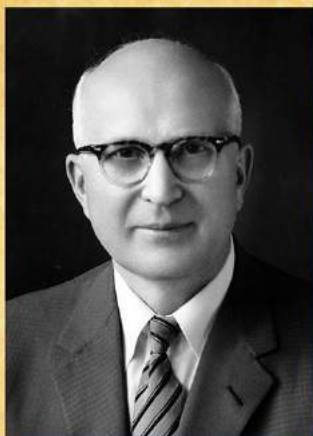


WANTED!

LEROY EDWIN FROOM

**WEIGHED IN THE BALANCES AND
ART FOUND WANTING**



FOR CRIMES AGAINST ADVENTISM

**LYING, DECEIT, CONTEMPT, FALSE PROPAGATION,
INTRODUCTION OF FALSE DOCTRINES, CLOSING THE GAP
THAT SEPARATES US FROM THE CHILDREN OF DARKNESS,
REMOVING THE LANDMARKS OF OUR FAITH**

ACCOMPLICES:

**A.G. DANIELLS, W.W. PRESCOTT, H.C. LACEY,
F.M. WILCOX, W.E. READ, T.E. UNRUH,
R.A. ANDERSON, W.H. BRANSON, R.R. FIGUHR**

LEROY EDWIN FROOM - 1890 - 1974

While the poster on the cover of this booklet might seem extreme and judgmental to some, what Leroy Froom did to the Adventist church is beyond belief. It is beyond dishonest. We are looking in the front of us for the enemy. Meanwhile we have already been taken from within and behind. In this booklet you will see from his book "Movement of Destiny" and other writings who was working in him. The book Evangelism that was spearheaded by him is not an original work of Sister White. It is a compilation that took place 31 years (1946) after her death in 1915! There was a hidden agenda in doing this book. And yet, it's just about every Pastors handbook of what to teach their attendees what Ellen White wrote. A collection of quotes that speak about a threesome of sorts and utilized to propagate a false narrative that Ellen White became a trinitarian later in life and was teaching the same. It literally turns the members into parrots. It's all they can repeat.

Leroy Froom was best known in the Seventh-day Adventist church for his work as editor for several church publications, a church historian, secretary of the General Conference Ministerial Association, and author of several books. He was also a musician. Froom was born in Belvedere, Illinois. He studied at Pacific Union College and Walla Walla College before graduating from Washington Training Center. There are mixed stories about Leroy Froom along with a connection to the Catholic church. History shows he had a yearning to cross the divide between the others and us and unite the Adventist church with Evangelicals and just about anyone else. Looking back, it seems like he yearned for us to be accepted and not be classified as a cult as the testimony of the 1950's Evangelical Conference bear witness.

But for now, we will delve into his writings and actions and you will see some real efforts by him, trying to bring the Trinitarian doctrine into the Adventist church. This was already being influenced by Herbert Lacey with other traces coming from other SDA leaders of the day, A.G. Daniells, W.W. Prescott and F.M. Wilcox. Leroy Froom would be one of a few key individuals that would succeed in this mission.

THE SERPENT'S TALE LEROY FROOM'S APOSTASY

The movement to adopt Trinitarianism and to become like the rest of the world was on. In 1903, Ellen White predicted that "books of a new order would be written." In 1928, Leroy Froom's book, "The Coming of the Comforter" was published. In this book, Froom teaches the false doctrine of the Trinity and as John Harvey Kellogg did before him, he uses Ellen White quotes to substantiate his position. This book was the result of studies that Froom had given during the 1928 North American Union Ministerial Institute. At the time of the writing, Froom did not mention that he received help from Babylon in producing his book. What does Babylon symbolize? Confusion, false doctrine, false worship, paganism. It was over forty years later before he would confess strangely in his book called Movement of Destiny (1971) on page 322:

"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 pathfinding 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 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. p. 322

So Froom goes to authors of books outside of our faith. In other words, he went to Babylon to see what they said about the topic and he brought this influence into our church thru his writings. Because the Pioneers didn't write enough on the subject. Nothing would match up with his opinion, belief or agenda. He found "practically nothing" as he said in the writings of the Pioneers. In all actuality, he found absolutely nothing that would agree with his ideology. Froom was following previous men who brought Sunday-keeping thoughts and theology into our church. Men like Herbert Camden Lacey who came from the Anglican Church of England faith as an example.

"I think that new light will confirm the essentials of the past, though that does not mean that all of the details must be retained as our founders laid them down." — Letter from Leroy Froom to Herbert Camden Lacey, April 13, 1925

Here is just a glimpse of a seed being planted, showing doubt about the founders of our church. That just maybe, all the details that came from the founders, don't necessarily need to be retained as they were laid down originally. This is what Froom is trying to sell others.

"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.” — Letter of Leroy Froom to Otto H. Christensen, Oct 27, 1960



Notice who Froom said objected to what he was saying. Some of the old timers. Who are the old timers that he speaks about here? The “Old Timers” are the “Pioneers”. And they would have opposed Froom. This includes people that were part of the original Adventists and their families. They are the ones who KNEW what the church believed during the time when Sister White was alive. They were “the Pioneers” and their relatives; the next generation from the original people. They knew what the church believed, and they denied what Elder Froom was trying to sell them.

About thirty years prior, you have Herbert Camden Lacey espousing on the “Personality of the Holy Spirit” and using the language of “third person in the Godhead” through his studies because of his Anglican background in the Church of England and then it shows up in the Desire of Ages, compliments of Marian Davis (Sister White’s copyist and literary assistant).

