

“*Watchman,
what of the night?*”

“The hour has come, the hour is striking and striking at you,
the hour and the end!”
Eze. 7:6 (Moffatt)

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Editor's Preface

We learned of the publication of a book by Dr. A. Leroy Moore, *Questions on Doctrine Revisited* through a Book Review in *Adventist Today*. This is the third book which Dr. Moore has written on the issues growing out of the SDA-Evangelical Conferences of the 1950s. Dr. Arthur Patrick, a Research Fellow at Avondale College in Australia was the Reviewer. He writes that “Moore’s analyses and proposals deserve close attention, due to their potential to kick-start a fresh conversation about the conflict relating to *Questions on Doctrine*.” As Patrick began his review, he made an interesting observation, “Some Adventist troubles are so painful the church avoids frank analysis of them in its official magazines and journals, thereby making publications like *Adventist Today* and *Spectrum* essential.” It would be well if Moore’s publication did “kick-start a fresh conversation” on the issues growing out of the SDA-Evangelical Conferences. In this issue of *WWN* we take a look at some of the issues and personalities involved in the controversy. More will follow, the Lord willing. This third Moore publication will also be involved as he suggests new understandings of key doctrinal issues such as the Incarnation and an interpretive methodology such as “poles of truth.”

Sooner or later, the issue of the “omega” of apostasy will have to be confronted and its meaning to the individual Adventist discussed. Time is running out, and we are way behind where we ought to be in the discussion of these vital factors.



A Testimony

On the morning of April 19, I exited Interstate 40 at Pottsville, Arkansas, on the way to meet an early morning dental appointment. I stopped at the road coming down from Crow's mountain, and then immediately again as that road joined US 64. Looking west, there was no traffic approaching, and then east, the only visible traffic was a considerable distance away. I proceeded to cross. The last thing I remember seeing was the front of a car seeming to be about six feet from me coming directly into my door. The next thing I heard were some men saying "Get the saw. We have to saw the door off to get him out of here." I again passed out. The next recollection was being placed on a flat board, and moved to the ambulance. At the hospital I was x-rayed from head to foot. Not a single broken or cracked bone was found. The car was totalled with a bend in the frame at the door where I was sitting. I was kept in the hospital several days and monitored from the nurses' station. It was assumed that I had passed out after the second stop. Everything proved normal. This left me with a decision, as I had chosen the same motto for life as M. L. Andreasen - "I am immortal till my work is done" (*Letters to the Churches*, #5, p. 78). What then was the work that the Lord had still for me to do?

Returning home and sorting through the mail that had accumulated, I saw the May-June issue of *Adventist Today*. In it was a book review by Dr. Arthur Patrick, a Research Fellow at Avondale College in Australia. The book is *Questions on Doctrine Revisited* by Dr. A. Leroy Moore. I had not heard of the book, but from the review by Dr. Patrick I knew that I had to get one, and see what it said. This was graciously and abundantly supplied. While I have not

as yet read the whole book, there are enough factors involved to warrant a general survey and comment. This I can only do in a forthright manner, because I was personally involved in the pressure applied by Church administrators connected directly with the SDA-Evangelical Conferences upon those who refused, as did M. L. Andreasen, to accept the compromise and denial of Adventist beliefs on key doctrines and teachings.

From the reading that I have done thus far, it would appear that Moore's objectives are: 1) to blunt what M. L. Andreasen said and wrote by charging him with failure to manifest a Christ-like spirit, as well as misquoting; 2) To develop a "two pole" methodology in the study of truth, which means that to stand on either pole should make you acceptable to a person on the other pole; and 3) a concept of the Incarnation which has Christ with a sinless spiritual nature yet in a fallen physical heredity but ever in perfect union with the Father via the Spirit (p. 64). On this third point he sets forth both Romans and the book of Hebrews as sustaining his concept (pp. 65-67). So far, I have failed to find any inclusion of Paul's declaration in Philippians 2:7 - "Himself He emptied taking the slave form of man" (Greek text) - into Moore's concept of the Incarnation.

Moore recognized the difficulty he would face in attempting to "revisit" *Questions on Doctrine*. He wrote:

Meanwhile, after nearly a half a century of conflict, it is a delicate thing to attempt an objective examination of QOD issues. Not only is complete objectivity impossible to one who deeply cares; but objectivity insures offense to any party who maintains a defensive posture. To the degree I succeed in objectivity, to that degree some will protest as I point out QOD errors; while others will protest my exposure of Andreasen's erroneous charges and self-contradiction. Nor can either appreciate my attempt to understand rather than to judge the

party at fault. However imbalanced or unfair my efforts may seem, I urge such defenders to examine the issues to the end. Their evaluations, suggestions, and corrections will then be appreciated (p. 38).

