached for two hours without the aid of notes or a Bible. Washburn **knew the whole of the New Testament by heart**, together with portions of the Old Testament, including the book of Daniel. **Verse by verse, he could draw from what he knew at will.**

Washburn disliked stereotypes and, prior to his departure for Britain, had sought advice as to how to tackle the task of evangelizing the English. From the start, he told Ellen White, he had abandoned the approaches favoured in the US. In Bath, he expounded the book of Romans for a whole 'season' before he approached the prophetic books of Daniel and the Revelation.

Even when he entered the apocalyptic regions, he was careful always 'to focus in on Christ'. Before the close of his first year of evangelism in Bath, fifty were worshipping on Sabbath on a regular basis. In Bath and in the south Welsh cities, Sunday preachers thundered against Washburn by name. They printed tracts against the Advent faith. Nevertheless, Washburn could explain to Ellen White: 'You see, all who know anything about us know that we believe in the Gospel and that our doctrine is not simply a legal theory.'" **{Taken from A Century of Adventism in the British Isles By - David Marshall}**

Judson Washburn (1863-1955) The Man Who Made the Difference

“When Judson S. Washburn arrived in Britain in December 1891, Adventism had scarcely secured a toehold. Despite the hard work of evangelists like John Loughborough, S. H. Lane and A. A. John in the dozen years preceding, memberships were tiny.

In the ten years of his first stay in Britain, Washburn was to participate in massive changes. His evangelistic impact on the British Isles was greater than that of any other pioneer. Washburn, 25 at the time of the great Righteousness by Faith General Conference of 1888, was set on fire by the Gospel.

In the same year that he departed for Britain, Washburn, with Ellen White, complained that speakers continued to dwell ‘upon the law and not on Jesus’. Hence, on his arrival in Britain, Washburn may be said to have had one major advantage over many other individuals whom the General Conference could have sent: he preached the objective Gospel and, consequently, enjoyed the blessing of the Holy Spirit.

Washburn’s campaigns in Southampton took the membership from 20 to 120. Unprecedented success attended his campaigns in London, Bath, Bristol, Newport and Cardiff. The growth in membership left other workers drop-jawed. In 1898 it was necessary to convene a meeting of ministers in Bath to discuss the ‘division of the British field into conferences’. One doctoral researcher has concluded that British Adventism might well have perished but for Washburn’s contribution. This view is also expressed in *The Seventh-day Adventist Encyclopaedia*.

In the Britain of the 1890s the work of an evangelist was still sufficiently newsworthy as to attract the hacks from the local newspapers. In Bath, Newport and Cardiff, Washburn’s sermons were reproduced verbatim.

After a decade of campaigning, Judson Washburn returned to the United States. However, during the 1920s and early 30s he returned to conduct ‘revival crusades’. Washburn died on 21 July 1955 at Hagerstown, Maryland, at the age of 92.”
{DAVID MARSHALL}

Judson Washburn became a close friend of Ellen G White

Washburn was twenty-six years old in the year of 1888, the year when Brothers Waggoner and Jones delivered to the Adventist Church the special message of ‘Righteousness by Faith’. When he first heard the sermon he rejected it, because he felt that it was contrary to the established teachings of the Adventist Church; thus he sided with Brother Uriah Smith and J.H. Morrison in their disavowal of the doctrine. It was during this time that he first realized that Sister White was in full agreement with Jones and Waggoner, this knowledge led him to question Mrs. White’s position as the Lord’s special messenger. After a short time of struggle, he met with Sister White and his doubts were dissolved.

“So I went to have a visit with her in her tent at the Ottawa meeting. I told her I had always thought and believed that she was a prophet. But I was disturbed by the Minneapolis episode. I had thought Uriah Smith and J.H.Morrison were right. "Do you know why J.H. Morrison left the Conference early?" she asked me. I replied, "Yes." Then she told me just what Morrison had said to me—and the revelation of her apparently superhuman knowledge of that private, confidential conversation frightened me. I realized that here was one who knew secrets...Sister White told me of her Guide in Europe, who had stretched His hands out, and said, "There are mistakes being made on both sides in this controversy." Then she added that the "Law in Galatians" is not the real issue of the Conference. The real issue is Righteousness by faith. (She ended by saying) "E.J. Waggoner can teach righteousness by faith more clearly than I can...(because) the Lord has given him special light on that question"” **{Report of interview with Elder J S Washburn by Robert J Wieland June 4, 1950}**

After this meeting, J.S. Washburn and his wife became dear friends with Ellen White. Brother Washburn was the Pastor of the Seventh Day Adventist Church in Washington. Mrs. White was a visitor in their home on occasion and the Ellen White Estate has on record several letters that Sister White wrote to the couple. “May the Lord continue to bless the church in Washington is my prayer. I know the Lord blessed me when I was with you, and He blessed His people. Much love to all in your household, and much love to those with whom we took sweet counsel together in our precious meetings. The Lord lives and reigns, praise His holy name”. **{The Ellen G. White 1888 Materials, page 853, paragraph 1 Chapter Title: To J. S. Washburn and wife}**

“It was the Conference’s rejection of the special message of ‘Righteousness by Faith’, first given in 1888 that caused the writing of several letters from Mrs. White to the Washburn’s. This rejection greatly sorrowed Sister White, and she wrote to Brother J.S. Washburn to encourage him to continue in the ‘rays of the Sun of Righteousness’, for she knew that he had now fully accepted the message.

“I have great sorrow of heart over the hardness of heart that has been leavening our churches, and is especially seen in those who have had great light. Their blindness of mind is correspondingly great as the light was great that shone upon them. What will be the end of this stubborn unbelief we have yet to learn. I am thankful that the Lord is working in Washington. I hope that you will keep (continue) under the direct rays of the Sun of Righteousness, that the bright beams from the face of Jesus Christ may shine with brightness upon your heart, and that you may reflect their bright rays to others.... Who can anticipate the gifts of infinite Love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." God's love for the world was not manifest because he sent his Son, but because he loved the world He sent his Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of infinity.” **{In a letter to J.S. Washburn. The Ellen G. White 1888 Materials, page 710, paragraph 1}**

“In Washington she was entertained in the home of J. S. Washburn, pastor of the Washington church. One day in conversation, thinking of the Minneapolis session and the discussions on righteousness by faith, Washburn asked Ellen White, "What is

faith?" Her reply was prompt and simple: "You believe what your father tells you, do you not? That is faith."--As related by J. S. Washburn to the author. To Ellen White, faith was a simple, uncomplicated experience--just trusting belief as a child would trust a father". {**Ellen G. White Volume 3 The Lonely Years 1876-1891, page 469, paragraph 6**}

Mr Washburn became known as a true believer in the Spirit of Prophecy, and Ellen White considered him a defender of the Faith, which was once delivered unto the saints. For example, when Brother Uriah Smith repented himself of his error, in which he 'burdened' down the work for two years in the late 1880's (probably in resistance to the 1888 message of 'Righteousness by Faith' given in Minneapolis), it was Brother Washburn to whom Sister White wrote and gave the good news of Brother Smith's repentance. "Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him." {**Ellen G. White Volume 3 The Lonely Years 1876-1891, page 473, letter 32, 1891**}

Here is an interesting insight by - Merlin D. Burt

Merlin D Burt teaches Church History at the SDA Theological Seminary and is Director of the Center for Adventist Research and the Ellen G. White Estate Branch Office, Andrews University. He holds a Ph.D. in Adventist Studies from Andrews University.