And then in 1960 when Froom writes this letter to Mr. Christensen, he mentions that men STILL DENY his lie that he was spreading. So, you can see the evil one has his agents that are infiltrating the Seventh-Day Adventist Church.

C. S. D. A.

OCT 14 1960

Southern MISSIONARY COLLEGE
Collegedale Tennessee

October 12, 1960



Elder L. E. Froom
General Conference of Seventh-day Adventists
Takoma Park, Washington 12, D. C.

Dear Elder Froom:

ARCHIVES
General Conference of Seventh-day Adventists
NOT FOR DUPLICATION OR PUBLICATION

Thank you for your letter, which I received the other day, stating that you had gotten volume ^{four} of your manuscript back. I have begun reading volume ~~one~~; but I have been very busy, so it is going rather slowly. I appreciate very much your historical research on this problem.

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. If I am taking a wrong position on that, I would certainly appreciate the arguments that would disprove the references and statements which I have made. If not, then I urge you to give very careful consideration to it before starting out on your book.

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 dilemma on our teachings than we are already in, so that we can move forward together.

Anything as important as you are putting out, naturally, would be looked upon as denominationally approved. If it is defensible, very well and good, then we all want to defend it. If it is indefensible, then it seems to me that we who feel it is not should be given some evidences that it is; so that these discrepancies, which I called your attention to, should be clarified.

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. Perhaps I am wrong, and if so, I would appreciate the evidence for it. But I hate to take a position which is contrary to statements in the Scriptures as well as explicit statements in the Spirit of Prophecy.

I pray that the spirit of the Lord may truly guide you in this important task.

Very sincerely yours,

Otto H. Christensen

Dr. Otto H. Christensen
Chairman, Division of Religion

pan

Dr. Otto Christensen (Chairman, Div. of Religion) to L. E. Froom: "I think your philosophy on the spirit and the soul are out of harmony with the Scriptures and the Spirit of Prophecy."

Remember, Sister White WARNED in Manuscript Release 760, p. 9-10: *"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."*

Here's another thought. Ellen White died in 1915. At the time that she died, there was no controversy over the question of the trinity, or the personality of the Holy Spirit, of the Son-ship of Jesus in relationship to God, or God as in the Father. These were things that had been accepted by Seventh-Day Adventists, and they had a common faith with no controversy.

It wasn't until after she died that these new ideas began to actually creep in. And as Leroy Froom says, when he presented these ideas, he was pummeled when he tried to present these ideas by the old timers.

In fact, Sister White would give this warning to the people almost five months before she died:

***"I am charged to tell our people that they do not realize that the devil has device and device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. 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. I want the people to know that I warned them fully before my death."* — Manuscript 1, February 24, 1915**

Obviously Leroy Froom's material impressed A.G. Daniells, for in 1930 A.G. Daniells suggested the young author *"undertake a thorough survey of the entire plan of redemption – its principles, provision, and divine Personalities as they unfolded to our view as a Movement from 1844 onward, with special emphasis upon the developments of '1888' and its sequel."* — Movement of Destiny, Leroy Froom. 'From Author to Reader' - How this Portrayal came to be Written. Third printing of 1972.

"Back in the spring of 1930 Arthur G. Daniells for more than twenty years president of the General Conference, told me he believed that, at a later time, I should undertake a thorough survey of the entire plan of redemption..... I was a connecting link between past leaders and the present. But, he said, it is to be later – not yet, not yet. Elder Daniells recognized the serious problems involved, and sensed almost prophetically certain difficulties that would confront. He knew that time would be required for certain theological wounds to heal, and for attitudes to modify on the part of some. Possibly it would be necessary to wait until certain individuals had dropped out of action (died), before the needed portrayal could wisely be brought forth." — Movement Of Destiny, p. 17

Froom is quoting a story about Elder A.G. Daniells, General Conference President for 22 years commenting to Froom that they had to wait until the Pioneers of the church and family members died off, so the influence and doctrine could be changed. Then you can begin, Daniells was saying.

Along the way, and upon Leroy Froom's digging for information in what would follow years later, he stirred up some dust that created this response from Arthur L. White (Sister White's grandson). *"Mrs. Soper calls to our attention the fact that you are seeking information as to the positions held by our*

early workers concerning the Trinity, the personality of the Holy Spirit, and the pre-existence of Christ as this may be revealed in their writings. I think we will have to concede that our early workers were not Trinitarians.” — Letter from Arthur L White to Leroy Froom. Dec 7, 1955.

Brother Cottrell replied, *“From my personal knowledge the doctrine of the ‘Trinity-Godhead’, was not taught by Seventh-day Adventists during the early days of my ministry.”* — Letter from H. Cottrell to Leroy Froom, September 16. 1931.

Fast track to the 1940's...Our literature was being scrutinized and sorted through, and editing was taking place for new printings. One of these was by Uriah Smith, his book that Sister White had endorsed, “Daniel and Revelation”. What they were doing is looking to remove anything that might be taken as supporting non-Trinitarian beliefs. And Sister White did not call out any errors, but endorsed it. This was happening now in the 1940’s as our books would be revised, edited, and major changes to their content in order to hide or mask what we truly believed and taught. Some of our early works by the various Pioneers were sought after so that they could be destroyed. Hymnals “Christ in Song” and “Hymns and Tunes” are ordered to come back to the conferences so that they can be burned and a new Hymnal would be published to take their place with Catholic song doctrine and support. The book Daniel and Revelation would be one of these. Scores of changes made. And from this point on, “books of a new order” would be written per Sister White. Social engineering, or you could say re-engineering of Adventism was now under way and taking place.