Having been deeply involved in the conflict over the compromises of the SDA-Evangelical Conferences, and in contact with others who were likewise concerned, such as A. L. Hudson, except for his Brinsmead detour, I shall read carefully Moore's "visitation" to the end. As I have scanned forward reading carefully Chapter 24 (as noted in Patrick's Book Review) there are two individuals who are brought into sharp focus as well as their personal conflict – M. L. Andreasen and LeRoy Edwin Froom. For the reader to have adequate data to pursue with me this attempt, I find Dr. Patrick's "Book Review" in the current issue of *Adventist Today* (Vol. 14:3) a must. He wrote:

Revisited is in part spiritual autobiography. Born in 1932, by 1947 Moore was praying his way through *The Desire of Ages* as an inquiring teenager with an unusual penchant for heavy reading, and this helped prepare his mind to engage with the Adventist-Evangelical discussion of the 1950's. Moore's parents gave him the first name of LeRoy Edwin Froom (1890-1974) with adjusted spelling. Leroy Moore now presents Froom's responsibility for the QOD conflict as perhaps greater than that of Figuhr, R. A. Anderson, and any other Adventist leader (Chapter 24). As pastor, researcher, and author, Moore has struggled long with the issues, incubating his latest book for 11 years, anticipating its publication would be (like his *Adventism in Conflict*, 1995) from a denominational press. Suddenly, within weeks of the 2005 General Conference session, the book was hurried off an independent press to be available at the quinquennial event.

The processes that hone a book at Pacific Press or Review and Herald would have helped Moore's revisitation, but his work must not be given less attention because AB did the publishing and was paid with borrowed money. Obvious mistakes in Moore's book are within reasonable limits. The volume does lack both a bibliography and an index. However, commendable strengths are apparent: clear

language that makes diligent effort to avoid semantic conflict; aversion to conspiracy theories; advocacy for placing "the best possible construction" on the motives of others; research and reflection informed by a lifetime of interaction with the doctrinal problems; and helpful reference to little-known data and studies by others.

Moore's insights as a pastor may be his greatest single strength. QOD was the attempt of Adventist leaders in Washington to respond to written questions from Walter Martin as a foremost Evangelical writer on cults, preparing to write on Seventh-day Adventists. The QOD manuscript, evidently written in the main by Froom, was sent to 250 thought leaders worldwide. Detailed responses in writing were comparatively few, but with one exception they sounded procedural and theological warnings. Did church leaders fail to understand these cautions? Why did they not heed them? Did they wilfully keep them secret? Enter Andreasen, Adventism's "Great Dane" who became a whistleblower par excellence, losing his cherished ministerial credentials in the process and regaining them posthumously. Not only have Andreasen's strident epistles been published or quoted since 1958 by independent presses world-wide, they have become a bible for criticism of Adventist leadership that flourishes to this day. ...

Other strengths of Moore's tome deserve unpacking. Adventists who live in places distant from the church's archives in Washington often languish for access to primary sources, a reason why at Andrews University overseas students cherish the collections housed in the James White Library. However, because of an intentional decision made at Adventist headquarters in 1972, costly research facilities have been established and maintained in the major geographical regions of the world. It is 35 years since I migrated from pastoral-evangelism via Andrews University to research and teaching focused on Adventist studies; for eight years I was director of the Research Center serving the South Pacific Division. But Moore teaches me important things in his book, even though I thought I had reviewed most of the relevant documentation. The biography of Raymond Cottrell currently being written will likely put in place another important piece of the QOD jigsaw puzzle (pp. 22-23).

Personally, I resent the attacks made on the memory of M. L. Andreasen, Prince

of Adventist theologians, as well as a man who knew his God.

My mother and I took 22 weekly Bible studies from a retired credentialed Bible Worker, Bertha E. Jorgensen, during the winter and spring of 1931-1932. We were her last converts before she went to her rest. It was not until the camp meeting of that year that we were baptized into the Adventist Church in a lake on the campus of Oak Park Academy. The big meeting tent was pitched on the grounds of the Iowa Sanitarium adjoining the Academy. The speaker for the Sabbath morning worship service was Elder M. L. Andreasen, president of Union College. I remember to this day his words as he announced the message he planned to give – "I want to acquaint you with the Father." That he did because he knew the Father personally.