From 1931 to 1957: Acceptance of the Trinitarian View

"During the 1940s, an ever-increasing majority of the church believed in the eternal underived deity of Christ and the personhood of the Holy Spirit, yet there were some who held back and even actively resisted the change. This group was mainly comprised of a few older ministers and Bible teachers. Among the more vocal were J. S. Washburn, C. S. Long-acre, and W.R. French".

(Trinity Paper - by Elder J. S. Washburn - refer Data File) (Written and distributed some time after 1940)

No 2 - C.S. Longacre



Elder Charles S. Longacre
1871-1958 (87)

Evangelist, author, editor, minister and administrator, Charles S. Longacre is best remembered for his work in Religious Liberty. Born in 1871 at Valley Forge, Pennsylvania, Charles Longacre heard the Advent Message in 1895. By 1898 he had completed the ministerial course at Battle Creek College, Battle Creek, Michigan. He then worked in the Pennsylvania Conference in evangelistic work until 1907. In 1908 Longacre moved to South Lancaster, Massachusetts to teach Bible history at South Lancaster Academy, where he remained until 1913 as principal. From that date until 1936 he became secretary of the Religious Liberty Association, editing Liberty, the association's journal for twenty-eight years, remaining on the editorial staff until his death in 1958. In 1919 he was also secretary of the General Conference Home Missionary Department. From 1932 until 1941 he also served as secretary of the American Temperance Society.

Granted a Bachelor of Arts degree by Emmanuel Missionary College, Michigan (now Andrews University) in 1914, Longacre also received a B.A. in Philosophy from George Washington University, Washington D. C. with a minor in International Law. He also completed a three year law course with La Salle Extension University, Chicago. He wrote many articles for SDA and other periodicals. Author of books such as: Freedom: Civil and Religious, The Church in Politics, Religious Liberty and Civil Government, and Roger Williams - His Life, Work, and Ideals, Longacre received medals from Freedoms Foundations, Pennsylvania in 1955, 1956, and 1957, "for outstanding achievement in bringing about a better understanding of the American Way of life." - **{Historical Dictionary of Seventh-Day Adventists - By Gary Land}**

Here is an interesting insight by - Merlin D. Burt

Merlin D Burt teaches Church History at the SDA Theological Seminary and is Director of the Center for Adventist Research and the Ellen G. White Estate Branch Office, Andrews University. He holds a Ph.D. in Adventist Studies from Andrews University.

From 1931 to 1957: Acceptance of the Trinitarian View

“During the 1940s, an ever-increasing majority of the church believed in the eternal underived deity of Christ and the personhood of the Holy Spirit, yet there were some who held back and even actively resisted the change. This group was mainly comprised of a few older ministers and Bible teachers. Among the more vocal were J. S. Washburn, C. S. Long-acre, and W.R. French”.

Longacre a clear thinking Bible student, with spiritual discernment typical of many of the Advent Pioneers. Longacre could see apostasy coming into God's Church, and this was one of his attempts to combat this, striking the axe at the root of the problem.

This rare manuscript “The Deity of Christ” (**attached for reference**) was written by C. S. Longacre to combat the apostasy that was coming into God's church. He writes clearly and plainly setting forth the position of the church on this vital and crucial topic: the Deity of Christ.

(The Deity of Christ a Manuscript by Elder Charles S. Longacre - refer Data File)

No 3 - B.G, Wilkinson



**Benjamin G. Wilkinson PhD
1872-1968 (95)**

“Wilkinson, Benjamin George--born June 20, 1872, Hamilton, Ont., Canada; died. Jan. 25, 1968, Riverdale, MD. His family became Adventists through the reading of The Great Controversy. In 1891, he began to study for the ministry at Battle Creek College. The following year, he began evangelism in Wisconsin. He received his B.A. degree in 1897 at the University of Michigan. He became Dean of Theology at Battle Creek College that same year. He was called to the presidency of the Canadian Conference in 1898. The following year he became dean of theology at Union College.

From 1901 to 1905 he was president of the Latin Conference (now Southern European Division). During those years, he started our work in Rome, Paris, and Spain. Maude Morrison became his wife in 1902, and to this union two sons were born, both of whom preceded him in death. Upon his return to the United States he labored in the Columbia Union holding evangelistic services in large cities, such as Pittsburgh, Philadelphia, Washington, D. C., and Charleston, W. Va. For five years he was Dean of Theology at Washington Missionary College. In 1908 he received his Ph.D. degree from George Washington University. In 1909 he became president of Columbia Union Conference, which responsibility he carried for more than 10 years. His wife died in 1911, and in 1914 he was united in marriage with Dorothy Harris. To this marriage a son was born, Dr. Rowland Wilkinson, who survives. In 1920, he became president of the Kansas Conference. For a time he served as temporary mission superintendent in Haiti. In 1923, he became president of the East Pennsylvania Conference. Following

this he gave 24 years of consecutive service to Washington Missionary College. From 1936 to 1946 he served as president of the college. He retired from active work after 56 years of service." {For full Obituary Citation see - Review and Herald, 2nd May 1968}

Two of his literary productions are Truth Triumphant and Our Authorized Bible Vindicated

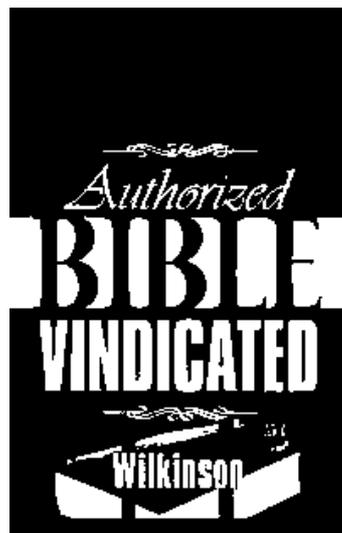
The following is a "Rap" of Our Authorized Bible Vindicated by SDA church of the day in the **Columbia Union Visitor July 24 - 1930** While Dr Wilkinson was Head of the Theology Department at Washington Missionary College



Vol. 35

Mount Vernon, Ohio, July 24, 1930

No. 29



Just off the Press!

A BOOK FOR FUNDAMENTALISTS

"OUR AUTHORIZED BIBLE VINDICATED"

by

BENJAMIN G. WILKINSON, Ph. D.
Dean of Theology,
Washington Missionary College

This book will show that the King James Bible, our Authorized Version, is the basis of all fundamental doctrines.

Upon what Version were the great doctrines of the Third Angel's Message founded?

Is there a deep-seated conspiracy among Modernists to do away with the Bible of the Reformation?

Why expose our children to Modernism through ignorance of the facts?

What manuscripts did the Waldenses guard uncorrupted for one thousand years?

Why were the translators of the King James Bible unrivaled scholars?

This volume is a long-looked-for publication which gives facts from numerous and varied sources on the superior merits of the King James Version.