“The removal of the last standing vestige of Arianism in our standard literature was accomplished through the deletions from the classic D&R in 1944.” — Movement of Destiny, p. 465

What you will see repeatedly at different times is the accusation of "Arianism" in different aspects when in fact our people were "non-trinitarian". Semi-Arianism was another label used by some, but trying to fit us in a box next to a dictionary definition doesn't add up.

We believed that Christ truly had a beginning and was truly the begotten Son of God. And thru his Son-ship and inheritance, he was divine. (Arianism places him as "created". Yes, there is a difference.)

Leroy Froom, Letter written November 22, 1966 written to R.A. Andersen, J.L. Schuler, D.E. Reebok, A.W. Peterson, W.G. Turner and J.E. Weaver: *"I am writing to you brethren as a group, for you are the only living members of the original committee of thirteen, appointed in 1941 to frame a uniform Baptismal Covenant...Elder Branson was the chairman and I was the secretary. Elder McElhaney, (J.F.) Wright, Ruhling, and (A.B.) Russell are all deceased. The task of this committee was to form a Baptismal Covenant, and Vow, based on the 1931 Fundamental Beliefs statement in the Yearbook and Manual. It was also to point up a bit more sharply the First, Second, and Third persons of the Godhead."*

Do you see the blatant attempt and agenda here in the undertone of this letter? They are moving an agenda here, trying to socially re-engineer or change Adventism thinking. This is used vastly in politics today. Through the media, they get you to think someone said something, or is doing something that isn't the truth in the matter. Or maybe it doesn't measure up to their story.

It was at this time that, this group of men were working on an agenda. They weren't inspired. They weren't the Pioneers. But they would succeed in changing our church's past positions. And they

Nov. 22, 1966

R. A. Anderson
J. L. Shuler
B. F. Hobok
A. W. Peterson
M. T. Carter
J. E. Weaver

Dear Brethren:

I am writing to you brethren as a group, for you are the only living members of the original committee of thirteen, appointed in 1941 to frame a uniform Baptismal Covenant, Vow, and Certificate. Elder Pranson was chairman and I was secretary. Elder McElhaney, (J. F.) Wright, Cahling, and (A. E.) Russell are all deceased.

You may recall the condensation of certain union, local, and individual evangelist's certificates and tests that antedated it, which were thus brought to an end. One such, that I recall, required a pledge of faithfully raising the annual Ingathering tithes; another, of reporting periodically to the Church, etc. Do you recall any other such "extensions"?

The task of this committee was to formulate a Uniform Baptismal Covenant, and Vow, based on the 1931 "Fundamental Beliefs" statement in the Yearbook and Manual. It was also to point up a bit more sharply the First, Second, and Third Persons of the Godhead. Also to bring out the fact of Christ's death as an atoning sacrifice, and to specifically include Righteousness by Faith.

I am just writing a chapter, in my treatment of the historical development of our doctrines, and this historical item is part of the story. I just wanted to check with you for accuracy. Will send along the tentative draft of a portion of this chapter. Very few records were kept—just the finished product.

Thanks for any help.

Fraternally yours,

E. W. Peoni

EW:ec

From recalling from memory the effort to point "sharply the First, Second, and Third person of the Godhead." This is where this came from. Not from Ellen White!

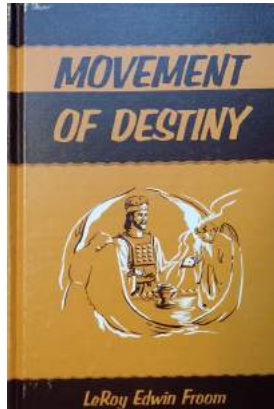
focused on naming a "First Person of the Godhead," "Second person of the Godhead," and "Third person of the Godhead." This was taking place in the early 1940's while working up a new baptismal certificate to align with the re-established Fundamental Beliefs done in 1931 by Francis McLellan Wilcox. And this new outline would be included in the 1942 Church Manual. It is truth mixed with error and it is very slight to the unaware person of what is going on. Because when you get to 1980 and the radical change of 'who God is' that was made, then this change in the early 1940's sticks out much more. This is where we get a "Godhead" doctrine and the three persons of the Godhead. Not from Ellen White, and not from our original Adventist Pioneers. It is at this time that besides submitting to simple Baptismal vows as in the past, you now have a creed that gets put in line for the potential member of man's church on earth to agree to before taking a dunking.

Today everyone thinks that espoused out of the mouth of Ellen White with the intent of how they portray it. And the first person and second person identity started from William Warren Prescott. The third person language by Herbert Camden Lacey.

"The next logical inevitable step in the implementing of our unified "Fundamental Beliefs" involved revision of certain standard works so as to eliminate statements that taught, and thus perpetuated, erroneous views on the Godhead. Such sentiments were now sharply at variance with the accepted "Fundamental Beliefs" set forth in the Church Manual, and with the uniform "Baptismal Covenant" and "Vow" based thereon, which, in certificate form, was now used for all candidates seeking admission to membership in the church." – Movement of Destiny, p. 422

This is in Leroy Froom's book! Add in these actions from history and you couldn't ask for better

admissions of guilt! Once upon a time we had Fundamental Principles. They were not Fundamental Beliefs. And reluctantly, these were simply an outline. They foresaw the problem with doing this, as it could one day, determine whether you had a membership in the church or not. Or whether you would be a candidate for baptism or not.



