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CHAPTER 1

HOLY FLESH AND CELEBRATION MUSIC

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Table of Contents

INTRODUCTION	2
The Doctrine Of the Holy Flesh Movement.....	2
The Holy Flesh Movement and Celebration Music	3
Ellen White’s Response To Haskell’s Description	4
Loud Music the Prerequisite For Speaking In Tongues	4
History Of the Past To Be Repeated	6
History Repeated Just Before the Close Of Probation	6
False Manifestations Of the Holy Spirit.....	7
Haskell’s Eye Witness Report.....	8
The Second Haskell Letter	9
The Erroneous Holy Flesh Teaching Of the Human Nature Of Christ.....	9
False Concept Of Christ’s Human Nature.....	11
Holy Flesh False Doctrines Taught Today.....	11
Falsifying History To Sustain A Doctrinal Position	12
Two Gardens	12
Arthur White’s Historical Source For the <i>Compiler’s Note</i>	12
Startling Discrepancy In Source Dates.....	13
The Time Element Of the <i>Compiler’s Note</i>	14
The Objective Of the <i>Compiler’s Note</i>	14
Still Ignoring the Haskell <i>Letter #2</i>	15

INTRODUCTION

Fanaticism, once started and left unchecked, is as hard to quench as a fire which has obtained hold of a building.
SM, bk. 2, p. 35

In 1898, Satan, through a false teaching known as the “Holy Flesh Movement” in Indiana, made an unsuccessful attempt to introduce a false Christ and a “Pentecostal” or “Celebration” type of worship into the Seventh-day Adventist Church. Elder S. S. Davis, Indiana Conference evangelist, developed these strange new teachings never before known among Seventh-day Adventists. Elder R. S. Donnell, President of the Indiana Conference, along with a majority of the ministry of the Conference was swept away by the erroneous teachings. The advocates of this strange new phenomena believed the movement was the outpouring of the “Latter Rain,” and the teachings swept through the Indiana Conference with the speed of a prairie fire.

It is interesting to note that “Pentecostal” type of worship, and Pentecostal denominations as we know them today, had their beginnings in the skid-row, clapboard, store-front churches of Los Angeles at the turn of the century. *This erroneous type of “Pentecostal” worship was introduced into the Seventh-day Adventist Church at precisely the very same hour in history!*

Ellen White was in Australia at the time and knew nothing of the development of this erroneous form of worship in Indiana. The General Conference sent Elder Stephen N. Haskell to investigate the new movement. He reported to Ellen White in “two” letters. (Note:- These two letters will be referred to as Haskell, Letter #1 and Haskell, Letter #2. Both letters are on file at the Ellen G. White Estate and are available for research).

“To describe it, I hardly know what to say,” Haskell wrote to Ellen White. “It is beyond all description. I have never seen any company held with a firmer grasp by a certain number of the leading ministers, than they are held in Indiana.” (Letter, #1, S. N. Haskell to Ellen G. White, Sept. 25, 1900, emphasis supplied).

Notice that the Conference leaders of this erroneous movement in Indiana used crowd-control to deceive the people. One should always be aware that control of the masses is one of Satan’s most effective tools to “deceive the very elect.” Matt. 24:24. A recent example of this demonic crowd-control can be seen in the followers of Jim Jones, and even more recently in the followers of David Koresh and the Branch Davidians at Waco, Texas in 1993. In her reply to Haskell, Ellen White recalled the improper use of music in worship in fanatical movements of the past.

“I bore my testimony, declaring that these fanatical movements, this din and noise, were inspired by the spirit of Satan,” Ellen White wrote in reply to Haskell, “who was working miracles to deceive if possible the very elect.” (Letter 132, 1900, pp. 5-8, dated October 10, 1900; Released December 10, 1971).

Notice that Ellen White called the Holy Flesh deception a “din and noise,” and that this din of noise was “inspired by the spirit of Satan.” One of the outstanding features of this deception was a “Celebration” type of worship and music, utilizing a full band with drums. But that was not all. Along with the erroneous style of worship was taught dangerous heretical doctrines.

The Doctrine Of the Holy Flesh Movement

The central doctrine of the Holy Flesh advocates was,

(1) that Jesus was born with Holy Flesh – with a human nature like that which Adam possessed in the Garden of Eden before the fall.

(2) Jesus passed through an experience in the Garden of Gethsemane and those who followed him through this experience would have holy flesh like Jesus had (and which Adam possessed before the fall), and this experience would fit the individual for translation.

(3) After this experience the individual would then possess flesh like Jesus had and therefore would no longer sin.

(4) After passing through this Garden of Gethsemane experience the Holy Flesh advocates believed that they would live to see Jesus come. (See, Arthur L. White, E.G.W., *The Early Elmshaven Years*, Vol. 5, p. 108).

“Brother R. S. Donnell is president, and they have an experience in getting the people ready for translation,” Stephen N. Haskell wrote to Ellen White. “They call it the ‘cleansing message.’ Others call it the ‘holy flesh. . . .’” (*ibid.*, Haskell, *Letter*, #1, 9/25/1900).

Individuals who did not pass through this “Garden Experience” were considered “adopted sons,” and therefore did not possess translation faith. These individuals would have to pass through the grave and “go to heaven by the underground railway.” (*ibid.*, *The Early Elmshaven Years*, Vol. 5, p. 108).