It throws great light upon questions which have long been puzzling to many.

258 Pages. Very Readable Type.
497 References to Writers of Authority.
Price \$2.00. Order from your Tract Society.

One prominent Evangelist says:

"Gripping, interesting, comprehensive and invulnerable from beginning to end."

The following is a "Rap" of Truth Triumphant by SDA Church of the day in the **Columbia Union Visitor June 29 - 1944** showing how quickly and how decidedly the church changed its position on the trinity, Truth triumphant leaves you without doubt that the Doctrine of the trinity is of pagan origin Remember Dr B.G. Wilkinson was President of Washington Missionary College in 1944

Columbia Union Visitor

Representing the Conferences of

Ohio, Potomac, East Pennsylvania, New Jersey, Chesapeake, West Pennsylvania, West Virginia

Volume 49

Washington, D. C., June 29, 1944

No. 26

Church in the Wilderness

EARLY in December, 1943 we brought out a new book by Dr. B. G. Wilkinson entitled "*Truth Triumphant*." It really is a history of the church in the wilderness. It has had a phenomenal sale up to now, and the first edition is rapidly going into the field. In these days when there is a shortage of paper on which to print books, we are confronted with the necessity of providing tonnage for another edition of this wonderful volume.

The dean of theology in one of our major colleges writes as follows:

"Several weeks ago it was my good fortune to obtain a copy of your excellent book, '*Truth Triumphant*.' Knowing what little I did of your many years of research, and having a personal interest in that I had had the pleasure of introducing you to Nanking when you were doing your research work, I had a definite interest in the study of your book.

"I am very frank in saying that I consider the book, '*Truth Triumphant*,' one of the most valuable and most outstanding pieces of research that this denomination has thus far produced. After making a satisfactory examination of the book, I have been very enthusiastic in recommending it to scores of my students. The twelfth chapter of Revelation has become a new chapter, bristling with new and greater truths and light since my perusal of this volume. I am sure that I join with scores of other students of prophecy and church history in voicing my appreciation for this spiritual and scholarly contribution."

"*Truth Triumphant*" retails for only \$3. Your Book and Bible House can supply you.



COLUMBIA UNION VISITOR

“1944 “Truth Triumphant” by B.G. Wilkinson is published, Truth triumphant leaves the reader without doubt that the Doctrine of the Trinity is of pagan origin.

This was a book that would strengthen the faith and beliefs of every Seventh-day Adventist. But the Washington "Curia" was not pleased. According to the Clute interview, L. E. Froom instructed the Pacific Press to destroy the plates of Truth Triumphant. This could explain why this much-sought-after book has not been republished by the denomination.” **{With Cloak and Dagger History of the 'Washington Curia' Ch 24 H. H. Meyers}**

Some interesting facts regarding Benjamin G. Wilkinson.

“Dr. B.G. Wilkinson, an eminent Seventh-day Adventist scholar, who was fluent in seven languages, (besides English), produced an exceptional history of the Church in the Wilderness (A.D. 538-1798), entitled Truth Triumphant, The Church in the Wilderness. His splendid bibliography and footnotes demonstrate rigorous scholarship.

Dr. Benjamin G. Wilkinson was a studious man with an inquiring mind. During investigations which he had made into the history of the New Testament, he had come to realize that God's guardians of His truth through the Dark Ages were also the custodians of true Scripture. This, of course is logical, and had been acknowledged by Mrs. E. G. White.” **{Cloak and Dagger History of the 'Washington Curia' Ch 24 H. H. Meyers}**

“The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures....They had the truth unadulterated, and this rendered them the special objects of hatred and persecution....but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness.” **{The Great Controversy, pp 65, 69}**

“According to a friend of the Wilkinson family, Wilkinson's ability as a scholar and researcher had come to the notice of Cordell Hull, then U. S. Secretary of State. He issued to Wilkinson, credentials which virtually unlocked to him the vaults of the world, thus enabling him to examine rare historical documents and manuscripts.” **{Cloak and Dagger History of the 'Washington Curia' Ch 24 H. H. Meyers}**

In 1944, the Pacific Press Publishing Association published Wilkinson's findings in the book, Truth Triumphant. Like his previous work, Our Authorized Bible Vindicated, it was greatly appreciated by the rank and file of Adventists. Here was a book which demonstrated that the great truths of God had been safely handed down from apostolic times and guarded by His true church until present times. But it was the church in the wilderness and not the church in Rome that was the custodian of Truth!

Testimony by Ralph Moss

The following account is true and factual as told to me by Dr. B.G. Wilkinson, Ph.D., on April 21, 1956, in Takoma Park, Maryland.

Dr. Wilkinson told me in 1936 he uncovered a Jesuit Bible instructor teaching Bible classes in WMC. His account goes as below: Quote.

"I had been carrying a heavy load of work for the past few years, as pastor of Old Capitol Memorial Church, President of the College, and teaching Bible Classes to young ministerial students at the College, so when it was proposed to relieve me of some of the class work as Bible teacher and hire a bright young man with an advanced degree in theology to take over my Bible doctrines class, I consented. This young instructor had a very pleasing personality and a magnetic attraction about him.

I had nothing to do with his being hired. He began teaching and for about a year all seemed to go well. Then some of my former students came to me (Wilkinson had an "open door" policy with all students) and seemed confused with questions about our doctrines, and they seemed uncertain concerning exactly what we taught and believed. They confided in me that this new Bible instructor did not teach the same way I had taught them, he would leave matters up-in-the-air, express doubts about portions of the Bible and not answer all questions that were put to him in class.

All this aroused my suspicions for I knew all was not well and our students were not getting a firm foundation in Truth. I felt badly about the matter, since I had consented to give up my classes, and now this was happening. I determined to look into the matter. I watched the young instructor's mail. Every two weeks or so a long letter came for him in his mail "slot". All the teachers and faculty had their mail placed in open "pigeon" holes and all one had to do was look in and see the letter. I noticed the return address on this one letter was a Jesuit institution in Washington D.C. I knew all these places and their locations.

I took this letter and steamed it open. I felt that if the Bible instructor was a Jesuit in disguise what I was doing was justified. In the letter were his orders for the coming month on what he was to present to his class and a report sheet on his activities to date. The next day I called him in to my office, gave him his letter, and said to him, 'I know who you really are, and why you are here.' He picked up his mail, left the campus of WMC the same hour, never bothering to pick up his back pay, and I never saw him again." **Ralph Moss**

Statement on the Trinity by B.G. Wilkinson

Letter from B.G. Wilkinson, (President of Washington Missionary College) to Dr. D.S.Teters, Nov. 3, 1936.

“Replying to your letter of October 13 regarding the doctrine of the Trinity, I will say that Seventh-day Adventists do not and never have accepted the dark, mysterious Catholic doctrine of the Trinity.” Letter from B.G. Wilkinson, 1936.

It is interesting to note that this statement by Dr Wilkinson was made while in the position of President of Washington Missionary College (Today called Columbia Union College) - where he served as president until 1946)

For further information on the trinity by Dr B G Wilkinson see his book “**Truth Triumphant**” available through Amazon Books.