The Pioneers could see people being removed from the church if they didn't hold to "the creed." It was decided in 1883 that a Church Manual was not a good idea. And in part, here is why:

STEPS TO APOSTASY

1. Set up a creed (fundamental beliefs)
2. It's a measurement for fellowship
3. Try members (like a trial in a church board or business meeting) according to that creed
4. Denounce them as heretics who don't believe the creed
5. Persecute against them that won't adhere to the creed

"The first step of apostasy is to set up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such.

I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed."

J. N. Loughborough, *Review and Herald*, October 8, 1861



John Norton Loughborough

SEVENTH-DAY ADVENTIST BAPTISMAL VOWS - 1874

[1] Do you accept all the Bible as the inspired word of God, and do you take it as your only rule of faith? Is it your purpose to ever walk according to its teachings? 2 Tim. 3:16, 17; Acts 20:32.

[2] Have you received the Lord Jesus Christ as your personal Saviour for salvation from sin, for a real change of heart, and will you permit Him by the Holy Spirit to live in you daily? John 1:12, 13; Gal.2:20.

[3] Have you repented of, and confessed all known sin to God, and do you believe that He, for Christ's sake has forgiven you, and as far as possible have you tried to make matters right with your fellowmen? 1 John 1:9; Matt.5:23-26; Eze.33:15.

[4] Is it your purpose, by the grace of God, to live a true Christian life, by surrendering all – soul, body, spirit – to God, to do His will in all things and keep the commandments of God? Rom. 12:1; Col. 3:17; Rev. 14:12.

[5] Will you seek to maintain a true spiritual experience by the daily study of God's Word and prayer, and will you endeavour by your consistent life and personal effort to win souls to Christ?

[6] Do you believe and accept the great truths of the Word of God concerning the personal, visible, literal, imminent return of Christ (Acts 1:9-11); immortality only through Christ (2 Tim. 1:10); the unconscious state of the dead (Eccl. 9:5, 6); the destruction of the wicked (Mal. 4:1-3); and the other kindred truths that comprise the special message of Revelation 14:6-12?

[7] Is it your purpose to keep the seventh day of the week from Friday sunset to Saturday sunset as the Lord's holy day according to the fourth commandment? Luke 23:56; Ex. 20:8-11.

[8] Will you practice the Bible plan for the support of God's work by rendering unto Him first the tithe, or one tenth of all

your increase (Lev. 27:30; Mal.3:8-10); and then offerings as you may be able, according to His prospering hand? Deut. 16:17; Luke 6:38.

[9] Is it your purpose to obey the command to eat and drink to the glory of God (1 Cor. 10:31) by abstaining from all intoxicating liquors (Pro.23:29-32), tobacco in all its forms (1 Cor. 3:16, 17) swine's flesh (Isa. 66:15, 17), narcotics, tea, coffee, and other harmful things?

[10] Are you willing to follow the Bible rule of modesty and simplicity of dress, refraining from the wearing of earrings, necklaces, bracelets, beads, rings, etc., and from any lack of dress that is out of keeping with the Bible rule of modesty? 1 Tim. 2:9,10; 1 Peter 3:3, 4; Ex. 33:5, 6; Gen. 35:2-4.

[11] Do you believe in and have you accepted the ordinance of humility (John 13:1-17), and the ordinance of the Lord's Supper? 1 Cor. 11:23-33.

[12] Is it your purpose to come out from the world and be separate in obedience to God's command in 2 Cor. 6:17, by refraining from following the sinful practices of the world, such as dancing, card-playing, theatre-going, novel reading, etc. and by shunning all questionable worldly amusements? 1 John 2:15; James 1:27; 4:4.

[13] Will you seek to build up the interests of the church by giving the Sabbath School your hearty and practical support and attending, as far as possible, all services of the church? And will you endeavour by God's help to do your part in the work of the church? Luke 4:16; Rom. 12:4-8.

[14] Do you recognize that the remnant church has the Spirit of Prophecy, and that this has been manifested to this church through the writings of Ellen G. White? Rev. 12:17; 19:10.

Now we will review the baptismal vows from the 1942 Church manual and then also the first few (to save space) of the Summary of Fundamental Beliefs as published in that book.

BAPTISMAL VOWS – 1942 CHURCH MANUAL

The following questions should be answered in the affirmative before the church by candidates for baptism:

1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?
2. Do you accept the death of Jesus Christ, on Calvary, as an atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?
3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as our personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins, and given you a new heart?
4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?
5. Do you believe that the Bible is God's inspired word, and that it constitutes the only rule of faith and practice for the Christian?
6. Do you accept the ten commandments as still binding upon Christians, and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?
7. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by God's grace, to order your life in harmony with these principles?
8. Is the soon coming of Jesus "a blessed hope" in your heart, and is it your settled determination to prepare to meet Him in peace, as well as to help others to get ready for His coming?
9. Do you believe in church organization, and is it your purpose to support the church by your personal effort, means, and influence?

10. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in the forgiveness of your sins and of acceptance with Christ?

11. Do you believe that the Seventh-day Adventist Church *constitutes* the remnant church, and do you desire to be accepted into its membership?

Bring the requirements of the gospel to bear upon the candidates for baptism."—*Id.*, pp. 95, 96.

"When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with. If they feel no burden to change their course of action, they should not be retained as members of the church. The Lord wants those who compose His church to be true, faithful stewards of the grace of Christ."—"*Testimonies to Ministers*," p. 128.