The year that I enrolled at Union College was the year that Andreasen accepted a call to teach in the Advanced Bible School at Takoma Park. Further contact with him was at Worker's Meetings and Retreats where he was the key speaker, but each occasion only impressed more deeply my first impression of Elder Andreasen when I began my journey in Adventism. The material he presented not only "watered" my soul, but I could adapt some of it in formulating evangelistic messages. One such was "Modern Priestcraft – Prophet versus Priest." The last Worker's Meeting I attended at which Andreasen was the guest speaker was in Indiana during the administration of Elder Arthur Kiesz. It was in the shadow of the coming events which are still plaguing the Church. After Kiesz came Unruh to Indiana.

In this transitional period of time, the Bible Teacher at Indiana Academy gave me a copy of A. L. Hudson's *Supporting Brief* prepared to support a motion to the forthcoming General Conference

session regarding the book, *Questions on Doctrine*. It charged that the book contains:

- 1) Specimens of scholastic and intellectual dishonesty.
- 2) It contains duplicity.
- 3) It is inadequate.
- 4) It contains error.
- 5). It is Satan's masterpiece of strategy to defeat the purpose of God for the Seventh-day Adventist Church (p. 2).

In this Brief, Hudson resurrected the manuscript *1888 Re-Examined* which R. J. Wieland and D. K. Short presented to the General Conference in 1950. Back in 1950, I was serving as pastor of the first church in Toronto, Canada. One Sabbath, I invited Henry F. Brown, of the Home Missionary Department of the General Conference, who was visiting in the Toronto area, to speak; he was also our guest for dinner. We had an interesting afternoon visit. He told me of a manuscript which had just been presented to the leadership, and said he would get me a copy. By the time he returned to Washington, it had been placed under "wraps."

In the years that followed, I kept looking for a copy to read, and finally found this contact to obtain a copy. Hudson loaned me his and told me of his contacts with the two men. He had never met them, but that they both were coming to the General Conference session in Cleveland. We agreed to my going to Cleveland to see if they could come to Indiana after the session, and he would fly back to meet them. This was done, and we turned our home into a "motel" while several days of discussion were held in the basement of the Marion, Indiana, Church. Another pastor in the conference joined us as he could. It was agreed that Hudson would start publishing. This he did. *Church Triumphant* was "born." For the most part, pen names were used. I wrote under "Ben Ezra II" and a doctor who

was concerned adopted the name, "Dr Luke."

At one of the camp meetings during this time, the Lake Union Conference president, Elder Jere D. Smith, talked to me about Elder M. L. Andreasen. He said he was senile and had to be overlooked. I told him that I was going to take my vacation after camp meeting and that I intended to go to California and check this allegation inasmuch as others had told me the same thing. When I got to California, I called R. R. Beitz, the Union Conference president, and told him of my intention to visit Andreasen and why. His response was "Go and see him; he is not senile." He further told me that he had warned Figuhr that unless they put the brakes on their antagonism toward Andreasen, there would be serious trouble ahead. (When Beitz was beginning his administrative service in the Church, as president of the Texico Conference he held a worker's retreat in the Sandia Mountains near Albuquerque. Andreasen alone was the guest presenter. It was a long remembered spiritual experience.)

I took my brother-in-law along with me for the visit with Andreasen. He was far from senile. It was refreshing just to converse with him. My brother-in-law stepped out for a few minutes. While out, Andreasen asked me about Dal's spiritual condition. When he returned, he said a few words to him and had prayer. As he prayed I was conscious of the presence of the Spirit of God in the room. His prayer went far higher than the proverbial "ceiling!" He was truly a man of God.

Another contrasting experience was to follow in a few years. During the Unruh administration in Indiana, at two consecutive camp meetings there was open confrontation with two men who were involved with QOD - R. Allan Anderson and A. V. Olson. Those

experiences would be a "thought paper" in itself. From Indiana I accepted a call to head the Bible and History Department of old Madison College. I became acquainted with some of the departmental staff of the Kentucky-Tennessee Conference. With one of the men I developed a friendly relationship. One day, he came into my office and announced he was going to Washington and while there was going to see Dr. LeRoy Froom. Jokingly, he asked me if there was anything that I wanted him to pick up from Froom. *Movement of Destiny* had not as yet been published. I suggested to him that if he would salve Froom's ego, he could get about any item he wanted. He brought me back an unpublished three chapter manuscript on "The Tremendous Truth of the Virgin Birth." As an example of its teachings, on page 22, Number 6 of 8 summary paragraphs reads in part :

Human part of Christ without sin. --- That should never be forgotten or confused. Originally Christ was Himself Deity. And in the Incarnation that which had always been was joined in everlasting identification with his newly incorporated humanity ... He who created all things caused a virgin to conceive and thus to bear a son. This creative act was solely to the end that the humanity of Christ might be secured. It therefore follows that whatever part of this unique Christ is wrought by the Holy Spirit it would, in its conception, be as sinless as the Creator who brought it into being (Emphasis his).