(For Other Valuable Material by Dr Benjamin G Wilkinson - refer Data File)

No 4 - W.R. French



Elder William R. French
1881-1968 (87)

“FRENCH, WILLIAM ROBERT, (1881-1968). Minister, Bible teacher. He was born in Cedar Grove, Texas, and was a member of the first graduating class at Keene. In 1899 he began nurse’s training, and five years later he began his work in the ministry in Keene. He was a minister and a Bible teacher in several of our colleges, and a number of churches were built under his direction. He and his family served in India for one term of mission service.” **{Seventh-day Adventist Encyclopaedia, Second Revised Edition, 1995}**

Professor W. R. French served God’s church in many roles of his lifetime and over his period of service was the Head of the Theology Department in four of our major Colleges:

- ❑ **Emmanuel Missionary College** - now Andrews University
- ❑ **Pacific Union College** - still of the same name
- ❑ **Washington Missionary College** - now Columbia Union College
- ❑ **Newbold Missionary College** - still of the same name

Elder French was a strong advocate of pioneer Seventh-day Adventist positions in the area of prophetic interpretation. Acquaintances stated that French could quote the Bible and Spirit of Prophecy from memory.

Elder W. R. French was a much loved and highly respected minister and bible teacher. Even after his official retirement in 1950 from his position as Dean of the Theology Department at Washington Missionary College, he was asked by the General Conference in 1953 (at the age of 72) to Head up the Bible Department at Newbold Missionary College.

It is interesting to note that as late as 1968 (Elder French was 87) at Pacific Union College he shared his convictions on the trinity teaching which was sadly, now becoming the “norm” within the Seventh-Day Adventist Church - see below testimony from Elder Allan Robertson.

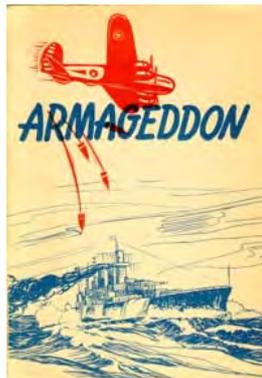
(For more insights into W.R. French and this era see “Oral History W.R. French” by Elder Robert Olson. pdf -Data File)

Testimony from Elder Allan Robertson who is a retired pastor living in Kelowna, British Columbia, Canada, regarding an experience he witnessed with Elder W.R. French.

“From 1963 to 1967 I served as pastor of a multi-church district in British Columbia, Canada, which included Prince George. Grace Dowy, a senior citizen of the Prince George church, reminded me frequently: “The Adventist pioneers did not believe in the Trinity.”

“During the **1960s** at an alumni weekend at **Pacific Union College**, **W. R. French**, a retired college religion teacher, was asked to present a short devotional for vespers. He took the occasion to present a **one and a half-hour attack on the doctrine of the Trinity**”.

W. R. French is author of the book, Armageddon, Angwin, CA – 1942



Here is an interesting insight by - Merlin D. Burt

Merlin D Burt teaches Church History at the SDA Theological Seminary and is Director of the Center for Adventist Research and the Ellen G. White Estate Branch Office, Andrews University. He holds a Ph.D. in Adventist Studies from Andrews University.

From 1931 to 1957: Acceptance of the Trinitarian View

“During the 1940s, an ever-increasing majority of the church believed in the eternal underived deity of Christ and the personhood of the Holy Spirit, yet there were some who held back and even actively resisted the change. This group was mainly comprised of a few older ministers and Bible teachers. Among the more vocal were J. S. Washburn, C. S. Long-acre, and W.R. French”.

(For Other Valuable Material by Professor William R. French - refer Data File)

Here are some other church members/administrators who show that trinitarianism had certainly had not taken complete hold of the denomination in the middle of the 20th century

There were many others along with these four men of this period who spoke out in regards to the compromising of our churches biblical position, some of these we have included below:

Elder John H Wierts 1867 - 1951(83)

Elder J.H. Wierts was a veteran minister in the Seventh-Day Adventist Church and served much of his service in the Columbia Union. Elder Wierts was a successful evangelist and worker for over fifty years, he was well known as a deep student of Gods Word. {For full obituary citation see- Southern Tidings Dec 19 1951 & Advent Review and Sabbath Herald Jan 31 1952}

In letter from L E Froom to R R Figuhr, Dr Froom states that one of the chief opponents to the editing of “Daniel & Revelation” by Elder Uriah Smith was Elder J H Wierts.

“I was publicly denounced in the chapel at the Washington Missionary College by Dr. B. G. Wilkinson as the most dangerous man in this denomination. But the real campaign was the covered one, in which J S. Washburn was a front man, and Dr. B. G. was the hidden instigator. There was a never-ending barrage of letters from him, J. H. Wirtz (misspelt in letter), Claude Holmes, and others that could be named.” This took place in the mid 1940’s

(For full letter refer Data File)

Claude E Holmes
1881 - 1953(72)

Claude Homes began his work for the Seventh-Day Adventist Church at the Review and Herald Publishing association, he spent much of his life writing and was for a time Associate Editor for Liberty Magazine. He has written for most of our denomination's magazines and for a number of secular publications. His favourite field of study and writing was on religious liberty, in 1936 he received a request from the US Constitution Sesquicentennial Commission at Washington D C for his compilation of citations on the Constitution. Claude wrote the book "Imperilled Democracy" published by Southern publishing association in 1938. Claude Holmes was known as a strong defender of the Advent Faith. **In the above letter from L. E. Froom to R. R. Figuhr, Dr Froom states that one of the chief opponents to the editing of "Daniel & Revelation" by Elder Uriah Smith was Claude E. Holmes. {For full Obituary citation see Southern Tidings July 8 1953}**



Elder Asa Oscar Tait
1858 -1941(83)

Elder Tait was a minister and administrator in the Seventh-Day Adventist Church for many years. He was baptised by Elder R F Andrews and was introduced to the Adventist Ministry by Elder James White. Elder Tait held the positions of:

- Religious /Liberty Secretary of the General Conference
- Headed up the International Tract Society for the GC
- Editor and Chief of the Signs of the Times for 28 years

In 1930 while Editor of the "Signs of the Times" Elder Tait wrote the following showing clearly that he believed that the Son of God had beginning of days which was in harmony with his church (at that time) that he represented. **{For full obituary citation see-Advent Review and Sabbath Herald May 22 1941}**

"Although He was the literal Son of God, although He was "from everlasting," yet by the mightiest miracle of the infinite Father **He became also the Son of man." (A.O. Tait, Signs of the Times, April 8th 1930, 'This man')**



Elder William H Branson
1887 – 1961(74)
Former General Conference President

Elder Branson was long time administrator within the Seventh-day Adventist Church in the United States, Africa & China. His service was capped off with a term as General Conference President from 1950 -1954. **{For full obituary citation see-Advent Review and Sabbath Herald February 2 1961}**

You can see from his statement below that he emphasized the literalness of the Son of God as did his brethren!