Ministers Should Thoroughly Instruct Candidates Previous to Baptism.—A minister should not present any candidate for baptism and church membership until he can thoroughly satisfy the church by a public examination of the candidate that he has been well instructed and is ready for such a step. His work is not completed until he has so thoroughly instructed all the candidates that they are familiar with all points of the faith, and are prepared to assume the responsibilities of church membership. Our churches should insist on the application of this as a guiding principle in the reception of new members. One of the best means of giving such instruction is to organize baptismal classes.

Baptismal Covenant.—A summary of Fundamental Beliefs, Baptismal Vow, and Certificate of Baptism have been adopted by the denomination. A printed copy, with the Certificate of Baptism properly filled out, is furnished all those who are accepted for baptism and church membership.

Summary of Fundamental Beliefs.—The following is a brief summary of the fundamental beliefs of Seventh-

day Adventists, together with some of the Scriptural references upon which they are based:

1. The true and living God, the first person of the Godhead, is our heavenly Father, and He, by His Son, Christ Jesus, created all things. Matt. 28:18, 19; 1 Cor. 8:5, 6; Eph. 3:9; Jer. 10:10-12; Heb. 1:1-3; Acts 17:22-29; Col. 1:16-18.

2. Jesus Christ, the second person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through faith in Him. Matt. 28:18, 19; John 3:16; Micah 5:2. Cf. Matt. 1:21; 2:5, 6; Acts 4:12; 1 John 5:11, 12; Eph. 1:9-15; 2:4-8; Rom. 3:23-26.

3. The Holy Spirit, the third person of the Godhead, is Christ's representative on earth, and leads sinners to repentance and to obedience of all God's requirements. Matt. 28:18, 19; John 14:26; 15:26; 16:7-15; Rom. 8:1-10; Eph. 4:30.

4. Through Christ, believers receive forgiveness of sins which are forsaken and confessed, and for which, as far as lies in their power, restitution is made. Eph. 1:7; Col. 1:14, 15; 1 John 1:7-9; Isa. 55:6, 7; Eze. 33:15; Matt. 5:23, 24; 6:14, 15.

5. The Bible is God's inspired word, and is the full, sufficient, and only basic rule of faith and practice. 2 Tim. 3:15-17; 2 Peter 1:19-21; Ps. 119:9, 11, 105, 130; 1 Thess. 2:13; Isa. 8:20; Jer. 15:16; Heb. 4:12.

6. All who enter the kingdom of heaven must have experienced conversion, or the new birth, through which man receives a new heart and becomes a new creature. Matt. 18:3; John 3:3; 2 Cor. 5:17; Eze. 36:26, 27; Heb. 8:10-12; 1 Peter 1:23; 2:2.

If you asked Ellen White about the foundation of our faith, she said it came to them over the course of 50 years. And God was involved. But when you ask Leroy Froom per his book, he says they needed to correct erroneous views on the Godhead. It's a shame, because the erroneous part is what came into our church in HIS day and what would follow.



"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. 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. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. - Ellen White, Ltr 242, Oct 1903

WE WERE WARNED THIS WOULD HAPPEN

"I was compelled to search out a score of valuable books written by men outside of our faith. The next logical and inevitable step...involved revision of certain standard works, so as to eliminate statements that taught, and thus perpetuated erroneous views on the Godhead." - Leroy Froom, Movement of Destiny, 322, 422



Take a look at this: *"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."* — Selected Messages, bk 1, p.204: Letter 242, Oct. 1903

These exact warnings by Sister White have been fully fulfilled today and previously. Our truth has been

discarded by scholars of the Jesuit system. Our religion has been flat out changed. But if you came into the church in the last 30 years, you wouldn't have a clue. What sustained our work in the early days (1853-1903) is now called error.

Jan. 18, 1966

Miss Louise C. Kleuser
7723 Greenwood Ave.
Takoma Park, Md. 20012

Dear Miss Kleuser:

As we are well aware, Evangelism had a profound effect when it appeared in enforcing and unfolding the clear teachings of the Spirit of Prophecy on the great Eternal Verities.

You had a very definite part in this. I am asking if you would frame a letter for me so that I can have it on record, telling just what was done to round out and make effective in these lines what was not first envisioned by the White Estate-- That of course would not have to be brought in--but under the encouragement of Elder Branson and our own burden in the Ministerial Association, just what was done to round out that book.

May I thank you for this. If you need to talk to me more about it we can chat over the phone about it.

Very sincerely in the Master's
service,

L. E. Froom

LEF:ec

As you can see from the letter to Louise Kleuser, there is an agenda that was in the works in our past. This letter was written in 1966, but the evil took place in 1946. This was under the guidance and encouragement of an Elder Branson. Leroy Froom, Roy Allan Anderson and Louise Kleuser as they hand picked some selective quotes void of their context, that when placed together, could be perceived as support

for trinitarian belief to the novice, unsuspecting Adventist.

These quotes were part of the compilation for the book called "Evangelism" in a chapter titled, "Misrepresentations of the Godhead." And you know what? That is EXACTLY what it was! And they added sub-headings that were not Ellen White's originals, and almost ALL the people would be fooled for decades. But when you match up everything she wrote on the subject matter, it becomes clear what Ellen White believed. And it puts holes in the agenda of Leroy Froom and friends.