“Attempting to gain this Garden experience that would give them holy flesh, the people gathered in meetings in which there were long prayers, strange, loud instrumental music, and excited extended, hysterical preaching,” Arthur White wrote. “They were led to seek an experience of physical demonstration. Bass drums and the tambourines aided in this.” (*ibid*, *EEY*, Vol. 5, p. 101, emphasis supplied).

Notice the three important elements of this erroneous type of worship.

(1) “Long prayers.”

(2) “Extended, hysterical preaching.”

(3) “Strange, loud instrumental music,” and the fact that “bass drums and the tambourines” aided in the deception.

These three elements are absolute essentials to elevate the emotions of any church gathering.

In the “Holy Flesh” meetings in Indiana some of the people would reach a state of hysteria and pass out on the floor. Monitors would carry these individuals to the front “where a dozen or more people would gather around and shout, ‘Glory to God!’ while others prayed or sang.” (*ibid.*, *EEY*, Vol. 5, p. 101). When they regained consciousness they had holy flesh and were then considered fit for translation.

The Holy Flesh Movement and Celebration Music

In their meetings the Holy Flesh leaders used loud instrumental music and hysterical preaching to elevate the emotions of the people to a frenzy until a state of delirium existed. This method of crowd control was developed more fully the following year in the Pentecostal tongues-speaking movement in the clapboard store-front, skid-row churches of Los Angeles. This form of satanic worship progressed into “false healing,” “false speaking in tongues,” “handling of snakes in worship,” and other satanic delusions. In the past 98 years the phenomena has grown to world-wide proportions in the so-called “Full Gospel” Pentecostal churches of today.

Is it not curious that this satanic delusion was first developed among Seventh-day Adventists? Satan’s clever movements can be detected if the Christian is wide awake, studying his or her Bible and the Spirit of Prophecy. The Seventh-day Adventist Christian should never forget “how the Lord has led us, and His teaching, in our past history.” (*Life Sketches*, page 196).

“As the conference president stood speaking one evening,” Arthur White wrote, “he held his arms outstretched toward the congregation, and later reported that he had felt great power coursing down his arms and passing

through his fingers out to the people.” (ibid., EEY, Vol. 5, p. 101).

“There is a great power that goes with the movement that is on foot there,” Haskell wrote to Ellen White. “It would almost bring anybody within its scope, if they are at all conscientious, and sit and listen with the least degree of favor, because of the music that is brought to play in the ceremony.” (Letter, #1, S. N. Haskell to Ellen G. White, Sept. 25, 1900, emphasis supplied).

Please notice, that in this “Celebration” type of worship “there is a great power.” *and that power is in the music!* Pioneer Adventist, Stephen Haskell, said that if one would “listen with the least degree of favor,” they would be swept away with the deception “*because of the music that is brought to play in the ceremony!*”

“They have an organ, one bass viol, three fiddles, two flutes, three tambourines, three horns, and a big bass drum, and perhaps other instruments which I have not mentioned,” Haskell observed. “They are as much trained in their musical line as any Salvation Army choir that you ever heard.” (ibid, Haskell, Letter, #1).

“In fact, their revival effort is simply a complete copy of the Salvation Army method,” Haskell added, “and when they get on a high key, you cannot hear a word from the congregation in their singing, nor hear anything, unless it be shrieks of those who are half insane. I do not think I overdraw it at all.” (ibid, Haskell, Letter, #1).

Ellen White’s Response To Haskell’s Description

“Those things which have been in the past will be in the future,” Ellen White warned. “Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed.” (Selected Messages, Bk.. 2, page 38, emphasis supplied).

Loud Music the Prerequisite For Speaking In Tongues

“A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing,” Ellen White wrote. “The powers of satanic agencies blend with the din and noise to have a carnival, and this is termed the Holy Spirit’s working.” (ibid., Selected Messages, Bk.. 2, page 36, emphasis supplied).

All historians of contemporary music know that Rock ‘n Roll developed in the 1950's and had its roots in black and Pentecostal gospel music. Indeed, in the NBC television production of the early career of Elvis Presley, one complete episode portrayed how Elvis developed his music from the Pentecostal church services he attended with his mother and father as a young lad.

In this episode, Elvis was appearing on his first Grand Ole’ Opry country music show. The crowd was not responding to his rendition of a beautiful ballad. Elvis was “bombing” as the entertainment industry would describe the incident. In his mind’s eye Elvis was taken back to the Pentecostal church he attended as a lad and

was impressed by the audience's response to the wild gyrations of the minister at the service. He could clearly see the reaction of the people to the minister's loud preaching and crowd-control methods. Presley immediately broke into a black Rhythm and Blues tune and began to imitate the gyrations of the Pentecostal minister he had observed. At that precise moment the legend of Elvis Presley was born. The cameras focused in on his mother and girl friend standing at the side of the auditorium. The camera neatly captured the expression of astonishment on their faces. Their stunned expression revealed that they too realized there was a power, a supernatural force at work that neither they nor Elvis could ever reverse. This supernatural demonic musical influence eventually killed Elvis Presley, *and it will destroy an individual or group, denomination or church, who dare to embrace this dangerous last-day delusion of Satan!*

In the 1960's this form of music developed into small "electronic" Rock bands of four or more members. First there was the "Beatles" of England. Soon other groups followed, such as the "Animals," the "Rolling Stones," and many more too numerous to mention. This Satanic music developed into what was termed "acid" music because of the drug LSD that was advocated by the musicians of the era. Later homosexual groups appeared, such as "Alice Cooper," and "Kiss." Then Satan really revealed himself in the "Satan Rock" of the 1970's.