"Now, of course, the rejection of God the Father has necessarily led the church to the rejection of Christ the Son, for if there is no personal God, then there could be no personal, literal Son of God. And in this way the whole Bible teaching of the atonement is swept aside, and man is left in the world without a Saviour." {W. H. Branson, Review and Herald, January 25th 1934, 'The faith of Jesus', Sermon delivered at the Autumn Council at Battle Creek, Michigan, Oct. 14, 1933}

**Elder H W Carr
1861-1942(81)**

Elder H.W. Carr was a long time worker in the Seventh-Day Adventist Church, he served as Pastor and Teacher and President of several Conferences' many of his years were spent in the New York & Maine Conference's as President.

Elder Homer Carr was concerned about the strange teaching particularly on the Holy Spirit that certain administrators were endeavouring to introduce into the Adventist message **{For full obituary citation see-Advent Review and Sabbath Herald Nov 26 1942} Refer letter below to E.G. Whites eldest son in 1935**

LETTER FROM H.W. CARR TO W.C. WHITE Jan. 24, 1935.

Dear Elder White:

"...In the first pages of Great Controversy it is stated that the 'Father had an associate—A co-worker...The only being that could enter into all the councils and purposes of God.' 'The Father wrought by His son in the creation of all heavenly beings...He holds supremacy over them all.' 'Sin originated with Satan, who next to Christ had been most honoured of God, and was highest in power and glory among the inhabitants of heaven Next to Christ he was first among the hosts of God.' 'The Son of God had wrought the Fathers will in the creation of all the hosts of heaven.' 'The Son of God was exalted above Satan as one in power and authority with the Father.'

Christ created Satan. Ez.28:15. "It is urged by some of our leaders now that The Holy Spirit is a third person of the same nature of the Father and Son, a member of the heavenly trio, cooperative in creation and personally active with the Father and Son. For many years I have used these statements of Sr. White in combating false teachings relative to defining the Holy Spirit. "Will you kindly tell me what you understand was your mother's position in reference to the personality of the Holy Spirit?[questions asked on other topics]. "I know Brother White you would not depart from your mother's teachings, and that you have as perfect an understanding of them as any one. I shall appreciate your opinion very much. "Assuring you of the high esteem and respect I have had from my childhood in your father, mother and family, "I am very truly yours in this blessed faith. **H.W. Carr**"



**Elder William Clarence "Willie" White
1854–1937 (83)**

Elder W.C. White was secretary (a term now referred to as "director") of the Ellen G. White Estate. He was placed in charge of his mother's (Ellen G. White) estate at her death in 1915. "Willie," as his mother referred to him as, took on additional responsibility in helping his mother travel, write, and publish after his father's death in 1881. During the 1890s up until the end of her life he was especially prominent as an influential minister in the Seventh-day Adventist Church.

**LETTER FROM WILLIE C. WHITE
(E.G. WHITE'S SON) TO H.W. CARR
April 30, 1935.**

Dear brother Carr,

"I hold in my hand your letter of January 24. For some months I have been so heavily pressed with work connected with manuscripts which we were preparing for the printer that my correspondence has had to wait. "In your letter you request me to tell you what I understand to be my mother's position in reference to the personality of the Holy Spirit. "This I cannot do because I never clearly understood her teachings on the matter.

There always was in my mind some perplexity regarding the meaning of her utterances which to my superficial manner of thinking seemed to be somewhat confusing. I have often regretted that I did not possess that keenness of mind that could solve this and similar perplexities, and then remembering what Sister White wrote in 'Acts of the Apostles,' pages 51 and 52, 'regarding 59 such mysteries which are too deep for human understanding, silence is golden,' I have thought best to refrain from discussion and have endeavored to direct my mind to matters easy to be understood.

As I read the Bible, I find that the risen Saviour breathed on the disciples (John 20:22) 'and saith unto them, Receive ye the Holy Ghost.' The conception received from this Scripture, seems to be in harmony with the statement in 'Desire of Ages', page 669, also Gen. 1:2; with Luke 1:4; with Acts 2:4 and also 8:15 and 10:44. Many other texts might

be referred to which seem to be in harmony with this statement in 'Desire of Ages.' "The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual as are God the Father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad. One popular teacher said 'We may regard Him, (the Holy Spirit) as the fellow who is down here running things.' "My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality was Characteristics. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son.

There are many Scriptures which speak of the Father and the Son and the absence of Scripture making similar reference to the united work of the Father and the Holy Spirit or of Christ and the Holy Spirit, has led me to believe that the spirit without individuality was the representative of the Father and the Son throughout the universe, and it was through the Holy Spirit that they dwell in our hearts and make us one with the Father and with the Son....[answers to other subjects] With kind regards, I remain sincerely your brother, **W.C. White**"

Chapter 9

1980 General Conference Session and the Future

In 1980 at the General Conference Session in Dallas Texas, the Trinity Doctrine was formally voted in as part of a revamp statement of beliefs for Seventh-Day Adventists. It was here at Dallas that the church formally denied its founding position and in so doing moved away from biblical teaching. We have included below a snippet from the GC Session which shows that no discussion on the former position would be entertained as Elder G.N. Banks found.



Elder G.N. Banks

Elder Banks was one of our ministers and church leaders in the earlier colored work of the Seventh-Day Adventist Church. The Bakersfield Southside Seventh-Day Adventist Church dates back to 1934 when sixteen "Colored" believers were organized into a church. Elder G. N. Banks was sent to pastor this group from 1934-1936. Elder Banks pastored the Beacon Light SDA Church from 1937 to 1944. This was the first predominantly African American church in San Bernardino.

Later Elder Banks accepted a call to become the president of the Liberian Mission in West Africa. He eventually headed the regional work in the Pacific Union.

Elder G N Banks calls for clarity on the SDA position at the 1980 GC Session

“G.N. BANKS: Is our position as fundamentalist-believers that the Godhead is a unit of three equal members, pre-existent to all things, and that there was a period when there was no Sonship involved-just three members of the Godhead? Is that our position? Did the term Father come into play only in relationship to the Sonship experience as a result of sin and the need of the atonement?

NEAL C. WILSON “Well, you are getting into an area that could lead us into certain Arian complications.”

DUNCAN EVA “Mr Chairman, we did not want to get into those areas that Elder Banks has talked about but we felt confident in using the word Father because that is the word Jesus gave us to use--’Our Father which art in heaven.’”