Now a letter from a very prideful man, Leroy Froom: *"I am sure that we are booth agreed, in Evaluating the book Evangelism, As one of the great contributions in which the Ministerial Association had a part back in those days. You know what it did with men in the Columbia Union who came face-to-face with the clear, unequivocal statements of the Spirit of Prophecy on the Deity of Christ, personality of the Holy Spirit, the Trinity, and the like. They either had to lay down their arms, and accept those statements, or else they had to reject the Spirit of Prophecy. I know that you (R.A. Anderson) and Miss Kleuser and I had considerable to do with the selection of these things under the encouragement of men like Elder Branson who felt that the earlier concept of the White Estate brethren on this book on Evangelism was not adequate."* — Leroy Froom, Letter to Roy Allan Anderson, January 18, 1966

Men that were true to the faith but not quite rooted in the "Word" within the Columbia Union had a problem. They didn't know how to combat these errors. When they saw this book, Evangelism, it seemed different than what they knew or believed. And Elder Froom says that they either had to accept it, or reject the Spirit of Prophecy.

You see, if they were rooted more in the “Word”, they could have done battle with Froom and called him out with his errors. But they probably stumbled and couldn’t reason enough to point out his agenda. Today people take a one or, two-line quote in Evangelism the way it is presented, and have no idea that it was cropped from a bigger picture and the context removed. When these “threesome quotes” are grouped together, Froom has made it appear that Sister White wrote in a way or belief that is not true or honest. And in more case a subtitle with the word “trinity” has been added in. “Eternal Dignitaries of the Trinity.” This chapter within Section 18 has only 18 paragraphs. But wow, what damage it has done!

But if we study the context from the original writings including the totality of what Ellen White wrote, you can see the teaching behind the quotes are very different.

Froom in both, “Questions on Doctrines” and later in Movement of Destiny blatantly lied concerning our history. He attempted to show that anti-trinitarian was *“an encapsulated cancer, gross but confined.”* – The Sanctuary and the Atonement, p 530. (From the Biblical Research Committee of the General Conference of the Seventh-Day Adventists)

“Questions on Doctrine” is a book published by the SDA church in 1957 to help explain Adventism to conservative Protestants and Evangelicals. We were trying to measure up to their brand of Christianity. You could say, trying to be “one with the world”. The men involved from our church were Leroy Froom, Roy Allan Anderson and Walter E. Read.

**In Questions on Doctrines, page 29, we read:
*“The founding Fathers of the Seventh Day Adventist church over a century ago came out of various denominational backgrounds. While all were***

premillennialists, some were Trinitarian; others were Arian."

This is only a partial truth. The facts are, while the Pioneers were from various denominational backgrounds, once becoming SDA, they all gave up their false Trinitarian beliefs. And it could be argued that they did not truthfully fit the Arian description to begin with. Not a belief they stayed with.

James White – Baptist – Christian Connexion
Joseph Bates – Christian Connexion
Ellen Harmon (White) - Methodist
Joseph Harvey Waggoner – Baptist
John Nevin Andrews – Methodist
John North Loughborough – Methodist
Uriah Smith – Sabbatarian Adventist
R.F. Cottrell – Baptist
George I. Butler – Baptist
Hiram Edson – Methodist
J. B. Frisbee – Methodist

These folks would end up coming out of the fallen churches and become unitedly non-trinitarian. The facts on this have been so strong that in recent decades SDA leaders have had to admit it.

Others that did not become SDA:

William Miller – Baptist
Joshua V. Himes – Christian Connection
Fredrick Wheeler – Methodist
Rachel Oakes Preston – Seventh day Baptist
Thomas Preble – Freewill Baptist (his tract on the Sabbath converted Joseph Bates to keep the Sabbath)

***"That most of the leading SDA pioneers were non-Trinitarian in their theology has become accepted Adventist history...either the pioneers were wrong and the present church is right, or the pioneers were right and the present SDA church has apostatized from the biblical truth."* — Jerry Moon, The Trinity, p.180**

**Here is a glimpse into the stance of belief from
Editors of our two main publications:**

Advent Review Editors

James White	Non-Trinitarian	1849-1855
Uriah Smith	Non-Trinitarian	1855-1861
James White	Non-Trinitarian	1861-1864
Uriah Smith	Non-Trinitarian	1864-1869
John N. Andrews	Non-Trinitarian	1869-1870
Uriah Smith	Non-Trinitarian	1870-1871
James White	Non-Trinitarian	1871-1872
Uriah Smith	Non-Trinitarian	1872-1873
James White	Non-Trinitarian	1873-1877
Uriah Smith	Non-Trinitarian	1877-1880
James White	Non-Trinitarian	1880-1881
Uriah Smith	Non-Trinitarian	1881-1897
Alonzo T. Jones	Non-Trinitarian	1897-1901
Uriah Smith	Non-Trinitarian	1901-1903
W. W. Prescott	Closet Trinitarian	1903-1909
W. A. Spicer	Trinitarian	1909-1911
F. M. Wilcox	Trinitarian	1911-1944
W. A. Spicer	Trinitarian	1945
F. D. Nichol	Trinitarian	1945-1966
Kenneth Wood	Trinitarian	1966-1982
William Johnsson	Trinitarian	1982-2006
Bill Knott	Trinitarian	2007-

Signs of the Times Editors

Joshua V. Himes	Non-Trinitarian	1840-1841
James White	Non-Trinitarian	1874-1881
Joseph H. Waggoner	Non-Trinitarian	1881-1886
Ellet J. Waggoner	Non-Trinitarian	1886-1891
Milton C. Wilcox	Non-Trinitarian	1891-1913
A. O. Tait	Non-Trinitarian	1913-1936
A. S. Maxwell	Trinitarian	1937-1970
Lawrence Maxwell	Trinitarian	1970-1984
Kenneth J. Holland	Trinitarian	1984-1991
Greg Brothers	Trinitarian	1991-1994
Marvin Moore	Trinitarian	1994-

In Movement of Destiny on pages 149-150, Froom labeled the non-trinitarians as having the minority view by using a subtitle heading called, "Principal Projectors of Minority View." Then he went on to write about Uriah Smith and Joseph H. Waggoner. He then goes on using social engineering to reprogram how some might think about our heritage in comparing what some views were. This is done by painting a stark picture of how they portrayed Christ, his existence and beginning or being begotten verses a wrongful idea of being created. Froom repeatedly throughout his book says that we denied the Deity of Christ. Besides bearing false witness, it is so blatantly wrong. His constant support for the Atonement being completed at the cross as Evangelicals do, this does away with the Sanctuary message of Adventism.

From the days of the 1950's Evangelical Conference, Froom noted that some of the answers given to the Evangelicals were made as a public disavow of statements made by the early Pioneers. Froom and the modern Adventist crew were trying to distance themselves from the foundation of our faith. On pages 483 and 484 of Movement of Destiny, he wrote: *"....the early erroneous concepts of a minority clearly needed to be repudiated. So the appointed framers of the answers to their questions prepared a simple statement disavowing these personal, individual, minority positions, for inclusion in the forth coming book, to be called Seventh-Day Adventists Answer Questions of Doctrine."*

These statements were necessary to clear up the misconception of prior statements according to their mission. The disavow read in part: *"The belief of Seventh-Day Adventists on these great truths is clear and emphatic. And we feel we should not be identified with or stigmatized for, certain limited and faulty concepts held by some, particularly in our formative years. This statement should therefore nullify the stock 'quotations' that have been*

circulated against us.” — Questions on Doctrine, Question 3, pgs 31, 32

What is going on here is that, Froom and company are trying to distance themselves from the history and Pioneers of our church. They are trying to be accepted by the Evangelicals in the 1950's and the Catholic church in some ways, matching us up with the same trinity god of Rome.

Found in Questions on Doctrine is this additional material continuing on the above quote: ***"We are one with our fellow Christians of denominational groups in the great fundamentals of the faith once delivered to the saints."***

What a shame to say that we are one with our fellow Christians of denominational groups. Froom and the rest can call it Christian until the plagues fall. God calls it Babylon. And what authority do we have to call it Christian, when God calls it Babylon.

Sister White has this to say:

". . . It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children of light from the children of darkness by yielding principle, by compromising the truth" — Review & Herald, July 24, 1894

Yielding principle and compromising truth is the center of the problem. Although we have already noted Froom's book Movement of Destiny and quoted from it, we should quote the following points. Movement of Destiny was a clear attempt to rewrite our history and present the growth of the Adventist movement as an Evangelical character from its roots.

There is a book, "Truth Triumphant", written by Adventist theologian Dr. B.G. Wilkinson. This book is an exhaustive study of the history of God's Church in

the wilderness and it contains statements against the Catholic Church based on history.

Leroy Froom was angry about the book and ordered the destruction of the offset press plates so the book could not be reprinted. Wilkinson was 80 years of age at this point and could not afford to have the plates made again. Why would an Adventist do such a thing?

Something is very wrong here. Thankfully, you can find this book in reprint nowadays, or in pdf form on the internet and judge for yourself.

There are testimonies floating out there about the real history of Leroy Froom. That he was a Catholic or Jesuit plant in our church. We are not selling that theory here, but brothers and sisters, we need to be very wise and skeptical in what takes place these days. Our church has had a blanket pulled over the eyes of its people. And we don't even know it!

On December 14, 1955, Leroy Froom in a letter to Reuben Figuhr wrote, "*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.*" This took place in the mid 1940's. We believe Dr. B.G. Wilkinson had very good reason for saying this, much to the disgruntlement of Froom.

And now to address the BOGEYMAN word and accusation – You're an "ARIAN"! Leroy Froom uses this word over and over in his "Movement of Destiny" about our Pioneers to describe their beliefs.

The word Arian was used by Rome as a stigma. And that stigma would apply to anyone who would disagree with her (Rome). It was like a theological slur. This had a real negative tone to it.

They were looked down upon. And when you are a lot bigger and the bully, you can paint whatever picture you want of someone and get most of the people to believe it. (the term Arian comes from the teachings of Arius who was poisoned to death)

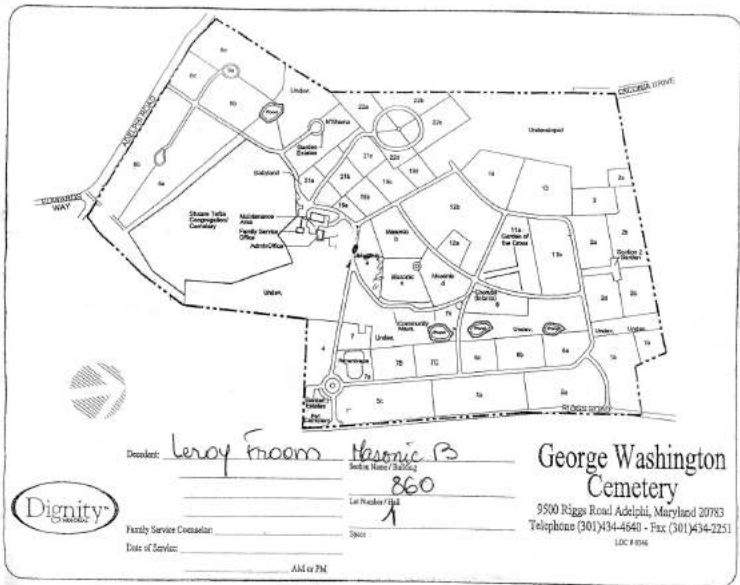
The Council of Nicea in 325 AD had this discussion and debate, asking themselves, how are we going to define our understanding of God as Father, Son and Spirit. The Papal party defined God in the way we just defined, and that is Trinitarian. And anyone who disagreed with them, or would not subscribe to their definition of that, would be referred to as Arian.

“The burning question of the decades succeeding the Council of Nicea was how to state the relations of the Three Persons of the Godhead: Father, Son, and Holy Ghost.....Then the papal party proceeded to call those who would not subscribe to this teaching, Arians, while they took to themselves the title of Trinitarians,” – Truth Triumphant, The Church in the Wilderness by B.G. Wilkinson, Ph. D., p.85, Ch. 7

“In an earlier chapter it was noted how the Papacy stigmatized as Arians those who disagreed with her in general, and in particular how she branded those as Judaizers who were convinced that “the Sabbath” of the fourth commandment was the seventh day.” – Truth Triumphant, The Church in the Wilderness by B.G. Wilkinson, Ph. D., p. 318, Ch. 20

Leroy Edwin Froom died at age 83 on February 22, 1974. He was working on a final book that was never published, “The Holy Spirit – Executive of the Godhead.” Apparently, God has had enough!

Today you can visit Leroy Froom in the Masonic section of the George Washington / Mt. Lebanon Cemetery in Adelphi, Maryland, USA. Yes, Leroy Froom was a Freemason. He is in lot #860 in Masonic section B.



There is so much open space in this cemetery, the only way you would end up in this area is to be very proud of your affiliation with the Masons.





It's easy to miss, but there is a special symbol right in the middle of the grave marker where it says, "Together In Memory."



Although it is very easy to miss, you will notice a symbol of Masonic education, the Aladdin's lamp. The Aladdin's lamp represents the "enlightenment" of Masonic education. You can see the same symbol on the website of the Supreme Council, 33 degrees of the Scottish Rite of Freemasonry. Their headquarters is in Washington DC, just 30 minutes away from this cemetery.



SCOTTISH+RITE
MASTER+CRAFTSMAN





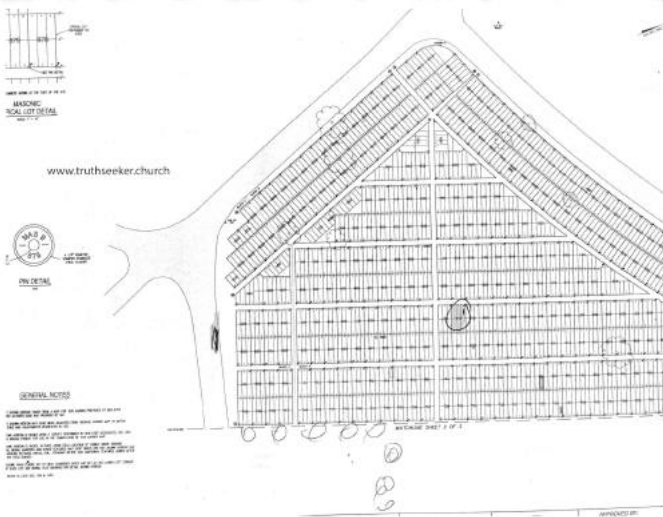
Here are two neighbors of Froom buried nearby. Both of these exhibit the full-on symbol of Masonry with the compass and square along the letter "G". Also on display is the occult logo with the inverted pentagram.



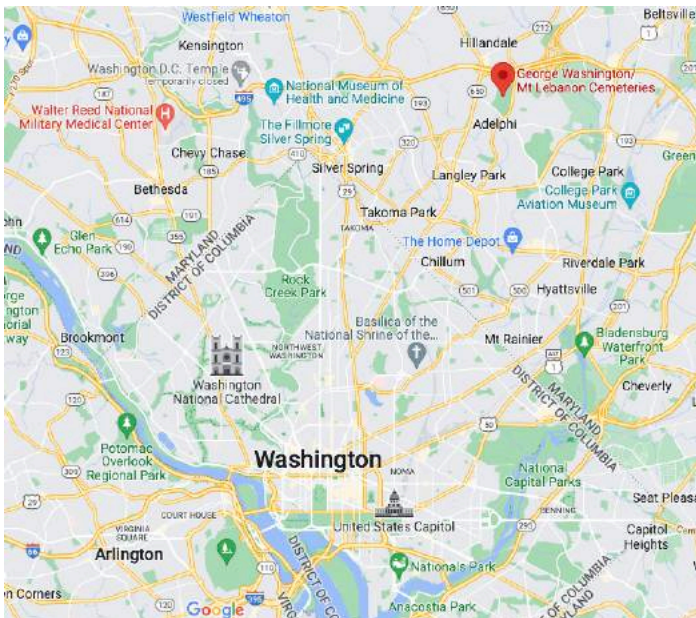
There are plenty of stories that have been told of Leroy Froom's involvement as a Jesuit priest plant into our beloved denomination. He was largely responsible for bringing in Sunday keeper theology over time. This would be completed, officially six years after his death in 1974. In 1980, at the Dallas, Texas meeting of the General Conference "in session" the denomination officially accepted the Trinity doctrine.

A map of Masonic block B grave sites (next page). Looking at this, you would think it was crowded with no room. But on a prior page, you can see the open

field of view. So open in fact, you could easily play Soccer (football).



9500 Riggs Road, Adelphi, Maryland, 20783 USA



TSMv05_22



A younger Leroy Edwin Froom, circa 1926