In the 1970's this Satanic form of music made its entrance into the major Christian denominations of America – *and even into the Roman Catholic Church!* The two motion picture productions, *Jesus Christ Superstar*, and *Godspell*, will suffice as proof enough to substantiate this claim. These two blasphemous movies were accepted totally by major denominations around the world as a tool to reach the youth for Christ. These movie productions were even accepted in some Seventh-day Adventist circles – at the least the music was accepted as tools to reach the youth in Sabbath Schools around the English-speaking Divisions of the Church. A true Christian who has seen either of these two blasphemous productions can come away with nothing less than complete disgust.

Is it not curious that the phenomena of "speaking in tongues" came to these major denominations immediately after the lively Rock and Country gospel music was introduced into their church worship services? Another proof of this theory is that contemporary Christian Rock music did not make an entrance into the Church of Christ denomination. Why? Because the Church of Christ does not believe in the use of instrumental music in the worship service.

Therefore, the phenomena of speaking in tongues also did not make an entrance into that denomination!

*Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. "Ye shall know them by their fruits." Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone they sink lower than before the meeting because their happiness did not come from the right source. Ellen G. White, *Last Day Events*, pages 159, 160. (emphasis supplied).*

Notice that Ellen White states that this kind of music has "been considered gifts which God has placed in the church," but, "The fruits of all this have not been good." She added further that "the influence of such meetings is not beneficial." Why?..."Because their happiness did not come from the right source."

"The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January," Ellen White stated. "Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent." (Selected Messages, Vol. 2, p. 37, emphasis

supplied).

The subtitle of this article in *Selected Messages* is, “Music Is Made a Snare.” A publisher’s note states,

“These comments were made in connection with the ‘Holy Flesh’ movement at the Indiana Camp Meeting of 1899. For further details, See Selected Messages, Book 2, pp. 31-39.” {Sub-title and Publisher’s Note omitted in later editions.}

History Of the Past To Be Repeated

“Those things which have been in the past will be in the future,” Ellen White warned. Why will these things be repeated? Because “the itching desire to originate something new results in strange doctrines.” (ibid., Selected Messages, Vol. 2, p. 38, emphasis supplied).

“Last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated,” Ellen White wrote. “I felt greatly distressed. I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel’s message before multitudes, should lose their force and influence.” (ibid., SM, Bk. 2, p. 37, emphasis supplied).

Notice that Ellen White was “instructed to say” by a heavenly being that “demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people.” At these contemporary Seventh-day Adventist “Celebration” worship services “demons in the form of men are present.” Dear Adventist friend, beware!

History Repeated Just Before the Close Of Probation

The following statement “just before the close of probation” brings the time element a little closer to home. Today, the corporate Seventh-day Adventist Church is being swept away by this “Celebration” form of worship.

“The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation,” Ellen White wrote to Stephen Haskell. “Every uncouth thing will be demonstrated.” (Last Day Events, page 159, emphasis supplied).

Notice that this Satanic phenomena “would take place just before the close of probation” in the Seventh-day Adventist Church, and that “every uncouth thing will be demonstrated.” All the practices of the Holy Flesh Movement will be, and are being, repeated in the Church “just before the close of probation.” (For further study see, *Last Day Events*, pp. 159,160: *Maranatha*, p. 226:

Selected Messages, Bk. 2, pp. 36-39: The Voice in Speech and Song, pp. 417, 418; Manuscript Releases, Vol. 5, pp. 107-109: EGW, The Early Elmshaven Years, pp. 100-107).

“And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a

power which will yet work with all signs and lying wonders—with all deceivableness of unrighteousness,” Ellen White concluded. “Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended.” (ibid., Selected Messages, Bk. 2, page 352, emphasis supplied).

Those who love the new “Celebration” style of worship “laud them to the heavens.” Why? “Because of the great and good works. . .they affirm are wrought by them.” However, “they little know what a power for evil they are cherishing.” Ellen White warned that this type of Celebration worship “is a power which will yet work with all signs and lying wonders—with all deceivableness of unrighteousness.” Then she admonished, “Mark the influence of these sciences, dear reader.”

“There will be shouting, with drums, music, and dancing,” Ellen White warned. “The senses of rational beings will become so confused that they cannot be trusted to make right decisions. . .” (Last Day Events, page 159, emphasis supplied). In the book Maranatha, article, “Drums, Dancing and Noise,” page 234, the sentence is added: “And this is called the moving of the Holy Spirit.”

Notice also that in this testimony Ellen White states that, “There will be.” Not possibly, or maybe, but there will be! What will there be? “Shouting, with drums, music and dancing,” and, “the senses of rational beings will become so confused that they cannot be trusted to make right decisions.” Will this happen overnight? No, Satan never works that way. He is not stupid. It will come with portions of the above introduced a little at a time. Holy dancing will probably be the last part to be accepted by “rational beings” who “cannot be trusted to make right decisions.” Today we already have the “drums” and the “music” in “Celebration” worship services in liberal Seventh-day Adventist churches across America. Next will be the “shouting,” false speaking in tongues and false healings, then the holy “dancing.”