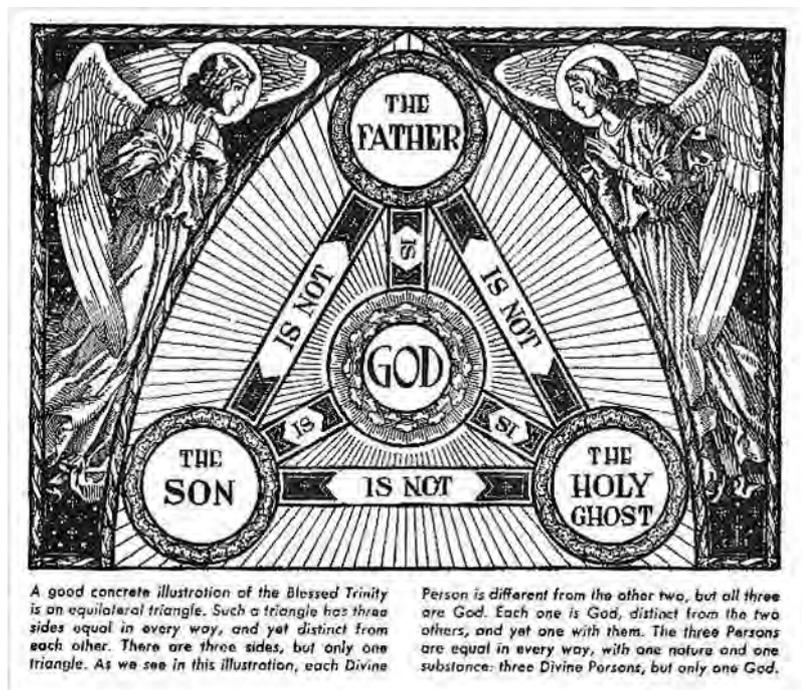
Adventist Review. April 24. 1980

It seems that the reason why church leaders “did not want to get into those areas that Elder Banks has talked about,” is because people might have begun to “wake up” to the devastating implications of this false doctrine they were pushing to vote on. Our early Adventist Pioneers understood all too well the horrible implications of the trinitarian teaching and its cruel effects upon true Christian faith and devotion.

I read in the Book “Issues” ,available from the Adventist Book Centre - Authorized by the North American Division Officers and Union Presidents, where it states “Complex theological definitions, the trinity, for example, may serve the church well in general but cannot be imposed as a test for all Adventists everywhere”“Remembering our non Trinitarian past as well as the simplicity of landmarks should encourage a certain humility in the church and lead us to resist any attempt by one segment of the church to impose its views on the rest.” page 50

Has the Seventh-Day Adventist Church accepted the Dark Mysterious Doctrine of the Trinity? Take a look at the illustrations below and you decide!

The Church of Rome trinity illustration



From the book "My Catholic Faith" by Bishop Louis LaRavoire Morrow, S.T.D.

Seventh-day Adventist Church trinity illustration



The New Pictorial Aid for Bible Study, p. 75. This Seventh-day Adventist publication is available from your nearest *Adventist Book Centre* as well.

Remember this statement on the trinity by B.G. Wilkinson PhD

Letter from B.G. Wilkinson, (President of Washington Missionary College) to Dr. D.S.Teters, Nov. 3, 1936.

“Replying to your letter of October 13 regarding the doctrine of the Trinity, I will say that **Seventh-day Adventists do not and never have accepted the dark, mysterious Catholic doctrine of the Trinity.**” Letter from B.G. Wilkinson, 1936.

It is interesting to note that this statement by Dr Wilkinson was made while in the position of President of Washington Missionary College - (Today called Columbia Union College) - where he served as president until 1946)

Chapter 10

And This Is Life Eternal...

“And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.” John 17:3

According to the official church Book “Issues”:

In the **original statement of beliefs printed in 1872** and largely put together by a past GC president of the Seventh-Day Adventist church Elder James White and Review & Herald editor Elder Uriah Smith (I have attached for reference). According to the book Issues, “The nonbinding, non-creedal status of the statement is of special interest. Even more significant however, is the fact that the statement **is distinctly non Trinitarian**. Jesus is described as Creator and Redeemer but is nowhere identified as God or as eternal. He simply is “**The Son of the Eternal Father**” {Issues P.39}

This document of beliefs was first published in 1872, it was the statement of beliefs found in the 1889 Yearbook, and was not replaced until the publication of the 1931 Yearbook, in 1931 the word trinity was included in the Godhead statement although the essence of the teaching remained the same as the 1872 statement. It was not until 1980 that a trinitarian position totally different and opposed to the 1872 Fundamental Principles was voted through in formal session, and the trinity doctrine as now taught by Seventh-Day Adventist was published in the 1981 Yearbook.

This statement of beliefs was referred to as the “**Fundamental Principles**” taught and practised by the Seventh Day Adventists, Steam Press of the Seventh Day Adventist Publishing Association Battle Creek Mich 1872

(For a Copy of the Fundamental Principles of SDA’s - refer Data File)

The prophet had much to say regarding these Fundamental Beliefs:

“Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold

firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority" {1 Selected Messages, p. 208}.

As we moved away from these Fundamental Principles, unfortunately this resulted in us losing sight of Bible truth that the Lord had led us to as a people and adopted in its place a pagan doctrine which was first adopted by the church of Rome.

The history of the trinity and the history of Sunday Sacredness are closely aligned. Books such as "THE TWO BABYLON'S" by Alexander Hislop and "THE TWO REPUBLICS" OR "ROME AND THE UNITED STATES OF AMERICA" By A.T Jones make this very clear.

(Both of these books can be accessed - refer Data File)

"We have no doubt, neither have we had a doubt for years, **that the doctrines we hold today (1870) are present truth**, and that we are nearing the judgment." {E. G. White, Testimonies Vol. 2, p. 355. 1870} **Emphasis Supplied**

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." {E. G. White, Life Sketches, p. 196}

A Brief Study

The Bible teaching on the Godhead as taught by our church for more than 70 years is:

1Tim. 6:17 - The apostle Paul in this verse states that God (the Father) is the only being that possesses immortality!

Question- Now if the Father is the only being that has this immortality, then the obvious question is how does this work when we know that Christ the Son of God shares this same attribute of immortality?

Answer- John 5:26 - The Son was given "life in himself" (immortality)

Comment - We are not told when Christ received "life in himself", how far back in dateless ages this occurred is not for us to know. The important thing is Christ has it and it was given to him by His Father. This point is pivotal to the atonement, for if Christ was the same as his Father **with no Origin then we have a real problem**. If Christ the Son of God was **without origin** and beginning of days and did not receive "life in himself" from the Father, then Christ would be as the Father and could not die. If we believe Jesus testimony in John 5:26 that he was given "life in himself" then indeed he could give up what was originally given Him and in reality die the equivalent of the 1st and 2nd death and atone for mankind. This is in harmony with the Spirit of Prophecy were she states that the Son of God alone could atone for mankind "The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by

His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man.” **{The Story of Redemption p43,44}** Praise the Lord for the great truth that Christ the Son has “life in himself” and that in Christ was life **and this life was “Life Original, Unborrowed, and Underived”** as it was the life of the Father which now existed in the Son and from the Son is given to mankind - Praise God.

Let’s reason together for a moment, if Jesus was given “life in himself” as he stated then he could give it up. If though on the other hand He had “Life in Himself” as the Father without it being given and Christ **was without origin** as the teaching of the trinity states, then the human family has a real problem. **None of the Godhead could die** and there could be no atonement for mankind.

It is often said “what is the big deal about this Godhead teaching?” “What difference does it make anyway if you believe in the trinity or in the Godhead as the SDA Pioneers believed?” Well what we have stated above is the big deal! The trinity teaching takes away the atonement, which in turn nullifies the whole Plan of Salvation.