The Alpha and Omega

Dr. Leroy Moore writes that M. L. Andreasen insisted that "QOD was the omega of apostasy predicted by Ellen White" (p. 15). One who was in the midst of the controversy during the decade following the release of the book, *Questions on Doctrine*, has no alternative but to concur with Andreasen. The statements found in the Writings need careful consideration. In

the Scriptures, the expression, "Alpha and Omega" refers to Diety, both the Almighty (Rev. 1:8) and "the Son of man" (Rev. 1:11). Why Ellen White so chose those words to cover a two-fold apostasy that came and would come in the Church, I have never read as to why. I do not know the answer and I do not know of the Estate having discussed the reason for the use by Ellen White.

In 1903, Dr. J. H. Kellogg published a book, *The Living Temple*, a copy of which was sent to Ellen White which she left unread in her library. Finally, at the insistence of her son, Willie, they read together the preface, the first chapter, and paragraphs from other chapters. From this reading, she would write – "*Living Temple* contains the alpha of these theories. I knew that the omega would follow in a little while and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God (*Special Testimonies*, #2, p. 53).

While Andreasen considered QOD the omega of apostasy, Dr. Moore apparently does not, and faults Andreasen for the forthrightness of his response to the apostasy which he perceived to be involved in the compromises with the Evangelicals – Barnhouse and Martin. Further, the points at issue cannot be considered "poles of truth." In the context of the statements on the apostasy, Ellen White declared – "We have a truth that admits of no compromise" (*ibid.*, p. 55).

The question as to the omega of apostasy has further implications. Ellen White resisted the influences intended in the publication of *Living Temple*, and it was not accepted by the Church. However, in the discussion of the "omega" to follow, Ellen White wrote:

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 (*ibid.*, p. 50; emphasis supplied).

This can mean only one thing. There would be a split somewhere along the line between those who received the warning, and those who did not. It is not a matter of polarity, it is simply the matter of "the righteousness of Christ, which is pure unadulterated truth" (*TM*, p. 65). It was not an accident that at the very time QOD was being promoted by Church leadership, A. L. Hudson was moved by the Spirit to revive the manuscript by Wieland and Short, *1888 Re-Examined*, as well as publish Andreasen's, *Letters to the Churches*. If we had received the righteousness of Christ, we would have been able to discern the error in QoOD and the two issues – 1888 and QOD coming at the same time would have served as a warning to help us identify the "omega" of apostasy.

This raises some other questions which must be squarely faced. For the Church to accept the compromises with the Evangelicals, which were worked out by a few men seeking to speak for the whole body, brings the Church to "the balances of the sanctuary." This warning is also primarily confined to the Writings as is the alpha and omega of apostasy. Let us carefully note:

In the balances of the sanctuary, the Seventh-day Adventist Church is to be weighed. She will be judged by the privileges and advantages she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence, "Found Wanting." By the light bestowed, the opportunities given, will she be judged (*Testimonies*, Vol. 8, p. 247).

This is not a "perhaps" statement. "Is to be" is positive; as is also "She will be judged." Again comes the issue – Do we

believe that God has given a gift to help guide us through the perils of earth's final days, and that the identification of the omega of apostasy clearly indicates that that time has been reached. Do we then need to revisit QOD to condemn a man whose close relationship with God could lead him to discern the Omega? God Forbid!

In 1905 Ellen White would write prophetically:

One thing it is certain is soon to be realized, - - the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now (*Special Testimonies* #7, pp. 56, 57).

Comments: The cover art work and design by David and Laura Schwimmer is most intriguing. Central is a small rural church with its front doors open wide, and a couple with their two children entering. Their clothing is simple and plain, indicating a family of average means. Leaving the church is a well-dressed man carrying what I perceive to be a Bible. It is obvious that the artists intended for their work to speak - one picture worth a thousand words! Over the whole picture is placed a large question mark. In one's mind after carefully considering the design are question marks. If the Bible is the book the man exiting the church is carrying, why is he leaving? It is not a

"back door" exit, but an exit through the doors the others are entering - the front door! It is an excellent design because it speaks to the title of the book - *Questions on Doctrine Revisited*. The answers are not yet all in, and may never be this side of the Second Coming of our Lord.

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"The track of truth lies close beside the track of error, and both tracks seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error" (*Special Testimonies, Series B, #2, p. 52*).

Moore: "Conflict will give way to helpful discussion when, with Paul and Ellen White, we unite both poles of truth and honor the attempts of others to do so, even if expressed differently" (p. 69).

Is it "two poles of truth" or "truth and error"? How did Andreasen perceive it? Was he right or wrong in his perceptions?