Mark this point carefully, dear reader. There are two major differences between this final hour deception of Satan, and the deception he introduced to Seventh-day Adventists in the Holy Flesh Movement of 1900. Added to the instrumentation of the “holy band” of the Holy Flesh Movement of 1900, would be the essential 1990's instrumentation of contemporary Rock ‘n Roll music.

- (1) Electric amplified guitar;
- (2) electric amplified bass,
- (3) electric amplified keyboards,
- (4) a full set of drums, not just a “bass drum.”

The key word here is “amplified.” If the reader observes this combination of “electric” instrumentation in any church worship service – beware! Remember that Ellen White warned that,

- (1) “Satan will make music a snare by the way in which it is conducted.”
- (2) The music would be loud, “a bedlam of noise.”
- (3) “God calls upon His people. . .to take heed.” (ibid., Selected Messages, Bk. 2, page 38, emphasis supplied).

False Manifestations Of the Holy Spirit

“The Holy Spirit never reveals itself in such methods, in such a bedlam of noise,” Ellen White counseled. “This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time.” (Manuscript Releases, Vol. 5, p. 107, emphasis supplied).

“No encouragement should be given to this kind of worship,” Ellen White warned. (ibid., MR, Vol. 5, p. 108, emphasis supplied).

“Brother and Sister Haskell, we must put on every piece of the armor, and having done all, stand firm,” Ellen White counseled. “We are set as a defense for the gospel, and we must compose a part of the Lord’s grand army for aggressive warfare.” (ibid., Selected Messages, Bk, 2, page 38, emphasis supplied).

“By the Lord’s faithful ambassadors the truth must be presented in clear-cut lines,” Ellen White continued. “Much of that which today is called testing truth is twaddle which leads to a resistance of the Holy Spirit.” (ibid., SM, Bk. 2, p. 38).

“Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches,” Ellen White wrote to Haskell. “Eternal life is the receiving of the living elements in the Scriptures and doing the will of God.” (ibid., SM, Bk. 2, pp. 38,39, emphasis supplied).

Haskell’s Eye Witness Report

Steven N. Haskell and Elder A. J. Breed were sent by the General Conference to investigate what was going on in the Indiana Conference. They were also to be guest speakers at the 1900 Indiana camp meeting to be held at Muncie.

“In arranging for the camp meeting of 1900, he [Donnell, President of the Indiana Conference] planned great things,” Arthur L. White wrote. “He was unwilling that the two visiting General Conference brethren, Elders S. N. Haskell and A. J. Breed, be given much opportunity to reach the people.” (EGW, The Early Elmshaven Years, Vol. 5, p. 101). White added further that Donnell “warned his workers that these men did not have ‘this experience’ and the ministers should not allow themselves to be influenced by them. (ibid., EEY, Vol. 5, p. 101).

“The camp meeting at which this experience took place was held in Muncie, Indiana, while Ellen White was on board ship returning to the United States,” Arthur White wrote. “When James Edson White journeyed to the West Coast to greet his mother, he handed her a letter from Elder Haskell in which he described some of the things that had taken place.” (EGW, The Early Elmshaven Years, Vol. 5, pp. 101, 102).

*To describe it, I hardly know what to say. It is beyond all description. I have never seen any company held with a firmer grasp by a certain number of the leading ministers, than they are held in Indiana. Brother R. S. Donnell is president, and they have an experience in getting the people ready for translation. They call it the “cleansing message.” Others call it the “holy flesh”; and when I say the “cleansing message” and the “holy flesh,” no doubt these terms will bring to your mind experiences that illustrate what we saw. . .
..Stephen N. Haskell, Letter, #1, to Ellen G. White, September 25, 1900.*

“There is a great power that goes with the movement that is on foot

there,” Haskell wrote. “It would almost bring anybody within its scope, if they are at all conscientious, and sit and listen with the least degree of favor, because of the music that is brought to play in the ceremony.” (ibid., Haskell, Letter, #1, 9/25/1900).

They have an organ, one bass viol, three fiddles, two flutes, three tambourines, three horns, and a big bass drum, and perhaps other instruments which I have not mentioned,” Haskell described. “They are as much trained in their musical line as any Salvation Army choir that you ever heard. In fact, their revival effort is simply a complete copy of the Salvation Army method, and when they get on a high key, you cannot hear a word from the congregation in their singing, nor hear anything, unless it be shrieks of those who are half insane. I do not think I overdraw it at all.

ibid., Stephen N. Haskell, *Letter*, #1, to Ellen G. White, September 25, 1900.

Arthur White stated that Haskell’s description of the 1900 Holy Flesh camp meeting at Muncie, Indiana was taken from a letter handed to Ellen White by her son Edson: “When James Edson White journeyed to the West Coast to greet his mother, he handed her a letter from Elder Haskell in which he described some of the things that had taken place.” (EGW, *The Early Elmshaven Years*, Vol. 5, pp. 101, 102). Edson White had passed through Battle Creek on his way to the west coast to meet his mother on her arrival. This first letter Haskell had given to Edson White with instructions to deliver it in person to Ellen White.

The Second Haskell Letter

Haskell had written a second letter to Ellen White describing in more detail the teachings of the Holy Flesh Advocates. This second *Letter* Haskell mailed from Battle Creek, Michigan, the same day he handed *Letter* #1 to Edson White to deliver to his mother in person. This document is known as the Haskell, *Letter*, #2, 09/25/1900. Both Haskell *Letter* #1, and Haskell *Letter* #2, are on file at the Ellen G. White Estate and are available for research.

Arthur White did not refer to the second Haskell letter in his narration of the history of the Holy Flesh Movement. Why? Because this second letter revealed what the Holy Flesh Advocates really taught about the human nature Christ assumed while in the flesh, *and because this second Haskell letter proves that the contemporary Seventh-day Adventist Church is now teaching the same false doctrine on the human nature of Christ as it was taught by the Holy Flesh Advocates!*

The Erroneous Holy Flesh Teaching Of the Human Nature Of Christ

The Holy Flesh Advocates taught that Jesus came to earth in a nature like that which Adam possessed before the fall in the Garden of Eden. Note carefully Haskell’s clear eye-witness description of this false teaching in his second letter to Ellen White.

“When we stated that we believed that Christ was born in fallen humanity, they would represent us as believing that Christ sinned,” Haskell wrote, “notwithstanding the fact that we would state our position so clearly that it would seem as though no one could misunderstand us.” (Letter, #2, to Ellen G. White, dated at Battle Creek, Michigan, September 25, 1900, emphasis supplied).

“Their point of theology in this particular respect seems to be this,” Haskell continued. “They believe that Christ took Adam’s nature before he fell; so He [Christ] took humanity as it was in the garden of Eden, and thus

humanity was holy, and this is the humanity which Christ had; and now, they say, the particular time has come for us to become holy in that sense, and then we will have 'translation faith' and never die." (ibid., Letter, #2, 9/25/1900, emphasis supplied).

Notice the two important points in the above statements. Haskell stated that,

(1) "When we stated that we believed that Christ was born in fallen humanity, they would represent us as believing that Christ sinned, notwithstanding the fact that we would state our position so clearly that it would seem as though no one could misunderstand us." This problem still exists today. When anyone states that "Christ was born in fallen humanity," he or she is accused of believing that Christ sinned.

(2) The Holy Flesh Advocates "believe that Christ took Adam's nature before he fell; so He took humanity as it was in the garden of Eden, and thus humanity was holy, and this is the humanity which Christ had." (*ibid.*, Letter, #2, 9/25/1900).

Ellen White had just returned from several years in Australia and as she came ashore the Haskell Letter #1, was handed to her in person by her son, James Edson White. Haskell's Letter #2, arrived in the mail a few days later. Ellen White confronted the false teaching of the Holy Flesh Movement with dispatch. At the close of the 1901 General Conference session on Wednesday morning, April 17, Ellen White arose and presented a testimony directly to the General Conference. R. S. Donnell, President of the Indiana Conference, and S. S. Davis, the Conference evangelist who had led out in the false teachings were present at this meeting. Ellen White stated in part:

Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have given to the churches. Through this experience and teaching the enemy has been working to lead souls astray. Ellen G. White, "Regarding the Late Movement in Indiana," General Conference Bulletin, 1901, pages 419-422: 2SM, pp. 31-35. (emphasis supplied).

At the early morning workers' meeting the following day, Elder R. S. Donnell, Indiana Conference President confessed that he was wrong. ("Confession, Donnell," *General Conference Bulletin*, Vol. IV, Extra No. 18, April 23, 1901, p. 422).

Following the General Conference session in 1901, a local Conference session was convened in Indianapolis, Indiana, May 3-5, 1901, to elect new officers. Attending this conference business meeting were Elders A. G. Daniells, W. W. Prescott, A. T. Jones, P. T. Magan, and W. C. White. Ellen White also attended this meeting and addressed the delegates. At the close of her address Ellen White stated:

*When I am gone from here, none are to pick up any points of this doctrine and call it truth. There is not a thread of truth in the whole fabric. G. A. Roberts, *The Holy Fanaticism, Ellen G. White Estate, Document File #190.* (emphasis supplied).*

Notice that Ellen White warned that "none are to pick up any points of this doctrine and call it truth." And further that, "There is not a thread of truth in the whole fabric." Not a thread of truth in any point of the Holy Flesh doctrine. Not in their "Celebration" type of music – not in their pre-fall of Adam human nature of Jesus Christ doctrine.

Yet the contemporary Seventh-day Adventist Church is vigorously promoting both "Celebration" music worship services, and the pre-fall nature of Christ, (as used by the Holy Flesh Advocates), throughout English speaking and the North American Divisions! (Leroy Edwin Froom, Movement of

Destiny, pages 469, 470).

“Listen to the music, to the language, called higher education,” Ellen White counseled. “But what does God declare it?--The Mystery of Iniquity.” (An Appeal for Missions, page 11, emphasis supplied).

False Concept Of Christ’s Human Nature

As noted above, S. N. Haskell in a second letter wrote to Ellen White that leaders of the Holy Flesh Movement in Indiana were teaching the false doctrine that Christ came to earth in the human nature of Adam before he fell in the garden of Eden. Ellen White stated that “none are to pick up any points of this doctrine and call it truth.” Why? Because, “There is not a thread of truth in the whole fabric.” (*ibid.*, EGW Estate, Doc. File #190, emphasis supplied). According to this statement, if one was to teach that Christ came to earth in the human nature of Adam before he fell in the garden of Eden, *he would be teaching a doctrine held by the Holy Flesh Movement!* Or if one was to teach the “Celebration” music concepts in worship, they would also be teaching a doctrine held by the Holy Flesh Movement. If she were alive today, *what would Ellen White say about the contemporary Seventh-day Adventist Church teaching both Holy Flesh concepts on music and the human nature of Christ?*

Holy Flesh False Doctrines Taught Today

“He [Christ] was like Adam before his fall,” Leroy Edwin Froom wrote, “who was similarly without any inherent sinful `propensities.’” (L. E. Froom, Movement of Destiny, p. 428).

“He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men.” Dr. E. Schuyler English, noted Evangelical leader wrote. (Froom, op. cit., Dr. E. Schuyler English, editor Our Hope, MD, p. 469, emphasis supplied).

In his reply letter to Dr. English, Froom stated, “That, we in turn assured him, is precisely what we [Seventh-day Adventists] likewise believe.” (ibid., MD, p. 470).

“Although born in the flesh, He was nevertheless God, and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam.” (Seventh-day Adventists Answer, Questions on Doctrine, page 383).

“Jesus was not like you and me when He was here upon earth, for He was never a sinner,” Donald Reynolds wrote. “He came to this earth as Adam before Adam fell.” (Donald G. Reynolds, “Adam and Evil”, Review and Herald, July 1, 1965, emphasis supplied).

(Note:- At the time this article was written, Donald G. Reynolds was pastor of the Ellen G. White Memorial Church in Los Angeles, California. He served as President of the Ohio and Upper Columbia Conferences of Seventh-day Adventists and at the time of this writing was with the General Conference.

The Church is now officially teaching a cardinal doctrine held by the Holy Flesh Movement in direct opposition to the Spirit of Prophecy which stated clearly that, “When I am gone from here, *none are to pick up*

any points of this doctrine and call it truth,” and, “There is not a thread of truth in the whole fabric.” (G. A. Roberts, *The Holy Fanaticism*, EGW Estate, Doc. File #190, emphasis supplied).

Falsifying History To Sustain A Doctrinal Position

In 1958 Arthur White, then chairman of the Ellen G. White Estate, wrote a *Compiler’s Note* in *Selected Messages*, Book 2. The Note is found on page 31, before the chapter titled, “The Holy Flesh Doctrine.” The statement in the *Compiler’s Note* that “during Christ’s agony in Gethsemane He obtained holy flesh comparable to that possessed by Adam before his fall,” is erroneous. The correct teaching of the Holy Flesh Advocates was that “Christ came to earth [when He was born] in the nature of Adam before he fell in the Garden of Eden.”

“They [Holy Flesh Advocates] believe that *Christ took Adam’s nature before he fell;*” Haskell had written to Ellen White, “so He *took humanity as it was in the garden of Eden.*” (*ibid.*, Haskell Letter #2, 9/25/1900, emphasis supplied).

Two Gardens

The deception can be very subtle and confusing. An easy way to separate the confusion is to think of,

- (1) “the Garden of Eden,” verses,
- (2) “the Garden of Gethsemane.”

The Garden of Eden was before man fell – the Garden of Gethsemane was after man fell.

Arthur White’s Historical Source For the *Compiler’s Note*

Arthur White’s source for the position in the *Compiler’s Note* was taken from a letter written by Burton Wade. The letter was dated January 12, 1962, and addressed to Arthur White. Wade had “attended the camp meeting held in Muncie, Indiana, in September of 1900.” Although Burton Wade was 86 years old at the writing of this letter, and was recalling an event that took place 62 years prior, he claimed to have a vivid and clear memory of that camp meeting. Wade stated that the Holy Flesh Advocates “believed that, when Christ suffered in Gethsemane, he obtained ‘Holy Flesh’ such as Adam had in the beginning before the fall.”

“This position is a bit at variance with those of G. A. Roberts and S. N. Haskell,” Kenneth Wood wrote, “*but how do we know which of these men was capable of making a definitive theological statement?*” (*ibid.*, Kenneth Wood, Letter, to William Grotheer, dated at Tacoma Park, Maryland, March 13, 1968, emphasis supplied).

Think for a moment, dear reader, about Kenneth Wood’s absurd question, “but how do we know which of these men was capable of making a definitive theological statement?” Three men gave eyewitness accounts of what the Holy Flesh Advocates were teaching on the doctrine of the Incarnation of Christ. Let us consider the relative theological background of each of these three men carefully.

Elder Stephen N. Haskell was a well known Seventh-day Adventist pioneer and writer. Four of his most famous works were, *The Cross and It’s Shadow*, *The Seer of Patmos*, *Daniel the Prophet*, and, *Haskell’s Handbook* (a doctrinal study guide for the layman, published in 1919). Ellen White cited Haskell for his stand on truth in 1888. (Ellen G. White, Ms. 15, 1888, See *Through Crisis to Victory*, p. 301). He had been sent to the Indiana Conference to investigate the teaching of the Holy Flesh Advocates by the General Conference and was a speaker at the 1900 camp meeting at Muncie, Indiana. Haskell was 67 years old at the time. Burton Wade was a young man of 24 years. Haskell wrote his account two days after the Muncie camp meeting. Burton Wade wrote his letter recalling the event 62 years later, and he was 86 years old at the writing of his letter recalling the Muncie camp meeting. At this conference Haskell had discussed doctrinal concepts directly with the leaders of the Holy Flesh Movement. Two days after returning to Battle Creek Haskell wrote two letters to Ellen White reporting the teachings of the Holy Flesh Advocates. One letter he mailed, the other he gave to Edson White, who was passing through Battle Creek on

his way to meet Ellen White at the docking of the ship from Australia. Again, both *Letter #1* and *#2* are on file at the Ellen G. White Estate, of which *Kenneth Wood* was a trustee.

Elder G. A. Roberts, who later served as President of the Inter-American Division (1936-1941), was also an eyewitness of the Holy Flesh Movement. He had attended their meetings at Indianapolis. Roberts was also a close friend of R. S. Donnell, one of the leaders of the Holy Flesh Movement. Twenty-three years later he wrote his observations of the experience. About the position held by the Holy Flesh Advocates on the doctrine of the Incarnation he stated in part:

It was taught that Jesus had holy flesh, and that those who followed Him through this garden experience would likewise have holy flesh; that the text, “A body hast thou prepared me,” showed that Christ had a specially prepared holy body. The Scripture, Hebrews 2:7-14, was used to prove that Christ was born with flesh like “my brethren” and “the church” would have after they had passed through the garden experience. G. A. Roberts, *The Holy Flesh Fanaticism*, June, 1923, Document File #190. (emphasis supplied).

Notice that Roberts stated the Holy Flesh Advocates believed that,

- (1) “Jesus had holy flesh,” and that,
- (2) “Christ had a specially prepared holy body” when he came to earth, and that,
- (3) “Christ was born with flesh like my brethren,” and that,
- (4) “the church would have after they had passed through the garden experience.”

This statement clearly shows that the Holy Flesh Advocates believed that Jesus came to earth in the nature of Adam before the fall, and that the Church would obtain this same flesh after passing through the “Garden of Gethsemane” experience. Then they would no longer sin and would be fit for translation.

(3) Burton Wade, the person who Kenneth Wood and other Seventh-day Adventist leadership depended on for their historical source, was a lay member from Denver, Indiana. He was 24 years of age in 1900, the year he attended the Muncie camp meeting. Wade was 86 years old when he wrote the letter in 1962, looking back 62 years upon the experience. In order for Kenneth Wood and the Adventist leadership to accept Wade’s testimony, they had to cast aside the testimony of the three reliable General Conference men, S. N. Haskell, A. J. Breed, and the testimony of G. A. Roberts.

Another sound point is that Haskell wrote his observations two days after the camp meeting at Muncie, not 62 years later as did Burton Wade. Haskell, Breed, and Roberts all agree. Burton Wade gave a different account. It will be left with the reader to decide which of these four men were capable of making “a definitive theological statement.”

Jesse Dunn, an older man who also lived at Denver, Indiana, and was the State Agent at the time, “understood the doctrine as taught by the Holy Flesh advocates in harmony with Haskell and Roberts.” (William A. Grotheer, *The Holy Flesh Movement*, page 59). Why did the *Compilers* of the book *Selected Messages*, Bk. II, and Kenneth Wood, Editor of the *Review and Herald*, choose the testimony of Burton Wade over Jesse Dunn, the other eyewitness from Indiana? More important, why did they choose Wade’s testimony over S. N. Haskell and A. J. Breed, the two men sent by the General Conference to investigate the teachings of the Holy Flesh Advocates? Why did they ignore the testimony of G. A. Roberts, another reliable General Conference eyewitness?

Startling Discrepancy In Source Dates

The Burton Wade letter was stated to be the source for the *Compiler’s Note* in *Selected Messages*, Book 2. However, the book was copyrighted in 1958, the Wade letter was dated 1962, *four years after the book Selected Messages, Vol. 2, was published!*.

“What then is the source of the Compiler’s Note?” Grotheer asked. “Or worse yet, perish the thought, *were the first two paragraphs of the Wade letter ‘planted’ to give substantiation to the basic error in the Compiler’s Note?*” (William Grotheer, *Letter to Kenneth Wood*, dated at Florence, Mississippi, March 15, 1968). Grotheer stated further that, “Unless other proof can be offered to the source of the note, this last idea needs to be investigated further, for it would then have validity.” (*ibid.*, Grotheer, *Letter*, 3/15/68, emphasis supplied).

The Time Element Of the Compiler’s Note

The Compiler’s Note in the book *Selected Messages*, Book 2, was published in 1958. The Evangelical Conferences with Dr. Donald Barnhouse and Walter Martin took place two years prior in 1955-56. It was at these Evangelical Conferences that concessions were made on the “Atonement” and the “Human Nature of Christ.” (*ibid.*, Froom, *Movement of Destiny*, pp. 49, 470).. The book *Questions On Doctrine*, in which these concessions were stated, was published the previous year in 1957.

The Objective Of the Compiler’s Note

The reason why the leadership of the contemporary Seventh-day Adventist Church aspires to teach that the Holy Flesh Advocates believed that Christ obtained the nature of the pre-fall Adam “during His agony in Gethsemane” – rather than “Christ obtained Adam’s unfallen nature when He came to earth” – is that the leadership now teaches that “Christ obtained Adam’s unfallen nature when He came to earth,” *the very same false doctrine as the Holy Flesh Advocates taught.* (See, below, Chapter #12, “The Ultimate Betrayal”). If the SDA Church leaders accepted Haskell’s and Roberts’ testimony, they would have to concede that they are now teaching a doctrine held by the Holy Flesh Advocates. Then the SDA Church leadership would have to explain why they are teaching a doctrine in direct opposition to the Spirit of Prophecy. They would have to negate the statement by Ellen White that: “*There is not a thread of truth in the whole fabric,*” and again, “When I am gone from here, *none are to pick up any points of this doctrine and call it truth.*” (*ibid.*, EGW Estate, Doc. File #190, emphasis supplied). Is it not curious that the Church leadership cannot see the truth on this point as both the G. A. Roberts document and the Haskell *letters* are in the files of the Ellen G. White Estate and are available for research? In a letter to William Grotheer, Arthur White stated that to him the teaching of the Holy Flesh Advocates on the human nature of Christ was, “a matter of little importance.” He added further that, “Except as there may be lessons in the experience for us today, it is not a matter of great interest or consequence to the church now.” (Arthur L. White, *Letter to William H. Grotheer*, dated at Tacoma Park, Washington D. C., December 13, 1968).

This, of course, is not true. Thirty years after Arthur White made this statement, the Seventh-day Adventist Church is divided in a debate over the human nature Christ assumed while in the flesh -- and the Church is also divided over the “Celebration” music style of worship now prevalent throughout Adventism. Both of these false concepts were first advocated by the Holy Flesh movement. There are tremendous lessons for the Church today in relation to the Holy Flesh Movement of Indiana.

“We have nothing to fear for the future,” Ellen White counseled, “except as we shall forget the way the Lord has led us, and His teaching in our past history.” (*Life Sketches*, page 196, emphasis supplied).

In his letter Arthur White admitted that, “Without thorough, painstaking research (which seemed uncalled for in this case) in an attempt to prepare a brief historical note.” (*ibid.*, White, *Letter*, 12/13/68). This statement reveals that historical inserts to the writings of Ellen G. White were made, “Without thorough, painstaking research.”

After Arthur White’s attention had been directed to the Haskell statement he admitted that, “Elder Haskell saw it differently than I have reported.” White observed further that, “The Wade testimony is interesting. I felt it was corroborative.” (*ibid.*, White, *Letter*, 12/13/68). But what was it corroborative to? It was corroborative to the position White had presented in the *Compilers Note!* As an after thought, White admitted that the Wade letter “is not conclusive because of the time lapse (62 years).” He concludes the paragraph by stating, “One is lead to say, ‘So what?’” (*ibid.*, White, *Letter*, 12/13/68).

So what? The Wade letter was written in 1962, four years after the *Compiler's Note* was published in *Selected Messages*, Book. 2 in 1958. How could Arthur White use the information in the Burton Wade letter, written four years after the *Compiler's Note* was written?

In his letter Arthur White promised to restudy the issue “and if I am convinced that the note does not correctly represent the facts, I shall request the Board of Trustees of the Ellen G. White Estate to approve a rewording which we will ask the publishers to place in the next printing of the book.” (*ibid.*, White, *Letter*, 12/13/68). The book has been reprinted since this letter was written by Arthur White in 1968. Over 30 years have passed, and the *Compiler's Note* remains unchanged. (For further study the reader is referred to, William H. Grotheer, “The Holy Flesh Movement,” Adventist Laymen’s Foundation, P. O. Box 69, Ozone, AR 72854).

Still Ignoring the Haskell Letter #2

In 1983, fifteen years after his letter to William Grotheer, Arthur L. White wrote a six volume set of books titled, *EGW*. This series was a historical work on the Seventh-day Adventist Church as seen through the writings of Ellen G. White. In volume 5, *The Early Elmshaven Years*, 1900-1905, pages 100-107, White covered the history of the Holy Flesh Movement of Indiana. On pages 101 and 102, White quoted from the *Haskell Letter #1*. Although for the past fifteen years he was aware of, and had access to, the *Haskell Letter #2* in the Ellen G. White Estate Document Files, White still chose to ignore this second *Haskell Letter*. Why? Because the second *Haskell* letter was theologically opposed to the present Seventh-day Adventist position on the human nature of Christ, and to the *Compiler's Note* that White had written in *Selected Messages*, Book. 2. Again, we quote the second *Haskell* letter to Ellen White:

Their point of theology in this particular respect seems to be this: They [the Holy Flesh advocates] believe that Christ took Adam's nature before he fell; so He [Christ] took humanity as it was in the garden of Eden, and thus humanity was holy, and this is the humanity which Christ had; and now, they [the Holy Flesh leaders] say, the particular time has come for us to become holy in that sense, and then we will have “translation faith” and never die. Stephen N. Haskell, Letter #2, to Ellen G. White, dated at Battle Creek, Michigan, September 25, 1900. (emphasis supplied).

The heresy on the human nature of Christ, the position held by the Holy Flesh Advocates, was confirmed and advocated by the leadership of the Seventh-day Adventist Church, and published in the book *Questions on Doctrine* in 1957, one year prior to the *Compilers Note* published in 1958!

Today, in the Seventh-day Adventist Church, we see not only the very same false doctrine of Christ's Human nature as taught by the Holy Flesh Advocates, *but also the very same “Celebration Music” services of the Holy Flesh Advocates in liberal Seventh-day Adventist Churches throughout North American and English speaking Divisions and Conferences!*

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