There is one Supreme Being who is the Father and Source of All, and one Lord Jesus Christ the Son of the Eternal Father who has been given an exalted position - that of equality with his Father. Christ was given everything from his Father:

- ❖ John 17:2 & 5 & 24 - given the Glory of his Father
- ❖ John 5:27 given authority to execute judgement
- ❖ John 5:26 given immortality
- ❖ Matt 28:18 - given all power
- ❖ Phil 2:9 - given a name above all names - this name was Jehovah which denotes equality with the Father
- ❖ Hebrews 1:2 - The Father hath appointed Christ as heir of all things by whom also the Father made the World
- ❖ Hebrews 1:4 - received by inheritance a much better name than the angels (The name of Jehovah and all the glory and honour that goes with this)
- ❖ Hebrews 1:9 - Christ has a God over Him who hath anointed him with oil of gladness above Christ’s fellows - see also 1Cor 11:3
- ❖ Eph 1:22 - Father gave Christ to be the head over all things by putting all things under his feet - In 1Corinthians 15:23-28 we are told that Christ at his return will return power which the Father had placed under Christ’s feet and Christ will place all things back under his Father’s feet. So that the Father can be all and in all or in other words so that all living will see that the Father was the First and the Last and the great source of all life including the life of the Son of God. Ephesians 3:14 and Ephesians 4:6

Was Christ ever Begotten?

1. **Micah 5:2** “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” .

Comments: Speaking of Christ “whose goings forth have been from of old from everlasting” Modern Adventists have been quick to say “see from everlasting” without looking at what precedes that statement which changes the whole meaning and implication of the verse. The prophet Micah is telling us here that the Pre Existent Christ, or Michael or the Word or Wisdom had a beginning of days just as our pioneers believed. When you look at the statement in the verse that says “goings forth” this word means “origin” (as used in RSV) the most obvious rendering of the word is in the context of family decent as stated by Strong’s Concordance - this is a term that you could never use to describe the Father because clearly He did not have an origin!!

2. **Proverbs 8:22-25 & 30** “The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;”

Comments: Another point from this interesting and informative verse is that John (John 1:1) is clearly quoting from the scriptures as was the practise of the New Testament writers, he was quoting from Proverbs Chapter 8:22, 23 here it talks about the Word (called Wisdom) and how he existed before the creation of this world and Solomon uses the very same term “the beginning” in these verses indicating a distinct point in time.

Prov 8:22 reads “the LORD possessed me in the beginning of his way, before his works of old.” The word “Possessed” means “established”. The same idea is used in Hebrews 1:4 where Paul states about Christ’s Per-existence “being made so much better than the angels” - the word “made” here is 1096 in the Strongs concordance which means “come into being” not created for Christ created all that was created (Colossians 1:15-17) but by a process known only to divinity, clearly beginning of days by context and implication was like a birth! Paul in Hebrews chapter 1 is also quoting from the scriptures regarding Christ’s Pre-Existence.

Prov 8:23 “I was set up from everlasting, from the beginning, or ever the earth was.” This refers to Christ’s anointing in eternity as described by Mrs White in the book Story of Redemption p13 (worth reading), where the Father called the heavenly hosts together and made it plain to all present that the Son was to be equal with himself.

The person described in the book of Proverbs, Wisdom, is the same person described in John 1:1 as the Word. We know that this story of Wisdom is the story of Christ by 1Cor 1:24 “Christ the power of God, and the wisdom of God. Here Paul is quoting again from Proverbs. Also Mrs White tells us in Patriarchs & Prophets page 34 where she quotes these verses “And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His ways, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth:

then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Therefore we conclude as did our Pioneers that Wisdom = the Pre-Existent Son of God. The Word = the Pre Existent Son of God and Michael = the Pre Existent Son of God.

3. **Hebrews 1:6** “And again, when he bringeth in the first begotten (this word in the Strong’s Concordance means literally firstborn) into the world he saith, and let all the angels of God worship him”. Context here demands that God had a begotten Son before he came to earth and then Christ was begotten again (born of a woman).

Is there plurality in the Godhead?

What do words for God eg. Elohim, which denotes plurality, indicate when used by Moses and others (**For authoritative study on the word Elohim refer Data file**)

- Mrs White commenting on Gen 1:26 - Story of Redemption page 20 - “And now God said to His Son, “Let us make man in our image.” **Here is the plurality in the Godhead it is two.**

How many persons does the Godhead consist of?

1. **Galatians 3:20** - “Now a mediator is not a mediator of one, **but God is one.**” Paul here is clearly stating that God in his ultimate sense is a single being, not a multiple like three (or any number more than one) as a mediator mediates on behalf of.
2. **Zechariah 6:13** - In Zechariah 6:13 - we read that the council of peace was between them **both** (can only mean two) - a couple of comments regarding the council of peace, Mrs White tells us that this council was the meeting of the Father and the Son to plan and decide the Plan of Salvation of which there is no mention of the Holy Spirit as a separate person from the Father and the Son. The Holy Spirit surely was there for as we are told in Ps. 139:7. The Holy Spirit is the personal presence of the Father.
3. **7BC p 914** “Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you he that believeth on me shall have everlasting life. **This is the absolute Godhead.**”
4. **Patriarchs and Prophets p 34** “The Sovereign of the universe was not alone in His work of beneficence. He had an associate - a co-worker...In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. John 1:1,2. Christ, the Word, **the only begotten of God**, was one with the eternal Father - one in nature, in character, in purpose - **the only being**(**Comment** - if the Holy spirit was a separate person as the Father and the Son then He would be included in this council)that could enter into all the counsels and purposes of God...”

Is the Father the original Source of All?

1 Cor 15:23 - 28 “But every man in his own order: Christ the firstfruits: afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is accepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all.” This tells a very interesting story. Here Paul tells us that Christ was given the rule of this world, he was given the right to sit on the Father’s throne until the time when his enemies are made his footstool. At this point which is at the second coming of Christ, Christ will once again as in the beginning put all things under the Father’s feet including himself so that the Father can be all and in all.

1 Cor 8:6 “But to us 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.” This statement destroys a Trinitarian concept that there are three beings in the trinity called God, for Paul has clearly stated here that “to us there is but one God the Father”. This statement unequivocally says that Paul believed that when he refers the God, in the context of the Godhead, God is in singular form meaning the Father only. The apostle states this verse as a summary of the Godhead seemingly to avoid any confusion.

The other point is that when Paul speaks of the Father he says “of whom” this indicates the source. When Paul talks about Christ in this verse he says “by whom” this indicates that the Father worked through His Son to accomplish His will. This is why Paul says by Christ all things consist. Col 1:17.

What does inspiration teach regarding the Holy Spirit?

PS 139:7 “Whither shall I go from thy spirit? Or whither shall I flee from thy presence?” This text shows that the spirit equals the presence of God.

The Bible describes the spirit as being shed abroad (Rom 5:5), pored out (Acts 10:45), as a mighty wind (Acts 2:2), tongues of fire (Acts 2:3, 4) and taking the form of a dove (Matt 3:16). The Holy Spirit is also referred to as “it” in Romans 8:16 “The Spirit **itself** beareth witness with our spirit, that we are the children of God;”. This would be the height of blasphemy if Paul believed the Holy Spirit to be a separate person as the Father and the Son; never do we refer to a person as “it” or “what”. Because the Holy Spirit represents Christ & The Father and possesses their personality it is also referred to as He and Him. (Rom 8:27 & John 14:16,17)

“The divine Spirit that the world’s Redeemer promised to send, **is the presence and power of God.**” {2 Special Testimonies p-451}.

“The Holy Spirit, **which proceeds from the only begotten Son of God** binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches.” **{5 Review & Herald p 228}**.

“The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. **He has sought to shut Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them saying ‘this is the way, walk ye in it.’” **{2 Review & Herald p 422}**.

“**The Holy Spirit is Christ’s representative**, but **divested of the personality of humanity**, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.” **{Desire of Ages p 699}**.

John 14:16-18 states “And 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**. I will not leave you comfortless: I will come to you.” Clearly we can see that the Comforter is none other than Christ Himself unencumbered and divested of humanity.

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit **is Himself** [Christ] divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the omnipresent.” **{Manuscript Release #-1084- 7}. {Ms. 5a, 1895. Lt.W-119-1895}**.

Comment on the above quotation

The above quote plainly states that the Holy Spirit is Christ with his **humanity divested of**.

“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.” **{Acts of Apostles p 51, 52}**

Comment on the above quotation

Sister White would never address any person as “what” this would be the height of disrespect; much less would she address the Holy Spirit as “what” if indeed she believed the Spirit was a separate person as the Father and Son. The other point from this passage is that Mrs White states that men “cannot define” what the Holy Spirit is, now if you teach a trinity which says that the Spirit is a person like the Father and the Son then you **have just defined** what the Holy Spirit is!! which obviously E.G. White could not do and further gave clear council not to do. As Ellen White states “Men cannot explain it, because the Lord has not revealed it to them” - then the question that is raised from this is **who has revealed this to the Christian church?**

I would like to conclude with these few thoughts:

- The Seventh-Day Adventist Church was founded firmly upon the rock of Christ Jesus, and as we have studied, specifically on the confession of the apostle Peter, whom the Holy Spirit inspired the words “**the Christ the Son of the Living God**”.
- As we have seen over time our people fell away from their heritage, enough for those with an agenda to implement **another foundation**.
- The Lord warned us through our ageing prophet that a deadly heresy was within the gates of God’s church, she described this as the **Alpha of Apostasy**.
- Mrs E.G. White gave as solemn warning regarding the **Omega of Apostasy** which will be like the Alpha and which **would soon appear**.
- As we have shown in this manuscript the **Omega of Apostasy** was the introduction of the trinity doctrine into God’s Remnant Church. By introducing the trinity we have removed the God given foundation (as we discussed in the first chapter) and God being removed we find that we are in the middle of each of the steps toward apostasy that was described earlier(chapter 7) by Elder Pierson.
- The next step toward the final scenes of this earth’s history is what the Bible and the Spirit of Prophecy calls “The Shaking”. This is last event in the SDA prophetic calendar and will be followed quickly by the sealing of God’s people..(for a detailed description of the shaking see -Early Writings p.269)

I trust that all those who read this manuscript will begin to study as never before and to start to put scriptures to memory as did our forefathers so we can give an answer to the hope that is within us. 1 Peter 3:15

You remember in the time of Elijah at the showdown between the prophets of Baal and the True and Living God, after the Lord God Almighty had burnt up the sacrifice and the alter and the water around the alter, Elijah made a call, he said:

1 Kings 18:21 “And Elijah came unto all the people, and said, **How long halt ye between two opinions?** If the Lord be God, follow him: but if Baal, then follow him. And the

people answered him not a word.”!!!! The question may be asked once more - **Who will you serve?** Will you serve the Living God (Jehovah) or join apostate Protestantism in worshiping the Baal equivalent of today, the god of the Church of Rome, whose foundation is built upon the MYSTERY of the trinity as established in chapter 1 of this manuscript, “The God of our Fathers”.

Mystery of the Trinity by Fr. John A. Hardon, S.J.

“**The mystery of the Holy Trinity** is the most fundamental of our faith. On it everything else depends and from it everything else derives. Hence the Church’s constant concern to safeguard the revealed truth that God is One in nature and Three in Persons.”
{Catholic Doctrine on the Holy Trinity by Fr. John A. Hardon, S.J.}

Mysterious Trinity by “Seventh Day Adventists Believe”

“...a unity of three co-eternal persons having a unique and **mysterious** relationship”
{Seventh-day Adventists Believe p23}

The first response to the logic of Trinitarian thought is to admit that we are dealing with the profoundest of **mysteries**. In loving relationships, there does appear to develop a profound social or emotional oneness. Are we then to say that loving relationships are totally illogical and incoherent? We think not. And this seems to be the best way to give a coherent account of **the mystery of the Trinity** and its plural oneness.
{Woodrow W. Whidden Ph.D., Drew University is professor of religion at Andrews University, Berrien Springs, Michigan, U.S.A.}

The **trinity** is the only doctrine that the Seventh Day Adventist Church holds to that can be called **Mystery**. Surely this is enough for thinking SDA to question? (Remember Revelation 17:5 describes the followers of the **fallen church** as having the word **Mystery** in their foreheads)

He that has an ear let him hear what the Spirit says unto the churches Revelation 3:22

Let’s take a look at what the book of Revelation tells us about the two groups of people and whose name they have written in their forehead (Mind).

In Revelation 14:1 it says “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having **his Father’s name** written in their foreheads.”

In contrast to this, Revelation 17:5 describes the beast and the name that is in his mind and in the mind of each his followers - “And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**”

Here we have the importance of who we serve summed up in the last book of the Bible. Will we worship and give allegiance to the **God of heaven**, the God of Israel? Or will we

give our worship and allegiance to the god of this World, **Mystery** or the modern day Baal equivalent which is the **trinity or the Sunday god?**

It time we returned to the worship of

“The God of Our Fathers”

The End

Appendix

For your reference on this CD you will find a Data File or Reference Library to assist you in your research:

Books

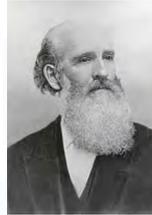
Manuscripts & Papers

Letters

Seventh-Day Adventist General Conference Presidents and Their Period of Service:



John Byington March 20, 1863 -
May 17, 1865:



James White
1869 - 1871:



James White
May 17, 1865 - May 14, 1867:



George Ide Butler
1871 - 1874:



John Nevins Andrews
1867 - 1869:



James White
1874 - 1880:



George deButler
1880 - 1888:



Ole Andres Olsen
1888 - 1897:



George A. Irwin
1897 - 1901:



Arthur Grosvenor Daniells
1901 - 1922:



William Ambrose Spicer
1922 - 1930:



Charles H. Watson
1930 - 1936:



James Lamar McElhany
1936 - 1950:



Neal C. Wilson
1979 - 1990:



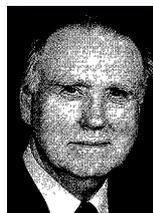
William Henry Branson
1950 - 1954:



Robert S. Folkenberg
1990 - 1999:



Reuben Richard Figuhr
1954 - 1966:



present: Jan Paulsen
March 1, 1999 -



Robert H. Pierson
1966 - 1979: