

UNBELIEVABLY, MANY ARE RETURNING TO –

THE 'ALPHA OF APOSTASY'

- LEARN FOR YOURSELF THE DANGERS TO BE AVOIDED

We were warned of the Omega—and from several directions we are now witnessing its rapid advances into our beloved Church. But a growing number of our people, including mega followers and even very faithful believers, are now going back to the Alpha of over eighty years ago, and are accepting it as gospel truth!

In this unusually complete documentary, the first part of which you now have in hand, you will learn the deadly nature of the Alpha—so that you can personally avoid it and warn others to avoid it also.

To understand the Alpha is to be forewarned against it. A clear insight into the issues there developed can also help us better grasp many of the essential issues that would be later developed in the Omega. - Vance Ferrell

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- SECTION ONE - RETURNING TO THE ALPHA

For years now, the eyes of many have been focused on the predicted "Omega" of apostasy. With surprisingly rapid growth we have witnessed a setting aside of the Spirit of Prophecy, and the special messages it contains, as of little importance to the Church or in the individual lives of its members. A denial that the writings of Ellen G. White are needed, or a vial that they are even inspired of God, this appears to be the heart of the Omega apostasy.

But some among us are, knowingly or unknowingly, returning to the Alpha of apostasy. They are imbibing its concepts and voicing its sentiments. In order to do this the more decidedly, they are carefully studying the erroneous sentiments and lying reports of the outstanding leader of the Alpha—John Harvey Kellogg. These deceived individuals have decided that, after all, John Kellogg must surely have been correct in

his assertions about Ellen White. And as proof, they cite Kellogg's own words, as if they are to be trusted.

But John Harvey Kellogg, from at least 1895 and onward, was not a man to be trusted. Section Five of this present documentary contains one of the most complete biographies of John Harvey Kellogg currently available in print. Read it and learn for yourself, from his own words and actions, the words and actions of others, and, most important, from the words and actions of Ellen G. White –that John H. Kellogg was, clearly, after the turn of the century, –not a man whose words could be relied upon as truthful.

We have already said that the Omega of apostasy is keyed to a setting aside or denial of the Spirit of Prophecy writings as either unnecessary or uninspired.

In comparative contrast, the Alpha of apostasy had a different approach, and there are individuals today who are zealously spreading its message. They are returning to the Alpha, even though they may not realize it. Some openly take their stand with Kellogg's deceitful attack; others do not realize they are doing so. Their teaching goes like this: The Spirit of Prophecy may indeed be inspired of God, at least her earlier writings were. But, later on, other men began writing statements, articles, –even books, –and get her to sign them.

So we cannot be certain which of her later writings (after the mid-1880s) were inspired and which were not. It takes study and careful thought to figure it out, but there are now Spirit of Prophecy "experts" doing it, and you do well to heed their speculative conclusions because they have studied the matter longer than you have. The problem is that these other men would frequently write letters and then get her to sign her name to the letters. Now, of course, you need to understand that she was just an old woman and did not have enough sense to understand what they were doing, and God never warned her as to what was going on (although He warned her about hundreds and hundreds of other matters).

Why, other men even wrote entire books, such as the Testimonies, parts of Desire of Ages, Great Controversy, etc., and then brought them to Ellen to sign-and henceforth claim as of her authorship! And she would go along with this fraud because she wasn't too smart anyway, and, you know, God never talks to His prophets about such matters. His prophets can be repeatedly deluded by others and God will never enlighten His special messengers as to what is taking place. They can commit fraudulent transactions with others and God cares not for such matters.

And THAT is the heart of the Alpha of apostasy. It sounds ridiculous when you lay it all out in one paragraph as we have done above, but the men now actively promoting the Alpha never quite come to grips with the full implications of their theory, as we have done in the above paragraph. Only a small part is given at a time. "Oh, yes, didn't you know that others wrote some of her books for her?" "We know that it is true because we have studied it out." "Oh, I don't believe she wrote that!" "Well, I know she didn't because that looks like something that Willie would write." And on it goes. If you protest that it would be wrong for her to do that, you may be told, "Well, she was getting older and didn't know what was going on." Upon further inquiry, you will be told that such things had gone on since the early 1880s. In 1885, Ellen White was only 58 years of age, and lived for 29 more years, and yet all that time she was supposed to have been too weak-minded to know much of what was taking place, and too weak-willed to care about the rest.

"Weak-minded" is the phrase for some of it: too weak-minded to know that many books and lots of letters and "Review" articles were written by "others," who then stuffed the sheets under her pen for her to sign. "Weak-willed" is the phrase for yet others of the allegations: too weak-willed to resist most any denominational worker or leader that

wanted her to sign his writings; and then henceforth keep her mouth shut to what she had done.

THIS is the Alpha of apostasy. It is the repeating in our own time, the 21st century, of the tortured twistings that John Harvey Kellogg spoke 75 to 100 years ago. Men in our own time began reading the accusations of Kellogg and decided to start repeating them as gospel truth. This has brought the Alpha of apostasy back into Adventism—at a time when the Omega is flourishing and doing very well for itself.

For it was about the year 1885, that John Kellogg began systematically backbiting Ellen White. Kellogg was determined to have the highest place in the denomination, and by 1885 there were only two people in the Church that had more influence: the General Conference president and Ellen G. White. So Kellogg began making his comments, and that is why you will be told that it was the mid-1880s when "others began writing things for Sister White to sign;"—for that is when John Kellogg began making his cutting comments about Ellen White.

It is for reasons such as this that people will tell you that it is safe to read the 1884 Edition of "Great Controversy," but that there are dangerous errors (which no one can ever seem to point out) in the 1888 Edition, etc.

Keep in mind some history: John Kellogg became the operating manager of the Battle Creek Sanitarium in 1876. Four brief years later, we know he was already carrying on a systematic program of disparagement against James White. It was generally considered at that time by Church leadership that it must be James that provided the unyielding positions that Ellen would take on every important issue. Surely, when James died, little Ellen would be easy to handle. She seemed too kindly and small-statured to have that much back-bone all by herself!

James passed to his rest in 1881, and everyone was shocked to discover that Ellen, suddenly without any counselor, —was just as decided and unyielding as ever. By 1885, Kellogg had no further doubts about the matter. He was not going to be able to influence her decisions. Poor John had only discovered that which many others were also learning. None of the General Conference or "Review" leaders could influence her either. Standing grandly aloof from all the politics of Battle Creek, she always seemed to stand for principle, when so many around her desired her to assent to their respective policies. The classic proof of this fact is the intense war she carried on with them all, first at Minneapolis in 1888 when she sided with two young upstarts from out west (Jones and Waggoner), and then how she battled with the leaders in Battle Creek because they did not want to print or circulate her 1888 Edition of "Great Controversy." (The whole story of that two year fight is to be found in our "The Circulation of Great Controversy"

From 1888 to 1891 she traveled through the field and defended the correct view of Righteousness by Faith, much to the chagrin of the leaders in Battle Creek. Then from 1891 onward until 1900, she was half-way around the world in Australia writing books and papers, and working to start the kind of model educational and related institutions in Australia that the brethren in America always managed to block. And as she did it, her son, W.C. White, was extremely busy traveling from place to place. It cannot be said that Ellen White was influenced by anyone in those years. She did what she considered to be right and she would not back down for anyone.

Then, upon her return to the States in 1900, she settled in Elmshaven, Napa County, California, and while her son continued on with his administrative duties, traveling from meeting to meeting all over the West Coast and in the East as well, she would write letters to General Conference, "Review," and Sanitarium leaders back in Michigan, and work on her books.

At the heart of the matter, the Alpha is identical to the Omega. Both are a denial of the Spirit of Prophecy.

But, let us for a moment consider the larger issues in the Alpha and Omega. The entire Alpha-through-Omega apostasy is based on an error so terrible that few understand what it is. If they could but grasp its essential nature, perhaps many would draw back in horror at its malignity-and flee to the Rock of Scripture.

The basic issue in the Alpha and the Omega is this: You are god. You can sit in judgment on the words of God. You can decide which of those words you will accept. You can take the writings of John Kellogg and place them above the writings of Ellen White. You can take the writings of contemporary theologians, trained in worldly universities, and place them above the Bible and Spirit of Prophecy. You can toss the books of Ellen White aside, with all their marvelous principles, and pompously declare that she was "not canonical." You are greater than all the prophets.

The Alpha taught that you are as fully god and as fully divine as that of any other object in the universe. You are all the god you will ever be. The Omega is now quietly advocating Evolutionary Theory. You are god-for you made yourself. You evolved from worms and amoebas, and ultimately from a "big bang" out there somewhere. (It is now known that a growing number of our Adventist scientists and science teachers quietly reject Creationism in favor of Evolution. All this is part of the Omega.)

Above everything, you stand and look down. You sit in judgment on the works of God. You decide how He will save you. And you have decided that it will be in your sins. It will be in a manner convenient to your pleasures and your pastimes.

Only one above God can safely reinterpret His Word. You are the one that can do it. You can read His requirements and His commands and that they need not be obeyed.

But you are a very little god. The days when you used to stand in awe of the Sacred Writings and carefully obeyed them are now past. You have since figured out an easier way. You have decided that your own words and thoughts are more valid and trustworthy. You are your own god.

Now you are stumbling down the road of speculation and rationalization. The truth is that you hardly obey anything any more. You are fast becoming a law unto yourself. Having decided that the Spirit of Prophecy and its standards are of little worth, you are now ready to turn your attention to the doctrines and pick them to pieces.

This is the heart of the Alpha and Omega.

"Many excused their disregard of the testimonies by saying, 'Sister White is influenced by her husband; the testimonies are molded by his spirit and judgment.' Others were seeking to gain something from me which they could construe to justify their course or to give them influence. Repeated warnings have been given, yet there has been no decided change." -1 Selected Messages, pages 26-27.

"And then I appealed to them, saying: 'For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days.'" -1 Selected Messages, page 31.

- SECTION TWO - A BIOGRAPHY OF JOHN HARVEY KELLOGG

John Preston Kellogg and his wife Mary lived on the bank of the Connecticut River, just across from Northampton, Massachusetts. Times were bad, and John's friend, Lansing Dickinson, far out west in the land of Michigan, wrote tempting letters of conditions there. Learning that he could buy land there for \$1.25 an acre, John Kellogg loaded his family and all they possessed into a carriage in July of 1834 and headed for the Erie Canal at Albany, in upper New York State. Arriving there, they boarded a horse-drawn barge. Pulling slowly from a well-worn path on the bank, the horse towed the boat to which he was harnessed up the canal toward a new world for the Kellogg family. Soon the horse-drawn boat reached the Great Lakes. John then made arrangements for his family to board a ship that would take them westward.

Heading up the Great Lakes, they stopped at the Michigan trading post of Detroit. It was a booming town of 5,000, and here Kellogg purchased another horse-drawn carriage and headed cross-country to Dickinson's Settlement, not far from present-day Flint, Michigan.

For \$400, he finally decided on 320 acres that was located about two miles out of the village of Flint, but soon discovered that only fourteen white families lived in the entire region. Chippewa Indians were already camping on part of the 320 acres and they had no intention of moving, so Kellogg thought best not to try and evict them. Fortunately, he also found an old abandoned one-room log cabin on another part of the acreage, so John, his wife Mary, and their two sons, Merritt and Smith Moses, moved into it for the winter.

That first winter was a hard one, and next spring the father and his two boys set to work, gradually clearing the forest so crops could be planted. Before long a two-story 18 by 24-foot log cabin had been erected.

But it was a damp area, and Mary had contracted tuberculosis. When they called in the doctor, he said to bleed her periodically from a vein, and inhale resin fumes sprinkled over a shovelful of live coals. When their children became sick, the local doctor, using the remedies of the day, gave them something to induce vomiting, bled them, and then blistered their skin with a harsh chemical. And when John's eyes became inflamed, the doctor placed a wasp sting on the back of his neck to "draw out the blood" from the inflamed eyes.

Ann Stanley, the daughter of a nearby blacksmith, was eventually hired to help Mary with the housework. Mary recognized Ann's good traits and industrious ways, and told John that, if she should die, to ask Ann to take care of the children. At the time of the birth of their fifth child, Mary, so weakened by tuberculosis, passed away.

Saddled with debt, uncertain what to do, John had the good sense to follow Mary's advice: he did ask Ann to help with the children. But by now she was the local school marm and was not interested in baby-sitting John's children. Her work was now at the small Threadville school, and she told him no. Many times he came over and pleaded for help with the children, but all to no avail: each time the answer was a decided no.

Finally John, in utter desperation at the task before him, asked her to marry him. This she did.

Now matters began to improve. Ann set to work, disciplined the children, and told John what needed to be done on the farm. On her advice, he bought sheep, so they would have the materials needed for better clothing. Then she told him to grow clover instead of swamp grass. Again John did as he was told, and selling the clover seed at five dollars a bushel, he was able to pay off their debts, build a large addition to the home, and purchase a light-spring, two-seater wagon.

In 1849 the family moved to Livingston County. There they settled in Tyrone Township near the small community of Battle Creek. That summer, their two-year-old daughter, Emma, contracted what Ann believed to be an inflammation of the lungs. But when they called in the doctor, he said no, it was worms.. His medicines brought on convulsions and she died. Ann insisted on an autopsy, which proved that it was inflamed lungs rather than worms that was the problem.

Seventeen years later, John Preston Kellogg would help finance the beginnings of a worldwide health reform movement that would, for many decades, treat people in better ways-ways outlined in the Spirit of Prophecy. And eventually two of his sons would make Battle Creek world famous, and its health-care center an international landmark for natural healing.

But now we carry the story ahead to the early 1860s. At the repeated urging of Ellen White, the Battle Creek Church finally decided that it was time to do something about the pleadings. J.N. Loughborough was appointed to be the one who would raise the funds for a medical institution. Well, where to begin? He decided to walk around town and ask the church members to contribute the first money for the project.

But they were having their troubles; times were rough (as usual), and, disappointed, Elder Loughborough finally walked into John Preston Kellogg's broom factory. In the intervening years, John and his family had united with the Adventist Church and were faithful supporters. When Loughborough asked for a donation for the new project, John asked him how much he had already received. "Nothing yet," was the reply.

Remembering his dead wife and daughter and the foolish remedies of the doctors, and thinking over the health improvements his family had already received from Ellen White's health books, he took the contributor's list and wrote down his name and \$500 alongside of it That pledge amounted to two-year's wages in his broom factory, where he worked twelve to fourteen hours a day. And by that time he had sixteen children.

Loughborough was overjoyed, and ran to the White home on Wood Street. There Ellen White pledged another \$500. Before long, church members all over America added their little bit, and over \$11,000 was raised. A farm was purchased on the edge of Battle Creek, now a town of 5,000.

Ellen White's dream came true on September 5, 1866, when the small water-cure establishment was opened. It was called the Western Health Reform Institute. It had two physicians (H.S. Lay and Phoebe Lamson), one nurse, several helpers, and two bath attendants. An eighty-foot windmill had been erected, capable, with a moderate breeze, of filling a barrel with water in less then five minutes. A water heater was even included, so that various temperatures of water could be delivered to the bath house.

From the very beginning, people found that this new type of medical institution really could do what it claimed to do: people were healed of many different physical problems, including chronic conditions that nothing else could help. And all a result of

Spirit of Prophecy counsels and guidance. Word of its success spread so rapidly that within the first two months, the records show that people came from nine states and Canada for the physical help that they needed.

What kind of treatments did they receive at this unusual kind of medical center? Read the back half of our book, "Better Living for Your Home," and you will find out.

Soon people came in such large numbers that they had to stay in surrounding farmhouses; there simply was not enough room for them at the Institute.

Soon the church members in Battle Creek were pleading for more additions at the Institute to house the heavy inflow of patients, but Ellen White, with foresight, began urging another matter: the need to educate more of the faithful to be medical doctors to care for the patients.

In the autumn of 1872 four young people were sent to a medical school in New Jersey for advanced training. When their course of instruction was completed, James White encouraged the most promising of the four to attend the Medical School of the University of Michigan. He then gave the young man \$1,000 for further education at Bellevue Hospital Medical College in New York.

Who was that young man? It was John Harvey Kellogg, one of John Preston Kellogg's sixteen children.

(From this point, onward, when we speak of "John," we will be referring to J.H. Kellogg, the son, and not his father, J.P. Kellogg.)

As a boy, young John was somewhat frail, and one day as he was walking down the street, Ellen saw him through her window, and she told her husband, "James, that boy needs my help."

Inviting him in, she began instructing him in better health habits. Interestingly enough, one was deep breathing exercises to help him breathe from his diaphragm, rather than off the top of his lungs. The years passed, and young John grew strong and healthy. By the age of 10, he was working in the broom factory with his father, and at 12 he learned the printing business. At 14 he was a proofreader, and by 16 was teaching in a public school. At 17 he entered high school-and graduated the next year. At each step, he had a helper in Sister White. Repeatedly, Ellen White and her husband, James, aided the young boy. They recognized that he had a special work to do for God, and Ellen frequently encouraged him to aim high and stay close to Jesus and His precious Word.

Entering the Bellevue Hospital Medical School in New York in 1873, young John studied earnestly. He was determined to fulfill the highest expectation of his parents and Ellen White. He even arranged with leading professors to give him private lessons in subjects not covered in the regular courses. It is said that he spent more money for tutors than for tuition.

On Friday morning, July 28, 1876, James and Ellen arrived in Philadelphia, headed for the eastern camp meetings.

"Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies. Those who attempt this are sure to err in their conclusions. The Lord would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which He has appointed me to do is not a work of human devising." -1 Selected Messages, page 49.

There they were met by young John H. Kellogg, who had just graduated from Bellevue. A horse car took them to a depot where they caught a train for the 26-mile trip to Wilmington, Delaware, where Dr. Kellogg was temporarily living. There they rested and conversed on such subjects as the life of Christ and health reform.

And Ellen told him how important it was that he help at the Health Institute back in Battle Creek.

"John takes a very sensible view of health reform. I find him in a very good, healthful state of mind on these subjects upon which we have conversed. We see the need of more earnest, active effort in reference to the great subjects of health reform. Our Health Institute is sinking for want of proper physicians and proper workers, interested workers.

"We have sought to make Dr. Kellogg feel it is his duty to go into the Institute, and take hold with Willie Fairfield and Brother Sprague and with zeal and interest bring up the Institute."-Letter 35, 1876.

In 1876, shortly after having finished his two-year medical course, he was appointed superintendent of the Western Health Reform Institute in Battle Creek. This hydrotherapy center had been in operation for 10 years, as a result of Ellen White's repeated call for the erection of "a home for the sick, where they could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness."

And so it was that in 1876 John Harvey Kellogg, M.D., became the leader of the medical work at Battle Creek. He was beginning a career that was to span the next 68 years.

At first, the young Health Institute was known as a "sanatorium," a word meaning a medical center devoted to the care of patients, by means of water therapy (hydrotherapy, or "water-cure" as it was known in those days), better diet, exercise, and similar natural remedies.

But in 1877, without changing its natural therapies (for Kellogg never did that), the new superintendent coined a new word: "sanitarium," and renamed the Institute the "Battle Creek Medical and Surgical Sanitarium." By "sanitarium," he meant that sanitation—cleaning the body outside and inside was involved in recovery from sickness. It was his desire—and Ellen White's concern—to show the world through the excellent program at the Battle Creek Sanitarium that it was the natural remedies, and not the poisonous chemicals of the misguided Nineteenth Century physicians, that alone could bring true healing from disease.

Kellogg was anxious that the new name for the health center in Battle Creek "would come to mean a 'place where people learn to stay well.'" (Richard W. Schwarz, "John Harvey Kellogg: American Health Reformer," Ph.D. thesis at the University of Michigan, 1964, p. 176.) He was to remark in later years that the Sanitarium was more of a "university of health" than it was a hospital. In his thinking, the primary work of the Sanitarium was to teach people a better way to live.

With that Ellen White would have agreed, with the added thought that the lessons were to be given as a preparation for instructing the people in the precious truths of the Third Angel's Message. But as with many health reformers after his time, Dr. Kellogg did not always connect the two, —and lead his patients from the right arm of the message-to the message itself.

What had those first ten years brought to the young health center? From 1866 to 1876, 2000 patients had come from all over America, Canada, and overseas. 2000 patients, many in dire physical straits, and yet only 10 of those 2000 had died! This was a fantastic record, in a time when regular medicine dosed people with toxic chemicals that were endowed with long Latin names and terrible effects.

Soon Battle Creek became a nation-wide term for the best in hospitalization and natural remedies. Throughout North America and Europe, thousands flocked to the Sanitarium, there to receive the type of remedies found in the writings of Ellen G. White.

By 1885, the Battle Creek Sanitarium was "the largest institution of its kind in the world." ("Good Health" magazine, January 6, 1885.)

But we are getting ahead of our story. In 1877, a year after John H. Kellogg took over the supervision of the Sanitarium, James White wrote:

"When we have been urged to build during the past three or four years, we have objected on the ground that our buildings and facilities were equal to our doctors. Now that we have men of ability, refinement, and sterling sense, educated at the best medical schools on the continent, we are ready to build. Not less than \$25,000 will be laid out in building the present summer."-James White, in the "Review," May 24, 1877. And he added:

"Dr. J.H. Kellogg has been as true as steel. Drs. Fairfield and Sprague, who are studying under him, will graduate at the highest medical school on the continent in the spring of 1878."-Ibid.

On June 5, 1878, James White arrived at the Sanitarium after extensive traveling, in order to have a short rest. After examining conditions there and speaking to various folk, he wrote:

"We are surprised at the prosperity of the institution. The building is completed and completely furnished. It has capacity sufficient to treat three hundred patients. There are one hundred and twenty here today. The reputation of this institution is such abroad, and especially in this city and State, and the people have such confidence in the integrity of Seventh-day Adventists."-James White, in "Review," June 13, 1878.

How was it that the Sanitarium was able to thus stand at the forefront of physical restoration in North America and Europe? It was early in the 1890s that Dr. J.H. Kellogg told the secret of success to young David Paulson, M.D.:

"Around 1891, Kellogg told Dr. David Paulson how the Battle Creek Sanitarium was able to keep five years ahead of the rest of the medical profession. If something new was advocated, he instantly adopted it if, from his knowledge of Mrs. White's writings, it was sound. When other physicians finally accepted it, after slowly feeling their way, Kellogg had a five-year head start. On the other hand, Kellogg rejected some of the new medical fads because they did not measure up to the light given Mrs. White. When other doctors finally discovered their mistake, they wondered why Kellogg had not been caught off guard."-Richard A. Shaeffer, "Legacy," page 60. (For much more information on Ellen White's scientific discoveries, see chapter seven of our "Prophet of the End" (pages 60-77).]

And so it was that, by 1878, at the young age of only 26, John Harvey Kellogg had become one of the most important people in Battle Creek. Wherever he might look about him, there were few men that could cast a longer shadow of influence throughout the Church. But there was one man who did: James White.

When we view the life of J.H. Kellogg, we cannot but compare him with Solomon. Both had a rich heritage and an early ascension to a powerful position among the people of God. Both had been endowed with deep wisdom as a result of careful obedience to the writings of the law and the prophets. And with such a wonderful background, both became inflated with their imagined self-importance, and began seeking a higher position that God had never assigned them. And such musings turn our thoughts back even earlier to the days when Lucifer walked the halls of heaven, dissatisfied with being the third-highest in the universe.

And so it was that by 1888, –only four brief years after accepting the post of superintendency of the Western Health institute, Dr. Kellogg was already becoming dissatisfied with being second-fiddle in Battle Creek. But the discontent and murmuring that John was carrying on secretly was made known to Ellen:

"I had a dream. I saw Dr. Kellogg in close conversation with men and with ministers. He adroitly would make statements born of suspicion and imagination to draw them out, and then would gain expression from them, while I saw him clap his hands over something very eagerly. I felt a pang of anguish at heart as I saw this going on.

"I saw in my dream yourself [probably Haskell] and Elder Butler in conversation with him. You made statements to him which he seemed to grasp with avidity, and close his hand over something in it. I then saw him go to his room, and there upon the floor was a pile of stones systematically laid up, stone upon, stone. He placed the additional stones on the pile and counted them up . .

"The young man who often instructs me came and looked upon the pile of stones with grief and indignation, and inquired what he had and what he purposed to do with them. The doctor looked up with a sharp, gratified laugh. 'These are the mistakes of Elder White. I am going to stone him with them, stone him to death.' "-Manuscript 2, 1880.

There are indications that she shared this dream with John on July 16 of that year. Kellogg supposed that if only James were not blocking his path to advancement, all would be well. Within a year, James was dead, and Kellogg was to find that he would have to turn against the prophet in order to gain the desired regency.

In infinite wisdom, the God of heaven recognized that it would be necessary for James and Ellen to leave Battle Creek in order for Ellen to produce the many thousands of pages of letters, articles, and books that must be turned out. The great majority of the Spirit of Prophecy writings had not yet been produced, and with the armed camp of feuding, accusations, and controversy that Battle Creek was becoming, it would be impossible for her to do that work while embroiled in resisting and answering the continual bickering in that place.

On one end of town stood the ever-enlarging Battle Creek Sanitarium; down the street was located the Review offices and the General Conference building. John Kellogg led out in the battle, and "the other side" in the Review and General Conference offices responded. Caught in the middle was Ellen.

She had been told in vision to leave the area and go somewhere out west But James feared to make the break. He clearly recognized that if he left Battle Creek, unworthy men would take the leadership and bring great trouble upon the cause of God. And in this he was correct, for in less than eight years Church leadership would even oppose the publication of the latest edition of "Great Controversy." And then would come

the terrific fight for "control," that little men supposed to be the only real issue at the Minneapolis Conference.

Yet Heaven knew best: James and Ellen had to leave, or those many precious books of the 80s, 90s, and beyond, could never be written. Finally, James told his wife that he could not leave; his life had ever been united with the publishing office and he dare not leave it now.

On Monday, August 1, 1891, James suddenly developed severe chills. Day after day, his condition grew worse. Ellen became sick also, and on Tuesday evening both were taken to the Sanitarium. On Sabbath afternoon, August 6, at 5:15 p.m., James breathed his last.

The night before, learning that James was failing fast, Ellen arose and went to his bedside and remained with him all through the night and all the next day until his death. And then she almost collapsed. Dr. Kellogg, sensing her danger, slept that night, fully clothed, in a bed near hers. With them were two other attendants. He was determined to be instantly by her side if she took a turn for the worse. "Watch the pulse and call me at any change," he said, and then went to sleep. Ellen later described the events of the night:

"At twelve o'clock at night my pulse stopped. He [Dr. Kellogg] was at my bedside in one minute. I was unable to speak but knew what was going on. I expected to pass away quietly as my husband had done, but the doctor worked unremittingly with the two helpers until three o'clock in the morning .. One stood with a cake of ice and another with a hot sponge and passed first hot, then cold, over the spine for three hours until my pulse, though very weak, and fluttery, was improved. For four nights these faithful hands battled with death and were rewarded by seeing a determined improvement."-Letter 9, 1881.

Why did the Lord permit Ellen to go through this close battle with death? The present writer believes that He permitted this four-day experience to occur in order to bring Dr. Kellogg back to his senses and save him. John was fully aroused to see the danger. The Church urgently needed Ellen White, and she had done so much for him in the years gone by. Now he must save her life.

But in the years that were to come, Dr. Kellogg was to return to his concern for the ascendancy. If there was to be a king over the Church, it should be he. And he, as well as others, were to find that only Ellen White stood in the way.

While James was alive, the disgruntled ones could always say that it was James' fault; "he is influencing his wife."

But when James died, it was thought that gentle Ellen should not be too difficult to manage. It was now time for some others to do the influencing-both at the Sanitarium end of town and the Review and General Conference end.

And so it was with keen disappointment that the brethren discovered that which James had always known: Ellen was guided directly by a power from above, and she came to her own decisions, regardless of the opinions and promptings of others, and nothing that anyone might do could dissuade her or turn her from her task of giving truthful and much-needed counsels and warnings to all who needed them.

Thus it came about that in the 1880s the work of accusing Ellen White of being "influenced" and "manipulated" by various workers or groups of workers began.

On October 17, 1888, the 27th Session of the General Conference convened in Minneapolis with 91 delegates. The reader has oft read of the discoveries, trials, and losses that occurred at that momentous gathering. We will here only comment that this was an outstanding example of the deep concern of a number of the brethren that nothing be done except by their express permission. In their minds the issue was not the "righteousness of Christ" or "imputed and imparted merits" or "perfection of character," it was simply a matter that their committees had not planned for this. "Righteousness by faith" was something that, prior to the gathering, they had not given express approval to. It was a truth they had not voted into existence. Small men with big jobs; this is your problem and mine, just as it was theirs back in 1888.

To us, as to those who have gone before, has been entrusted the work of giving the Third Angel's Message in all of its power to the entire world. Will we fail our Leader as so many others have failed Him?

In 1890, the book "Christian Temperance and Bible Hygiene" was published. It included nine chapters by James White and ten by Ellen. And the preface was written by Dr. Kellogg.

"Nearly thirty years ago there appeared in print the first of a series of remarkable and important articles on the subject of health, by Mrs. E.G. White. These articles at once commanded earnest consideration by those who were acquainted with Mrs. White's previous writings— and labors. Thousands were led to change lifelong habits, and to renounce practices thoroughly fixed by heredity as well as by long indulgence. So great a revolution could not be wrought in a body of people without the aid of some powerful incentive, and which in this case was undoubtedly the belief that the writings referred to not only bore the stamp of truth, but were endorsed as such by a higher than human authority. This is not the proper place for the consideration of the grounds upon which this belief was based, but the reader's attention is invited to a few facts of interest in this connection:

"At the time the writings referred to first appeared, the subject of health was almost wholly ignored, not only by the people to whom they were addressed, but by the world at large.

"The few advocating the necessity of a reform in physical habits, propagated, in connection with the advocacy of genuine reformatory principles, the most patent and in some instances disgusting errors.

"Nowhere, and by no one, was there presented a systematic and harmonious body of hygienic truths, free from patent errors, and consistent with the Bible and the principles of the Christian religion.

"Under these circumstances, the writings referred to made their appearance. The principles taught were not enforced by scientific authority, but were presented in a simple, straight-forward manner by one who makes no pretense to scientific knowledge, but claims to write by the aid and authority of the divine enlightenment.

"How have the principles presented under such peculiar circumstances and with such remarkable claims stood the test of time and experience? is a question which may very properly be asked. Its answer is to be found in facts which are capable of the amplest verification. The principles presented have been put to the test of practical experience by thousands; and whenever intelligently and consistently carried out, the result has been found in the highest degree satisfactory. Thousands have testified to physical, mental, and moral benefits received. Many of the principles taught have come

to be so generally adopted and practiced that they are no longer recognized as reforms, and may, in fact, be regarded as prevalent customs among the more intelligent classes. The principles which a quarter of a century ago were either entirely ignored or made the butt of ridicule, have quietly won their way into public confidence and esteem, until the world has quite forgotten that they have not always been thus accepted. New discoveries in science and new interpretations of old facts have continually added confirmatory evidence, until at the present time every one of the principles advocated more than a quarter of a century ago is fortified in the strongest possible manner by scientific evidence."-John Harvey Kellogg, M.D., "Christian Temperance and Bible Hygiene," Preface.

Later, at the turn of the century, Dr. Kellogg was to write to Ellen White:

"There is no place in the world where you would receive a more hearty welcome than at the Battle Creek Sanitarium and no place where your work is more appreciated. Your writings have been used as textbooks in our classes here for years and the family has received, every Sabbath morning at eight o'clock, special instruction from the Testimonies. This is the custom every Sabbath morning and has been for the last four years. There is always a good turnout. Miss Parkinson who has charge of our little children here was telling me this morning how much impressed they were with the instruction she is giving them. She reads them some passages from Early Writings every morning and talks about you and your work, and they are wonderfully interested and anxious to see you."-John Harvey Kellogg, M.D., letter dated December 2, 1900, to Ellen White.

And still later, in 1903 he wrote her:

"I wish to say here and to put it in writing over my signature so that you may have it to make any use of that you may feel that circumstances require, that I have the utmost confidence in your sincerity as a Christian woman: and more than that, that I still believe as I formerly believed and as I have believed for more than thirty-five years that the Lord has made you the channel of truth for this people, and has given you special wisdom for instruction and reproof such as none others have. I know that this instruction and the special light which the Lord has given you has been like a pillar of fire by night and a pillar of cloud by day to this people, and has been especially so to the particular department of the work in which I have been engaged."-John Harvey Kellogg, M.D., letter written 1903, E.G. White Publications Document File 45-h.

"When you find men questioning the testimonies finding fault with them, and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. Instead of beginning with their own hearts, and coming into harmony with the pure principles of the gospel, they find fault, and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.

"Let some skeptical one come along, who is willing to square his life by the Bible rule, who is seeking to gain the favor of all, and how soon the class that are not in harmony with the work of God are called out, those who are converted, and grounded in the truth, will find nothing pleasing or profitable in the influence or teaching of such a one." -1 Selected Messages, page 45.

After a night of instruction in the middle of June, 1892, Ellen White wrote a 12-page letter to Dr. John Kellogg, of which she later commented:

"I am instructed to caution him to move guardedly, else he will surely lose his bearings. There are many perplexing questions coming up for discussion, and he will need great wisdom in order to keep the way of the Lord.. He needs a humble, contrite heart, and he needs to walk in constant dependence upon God."--Manuscript 34,1892.

In January 1893, she wrote a 21-page letter to Dr. Kellogg, urging him to maintain high Christian principles at the Sanitarium, and maintain confidence in the brethren (Letter 86a, 1893).

By the year 1899, Dr. John H. Kellogg was taking steps to remove the medical missionary institutions in America from the denomination. His objective was two-fold: (1) Eliminate the name "Seventh-day Adventist" from those institutions, and (2) bring them under his own direct control, with no further possibility of interference from the leadership of the General Conference or the local conferences. (In 1899, the union conferences had not yet been brought into existence.)

Already he was hard at work, focusing his attentions at divestiture upon three institutions, the Battle Creek Sanitarium, its medical school, and the Chicago mission work.

In 1897, the original thirty-year charter of the Sanitarium had expired. Back in those days, corporate charters could expire; today they are perpetual. So in 1897, the corporation had to be dissolved, its assets sold, and a new association formed. This would be the golden opportunity for Kellogg to make structural changes to his advantage-and he did it. John deftly altered the sanitarium's corporate pattern into a form that would allow it, later on, to be voted out of any denominational control.

On July 1, 1898, Attorney S.S. Hurlburt and a small crowd of interested people gathered at the courthouse in Marshall, Michigan, where the assets of the Sanitarium were sold to a group headed by Kellogg. In turn, they formed a new corporation, adopted bylaws, and issued stock. Superficially it appeared as if nothing but routine formalities had taken place, but a careful study of the new bylaws could reveal the potential for ominous changes later in the future.

Stock ownership, once limited to Seventh-day Adventists was now open to anyone willing to sign a document pledging that the Sanitarium was "undenominational, un-sectarian, humanitarian, and philanthropic." Some protested against such a broad nondenominational concept of ownership, but Kellogg's ready answer was that it was a mere formality. (See the "Medical Missionary Conference Bulletin," for May, 1899.)

Later, in 1906, Kellogg bluntly declared that "the denomination does not own the property, and never can own it, for it belongs to the public." ("Medical Missionary," February, 1906.) During the next two years, he completed the process of removing the Sanitarium from any denominational control.

An ancillary aspect of this entire attempt at corporate takeover took place in 1901, when Dr. Kellogg began proposing a new far-reaching concept: the idea that every church affiliated sanitarium-anywhere in America-should be tied completely under the direct control of the Battle Creek Sanitarium.

"In order to bind our different sanitariums together, the Medical Missionary Board [under Kellogg's direct control] has devised this plan," he reported in 1901, "that instead of creating an entirely independent corporation wherever a sanitarium is organized ..

there shall be auxiliary associations established" that would be "inseparably connected" with the Battle Creek Sanitarium and answerable to its Board. (See "General Conference Bulletin," April 18, 1901, pp. 316-317.)

Fortunately, this 1901 objective was not carried out. If it had been, Kellogg would within a few brief years have taken an entire string of denominationally-paid-for sanitariums out with him, instead of just one.

Dr. Kellogg, you see was a thief.

As if this was not enough, running parallel with this crisis was yet another that John was in the middle of: His fast growing interest in Hinduistic pantheism. Just where he originated this pagan mysticism has not been well established. But he was determined to make it the new religion of Adventists.

This recalls to mind the efforts of King Uzziah to enter the inner compartments of the temple of Solomon and officiate there as a priest. God had permitted him to be the king of the land; was not this enough? Must he also be a priest as well? Dr. John Harvey Kellogg had leadership over a major part of the Church by 1899. There were more Adventists employed in his mammoth Sanitarium than in most other areas of the work. Most everything else seemed yieldable to Dr. Kellogg (at least he seemed to think so); why not the doctrines of the Church as well? He determined that his hand would ascend the sides of the north-and remold the beliefs given by God to His people.

On February 15, 1899 began a three-week General Conference Session at South Lancaster, Massachusetts. It would be a momentous occasion, as would a number of sessions that would follow in the next few years. On Wednesday, March 1, and again on Sabbath afternoon, March 4, were read several of her messages to the South Lancaster Session. Words of counsel and warning-penned far away in Australia-were read to the assembled delegates. Many of them were but an amplification of letters written to Dr. Kellogg over the preceding two years.

One of Dr. Kellogg's concerns was to make Adventist denominational medical missionary work "undenominational." He felt that this would be a great step forward. In some respects he was aiming at something that we just about have arrived at in this our own day. His objective was the removal of the name "Seventh-day Adventist" from all our medical work, while still retaining the type of medical work that God originally gave this people. Today we have come around to it from the other side: Retain the name "Seventh-day Adventist" on the masthead of our medical units, but remove the special medical treatments given by the God of heaven through Ellen G. White, and carry on the work with a primarily non-Adventist work force.

In his travels, Dr. Kellogg had met a Dr. George O. Dowkontt, who had developed a "Medical Missionary Society" in New York City-that had no denominational ties to any religious denomination. And yet it advertised itself as a "Christian medical work." Kellogg admired this, and through the mid-1890s worked toward the goal of transforming Adventist medical work into something similar.

In 1895, Kellogg led in the opening of the American Medical Missionary College in Battle Creek. Quietly, carefully, Kellogg arranged that this institution was not to be identified with the Adventist Church:

"This is not a sectarian school. Sectarian doctrines are not to be taught in this medical school. It is a school for the purpose of teaching medical science, theoretically and practically, and gospel missionary work. It is not to be either a Seventh-day

Adventist or a Methodist or a Baptist, or any other sectarian school, but a Christian medical college—a missionary medical college, to which all Christian men and Christian women who are ready to devote their lives to Christian work will be admitted."—instructions to entering medical students, in "Medical Missionary," October, 1895.

There is no doubt that, by the mid-1890s, Dr. John Harvey Kellogg could not see things straight. In several respects, he was no longer a genuine Seventh-day Adventist. He had become self-deceived, and those listening to him or reading his writings from the mid-1890s onward—were liable to be caught up in his errors. Dr. Kellogg had become a dangerous man. He had both pagan religious beliefs and non-Adventist organizational views.

Another facet of Or. Kellogg's growing apostasy was his undisguised disgust for the ministry of the Church. He felt that physicians were far away more important than pastors and evangelists. Such could be dispensed with. Regarding this, Ellen White told him:

"The medical missionary work is not to supersede the ministry of the Word. I have listened to your words in jots and tittles to demerit the ministers and their work; it was not to your credit to do this. It was against the Lord's organized plans, and if all had been done to please your ideas, we should have strange things developed; but God has held in check some things, that they should not become specialty. . You have become exalted; you have come to think that the message God has given for this time is not essential."—Letter 249, 1899.

In 1898, the servant of the Lord warned him:

"You are in positive danger. You are placing too many duties upon yourself and those connected with you. Unless you give yourself time for prayer and for study of the Scriptures, you will be in danger of accommodating the Scriptures to your own ideas. Take heed that in the work you are doing, you do not misapply your powers, giving all you have to a work which is not a whole, but only a part of the work to be done."—Letter 126, 1898 (December 18, 1898).

That same year she wrote a total of seventeen letters to Dr. Kellogg, totalling 113 pages.

"John Kellogg, my mother heart goes out toward you with weeping, for by symbols I am warned that you are in danger. Satan is making masterly efforts to cause your feet to slide; but God's eye is upon you. Fight these last battles manfully. Stand equipped with the whole armor of righteousness. By faith I lay you, in earnest prayer, at the feet of Jesus. You are safe only in that position."— Letter 132, 1898.

Twenty-six more letters were written by Ellen White to John Harvey Kellogg in 1899. Each one was lengthy, averaging nine pages each. She tried in every way to reach his heart, as she combined warnings with encouragement to persevere in seeking the Lord. In a dramatic comment in the Australasian "Union Conference Record;" the monthly paper at that time in the land "down under," she wrote:

"I have seen Dr. Kellogg fall on his knees in an agony of distress when an operation was to be performed which meant life or death. One false movement of the instrument would cost the patient's life. Once, in a critical operation, I saw a hand laid upon his hand. That hand moved his hand, and the patient's life was saved..

"The medical work has been represented as the right hand of the body of truth. This hand is to be constantly active, constantly at work; and God will strengthen it. But it

is to remain a hand; it is not to be made the body. I desire that this point shall be understood."-Australasian "Union Conference Record,- July 21, 1899.

By mid-1899, it was almost impossible for Ellen White to get through to Dr. Kellogg. He would have nothing to do with her letters, and declared openly that she had turned against him. Even stronger than before, the man circulated lies and untruths about her.

In a letter to a concerned friend, she wrote at about this time:

"I feel intensely, and want to help his mind in many things, but how can I do it? My words are misapplied and misunderstood, and sometimes appear to be so misunderstood by

humans that they do more harm than good. This has been the case with Dr. Kellogg."--Manuscript 189,1899.

The next day she wrote in her diary, "May the Lord have compassion on Or. Kellogg is my prayer." Later she wrote, "Satan has played his cards well, and the game is falling into Satan's hands unless something can be done to save Dr. Kellogg." (Letter 170,1900)

On the seventh of March, 1890, Ellen White was deeply convicted that she must return to the States. She must again give her testimony in person at Battle Creek.

On Sunday, August 29, 1900, Ellen White left Australia with several traveling companions. Before her lay a 7,200-mile journey that would take 23 days. On Friday morning they arrived at Samoa, and the next Friday at Hawaii. On Thursday night, September 20, they arrived at San Francisco.

Ellen's special concern was for Dr. Kellogg, and there were questions in her mind whether to request that the upcoming Autumn Council [now called Annual Council] should

be held in Oakland, California or Battle Creek, Michigan. Disliking a mid-winter trip across the continent, she finally recognized that it was for the best. She had to help John Kellogg.

Prior to her trip East, she received several invitations of homes to stay in while in Battle Creek for the Council, but after careful thought she accepted Or. Kellogg's invitation to stay in his home.

By 1901, matters were nearing open war between the forces of Or J.H. Kellogg and the ministers of the Church. His downplaying of the importance of the ministry, together with his multi-layered fight against denominational administrators had brought a reaction: Both ministers and leaders of the nonmedical work of the Church were tending to downgrade the importance of the medical work and even health reform. Dr. Kellogg had brought on much of the opprobrium by his own course of action, but when it came back upon himself, he used that as excuse for fighting all the harder.

In the midst of the conflict, one could hardly see through the dust in the air and tell a friend from a foe. As Dr. Daniel H. Kress, a faithful Spirit of Prophecy supporter, wrote to Ellen just before her trip East for that Autumn Council:

Dr Kellogg "feels that every hand is against him .. [and this is] not altogether without reason, for some of our brethren have used the testimonies which were given to correct and save him, as a club to destroy him and his influence . . The doctor thinks you

also are trying to crush him .. I know you have the feeling of a mother toward him, but he does not believe this."-D.H. Kress, letter dated October 18, 1900, to Ellen White.

A number of important matters were cared for at that first major Church session attended by Ellen White on her return to America after so many years in Australia. But there was no change in Or. Kellogg, in spite of most earnest efforts by Ellen White to help him. There were high-placed leaders in the Review and Herald Publishing Association that she could not reach either.

The year 1901 was fast ticking away. 1902 would bring with it two terrible fires- that would sweep away both the Sanitarium and publishing house. Both came on a Tuesday. The principal buildings of the Sanitarium burned to the ground on Tuesday, February 18, 1902. The fire began at 4 a.m. The Review fire occurred on Tuesday, December 30 of the same year, and began at 7:30 p.m.

The previous year she had written:

"I have been almost afraid to open the 'Review,' fearing to see that God has cleansed the publishing house by fire." Letter 138, 1901 [8 Testimonies, 91].

And when news of the burning of the Sanitarium arrived, she wrote, in an effort to reach Kellogg:

"We are afflicted with those whose life interests are bound up in this institution. Let us pray that this calamity shall work together for good to those who must feel it very deeply . . . Let no one attempt to say why this calamity was permitted to come. Let everyone examine his own course of action. Let everyone ask himself whether he is meeting the standard that God places before him."-Manuscript 76, 1903.

Heading back to Battle Creek from the West Coast, John Kellogg had just arrived at Chicago by train, when he learned of the devastating fire. As soon as he boarded the train south for Battle Creek, he immediately called for a table to be brought to him-and he sat down and began drawing plans for a new, larger Sanitarium complex to be built on the ashes of the old one.

Knowing well that Dr. Kellogg would quickly set to work on plans for a replacement Sanitarium, Ellen wrote him several letters suggesting that he build smaller one, or two smaller ones in different locations. And she suggested that he move away from Battle Creek.

But John was shortly to announce plans for a new Sanitarium, larger than ever before, to be built on the site of the one that had just burned to the ground.

"Standing as a temple of truth, [it shall be] the headquarters for a worldwide movement, represented by hundreds of physicians and nurses, and many thousands of interested friends in all parts of the world."-J.H. Kellogg, in "Review," February 25, 1902.

Several times he spoke of the importance of building this new, larger "temple of truth" for all the world to behold, to which men and women everywhere could come and learn the great truths needed for their minds and bodies.

But those "great truths" that Dr. Kellogg intended to teach them were pantheistic ideas, not fundamental Adventism.

Architectural plans were quickly drawn, and bids were called for from Michigan and out-of-state contractors. A special meeting of the General Conference Committee met and approved Dr. Kellogg's plan to erect a new Sanitarium and pay for it with cash, plus income from a great new book that he was to author for the Church. As John

envisioned it, this book would capture the attention of the world and bring even more men than before to the "temple of truth" and into a great worldwide faith for mankind.

With such a glowing report, who could say no? Dr. Kellogg's money plus book sales would pay for the new Sanitarium, and Seventh-day Adventists would be able to canvass his forthcoming book everywhere, thus creating a strong desire to learn more of the precious Advent Message, the Bible Sabbath, and the special messages of Great Controversy.

But such messages were far from the mind of Dr. Kellogg as he set to work to erect the building and write the book.

On the night of April 30, 1902, Ellen White had a vision concerning Dr. Kellogg's rebuilding plans. She wrote him very soon afterward:

"I have been given a message for you. You have had many cautions and warnings, which I sincerely hope and pray you will consider. Last night I was instructed to tell you that the great display you are making in Battle Creek is not after God's order. You are planning to build in Battle Creek a larger sanitarium than should be erected there. There are other parts of the Lord's vineyard in which buildings are greatly needed . . . "Battle Creek is not to be made a Jerusalem. There are calls for means to establish memorials for God in cities nigh and afar off. Do not erect an immense institution in Battle Creek which will make it necessary for you to draw upon our people for means. Such a building might far better be divided, and plants made in many places. Over and over again this has been presented to me."-Letter 125, 1902.

"From the beginning of my work, I have been pursued by hatred, reproach, and falsehood. Base imputations and slanderous reports have been greedily gathered up and widely circulated by the rebellious, the formalist, and the fanatic. There are ministers of the so-called orthodox churches traveling from place to place to war against Seventh-day Adventists, and they make Mrs. White their textbook. The scoffers of the last days are led on by these ministers professing to be God's watchmen. The unbelieving world, the ministers of the fallen churches, and the first-day Adventists are untied in the work of assailing Mrs. White."

-1 Selected messages, page 69. "It does not become anyone to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the Testimonies, I would say, God has given a message to His people, and His voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep His people in the right way. You will have to answer to Him for your blindness, for being a stumbling block in the way of sinners." -1 Selected Messages, page 43.

"I see and feel the peril of those who, I have been instructed, are endangering their souls at times by listening to deceptive representations regarding the messages that God has given me. Through many twistings and turnings and false reasonings on what I have written, they try to vindicate their personal unbelief. I am sorry for my brethren who have been walking in the mist of suspicion and skepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back, and they could see aright. But they do not see clearly. Therefore I dare not communicate with them. When the

Spirit of God clears away the mysticism, there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give, as were found in them in years past." -1 Selected Messages, pages 29-30.

Many small sanitariums in many different places, rather than large ones, - this was always the pleas of Ellen White (see our forthcoming "Medical Missionary Manual" for many supportive quotations). But another aspect was involved also: Dr. Kellogg's Sanitarium was in a city, surrounded by the buildings of that city.

"If that institution had been situated in the country, where it could have been surrounded by gardens and orchards, where the sick could have looked upon the beautiful things of nature—the flowers of the field, and the fruit trees, laden with their rich treasures - how much more good would have been accomplished."-Letter 71, 1902.

Yet another factor was the weakening of the spirituality of the workers, that employment in large medical-care facilities would inevitably bring to them:

"It is not wise to erect mammoth institutions. The Battle Creek Sanitarium was altogether too large. I have been shown that it is not by the largeness of an institution that the greatest work for souls is to be accomplished. A mammoth sanitarium requires a great many workers. But it is difficult, where so many workers are brought together, to maintain the standard of spirituality that should be maintained in the Lord's institutions." -Ibid.

Repeated counsels were given down through the years that our medical centers were to be small and never large, located in the country and never in the city, and best combined with an educational center so that the students could work in the small sanitarium and learn medical missionary work, while at the same time completing their studies for their lifework in other fields of service to the cause of God. (Quotations conclusively establishing this will be found in our forthcoming "Medical Missionary Manual.")

An eloquent speaker and writer, Dr. Kellogg was often able to use that ability to sway men to his cause, wherever that cause might lead. Here are part of his words on the occasion of the laying of the cornerstone of the new Sanitarium:

"The light kindled here on this hilltop a third of a century ago has never gone out, but has burned brightly, and yet more brightly, as the years have passed, and this day shines out even from the midst of these shapeless piles of brick and stone with a brighter luster than ever before, and not from here only, but from a hundred hilltops scattered throughout the civilized world."- J. H. Kellogg, from address given on Sunday, May 11, 1902 before 10,000 guests at the laying of the cornerstone, quoted in "Review," May 20, 1902.

John was also an expert at winning men to his side.. As soon as Arthur G. Daniells arrived in Battle Creek from Australia, and became General Conference president, Kellogg carefully courted his favor. But all that ended in London in the summer of 1902. More on that shortly.

Knowing that Dr. David Paulson was a close friend of John Kellogg, Ellen White wrote this to Paulson:

"Brother Paulson, pray most earnestly for Dr. Kellogg. He is going directly contrary to the light that God has given in regard to the building of smaller sanitariums. The evils of erecting a very large sanitarium in any place should be fully understood. The Lord has revealed to me that if, in the place of having one mammoth sanitarium in Battle

Creek, smaller sanitariums could be established in several cities, His name would be glorified.--Letter 110, 1902 (July 7, 1902).

And just a few days later, she wrote the following to Kellogg:

" .. After receiving your letter, my heart was much oppressed. For several nights I could not sleep past one o'clock, but walked the room praying.

"The fourth night I said, 'Lord, what wilt Thou have me to do? I am willing to do anything that it is duty for me to do.'

"I was instructed, 'I have a message for you to bear to Dr. Kellogg.' I thought, 'It will do no good. He does not accept the messages that I bear him, unless these harmonize with his plans and devisings.' Yet I must give the message given to me for you.

"My brother, you have not heeded the light given you. If you go forward in your own judgment, to carry out your purposes, you will lead other minds astray. Many of the plans that have been laid for our work are not according to the plans and purposes of God."- Letter 123, 1902 (August 5, 1902).

After discussing in detail many of the dangers that presently threatened him-and the entire medical work because of his ideas, - she said:

"The leaders in our medical work should now be considering the testimonies that for years have been coming to them. If they pay no heed to these warnings, the Lord cannot cooperate with them as he desires to do. There is danger of your placing yourself and others in harmony with worldly plans .. You regard too lightly the sacred truth for this time. You are not, in all things, walking in the light that God has sent you. Beware lest you confederate with unbelievers, accepting them as your counselors and following their worldly policy; for this is dishonoring to God."-Ibid. [This passage can also be found in Special Testimonies, Series B, No. 6, p. 35).

John Harvey Kellogg and the Sanitarium Board had pledged that the new Sanitarium would be paid for by cash from Sanitarium funds, pledges from Battle Creek citizens, and the sale of Dr. Kellogg's new book. The promise had been given: There would be no further debt to the General Conference from this new construction project. On July 6, as the new building was being erected, Ellen wrote the General Conference Committee and the Medical Missionary Board-and warned them that this new medical center in Battle Creek must bring no debt to the Church.

At the same time, there was the effort of Dr. Kellogg to turn our medical work into an "undenominational" blur. In May 1899, at a convention of the Seventh-day Adventist Medical Missionary and Benevolent Association, the delegates were told:

"[We are gathered here] as Christians, and not as Seventh-day Adventists .. (and not) for the purpose of presenting anything that is peculiarly Seventh-day Adventist in doctrine .. [Indeed, our work is] simply the undenominational side of the work which Seventh-day Adventists have to do in the world."-"Medical Missionary Conference Bulletin," May 1899.

In this effort to withdraw the medical work from Church affiliation, Dr. Kellogg had the furtherance of his own glory in mind. "Look at me when you look at this great work that has been built. Admire me, not the Advent Message."

The medical work that was to serve as the hand and arm to the Third Angel's Message, Kellogg wanted to connect to his own body instead. But Ellen White disapproved:

"It has been stated that the Battle Creek Sanitarium is not denominational. But if ever an institution was established to be denominational in every sense of the word, this sanitarium was.

"Why are sanitariums established if it is not that they may be the right hand of the gospel in calling the attention of men and women to the truth that we are living amid the perils of the last days? And yet, in one sense [alone], it is true that the Battle Creek Sanitarium is undenominational, in that it receives as patients people of all classes and all denominations." Letter 128. 1902 [emphasis hers].

"We are not to take pains to declare that the Battle Creek Sanitarium is not a Seventh-day Adventist institution; for this it certainly is. As a Seventh-day Adventist institution it was established to represent the various features of gospel missionary work, thus to prepare the way for the coming of the Lord."-Ibid.

Day after day, month after month, John Harvey Kellogg continued to deepen his entrenchment in his self-delusive views. So concerned was he that others believe these mistruths about Ellen White, and the facts about the Sanitarium and the entire medical work of Seventh-day Adventists-that he convinced himself that those fabrications were true.

"Both in the [Battle Creek] Tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the 'Review', neither did He approve their endorsement before our youth in the college. When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this." -1 Selected Messages, page 23.

On September 5, 1902, Ellen wrote to Daniells:

"Do not let him beguile you by his statements. Some may be true; some are not true. He may suppose that all his assertions are true; but you should neither think that they are, nor encourage him to believe that he is right. I know that he is not in harmony with the Lord. Do not sanction his effort to gather from every source all the means possible for his line of the work; for God does not favor so great an outlay of means as is now being made in Battle Creek."- Letter 138, 1902 [emphasis hers].

Comparing Dr. Kellogg's experience with that of Solomon's, she wrote:

"I am writing on the life of Solomon. And I wish to write more on the case that I have so many times brought before Dr. Kellogg as illustrative of his own dangers –the case of Nebuchadnezzar. Over and over again I have warned the doctor not to follow the course of this king, who said, 'Is not this great Babylon, that I have built .. by the might of my power, and for the honor of my majesty?' Dr. Kellogg is now pursuing a similar course in Battle Creek."- Manuscript 123, 1902 [Emphasis hers].

And she added:

"I am told that he made the remark that he was glad that the old sanitarium buildings burned down. Brethren, those buildings burned down as a reproof to him, but instead of taking it thus, he has given place to self-exaltation."-Ibid.

All the while, John was having a glorious time! This new sanitarium would be the pride of his life and the admiration of America and Europe. It would outshine everything else. And the best part was that he would arrange matters that the Church would carry the debt on it all. Let the Adventist farmers, merchants, and humble mechanics pay for it with their offerings. Why worry? Were not Ellen and the leaders already hard at work, with some success, trying to eliminate the present debt of the Church? A little more surely would not hurt.

The debt that he was to saddle the Church with was to ultimately amount to more than a quarter of a million dollars.

"The grandeur of the new Sanitarium was described in a statement by the Honorable Perry F. Powers, auditor-general of the State of Michigan: 'The general style of the building is that known by architects as the Italian renaissance . . . The floors of the great structure make an area of five acres of marble mosaic, the construction of which was superintended by the Italian artist in that line of work, who had charge of the beautiful mosaic work of the Congressional Library building at Washington D.C... When fully completed, it will stand as one of the most beautiful buildings of Michigan, creditable to the city and to the state in which it is located.'-Richard A. Shaeffer, "The Legacy," page 80, quoting "The Medical Missionary" for July 1903.

There were 296 patient rooms in the new edifice. Costs soared far above estimates, as Kellogg piled luxury after luxury into the costly edifice. 4 million bricks, 22% acres of plastering, 1,200 veneered doors, 200 bath and treatment rooms, and much, much more. The completed new Sanitarium was dedicated in a three-day service, on May 30, 31, and June 1, 1903.

But the debt that it added to the Church was staggering. And the Church was already heavily in debt, for during the 1890s, while Ellen White was in Australia, Dr. Kellogg pushed ahead in opening new sanitariums across the land, mostly on borrowed money. "There need be no concern," he would reply to anxious Church leaders, "it is for the Lord's work and the Church can easily pay it off later." Elder O.A. Olsen was present during much of that time (1888-1897), and of him Ellen wrote:

He had not the courage to say, 'I cannot betray sacred trusts.' Instead, he linked himself with wrongdoers and thus made himself equally guilty. "-Manuscript 144, 1902.

Neither President O.A. Olsen (1888-1897) nor President G.A. Irwin (1897-1901) knew how to handle the problem.

"Each was surrounded by shrewd and much-trusted businessmen who were in sympathy with liberal financial policies that allowed seemingly unrestrained plunging into debt."

A.L. White, "The Early Elmshaven Years," page 198.

Oh, that our medical institutions today, as well as in the days of Ellen White, would have heeded her earnest warnings along this line:

"The practice of borrowing money to relieve some pressing necessity, and making no calculation for canceling the indebtedness, however common [it may be in the world around us], is demoralizing."-Manuscript 168, 1898.

It is of interest that in those cases in which Ellen White herself personally contracted debt for the building of a new institution, - she followed her own advice, and always had a source of income (generally her book royalties) which would be allocated to retire that debt.

"Methods must be devised to stop this continual accumulation of debt. The whole cause must not be made to suffer because of these debts, which will never be lifted unless there is an entire change and the work is carried forward on some different basis."-Manuscript 86, 1899.

By the original agreement between Dr. Kellogg and the General Conference and Ellen White, the new Sanitarium was NOT to be rebuilt with any added debt to the denomination.

On the morning of October 19, 1902, a group of leading workers met with Ellen White in her home for a council meeting. She expressed her concern that the rebuilding of the Sanitarium should not bring any large debts to the Church. In reply, President Daniells said:

"After the fire, Dr. Kellogg called some members of the General Conference Committee to Battle Creek to counsel with the Sanitarium Board. We counseled together, and we positively stated over and over that a debt should not be made on the new Sanitarium. Brother Prescott, Brother Cottrell, Brother Evans, and I were there, and we laid it all out. We made provision that when that institution was up, not a dollar of additional debt should rest upon it. They were then in debt \$250,000-a quarter of a million; and that was on the land and property that remained after the main buildings were burned.

"The General Conference Committee took the position that the Sanitarium debt ought not to be increased. They had all the debt they could carry. We spent two days with them in counsel. After our discussions and arrangements, Brother Prescott said, 'We want it thoroughly understood that we agreed that this building shall not cost more than \$250,000, and that this money is to be raised from the \$150,000 insurance money and from the donations of the Battle Creek citizens.' He laid it all out the last thing before the council closed. 'When this thing is done,' he said, 'we are not to have a dollar added to our debt.' This was agreed to by all."--Manuscript 123, 1902.

The council then discussed the present situation, and Elder Daniells said: "It now looks as if a large amount of indebtedness would be added to the Sanitarium. The General Conference is not responsible in any way, shape, or manner for a dollar of that. We did not put our hands to any such movement."-Ibid. To this, Ellen replied:

"I hope you will maintain this position in regard to the matter. Dr. Kellogg must not think that because he does this, you must succumb. But God has permitted things to come to such a pass that you can clearly see your duty to refuse to bear the burden of this additional obligation."-Ibid.

And then came the meeting in London. Dr. Kellogg, as a member of the General Conference Committee, was asked to attend general meetings in Europe in the Summer of 1902. Arriving in England, he began looking for sanitarium property sites near London. For some time, he had in mind a plan to start a new sanitarium in that area. Locating what he considered to be a favorable site, he cabled Elder Daniells to hurry over from Norway and see what he had found. Hastening there with three associates, they were met by Kellogg at the publishing house. Finding that Daniells remained firm on his earlier

refusal to plunge the Church deeper into debt, Kellogg alternated between cajoling, pleading, anger, and finally deep anger and threats.

Deeply frustrated over Daniell's concern for a "cash policy," Dr. Kellogg cried, "We had always assumed obligations [before], and worked them out and raised the money!" And Daniels said "I know we have always assumed, but we never paid up yet, and we are in debt heels over head everywhere .. I am pledged to my committee and to our people not to go on any longer with this borrowing policy." (Manuscript 123,1902)

There are many people who do not like some of the things that A.G. Daniells did, but I must say that I wonder if he might not have the backbone to stop the crushing debt our Church is rapidly chalking up today. We need more stubborn men like that in high offices in our Church right now.

John H. Kellogg accepted A.G. Daniells as a friend when he first came to Battle Creek and became the new General Conference president. But when the Sanitarium burned to the ground, Kellogg, who had for years been mouthing the concept that the Sanitarium should be "undenominational," now desperately needed the denomination to underwrite the cost, of erecting a replacement Sanitarium. When in England, Daniell's refused to go against Ellen White's counsel to not take the Church any deeper into debt,- the turning point came in Kellogg's friendship for Daniells. Here is A.G. Daniells' description of the event:

"We reached London early in the morning, and Dr. Kellogg was waiting at the publishing house for me. He stepped up to me and said, 'I want to have a little talk with you before we go into the council.'

"He took hold of my arm, and we walked down [the] street, and he told me what he had found, a nice building nicely located, that would cost \$25-30,000. He believed that the British brethren would raise 5,000 or 10,000, and the American brethren 20,000, and we could get our institution.

"I did not say anything in opposition, for I thought I would wait until I could get into the committee, and let him make the proposal there.

"We went into the committee. Dr. A.B. Olsen was there, and W.C. Sisley, and a number of our British men.

"After prayer we invited Dr. Kellogg to tell us what he had asked us to come over for. He then made this proposition that the General Conference would assume 20,000 dollars, that the British committee assume 5,000 dollars, and then there would be so little left, it could carry the debt of 5,000 if necessary. .

"I do not know whether I was the first to speak up. Very likely I was. I said, 'Doctor, that would be creating a debt here of 25,000 dollars?'

"Yes, it would be assuming an obligation to raise that money.'

"And; I said, 'you are aware that we have been working night and day for two years with 'Object Lessons' to roll away the reproach of debt from the schools?'

"Yes: he knew that

"Now, Doctor, all the people who are working so hard to do that understand that we are not going to roll on another burden right on the heels of what we are trying to clear. I do not see how we can obligate the American brethren to the amount of 20,000 dollars without their approval. We have not a right to do it'

"He began to get fretful and snappish, and some of the others broke in,-two men that he hated like poison, Flaiz and Shultz. We had been together nearly an hour, when he just flew into a rage. He hit the table with a terrible bang, and said, 'You do not want to have any medical work done in England. You are blocking everything, and I am going to say Good day to the whole of you.' He grabbed his hat and went out'

"I said, 'Boys, you can see we are in a crisis now with the Doctor.'

"Dr. A.B. Olsen was anxious to get that sanitarium, and wanted us to go ahead.

"I said, 'Couldn't we do this? You folks assume the amount of 5,000 dollars, and then go at it and raise it And let us go back to Battle Creek, get our committee together, lay it before them and see if they will undertake, by one means or another, to produce that 20,000 dollars, and when we have got the money, buy this institution.'

'We all agreed on that, because that would be paying cash. We went and had lunch, and came back, and were putting this into shape when there was a knock at the door. Brother Sisley answered. He said to me, 'The Doctor wants to see you.' So I stepped out. He said, 'Look here, Elder, we have worked together too long and too well, to have a break here.'

"I said, 'That is exactly my sentiment.'

"But I want to talk over this new policy you have formed.'

"We went into the washroom of the printing house, and he pushed me in. He came in and shut the door and stood against it. Then he began to tell me that we had never had such a policy since we began our work, that we had always assumed obligations and worked them out and raised the money.

"I said, 'I know we have always assumed, but we have never paid up yet, and we are in debt heels over head everywhere, the Pacific Press, the Review and Herald, all our schools, everything we have got is just buried with debt, and we are paying out interest enough to purchase an institution. I am pledged to my committee and to our people, not to go on any longer with this borrowing policy.'

"Then he went at it. He wept, and he stormed, and he told me that Sister White would roll me over in the dust if I took such a stand as that.

"I said I would rather land in Timbuctoo than to break my pledge with the people. I could not do it.

"Well, then he would go on again. He kept me there nearly two hours, until I was so nervous it seemed I would jump out of the window. The committee were still waiting. We had to catch a boat The men were all outside and I could see they were talking a bit, and they were displeased. Finally I just stepped right up to him, and I raised my hand and pointed my little finger.

" 'Look here, Doctor. It is no use for you to say another word. I am set. My conscience is in this, and I will not violate my conscience. You can stop right here, for I will never consent to this thing, until I have the approval of Sister White and of the General Conference Committee.'

"He just settled his eyes on me like a dark shadow falling over me. Then he said, 'Well, sir, I will never work with you on this cash policy. I will see you in America. Good day.'" -Arthur G. Daniells, "How the Denomination was Saved from Pantheism."

" By November of that year (1902), Daniells wrote the following summary note to a member of the General Conference Committee:

"I presume that you have heard that recently very heavy pressure has been brought to bear upon the General Conference Committee to become party to the debt-making policy in carrying on the medical work. During the past summer, four medical institutions have been erected, or launched, at a cost of at least \$30,000. This does not include the Battle Creek Sanitarium, which in all probability will add \$300,000 to its indebtedness. Thus in one short year, almost half a million dollars of sanitarium and food factory debts have been created."-A.G. Daniells, letter dated November 6, 1902, to N.W. Allee.

Kellogg was deeply angry at being frustrated in his plan to have the Church pay his debts for him. He began discussing around Battle Creek of the need to get Daniells out of office and put someone more cooperative into the presidency of the General Conference, someone like A.T. Jones. But if Jones had gotten in, he would have been the ruin of us all. For, against the repeated advice of Ellen White, Elder Jones had become a close associate of Dr. Kellogg. Whatever Kellogg thought, suggested or theorized, Jones backed it. The two had become something of an inseparable match. All this was to John Kellogg's liking, for with Jones' Minneapolis Conference background, he had, throughout the 1890s, acquired a strong influence all over North America. Even today, there are those who consider that whatever A.T. Jones did or wrote must be somewhat infallible. We deeply appreciate his excellent messages at the 1888 Conference and immediately thereafter-but we cannot accept the fact that he was more than an erring human.

Exhausted with the continual controversy that Kellogg now surrounded him with, Elder Daniells wrote near the end of the year:

"I must confess that I do not like this strife. I am not a fighter; I do not like to disagree with men. I would rather pack my satchels and go to the heart of Asia."-A.G. Daniells, letter dated December 4, 1902, to W.O. Palmer.

Soon another General Conference Session would be nearing, and keenly disappointed with Daniell's stonewall personality, Kellogg sat down and wrote a seventy-page letter to Ellen White. From his many years superintending the Battle Creek Sanitarium and greeting the wealthy of America and Canada and the titled and royalty of Europe, Kellogg was a past master at winning friends and converting enemies to his views. Daniells heard through the grapevine of Kellogg's letter, designed to alienate Daniells from her favor and gain her support to himself. So, wearily, Elder Daniells thought it best that he tell his side of it. That evening he sat down and had already completed the first page,-when he drew back with a start.

" What are you doing?' he asked himself. 'Are you helping the Lord to give Sister White information which she should have? I guess He is able to do it Himself.' He tore up the sheet, 'threw it into the wastebasket, and never wrote her a line." Documentary File 15a in "How the Denomination was Saved from Pantheism," p. 15.

Kellogg's letter was not mailed until early or mid-February of 1903. We know that it was read to Ellen White on March 16.

About a week later, on the 23rd, she arrived in Oakland, California for the opening of the General Conference Session. The next morning she met Daniells.

"Grasping his hand in a warm greeting and looking him in the eye, she said, 'Do you know we are facing a great crisis at this meeting?'

"Yes, Sister White,' he replied.

"She gripped his hand tighter and with a snap in her eyes said, 'Don't you waver a particle in this crisis.'

"To this Daniells replied, 'Sister White, those are the most precious words I ever heard. I know who you are and what you mean.' "-A-L. White, in "The Early Elmshaven Years," quoting from "How the Denomination was Saved from Pantheism," pp. 16, 17.

Her next words to Daniells were highly significant:

" 'Let me tell you,' she said, 'Satan has his representatives right here at this place now, and the Lord has bidden me, Have no interview with Dr. Kellogg, no counsel whatever with that man.' "-Ibid.

But at this point, we need to turn back the clock to the preceding December. You will recall that we earlier mentioned that when Dr. Kellogg was offered the suggestion of writing a simple book on physiology and health-care that could be sold by colporteurs, he jumped at the opportunity and wrote "The Living Temple," with its Hinduistic sentiments. Working rapidly, Kellogg dictated the contents of the book to a secretary who then typed it out. Soon the book had been typeset at the nearby Review and Herald office, and galley proofs of "The Living Temple" were handed to W.W. Prescott to look at. He was shocked and took them to Elder W.A. Spicer. Now, it just so happened that Elder Spicer had been for many, years a missionary in India—and when he read Kellogg's book, he was astounded. Here was Hindu pantheism right in front of him, and slated to be printed soon and sent out to the four winds for reading and selling by Seventh-day Adventists across North America!

"Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, 'falsely so called' (1 Timothy 6:20). Others for different reasons question portions of the Word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures,, to judge or condemn any portion of God's Word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God's Word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable."

-1 Selected Messages, page 42.

But when questions came to Kellogg or his associates about the matter, they replied that it was "advanced light" for the Church, and that should settle the matter. The book was no problem to Kellogg's associates for he had been grinding these ideas into their minds for several years.

Waiting for Kellogg's return to town from a business trip, Spicer then made an appointment to visit with him at his large home. Spicer later wrote up the afternoon discussion:

" 'Where is God?' I was asked. I would naturally say, He is in heaven; there the Bible pictures the throne of God, all the heavenly beings at His command as

messengers between heaven and earth. But I was told that God was in the grass and plants and in the trees . .

"Where is heaven?" I was asked. I had my idea of the center of the universe, with heaven and throne of God in the midst, but disclaimed any attempt to fix [locate] the center of the universe astronomically. But I was urged to understand that heaven is where God is, and God is everywhere-in the grass, in the trees, in all creation. There was no place in this scheme of things for angels going between heaven and earth, for heaven was here and everywhere. The cleansing of the sanctuary that we taught about was not something in a faraway heaven."-W.A. Spicer, in "How the Spirit of Prophecy Met a Crisis," p. 18.

It should be remembered that the apostasy of Kellogg and Ballenger in the 1903-1905 crisis was termed the "alpha" of apostasy by Ellen White. She warned that the "omega" would follow later and be even worse. Keep in mind that the "alpha" involved-both by Kellogg and by Ballenger—a repudiation of our basic Sanctuary Message: a two-apartment actual building in heaven, with Jesus as our High priest in that Sanctuary from A.D. 31 on down to 1844 in the first apartment, and from 1844 onward to the close of probation in the second, as he carries out the final atonement in connection with an examination of the records of all who have professed faith in Him down through the ages (the Investigative Judgment) [see "Great Controversy, chapters 23-24, 28 for the clearest, most accurate portrayal of this extremely important doctrine). A careful study of both aspects of this twin apostasy of 1903-1905 will disclose that both denied these basic truths. The "new theology" in our day denies it also, and many of our young pastors no longer believe in a two-apartment sanctuary in heaven or in several other of the above stated points of tithe ministry of Christ within it. Ask your pastor and see what he has to say on the Sanctuary Message.

Summarizing his afternoon conversation with Dr. Kellogg, Elder Spicer said this:

"I knew well enough that there was nothing of the Advent message that could fit into such a philosophy. As I had listened, one light after another of the gospel message seemed to be put out. Religious teaching that to me was fundamental was set aside."-Ibid.

If you have read John Kellogg's collection of falsehoods in his 1907 interview with D.T. Bourdeau and G.W. Amadon, you know that he declared that his book, "Living Temple," is a very good book that Ellen White approved of and endorsed. An entire section will be devoted to this later in this present documentary. Here is a quotation from "The Living Temple":

"Suppose now we have a boot before us-not an ordinary boot, but a living boot, and as we look at it, we see little boots crowding out at the seams, pushing out at the toes, dropping off at the heels, and leaping out at the top-scores, hundreds, thousands of boots, a swarm of boots continually issuing from our living boot-would we not be compelled to say, 'There is a shoemaker in the boot?' So there is present in the trees a power which creates and maintains it, a tree-maker in the tree."-John Harvey Kellogg, "The Living Temple," p. 29.

No, this is not historic Adventism! But Kellogg was not worried, for he had his men placed in high positions. Unfortunately, two of these men were A.T. Jones and David Paulson. Both a majority report (by three men) and a minority report (by two men) were prepared by the "Living Temple" book committee: Here was the majority report, approving the book for publication and distribution:

"That we find in the book 'Living Temple' nothing which appears to us to be contrary to the Bible or the fundamental principles of the Christian religion, and that we see no reason why it may not be recommended by the Committee for circulation in the manner suggested."-A.T. Jones, J.H. Kellogg, David Paulson, quoted in "How the Spirit of Prophecy Met a Crisis," p. 27.

The minority report said that the book was dangerous and should not be published. But when presented to the General Conference Committee at the Autumn Council,-they accepted the minority report which disapproved of the book. Rather quickly, Kellogg jumped to his feet and demanded an open hearing the next morning in a lecture hall. Receiving an okay, he then arranged that his employees would be present.

The room was packed with hundreds of people. Daniells spoke in the morning and Kellogg in the afternoon. Kellogg was determined that a full-blown Korah, Dathan, and Abiram rebellion would be produced.

The next morning's session of the Autumn Council had barely convened, and Kellogg came in with a big stack of books and demanded time to present the fact that "from the first, Elder James White, George I. Butler, and all . . . your leaders have been absolutely opposed to this medical department of the denomination." ("How the Denomination was saved from Pantheism," p. 13)

Failing in his efforts to win the Autumn Council to his side-and publish his book for him at their expense, John H. Kellogg next went to the Review offices and placed an order for them to print it for him as outside business.

They accepted the order and agreed to publish a book on pantheism, well-knowing that Dr. Kellogg's plan was to try and circulate this book with Hindu philosophy to Seventh-day Adventists and the world. About a month later, the entire plant burned to the ground on Tuesday, December 30, 1902.

But now back to the 1903 Oakland General Conference Session, at the beginning of which Ellen White urged Elder Daniells to stand firm amid the growing crisis with Kellogg.

"At the General Conference held in Oakland, Dr. Kellogg gave an exhibition of himself that revealed the spirit that controlled him. Long before that meeting he was presented to me as a man who understood not the spirit that controlled him. The enemy of souls had cast upon him a spell of deception . . .

"During that meeting a scene was presented to me, representing evil angels conversing with the doctor, and imbuing him with their spirit, so that at times he would say and do things, the nature of which he could not understand. He seemed powerless to escape the snare. At other times he would appear rational."-Letter 51, 1904.

It was at this gathering that Ellen White urged-successfully-that a vote not to rebuild in Battle Creek-but to move the General Conference and the Review and Herald Publishing Association to a different location.

"The very worst thing that could now be done would be for the Review and Herald office to be once more built up in Battle Creek .. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or brick in Battle Creek to rebuild the Review office there. God has a better place for it."-1903 General Conference Bulletin, pp. 84-85.

Again, she urged that the pattern of building any sanitariums at all in the cities be stopped.

"Those who have most to say against the testimonies are generally those who have not read them, just as those who boast of their disbelief of the Bible are those who have little knowledge of its teachings. They know that it condemns them, and their rejection of it gives them a feeling of security in their sinful course." -1 Selected Messages, pages 4546.

"The trades unions and confederacies of the world are a snare. Keep out of them and away from the, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities.

"My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children . . . Erelong there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues."-1903 General Conference Bulletin, pp. 87-88.

None of our sanitariums or other major institutions were to be located in any cities anywhere. For if, done, they would become the object of takeover by the world, and our people would have to live in the cities in order to work in those institutions. Her consistent counsel was that only small health restaurants, small Adventist meeting houses, and small treatment rooms were to be located in the cities as "feeders" to the medical and educational centers of Seventh-day Adventists which were only to be situated away from the cities.

This issue of "out of the cities" for our people and our institutions is of crucial importance, and even though leadership and membership has thought it well to neglect this counsel, both they and the cause of God have greatly suffered because of their unwillingness to obey this important principle. See our "Medical Missionary Manual" for quotations showing the Blueprint for this aspect of our work.

Another matter of crucial importance that was introduced at this 1903 Session was this:

"All institutions to be owned directly by the people [of the Church], either General Conference, union conference, State conference, or organized mission field. '-Ibid, p. 67.

Do not underrate the importance of that item, which brought the first heavy debating at this Session. The members of the Church had paid for those institutions with heavy sacrifice of many years-and not one of those institutions was to be transferred to different ownership or a different corporation. Our present problem with Adventist Health Systems would never have existed if the above action taken at the 1903 General Conference Session had been followed.

Kellogg, of course, fought this resolution to the end. The stated plan was that all new institutions be owned by the denomination, and all existing ones should be owned by it also.

Calling the proposal a contrived scheme "to coerce denominational ownership," he dominated the debates through all of Friday morning. And then, at his request, all of Friday afternoon was given to him to talk.

But the plan that the "people should own the Church institutions" was voted into effect at that Session.

We are generally agreed that the "alpha of apostasy" was primarily theological, and that the "omega" would be the same. But it is becoming increasingly obvious as we turn our attention to the 1903-1905 crisis (which Ellen White referred to as the "alpha of apostasy"),—that an organizational factor may well be involved also.

1903-1905 represented not only an attempt to lead the people into doctrinal error, but it also involved an attempt to remove control by the church members over the institutions and decisions of the Church. Kellogg wanted the equivalent of a hierarchical control over our medical institutions. We must beware that men not gain a similar control over the entire denomination today, for if that happens, then they can new-model our books and magazines, change our worship, restructure our beliefs, and remove the faithful from office in the local churches and all through the ranks. Indeed, if such were to happen, the only ones holding any office in our Church would soon be only those who were either rote "yes-men," or those who kept their jobs only at the price of silence.

"Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature."-Special Testimonies, Series B, No. 2, p. 16.

Another matter that came up at this Session was the issue of wages. Ellen brought it up:

"The question has been asked, 'Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?' 1903 General Conference Bulletin, p. 105.

Her deep concern was that certain men of executive talent among us should not receive those high wages that we are so prone to give them. This writer has been told that there are, for example, men in Adventist Health Systems that are receiving amazingly high wages. I will not repeat the amount that some receive, but it is surprisingly high.

John Harvey Kellogg raged at the defeat of some of his aspirations, and told Daniells:

"You think that this little body of men over here are the General Conference. I will show you that there is another General Conference when I get back to Battle Creek. I will show you that I have a bigger delegation representative of this body of people than you do!"-"How the Denomination was Saved from Pantheism," p. 21.

And both Kellogg and Daniells knew well the implications of that threat. By the year 1903, full two-thirds of the salaried workers of the entire denomination-were medical related employees.

It was time now for Dr. Kellogg to do more than retrench; he felt he must press vigorously forward for takeover. Immediately, upon arrival back in Battle Creek, he called for a twelve-day meeting of the International Medical Missionary and Benevolent Association in Battle Creek to follow the Oakland General Conference Session had closed on Sunday, April 12. Such a lengthy meeting was unheard of, and the delegates were to come from the United States and Europe, representing "each of our sanitariums, food companies, benevolent institutions, and other enterprises connected with the medical missionary work" of the Church ("Medical Missionary," February, 1903).

The delegates were to be housed in the exotic new Sanitarium building which had just been completed and would be dedicated in but a few week's time. In calling for

the meeting, it was announced that "matters of the highest importance, questions of vital interest, principles which are far-reaching, must be considered." (Ibid).

Many of our denominational leaders would be gathered in Battle Creek at the same time, for the Review and Herald Constituency Meeting was to convene the same day that the other session would begin. Decisions as to the future of our publishing work must be made.

Ellen White had been shown that she should not talk to Dr. Kellogg personally at the Oakland Session. He had a way of twisting verbal conversations when he later repeated them.

"At the time of the General Conference in Oakland, I was forbidden by the Lord to have any conversation with Dr. Kellogg."-Letter 51, 1904.

But at its conclusion she was convicted that she must write letters to others to share with him back at Battle Creek, for Dr. Kellogg had been surrounding himself with attorneys, carrying on long business sessions with them, and having papers drawn up for presentation and signing when the time was right.

"I have been shown that Dr. Kellogg has had papers drawn up by lawyers, the wording of which was such that few would see beneath the surface, and discern their final influence upon the work."-Letter 59, 1903.

Letters were then sent by Ellen White to Elder A.T. Jones, who was so closely connected with the doctor in his work at Battle Creek.

"Dear Brother: I am sending to you three manuscripts to be read to the brethren assembled at Battle Creek in council. These I desire that you shall read to the brethren when you discern that the time has come We must do all in our power to save Dr. Kellogg ."-Letter 59, 1903.

One of the letters was addressed to Kellogg himself; the others were to be read to medical workers at the conference that Kellogg had convened. We can be thankful that A.T. Jones decided that he would do as Ellen White asked-and read those letters!

It is of note, that these messages included a reiteration of her 1901 concern for reorganization: The General Conference must be divided into union conferences, with fewer responsibilities and control at one place. And the printing work needed the same splitting up -so that each publishing house could act separately in regard to what it would print and would not print.

Ellen White had been shown by the Lord that there was safety in numbers: By splitting up the work and forbidding a single control over everything, there was less chance of the apostasy-and eventually the omega apostasy-taking over the Church. For if one union falls, the others may survive longer; if one publishing house comes under the influence of error or bad management, the others can keep the work going.

Among her several papers that were read to the medical missionary conference, this interesting sentence was included:

"The Lord calls for a decided reformation, and when a soul is truly reconverted; let him be rebaptized."-Letter 63, 1903.

Copies were sent not only to A.T. Jones, but also to other Church leaders. But Jones arrived late at the gathering and the first week was occupied with stormy debate on the part of pro-Kellogg and pro-General Conference forces. Out of the whole experiences of the Ellen White letters, Dr. Kellogg privately told Elder A.T. Jones that he

was sorry. Unity with the General Conference brethren was obtained, and all seemed to be peace and harmony. But as with King Saul's efforts to awake from the spell over him, repent and turn about, this present experience was to be short-lived. (It is the opinion of this writer that the shattering experience of failing in his plan for an organizational take-over at the medical missionary session was the jolting factor that brought on the temporary change of heart and reconciliation. But having failed to gain control of the entire worldwide medical work of Seventh-day Adventists, he soon set to work to capture control of the plum of it all: the gigantic Battle Creek Sanitarium.)

Ellen White was deeply thankful upon receiving word of the reconciliation, but she then wrote Elder W.C. White a letter:

"After I received the letter in regard to the excellent meeting of confession and unity that had been held in Battle Creek, I was writing in my diary, and was about to record my thankfulness I felt over the fact that there was a change, when my hand was arrested, and there came to me the words: Write it not. No change for the better has taken place. The doctor is ensnared in a net of specious deception. He is presenting as precious the things that are turning souls from the truth into forbidden paths."-Letter 172, 1903.

As the March 27 opening of the 1903 General Conference. Session neared, Ellen White had written to Dr. Kellogg: "You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord Himself."- Letter 300, 1903.b

At that session, she wrote to him:

"The specious, scheming representations of God in nature carry their charming, soothing influence as a peace and safety pill to give to the people, in the spiritualistic views that Satan has instituted in your theories."- Letter 301, 1903.

Yes, "peace and safety" indeed, for if God is a nonpersonality in everything, and if we are all equally God,-then there is no sin and no judgment. There is no heaven or hell. There is no future life. The Bible is worthless, for there are no prophets. For there is no God to send them.

Ellen White was guided not to bring up the pantheism issue at that 1903 Session, and this was wise. Dr. Kellogg would have been aroused to fullest action and would have confused many minds.

But at the Autumn Council that year, which began on October 7 in Washington D.C., the issue was brought up. The time had come that the pantheism crisis must be met.

And John Kellogg came to that meeting determined that it be introduced also.

"As the men from Battle Creek presented themselves, it was evident to Elder Daniells and his associates that they would again be confronted with 'The Living Temple' and the teachings of pantheism.

"Although these elements were not included on the agenda for the Council, the regular work was laid aside and a day was given to the consideration of the pantheistic philosophy. The representatives from the field were confused. All day they wrestled with the matter. Some wavered and waffled. At about nine o'clock in the evening Elder Daniells considered it time to adjourn the meeting, but he did not dare call for a vote. People were too confused and uncertain, and he did not wish to take a step that would

solidify any conclusions. So he dismissed the meeting, and the people started to their lodging places.

"Dr. [David] Paulson, who was strongly supportive of Dr. Kellogg, joined Daniells. As the two walked along they continued with the discussion of the day. Reaching the home where Daniells was staying, they stood under a lamppost and chatted for a time. Finally, Dr. Paulson shook his finger at Daniells and declared. 'You are making the mistake of your life [in not standing with Kellogg] . After all this turmoil, some of these days you will wake up to find yourself rolled in the dust, and another will be leading the forces.'" -The Early Elmshaven Years, pp. 296-297.

We are thankful to report that Dr. Paulson later recovered himself and returned to heartfelt devotion to the Inspired Bible-Spirit of Prophecy writings. Elder Daniells felt discouraged as he turned to enter the house, but upon arriving he found a group of people awaiting him. They had a message for him:

" 'Deliverance has come! Here are two messages from Mrs. White!' " -The Abiding Gift of Prophecy, p. 337.

The crisis had come and must be met in the next day's council meeting. And to meet that crisis-were two letters that had just arrived in the mail from the prophet of the Lord.

The first message spoke directly regarding the book, "The Living Temple," and its teachings. Here are portions of that letter:

"I have some things to say to our teachers in reference to the new book The Living Temple. Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord presents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days. .

"We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending.

"The track of truth lies close beside the track of error, and both tracks may 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. .

"In the visions of the night this matter was clearly presented to me before a large number. One of authority was speaking .. The speaker held up Living Temple, saying, 'In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, What is the truth that will enable us to win the salvation of our souls?' " -Letter 211, 1903.

Seven pages in length, this letter gave a clear and forceful reply to the problem. The second letter was equally to the point, and dealt both with the medical work, the control of medical institutions, and pantheism:

"After taking your position firmly, wisely, cautiously, make not one concession on any point concerning which God has plain spoken. Be as calm as a summer evening,

but as fixed as the everlasting hills. By conceding, you would be selling our whole cause into the hands of the enemy. The cause of God is not to be traded away. We must now take hold of these matters decidedly. I have many things to say that I have not wanted to say in the past, but now my mind is clear to speak and act.

"I am sorry to be compelled to take the position that I am forced to take in behalf of God's people. In taking this position, I am placed under the necessity of bearing the heavy burden of showing the evil of the plans that I know are not born of heaven. This is the burden that many times in the past the Lord has laid upon me, in order that His work might be advanced along right lines. How much care and anxiety, how much mental anguish and wearing physical labor, might be saved me in my old Age!

"But still I am under the necessity of going into the battle, and of discharging in the presence of important assemblies the duty that the Lord has laid upon me-the duty of correcting the wrong course of men who profess to be Christians, but who are doing a work that will have to be undone at a great loss, both financially and in the shaking of the confidence of the people."-Letter 216, 1903.

How thankful we can be for prophetic guidance!

"The following morning Daniells read Mrs. White's letters to the church leaders as they assembled for the first meeting of the day. A pronounced shift in sentiment was immediately noticeable. Dr. Paulson, who had been leading the pro-Kellogg forces, 'was profoundly impressed. He had not been looking for such a thing, and seemed thoroughly stunned with the force of the statements that were made.' Along with Jones and Waggoner,, Paulson acknowledged that here was a message direct from God which must be accepted."-Light Bearers to the Remnant, p. 292.

It was on that day of the Council, Sunday, October 18, that the tide was turned. A.G. Daniells was astounded at the change in attitude on the part of nearly all present at the meeting. The next morning he wrote the following to Ellen:

"We are in the midst of our Council, and I am terribly pressed with work, but I must take a minute this morning to tell you what a wonderful blessing your communications have been to our Council. Never were messages from God more needed than at this very time; and never were messages sent from Him to His people more to the point than those you have sent to us. They have been exactly what we have needed, and have come at just the right time from day to day in our Council. You can never know, unless the Lord Himself causes you to know it, what a great blessing your communication regarding The Living Temple has been to us. It came at just the right time exactly. The conflict was severe, and we knew not how things would turn. But your clear, clean-cut, beautiful message came and settled the controversy. I do not say that all parties came into perfect harmony, but it gave those who stood on the right side strength to stand, and hold their ground.

"But the most wonderful of all was the message we received yesterday morning, written August 4, and copied October 12, addressed to the leaders in our medical work. Dr. Kellogg had been with us two or three days. His attitude had brought more or less confusion in the minds of a number of our ministers-men who do not really know where they stand. Your message came on just the right day-a day earlier would have been too soon. I read it to the Council yesterday, and it produced a most profound impression.

"Satan is . . . constantly pressing in the spurious-to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony. of the Spirit of God. 'Where there is no vision, the people perish' (Proverbs 29:18). Satan will work

ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded." -1 Selected Messages, page 48.

"As for myself, when I received this last communication, I could only sit and weep. For a whole year I had been under a terrible mental strain. I had seen the evil thing, but had not dared to say all that I knew that ought to be said. I could not surrender an inch of ground. I knew that it would be wrong to do so, and yet many of my brethren misunderstood me, and charged me with a hard, unyielding spirit, and with a desire to make war..

"This communication, calling our brethren to take their stand, brought great relief to me, and the terrible load that had at times almost crushed me, has, in a measure, rolled off from me."-A.G. Daniells, letter dated October 20, 1903, to Ellen White.

In the providence of God, Ellen White wrote those letters at that time. In the following passage, she explains how this came about:

"Shortly before I sent the testimonies that you said arrived just in time, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder upon the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a living voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, Meet It!

"This is why you received the testimonies when you did. That night I was up at one o'clock, writing as fast as my hand could pass over the paper.

"We have all stood at our posts like faithful sentinels, working early and late to send to the council instruction that we thought would help you."-Letter 238, 1903.

Ellen White began work on those particular letters in the middle of the night. It was urgent that the messages go out as soon as possible.

"When her workers came to the office in the morning, they began copying the sheets on which she had written. These were then passed to her for editing. In the meantime she had been writing still more, and all through the day they worked. Then secretaries worked all through the night to get the material ready so that it could be sent on the early-morning train.

"They worked to the last minute, and when they heard the whistle of the train at Barro Station, to the north of Elmshaven, D. E. Robinson, one of the secretaries, jumped on a bicycle with testimonies in his pocket. He raced the train almost two miles to the crossing and then to the station to drop the letters in the mail car. Days later they arrived at their destination just at the hour they were needed."-Early Elmshaven Years, p. 302.

When the letters were read and it was obvious that the great majority stood by Ellen White in the matter, Dr. Kellogg stood to his feet and said that he would make changes in the book and not circulate it with its present wording. He appeared reconciled, but later events proved his feelings to be short-lived. Changes were even made in the book, but they were superficial and did not lessen the danger in obtaining and reading it. John Kellogg had not changed, and he continued to devise plans to attain his objectives.

"The doctor is ensnared in a net of specious deception. He is presenting as of great worth things that are turning souls from the truth into . . forbidden paths."-Letter 216, 1903.

"The Lord presented this matter to me, revealing that the result of such teaching was a subtle beguiling of the mind, and that the doctor himself did not foresee this result of his extreme views in regard to God in nature . . I told him that the Lord was greatly dishonored by being thus represented, and that such ideas would lead the people into spiritualism."Letter 271a, 1903.

It is of highest importance that we understand that it is possible for someone to so twist clear Spirit of Prophecy statements that others become confused. Far better, if necessary, that we read the Bible and Spirit of Prophecy for ourselves, than to be misled by another person. The example of Dr. Paulson is a striking one in this respect. Here was an individual who was devoted to the historic Bible-Spirit of Prophecy positions of our Church. But, located just south of Chicago (he founded the Hinsdale Sanitarium), Dr. Paulson began a close association with Dr. Kellogg in a joint project at the Life Boat Mission in Chicago. Gradually, John Kellogg convinced Paulson that the pantheistic ideas were `somehow to be found in Ellen White's writings and therefore were all right

"Dr. Paulson's mind is becoming confused .. Extreme views of 'God in nature' undermine the foundation truths of the personality of God and the ministration of angels. A confused mass of spiritualistic ideas takes the place of faith in a personal God .. Let Dr. Paulson take heed that he be not deceived. He may say, 'Sister White's own words are repeated in Dr. Kellogg's teachings.' True; but misinterpreted and misconstrued."- Letter 271b, 1903.

The teachings of pantheism were basically amoral and could easily lead its believers into sin.

"I am authorized to say to you that some of the sentiments regarding the personality of God, as found in the book Living Temple, are opposed to the truths revealed in the Word of God. . Had God desired to be represented as dwelling personally in the things of nature-in the flower, the tree, the spear of grass-would not Christ have spoken of this to His disciples?

"I have seen the results of these fanciful views of God, in apostasy, spiritualism, free loveism. The free love tendencies of these teachings were so concealed that it was difficult to present them in their real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love."-Letter 230, 1903.

"Like Adam and Eve, who took the apple from the tree of the knowledge of good and evil, and ate it, our own sheep and lambs are swallowing the deceptive morsels of error offered them in the pages of this book. I am instructed to warn our brethren and sisters not to discuss the nature of our God."-Letter 224, 1903.

"On the night of October 13, 1903, she had a vision regarding Dr. Paulson. She saw someone looking over his shoulder and saying, 'You, my friend, are in danger.' She warned him against trying to make it appear that the testimonies sustained Dr. Kellogg's position, and revealed to him what she had seen at Oakland: 'Angels clothed with beautiful garments, like angels of light, were escorting Dr. Kellogg from place to place, and inspiring him to speak words of pompous boasting that were offensive to God: (Letter 220, 1903)."Early Elmshaven Years, p. 304.

As you can see from the above narrative, and the quotations accompanying it, the year 1903 was a very important one in the history of our denomination. We will soon find that the year 1905 was equally crucial.

But the warnings given in 1903 were to continue on into 1904, for Dr. Kellogg did not stop teaching his erroneous theories.

"That which has been said in the testimonies in regard to Living Temple, and its misleading sentiments, is not overdrawn. Some of its theories are misleading, and their influence will be to close the minds of those who receive them against the truth for this time. Men may explain and explain in regard to these theories, nevertheless they are contrary to the truth.

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last." -1 Selected Messages, page 55.

Scriptures are misplaced and misapplied, taken out of their connection and given a wrong application. Thus those are deceived who have not a vital, personal experience in the truths that have made us as a people what we are."-Special Testimonies, Series 8, No 2, p. 47.

"Separate from the influence exerted by the book Living Temple; for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories. . It will be said that Living Temple has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, 'Be not deceived; God is not mocked.' "-Letter dated August 7, 1904.

In May, 1904, Ellen White attended the Lake Union Conference Session which was held at Berrien Springs, Michigan. Upon her arrival, she went to the home of Elder P.T. Magan, where she was a welcome guest. That evening, at 10 p.m. she received a vision in which she was told that she must speak up again about the "Living Temple" controversy, for Dr. Kellogg was still actively promoting his impersonal god theory.

The next day she told the assembly that when "Living Temple" first arrived, she would not read it, but finally at the urging of her son, William, she read some of it with him. She then turned to her son and said:

"These are the very sentiments against which I was bidden to speak in warning at the very beginning of my public work. When I first left the State of Maine, it was to go

through Vermont and Massachusetts, to bear a testimony against these sentiments. Living Temple contains the alpha of these theories. The omega would follow in a little while. I tremble for our people."-Manuscript 46, 1904.

"She mentioned dangers of sending young people to Rattle Creek for their education. She told how the dangers to youth were especially acute. 'They [young people] delighted in the beautiful representations-God in the flower, God in the leaf, God in the tree. But if God be in these things, why not worship them?' Then she told about the iceberg vision and how it had changed her mind. She said that previously she had not intended to publish anything relative to the errors in the medical missionary work, but that vision had led her to send out and allow to be published the things that went to the Autumn Council in Washington in 1903."-Early Elmshaven Years, p. 332.

And she said this:

"Unless he changes his course, and takes an entirely different course, he will be lost to the cause of God .. I have lain awake night after night, studying how I could help Dr. Kellogg .. I have spent nearly whole nights in prayer for him: Week after week I have not slept till twelve o'clock .. It is time that we stood upon a united platform. But we cannot unite with Dr. Kellogg until he stands where he can be a safe leader of the flock of God."-Manuscript 46, 1904.

It should be quite obvious that when everything is made "god," nothing is God. But even though the matter had been settled the year before, and the issues should have been clear enough, Kellogg and his followers immediately set to work to stir up confusion in the minds of the delegates to that session.

And they succeeded all too well. The remainder of the session did not turn out well. There were so many people who were employees of John Kellogg or in debt to him for favors received in earlier years.

After the Berrien Springs meetings were concluded, Dr. Kellogg worked hard to induce various church leaders to come up to Battle Creek where he could talk to them further about his ideas. But due to the successful intervention of others, he only had partial success.

In September 1904, Ellen White was passing through Battle Creek on her way home from a trip to the East Coast, and she stopped overnight. It was her first visit to Battle Creek since the Sanitarium fire and its rebuilding. She spoke on the love of Christ for a lost world to the Sanitarium patients, and then, the next morning, to about 300 sanitarium workers. That afternoon, in a quickly-called meeting, she spoke in the Tabernacle (the Battle Creek Adventist Church) to about 2,500 people. After the morning meeting, Dr. Kellogg stood up and said that he accepted all the reproofs that Ellen White had sent him. But his after-course did not agree with what he said that morning.

We have already noted that Dr. Paulson found his way back. But what about Elder A.T. Jones? Earlier, holding the position of co-editor of the "Signs of the Times" at Pacific Press in Oakland, California, Jones in 1897 became a member of the General Conference Committee and editor of the "Review and Herald." John Kellogg worked hard to cultivate his close friendship, which he succeeded in doing. In 1901, Jones accepted the position of president of the California Conference, which at that time was second only to Michigan in size.

In the summer of 1903, he visited Ellen White at Elmshaven and told her that Dr. Kellogg had requested that he return to Battle Creek and teach Bible in the Adventist

college there. That institution (the American Medical Missionary College) had been started by Kellogg after E.A. Sutherland and P.T. Magan had, at Ellen White's request, closed the Battle Creek College-and moved everything down to Berrien Springs.

Ellen White urged Elder Jones not to go to Battle Creek. "Do not go there!" she told him. A.T. Jones had quite a bit of self-confidence in his abilities to handle any situation he might meet, and he replied that she need not fear, he would be careful and all would be well. But she continued to urge him not to go to Battle Creek. Soon she had a vision in which she learned that if he went to Battle Creek, he would become captivated by Kellogg's smooth words, flattering statements, and erroneous sentiments –and would be overcome. She then wrote to Jones and told him of the vision and his danger.

"In vision I had seen him [A. T. Jones] under the influence of Dr. Kellogg. Fine threads were being woven around him, till he was being bound hand and foot, and his mind and his senses were becoming captivated."-Letter 116, 1906.

But it did no good. He went anyway. At first, he planned to remain in Battle Creek only one year, but he was so cordially received by the doctor, and so fully caught up in his work of building a great Babylon at Battle Creek, that Jones continued on, year after year.

In February 1905, she succeeded in getting him out of Battle Creek, and to General Conference headquarters in Washington D.C. for a very short time. But soon he was back in Battle Creek.

At the 1905 General Conference Session (the crucial session that dealt with the Ballenger crisis), Ellen White spoke with A.T. Jones, for she had been warned in vision again only two days before. But of the conversation, she later wrote: "I pointed out his danger. But he was self-confident." (Letter 116, 1906). He told her that there was no danger, that Dr. Kellogg's views in "Living Temple" were in full agreement with the Spirit of Prophecy, and that both he and Kellogg accepted the Spirit of Prophecy.

Jones had been with Kellogg so long, he sounded like him. When anyone asked Dr. Kellogg about the controversy, he would express fullest confidence, belief, and harmony with the Spirit of Prophecy writings, thus disarming the inquirer, and then he would proceed to undermine her teachings through cleverly devised comments, arguments, and objections.

Regarding that conversation with A.T. Jones, she later wrote:

'I warned Elder Jones,' wrote Ellen White, 'but he felt that he was not in the least danger. But the fine threads have been woven about him, and he is now a man deluded and deceived. Though claiming to believe the testimonies, he does not believe them.' "- Letter 116, 1906.

We have all received many blessings from the writings of Alonzo T. Jones, but we should be aware of the fact that he later chose to remain with Kellogg. Neither you, nor I, nor any other person in this world is safe-except as we cling to the inspired writings and make them our own day by day. Only the little children will inherit the kingdom of God. Only those humble enough to put the Word of God before their own position, prejudices, and objectives will make it safely all the way to the end.

On Thursday, May 11, 1905, the momentous 1905 General Conference Session began. On Tuesday, May 30, one day less than three weeks later, it ended. This important session dealt again with the Kellogg problem,- but it also faced the Ballenger doctrinal crisis.

In Section Two of this present study, we turn our attention to Albion Fox Ballenger. It seems best here, in Section One, to briefly conclude our overview of John Harvey Kellogg and the crisis that he precipitated in our Church. Section Two will be entirely devoted to Elder A.F. Ballenger.

On the final Tuesday morning of the 1905 General Conference Session, Ellen White spoke concerning Dr. Kellogg and the problems at Battle Creek.

It has been presented to me that in view of Dr. Kellogg's course of action at the Berrien Springs meetings (May 17-26, 1904), we are not to treat him as a man led of the Lord, who should be invited to attend our general meetings as a teacher and leader."- Manuscript 70, 1905. Several months later she wrote:

"Had the theories contained in Living Temple been received by our people, had not a message been sent by the Lord to counteract these theories, the third angel's message would no longer have been given to the world, but pleasing fables would have been proclaimed everywhere. Men would have been led to believe a lie instead of the truth of the Word of God. An army of those who take pleasure in unrighteousness would have sprung into action.

"The roll was spread before me. The presentation was as though that against which the Lord was warning His people had actually taken place. I shall not attempt to describe the presentation, but to me it was a living reality. I saw that if the erroneous sentiments contained in Living Temple were received, souls would be bound up in fallacies. Men would be so completely controlled by the mind of one man that they would act as if they were subjects of his will. Working through men, Satan was trying to turn into fables the truths that have made us what we are."-Letter 338, 1905.

In the months that were to follow, more letters and manuscripts were to be penned by Ellen White in regard to the errors of Dr. Kellogg and Elder Ballenger. Some of these documents will be reprinted at the close of this complete study on John Harvey Kellogg and Albion Fox Ballenger.

At the conclusion of the 1905 General Conference Session, the primary concern of the Kellogg group at Battle Creek was (1) the starting of a "Battle Creek University," and (2) the ownership takeover of the Battle Creek Sanitarium and the large Adventist church in Battle Creek (the "Dime" Tabernacle).

A.T. Jones occupied himself primarily with setting up the university. This in spite of the fact that Ellen White had called for the college to be moved to Berrien Springs, and requesting parents not to send their youth to Battle Creek for their education.

"My dear brethren: I understand that efforts are being made to establish a college in Battle Creek, after the Lord has plainly stated that there should not be a college there, giving the reasons. He said that the school was to be taken out of Battle Creek..

"The establishment of a college in Battle Creek is contrary to the Lord's direction. The Lord does not look with favor upon this plan, or upon those who devised it."-Letter 207, 1903

"The Lord is not pleased with some of the arrangements that have been made in Battle Creek . . . It is not pleasing to God that our youth in all parts of the country should be called to Battle Creek to work in the Sanitarium, and to receive their education."- December 10, 1903, article by EGW in "Review."

"The light given me by the Lord-that our youth should not collect in Battle Creek to receive their education-has in no particular changed. The fact that the Sanitarium has

been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for the education of our youth makes it unsuitable today, so far as influence is concerned . .

"Because the Sanitarium is where it ought not to be, shall the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be placed where some of them will be robbed of their simplicity through contact with men and women who have not the fear of God in their hearts?"-December 17, 1903, article by EGW in "Review."

"I was bidden to warn our people on no account to send their children to Battle Creek to receive an education, because .. delusive, scientific theories would be presented in the most seducing forms."-Manuscript 64, 1904 (written June 23).

Much of this material was later compiled in "Special Testimonies," Series B, No. 6, "Testimonies to the Church Regarding Our Youth Going to Battle Creek to Obtain an Education."

Kellogg's plan for takeover of the Battle Creek Sanitarium actually began a number of years earlier.

" 'Matters have been presented before me that have filled my soul with keen anguish.' 'I saw men linking up arm in arm with lawyers; but God was not in their company .. I am commissioned to say to such that you are not moving under the inspiration of the Spirit of God.' "(Special Testimonies, Series A, No 11, p. 21).

"The timing of her statement is fascinating. Kellogg had just deftly altered the sanitarium's corporate structure to a form that would allow it, one day, to be voted out of the church. In 1897 its thirty-year charter had expired; under Michigan law the corporation had to be dissolved, its assets sold, and a new association formed. If one wished to introduce change, this had been the unmistakable golden opportunity, and Kellogg had not missed it.

"On July 1, 1898, Attorney S. S. Hurlburt and a small crowd of interested people gathered at the courthouse in Marshall, Michigan, where the assets of the sanitarium were sold to a group headed by Kellogg. In turn, they formed a new corporation, adopted bylaws, and issued stock. This had to be done if the sanitarium were to continue, and the General Conference had affirmed the legal steps. Superficially it appeared as if nothing but formalities had been observed, but those who cared to read the new bylaws carefully saw the potential for ominous changes. Stock ownership, once limited to Adventists, was now open to anyone who was willing to sign a document pledging the sanitarium to be 'undenominational, unsectarian, humanitarian, and philanthropic.' To those who protested such sweeping language Kellogg had a ready answer: it was a mere formality, he said, so that the corporation could enjoy 'the advantage of the statutes of the state.' ("Medical Missionary Conference Bulletin, May 1899) (By 1906 the jaws of the trap would be all too evident. Nearing his rupture with the church, the doctor would declare that the corporate charter forbade any activities of sectarian or denominational character, and he would bluntly tell the church what had become of its great dream by the banks of the Kalamazoo River: 'The denomination does not own the property, and never can own it, for it belongs to the public.') ("Medical Missionary;" February 1906)."-Lewis Walton, "Omega," pp. 13-14.

On the last day of the 1905 General Conference Session, Ellen White spoke to the assembled delegates. Deeply concerned over conditions at Battle Creek, she unburdened her heart. Here are some of her words:

"Our sanitariums should not be linked up with the Medical Missionary Association at Battle Creek . . . The book Living Temple contains specious, deceptive sentiments regarding the personality of God and of Christ. The Lord opened before me the true meaning of these sentiments, showing me that unless they were steadfastly repudiated, they would 'deceive the very elect.' .. It has been presented to me that in view of Dr. Kellogg's course of action at the [1904] Berrien Springs meeting, we are not to treat him as a man led of the Lord." Manuscript 70, 1905.

In that presentation, she said that confidence could only be placed in him again when he "receives the messages of warning given during the past twenty years" and "bears a testimony that has in it no signs of double meaning or of misconstruction of the light God has given."

"The only way in which I can stand right before this people is by presenting to our physicians and ministers that which I have written to guard and encourage and warn Dr. Kellogg, showing how God has been speaking to him to keep him from the position which, unless he changes his course, will result in the loss of his soul."-Ibid.

While efforts were underway to get the Battle Creek University into operation, Dr. Kellogg sent associates all over America in an attempt to win support from conference and institutional leaders. Here is how John Kellogg described the tour of Dr. C.E. Stewart, one of his physicians at Battle Creek:

"Dr. Stewart has just returned from the West where he has had an opportunity to see all of our medical people and to visit all our institutions, and has also met many of the conference people. He visited, among other places, the San Jose campground, met Brother W. C. White, had several talks with him; also had an opportunity to meet Sister White and talk with her. They were very nice to him. Sister White urged him very strongly to take charge of the Loma Linda Sanitarium." John Harvey Kellogg, letter dated July 24, 1905, to G.1. Butler.

And here, in contrast, was Ellen White's description of her contact with Dr. Stewart:

"On my way from San Jose to St. Helena, I met Dr. Stewart, from the Battle Creek Sanitarium, and had some conversation with him. He is one of Dr. Kellogg's lieutenants, and I hope that you will not be deceived by any flattering statements that may be made.

"I know that Dr. Kellogg is doing a work that is misleading. I am writing now to put you on guard. Dr. Kellogg is sending men all around to encourage those whom they visit to take sides. Do not give the least credence to their words or plans.

"We know not what tactics Satan will adopt in his efforts to gain the control. I have confidence that you will hold the fort at Loma Linda. The Lord will work for us." Letter 197, 1905.

Promising inducements were now sent out to Seventh day Adventist youth to come to Battle Creek University. John well knew that unless he obtained an adequate enrollment, his plans for a university would fail.

"By mid-1905 church leaders found strong anti-Spirit of Prophecy sentiments rampant in North America and overseas. It was being reported that the Spirit of

Prophecy could not be 'safely relied upon to guide us in our affairs' (A.G. Daniells, letter dated October 3, 1905, to W.C. White). In almost every case such sentiments could be traced to Battle Creek and particularly to Dr. Kellogg."-Ibid.

"From some of the doctor's letters the concept emanated that testimonies 'were sent out with Sister White's stamp upon them, which she herself never saw,' but that W.C. White and 'her assistants had made up a testimony and signed her name, and sent it to Dr. Kellogg."-A.G. Daniells, letter dated October 3, 1905, to W.C. White.

The September and October 1905 issues of Kellogg's monthly, "Medical Missionary," told of forty courses that would be offered, leading to various diplomas and degrees. All of these were to be offered to any Seventh-day Adventist youth who had no money. Expenses could be met by employment at the nearby Battle Creek Sanitarium.

"Get the young people of the Church; call them to a college that will teach our errors-and it will change the whole Church. Within 25 years we will have the entire denomination! "This was part of the plan in the alpha of apostasy. We see similar workings today. Church leaders began to fear that if Kellogg's plan succeeded, hundreds of our best youth would soon be caught up in it

At this time, Ellen White decided to gather together many past messages about the Kellogg and Battle Creek problem, and write new ones; all of which were to be published in a small book.

The Week of Prayer was to take place at the Battle Creek Tabernacle in the middle of December. The West Michigan Conference asked Elder A.G. Daniells to be present and give part or all of this Week of Prayer. After counseling with others, he decided to accept the invitation.

The Week of Prayer began on Friday evening, December 15. Elder Daniells arrived with Elder W.C. White on the preceding Tuesday. On Friday evening, he began reading some of Ellen White's testimonies, which included statements such as these:

"I cannot specify all now, but I say to our churches, Beware of the representations coming from Battle Creek that would lead you to disregard the warnings given by the Lord about the effort to make that a great educational center. Let not your sons and daughters be gathered there to receive their education. Powerful agencies have been stealthily working there to sow the seeds of evil.

"I must speak plainly. It is presented to me that the condition of things is just what we were warned that it would be, unless the messages of heaven were received by the leaders of the medical work in Battle Creek. But notwithstanding the warnings given, some to whom they have been sent stand up in self-confidence, as if they knew all that it was needful for them to know..

"Very adroitly some have been working to make of no effect the testimonies of warning and reproof that have stood the test for half a century. At the same time, they deny doing any such thing. .

"Again, I say to all, keep your families away from Battle Creek. Those who have so often opposed the efforts to remove from Battle Creek will some of them be seduced from the truth."-Manuscript 100, 1905.

That same weekend, Ellen wrote this to Elders Daniells and Prescott:

"I have lost all hope of Dr. Kellogg. He is, I fully believe, past the day of his reprieve. I have not written him a line for about one year. I am instructed not to write to him.

"I have been reading over the matter given me for him, and the light is that we must call our people to a decision." Letter 333, 1905.

Receiving word from Ellen White that she was sending a packet of testimonies, Elder Daniells remained in Battle Creek till they arrived. By this time, so much doubt had been spread by Kellogg about the testimonies that some of the faithful hardly knew what to do. Read the following passage carefully.

"On Tuesday, December 26, Daniells went to his office early (probably his old office in the West Building) to see whether the communications from Ellen White had come. They had not. A few minutes later one of the physicians from Battle Creek Sanitarium came to see him.

"The physician was in great perplexity of mind. He had been brought up to look upon all messages given by Ellen White as emanating from the Lord. But now he was bewildered and confused. The night before, he, with many other leading Sanitarium workers, had attended a meeting lasting from five o'clock to eleven in which Dr. Kellogg had outlined the recent controversy as he saw it. Kellogg told this group of responsible Sanitarium workers that he believed in the Spirit of Prophecy and believed Ellen White 'is a good woman and that she had been inspired of the Lord.' But he continued, 'All of the communications which were sent out could not be relied upon as coming from the Lord.'

"Now, said the doctor, addressing Elder Daniells, 'I want, if possible, that you shall make it plain to me what messages we are to understand are from the Lord, and which ones emanate from men who are influencing Sister White.'

"Elder Daniells told him that he could not give him any light on the point, that to him they were 'all genuine,' that 'they were all either from the Lord or from the devil.'

"While the men talked there was a knock on the door, and a messenger handed Elder Daniells a large envelope with 'Elmshaven,' Sanitarium, California, as the return address. We will let Daniells tell the story as he did the next day:

"Now; said I, 'Doctor, we will open this envelope, and you shall be the first one to look upon these testimonies; take them, look them over, and tell me whether they are genuine or spurious -whether they were given to her by the Lord, or by some man.'

"He took them and looked at the titles, the dates, and the signatures, and handing them over, he said to me, 'Well, I cannot tell you whether these are from the Lord or from man, whether they are reliable or unreliable. It looks to me,' said he, 'that is a question of faith on my part as to whether Sister White is a servant of God or a wicked pretender.'

"Well,' said I, 'you are just as able to tell me who inspired these communications as I am to tell you; you have seen them first; you know just as much about them as I do; I cannot give you the slightest information that you do not possess.'

"Now,' said I, 'the only ground for me to occupy is absolute confidence that God is revealing to His servant that which the church needs to understand, and that every single communication which she sends out emanates from God and not from man.' (A.G. Daniells, letter dated December 27, 1905, to G.A. Irwin.)

"The physician said that he saw the whole point and that 'he must stand fully on this ground.'" -The Later Elmshaven Years, pp. 68-69.

Of the two documents from Ellen White which had just arrived, one had been penned in August 1903, and the other on June 1, 1904. On Thursday, December 1, 1905, she had had them copied and mailed to Daniells.

A special meeting was immediately called for 7:30 that evening in the Tabernacle. And it was packed when the time arrived for the meeting to begin. John Kellogg was not present, but most of the other principals on both sides of the controversy were. Both manuscripts were read to the assembled congregation, first "The Result of a Failure to Heed God's Warnings," and then "A Solemn Appeal." Although one was penned two years before the other, both were as fresh as that day's newspaper, for the explicit analysis and directives that they contained for the situation existing then in Battle Creek.

"They persist in trying to make it appear as if they have made no mistakes, and have not been led by seducing spirits, when I know that they have; for thus saith the One who is truth.

"No dependence can be placed in a man whose words and actions reveal that he is spiritually blind . . . What can be said regarding a man who . . . in his life practice disregards a plain 'Thus saith the Lord'? He has a bewildered mind, an uncertain experience.

"Oh, how many he has influenced to view things as he has viewed them! How often he has led other to think, 'Somebody has told Sister White!' "-Manuscript 120, 1905, "The Result of a Failure to Heed God's Warnings."

As the sixteen pages of messages were read, the closeness with which they answered to the charges made the night before in that same building by Dr. J.H. Kellogg were obvious to all. Prayer was called for at the conclusion of the meeting "in the north vestry," but so many wished to have a part in the prayer service that it was held in the main auditorium. The prayer service continued from 9:15 to 10 p.m.

In comparing the two meetings-the six-hour Monday night meeting by Kellogg with the hour-and-a-half meeting on Tuesday night, -many expressed their thankfulness for the Tuesday meeting and some said that if they had not been well grounded, the Monday-evening meeting would have turned them entirely from the Testimonies. One said that he would have been driven to infidelity if he had believed what the doctor had told him.

Later, Ellen was to write:

"The men who sustain Dr. Kellogg are in a half-mesmerized condition, and do not understand the condition of the man. They honestly believe that he is to be trusted.

"But the spirit of satanic deception is upon him, and he will work any deception possible. He has been presented to me as exulting that he could hoodwink our people, and get possession of all the property in Battle Creek.

"We must call our people to a decision. God calls for every jot and tittle of influence to be placed on the side of truth and righteousness. We are to be as wise as serpents and as harmless as doves . . .

"I have put in print most decided testimonies. A volume of lies will be circulated to counteract the very work God would have me do. But guard the outposts. Let every

precaution be taken. Let us watch and pray. 'Ask, and ye shall receive.' We must have increased faith. We must watch unto prayer. I know that our God is a strong defense, and that He will lift up for us a standard against the enemy.

"My brethren, you and I must not lose our faith in God. Every man is being tested and tried . .

"We must now look for battles, but we must not be disheartened, afraid, or ashamed."-Letter 333, 1905.

John Harvey Kellogg's response was immediate. And what was it? Fearful of losing his influence, he called all the workers at the Sanitarium together and for three hours hammered at them that the Battle Creek Sanitarium had never been the property of the Church-but only that of the stockholders.

But the crux of the battle had been won on the preceding Tuesday night when these letters from Ellen White were read. Never again would Dr. Kellogg have the influence that he had had in Battle Creek. But his deceptive statements and serpentine twisting of facts and the words of others was to continue on for years to come.

When the Thursday issue of the "Review and Herald" came out, it carried an article by W.W. Prescott, entitled "The Battle Creek University:"

"We know from personal experience something about the bitterness of the experience which results from listening to constant insinuations about the fundamental truths of this message borne to the world by Seventh-day Adventists. We know what it means to struggle with the doubts and fears aroused by skillful misrepresentations of warnings and counsels given through the Spirit of Prophecy . . We have learned our lessons through an experience from which we would gladly protect others, and therefore feel justified in speaking plainly when we see the snare set so seductively."-W.W. Prescott, "Review," December 28 1905, "The Battle Creek University."

Early in the year 1906, Ellen White released two pamphlets in the "Special Testimonies, Series B" collection of materials. Read them for yourself. They are Numbers 6 ("Testimonies to the Church Regarding Our Youth Going to Battle Creek to Obtain an Education") and Number 7 ("Testimonies for the Church Containing Messages of Warning and Instruction to Seventh-day Adventists Regarding Dangers Connected With the Medical Missionary Work").

Dr. Kellogg's plans for a mammoth university in Battle Creek never got off the ground, and the college that was there dwindled smaller and smaller until it eventually folded.

But Dr. Kellogg's words remained just as subtle and twisting to the end. But then his words had been that way for many years.

When, in 1904, John Kellogg arranged for the Medical Missionary Association to go into bankruptcy, in order to avoid paying the \$80,000 in debts he had run up on it, he worked that out with his usual careful forethought: He arranged for I.H. Evans, the General Conference Treasurer, to be appointed as its receiver. In effect, this left Evans the responsibility of dealing with the creditors of Kellogg's Medical Missionary and Benevolent Association, most of whom were Seventh-day Adventists who had lent money to the association on its notes. Evans pled with Kellogg to reconsider what he was doing, but John thought it all quite a good arrangement.

Although Dr. Kellogg had closed down the Medical Missionary and Benevolent Association, he continued to publish its journal, "The Medical Missionary." With most of

the other Adventist periodicals virtually closed to him by this time, he found the "Medical Missionary" a way to keep sending his bitter, acrimonious messages to Seventh-day Adventists.

In addition, Kellogg worked earnestly to obtain legal control of the Battle Creek Tabernacle. He would visit with the trustees of that large church, and flatter, cajole, and urge them to see things his way. Attacks on General Conference leadership were interspersed with his regular ones about Ellen White: she didn't know what she was doing, her writings were not trustworthy for they were full of errors. She let other people write letters and then she would sign them. And on and on it would go. When asked for proof, John could always pause as though the font of wisdom in the presence of ignorance, and then say "I know, and they [the leaders] know, and she [Ellen White] knows too." Everything was a grand conspiracy against poor John. And Ellen White was at the heart of it. Thus he would reason with everyone that he could.

Title to the Battle Creek Tabernacle was held by the trustees of that local Adventist church on behalf of its members. The doctor maintained that this was nonsense. He claimed that his sanitarium had brought thousands of dollars into Battle Creek- and therefore it ought to have right to ownership of the Tabernacle. The words "theft" and "lying" were not, in his opinion, applicable to Dr. Kellogg, even though he practiced both with consummate skill for years.

And then there was the Battle Creek College, which had been vacated when Spaulding and Magan moved all of the furniture and equipment to the new school at Berrien Springs. John had immediately taken over the Battle Creek College facility and claimed it as his own, even though he had never purchased it or had a right to such claim. Whatever happened to be laying around, John Harvey Kellogg was quick to take in the name of the Battle Creek Sanitarium. A running battle over payment by Kellogg for the Battle Creek College buildings went on for years. He would not get out of it, but he would not pay for it.

By the summer of 1905, the situation had deteriorated to such an extent that the General Conference officers gave up trying to talk with him. Everything they said he twisted. So it was agreed that further contacts with him would be with Judge Jesse Arthur, who had for many years provided legal counsel to the denomination and its various institutions. One of their last interviews with Kellogg, which settled it in their minds that they must henceforth work through Judge Arthur, took place that same summer:

"He [Kellogg] had not had an opportunity to tell us what he thought of us for at least a year, and so he pulled out the stopper and let it run. In our first interview he talked for most of the time from 8:30 to 12:30 at night. In the next interview he must have talked three solid hours . . . When we would attempt to explain any point or protest against false statements of facts, he would appear to get very angry, and claim to be very much injured by our statements. At last we became so weary and disgusted that we decided that it was useless for us to meet him any more."-Arthur G. Daniells, letter dated July 3, 1905, to W.C. White.

Two full years were to pass before one more interview would take place. A brother Foy mentioned to several of the leaders in the Battle Creek Tabernacle that Dr. J.H. Kellogg had told him that he "did not not think that .. [he] would withdraw from the church, but that .. [he] would be rather pleased to have the church drop . . . [his] name." So on the morning of October 7, 1907, that George Amadon and Elder A.C. Bourdeau stopped by Kellogg's large residence to visit with him. Arriving at 8:20 a.m., they

continued on through much of the day. But Kellogg was ready for them. He had arranged to have the entire interview taken down in shorthand, and realizing that this would probably be his last opportunity to give his message, which was himself, nigh and afar off, he spent more than seven hours discussing his views of church workers, and especially Ellen White into the ears of the two representatives from the Tabernacle Church.

At the conclusion of the seven-hour interview, Dr. Kellogg was invited to the next business meeting at the Tabernacle, at which time his membership status would be considered. But, declining to attend, he sent his secretary, James T. Case to be present and take it all down in shorthand. (Case was one of the salaried employees of Kellogg who took the shorthand notes of the seven-hour October 7 interview.)

This meeting at the Tabernacle convened on the evening of November 10, 1907. Elder M.N. Campbell, the Tabernacle pastor, listed the reasons why it was best that Dr. J.H. Kellogg be dropped from church membership. Primary among them was his opposition to the Spirit of Prophecy. Those in attendance at the meeting-about 350 people-well knew the truthfulness of this point. With but little discussion, it was unanimously voted to drop Dr. Kellogg from their membership.

350 Seventh-day Adventists, living back in 1907 in Battle Creek, Michigan, unanimously knew and agreed to the fact, with but little discussion, that John Harvey Kellogg was opposed to the Spirit of Prophecy. There are those today who will tell you that He was not opposed to the writings of Ellen G. White, but that is not true. The people living in 1907 knew better than those who claim otherwise today.

Upon learning of the action, Kellogg commented, "I have no fault to find, as I have not felt particularly proud of my associates in Battle Creek for some time, and I certainly have not received any comfort and consolation from the church fathers and mothers for some years." To the end, Kellogg always blamed others. His own course of action and his own views were always faultless in his own estimation.

Quietly, he waited his opportunity for revenge. Fourteen months later it came. In January 1909, a meeting of the Michigan Sanitarium and Benevolent Association was held-and much to Kellogg's delight only 28 people were present, including none of key men from denominational headquarters. Quickly, he made a motion to those present, most of whom were either his employees or close friends,- to expel a number of individuals from membership in the Association. Those expelled included Elders Daniells, Prescott, and several other church leaders.

But do not think that revenge was all that Dr. Kellogg had in mind: From the very beginning of the battle, it had ever been his primary concern to gain control. He had failed to obtain control of the Church, -but now, at last, he had control of the Battle Creek Sanitarium. His last theft was his biggest, for by the act of expelling the General Conference leaders from membership in the Association, he had effectively transferred control of the Sanitarium built with church funds-from the General Conference to himself and a few select friends.

For you see, the Michigan Sanitarium and Benevolent Association had the legal control of the Battle Creek Sanitarium. And back in the 1890s John had thoughtfully written into the new charter of the Sanitarium a proviso that permitted Association members present in person at any annual meeting to drop any members "found to be antagonistic to the work of the association." In 1909, there were more than 700 members in the Association, but at that January meeting, with only 28 present, Dr.

Kellogg was at last able to wrest the Battle Creek Sanitarium from the Church. He had control of it until its later financial collapse.

In 1905 and 1906, George I. Butler, former General Conference president, well-acquainted with the various people involved in the controversies over the preceding decade in Battle Creek, wrote the following two letters to Kellogg:

"She [Ellen White] stood by you through all those long years when you were tugging away for your dear life, and I have at times, in view of the testimonies drawn nearer to you than I should have done otherwise, because I did believe the testimonies. And all this time you were becoming strong and influential, and a man who could carry your points, and scarcely anybody wanted to try pulling sticks with you. You were growing up in a way that you did not like to have anybody oppose you. You did not talk very kindly of them if they did . . .

"I am so anxious to see you take the right view of your self. If you do, you will have to stop talking in a way to break faith in the Testimonies."-George I. Butler, letter to J.H. Kellogg, September 4, 1905.

"I did think, for many, many years, that you were one of the strongest believers in the Testimonies I knew of. I could not say it to-day, and why? On what ground could I base this difference? Well, I will venture to suggest, Most everybody believes the Testimonies very strongly as long as they favor them, and sustain them, and stand up for them, and fight their battles. The time when they become questionable about the Testimonies is when the Testimonies begin to reprove them, and present before them certain faults, and wrong courses, or methods or motives of action. Then is when faith begins to ooze out at the finger ends."-George I. Butler, letter to J.H. Kellogg, March 7, 1906.

And here is the second. It was written in 1957 and recollects the important 1904 meeting. Edwards was there; you and I were not there. Let us hear what Edwards thinks was the issue:

"At the 1904 meeting Kellogg was desperately pressed from two sides. He needed the denominational influence to supply money to buy bonds to pay for his new building. The bonds were a drug on the market without denominational approval and Sister White condemned them. That hurt Kellogg awfully. The medical school was deteriorating for lack of students as were his nursing classes. Kellogg was ready to surrender along theological lines but not on control. It was on control that he had his backing. Jones, Magan, Sutherland, and others I could name, some conference officers and many ministers feared centralization of power. That was the real issue all along."- Sanford P.S. Edwards, letter dated July 28, 1957.

Here is how Dr. Kellogg went about transferring control of the Battle Creek Sanitarium from the people who had paid for it–The Seventh-day Adventist Church and its church members,–to himself:

Step One came in 1897. Back in those days, instead of perpetual charters, some States only had limited-year corporate charters. The original 30-year charter for the Battle Creek Sanitarium was to expire in 1897. At that time, it would have been sold to the highest bidder. This was actually no problem, because the controlling group could buy it from itself, thus canceling its own purchase debt immediately. But Dr. Kellogg intended to transfer ownership that year from the original owners (the Church, who through the donations of its members built the Sanitarium in Battle Creek) to a different set of owners.

So when the expiration of the charter occurred, the court appointed a receiver who sold the Sanitarium at auction at Marshall, Michigan, to the highest bidder. Dr. Kellogg arranged that a new association that he had just organized purchase it. So it came about that the Michigan Sanitarium and Benevolent Association bought it that day for \$782,253.64, and became the new owner. .

Why \$782,253.64? That was the actual amount of debt owed on the Sanitarium at the time of the sale. This amount paid off only the debts on the property; it did not reimburse the original investors—the Church and its faithful church members—who originally built it. This is because Dr. Kellogg's concept was that the original investors were really donors who never expected to get their money back, so they—and the denomination that represented them—did not count. The MSBA was the new owner. And that organization was composed of its "members," all of whom were voting members.

And, as Dr. Kellogg frequently said, the MSBA was a "private, non-sectarian and undenominational association."

Step Two began in 1905 as Dr. Kellogg began a systematic arrangement of only taking in new members that were favorable to himself. These were generally Sanitarium employees that he could be certain would stand with him.

At the time of the founding of the MSBA in 1897, Dr. Kellogg had inserted a clause in its founding charter that said that members could be dropped who were not in harmony with Sanitarium principles. Between the years 1905 and 1909, the MSBA in its annual constituency meetings dropped scores of Seventh-day Adventist members because they allegedly did not properly represent Sanitarium principles. Kellogg was able to do this because of the difficulty in attending the annual meetings, generally few were there, and Dr. Kellogg made sure that at each session he had a majority of supporters in the audience.

On July 23 and August 21, 1905, a list of 90 Sanitarium employees eligible to join the MSBA was carefully examined, and the 28 constituent members present voted to admit only 23 of them. This would help assure that only strongly pro-Kellogg Sanitarium employees would be attending the all important annual meeting. At the August 21 meeting, when 67 applicants of the 90 were culled out, Dr. Kellogg stood up and defended the situation by saying "This is .. a private association .. distinctly said to be non-sectarian and undenominational. And the propriety of this method of organization has never been questioned until very recently."

At the August 21, 1906 session (the Tenth Annual Meeting of the MSBA), only 37 members were present, and they admitted only 36 new ones. At the 1907 annual meeting, held on August 31 of that year, Dr. Kellogg commented: "It behooves us to increase our membership by taking in such new members as are favorable to our interests."

The third and concluding step began in 1908 and was essentially completed the next year.

At the board meeting of July 25, 1908, it was suggested that it would be best to purge the membership list of members that might not be in sympathy with the Sanitarium. At that time there was a total of 680 members. It was estimated that of that number, only about 10 percent were "in sympathy" with the institution. Dr. Kellogg had been doing his homework. So a letter was sent to each of the 680 members advising them of the plan.

Years of controversy with Dr. Kellogg had jaded the faithful, and few had the heart to face him at year's end. On December 30, 1908, the annual meeting met with 39 present. Dr. Kellogg stood to his feet and introduced the subject, and then the purging began. One member arose and asked that a second meeting take place within a month, at which time additional purging could take place.

On January 16, 1909, 128 names were dropped. Such men as Colcord, Cottrell, Bourdeau, Andross, Daniells, Crisler, Griggs, Frances, Fitzgerald, Irwin, Reaser, Palmer, Knox, Salisbury, Russell, Thompson, Wilcox, Westphal, and W.C. White were expelled from membership in the MSBA. Even John's brother, the wealthy "Corn Flake King," W.K. Kellogg was dropped. (For more information on these annual meetings, see the "Minutes of the Michigan Sanitarium and Benevolent Association.")

The takeover was complete. John Harvey Kellogg now had full control, through a carefully-selected group of yes-men, over a mammoth Sanitarium that the Seventh-day Adventist Church had built twice for him.

Some may call that the actions of a sharp business man; I call it theft on a large scale. And the word of such a man I would not take in opposition to the words of Ellen G. White.

As a result of the 1908-1909 actions taken by his MSBA, he gained full control over the Sanitarium. His dream of full control had come true at last, but with the passing of years, the dream was to be gradually shattered.

First his medical school closed in 1910. And then his two Chicago and one Miami satellite institutions closed down, one right after the other. But more trouble was ahead, for John had never been cured of his love of building big on credit.

In the early 1920s, he conceived of a mammoth extension to the Sanitarium, and in 1927 work on the project began and a grandiose building program, attached to the already massive Sanitarium, brought him into serious financial problems in 1929 when the Great Depression began. His building project included a 15-story tower, an elaborately decorated lobby, and an ornate dining room, and put the Sanitarium into so much debt that when 1929 hit, there was no remedy to be found for Dr. Kellogg's financial troubles.

After operating for several years with heavy financial deficits, in 1933 the entire Sanitarium went into receivership. It had defaulted on the payment of interest and principal on its outstanding obligations.

Dr. Kellogg then had a bright idea: send several of his men to Washington D.C. and ask the General Conference to take over the debts on the place-and become co-managers of the Sanitarium! Unfortunately, the General Conference turned down this kind offer, fearful to underwrite the stupendous debt hanging over it, and probably also fearful to enter into any more business deals with John Kellogg.

In 1938 the Association was reorganized under the National Bankruptcy Act. Finally in 1942, a buyer was found for the property, so the heavy debt could be lifted. The United States Government, suddenly embroiled in world war, offered to purchase it for a military hospital. Under its new name, the Percy Jones General Hospital, it became a veteran's hospital.

With the modest profit gained from the sale, Dr. Kellogg opened up a very small sanitarium in a nearby building.

The next year, John Harvey Kellogg passed to his rest in his specious Battle Creek home on December 14, 1943.

(After his death, the Sanitarium again went into receivership in May 1957, at which time a group of Adventist physicians took over. At that time, the Sanitarium consisted of a 236-bed sanitarium, a 59-bed hospital located a block away, several doctor's offices, and an auditorium. After considerable remodeling and re-equipping, it was reopened in 1959 as the Battle Creek Health Center. Twelve of its 13-member board were Adventists. An emphasis was placed on the acute-care aspects of treatment, rather than the sanitarium natural remedies, and gradually in the years that followed more additions were constructed. On October 1, 1974, the 108 -year-old institution was transferred by vote of the board to the Seventh day Adventist Church. The word "sanitarium" has long since been removed from the name of the institution, and the Battle Creek Adventist Hospital today has about 155 beds and is a psychiatric hospital, specializing in the care of the mentally ill.) Many there are among us who sorrow that our denomination no longer has such natural therapy institutions.

- SECTION THREE - "THE KELLOGG FILE, 1907"

This is a brief analysis of "The Kellogg File, 1907," which is referred to elsewhere in this present documentary, "The Alpha of Apostasy." The original was composed of 74 pages, which in the current retyped copy amounts to 108 pages, plus four end pages and cover.

Word had reached members of the Tabernacle Church (the local Adventist church in Battle Creek, Michigan) that Or. John H. Kellogg had expressed some interest in being disfellowshipped. There had been so much squabbling with John Kellogg in recent years,-and so frequently statements and letters given to him seemed to wind up twisted,-that for quite some time the local church members had pretty much left him alone. But now it appeared that they had a responsibility to inquire as to whether these were his true feelings in the matter.

An appointment was made for George W. Amadon and Elder Augustin C. Bourdeau to meet with Dr. John H. Kellogg in his home on the morning of October 7, 1907. Dr. Kellogg arranged that two of his employees would be present, the first, James A. Case, to take shorthand of the initial conversation, and the second, Roy V. Ashley, to prepare a running written transcript of the remainder of the interview. After notarization, this combined record was given to Dr. Kellogg for his final clarifications of the manuscript, and then was printed in a 74-page 8 1/2x14 inch booklet.

The entire conversation between the three men, as recorded in this booklet, was about seven hours in length (8:20 a.m. to 3:30 p.m.; there is no indication of a noon recess for lunch).

The newly-written introduction to the 112-page 1986 reprint of this interview concludes with the sentence, "Now for the first time the reader has the opportunity to examine the other side of the controversy." But, reading through the interview, we do not find this to be the case: (1) Most of the interview consisted of allegations and charges by Kellogg, with only broken-off, interrupted comments by the two other men. At best, Amadon and Bourdeau could generally only get out a sentence or two, and frequently only half of one, before Kellogg launched in again. (His charges dealt in the main with specific (and often minor) mistakes of others, items which we frequently have no way of verifying or obtaining further information about. For much of this, then, we are not hearing "the other side," but only his side.

We referred above to the fact that this interview was more of a soliloquy (one-man presentation) than a conversation (several men discussing together; each presenting a clear picture of each side). One of the few occurrences in which we could begin to see a fuller picture took place near the end of the interview, when Elder Bourdeau pressed for some information, and because Dr. Kellogg's replies to his one-sentence queries were themselves only two or three sentences in length, a balanced presentation of some of the facts began to immerge.

Another problem was those brief sentences, which were generally all that Amadon and Bourdeau could get in sideways before another Kellogg blast occurred.

Amadon spoke more frequently than Bourdeau. Both were very polite men, not the type to interrupt people. For his part, Brother Amadon tended to begin his comments with a statement calculated to bring unity and harmony, before introducing a point of difference. Such an approach may be very good on committees, which Amadon had served on for decades. But in this interview with Kellogg it did not do as well.

A person may say "Yes, I can see what you are saying, but you must keep in mind that..." But Amadon would only get out the words, "Yes, I can see what you are saying-" and Kellogg would launch out again. It could be said, "That is good, Dr. Kellogg, but..." Yet on the transcript only the words, "That is good, Dr. Kellogg." would appear, because Kellogg never let Amadon get farther than that. This pattern has the effect of skewing the impression given by the entire written transcript. To the very end, Amadon maintained his studied politeness. He was a man who ever sought to live in harmony with those around him. Except for the last few minutes, Bourdeau generally maintained his less-spoken reserve, and his pattern of occasionally giving a single sentence question from time to time. (It should be kept in mind that A.C. Bourdeau was one of our pioneer French-language evangelists. Brother to the better-known D.T. Bourdeau, from about the year 1875 and onward, he had spent most of his time in French-speaking Quebec, later in France, Italy, Romania, and Switzerland; and later, back in North America, among French-speaking peoples in Canada and the Northern States. He may not have been as quick in perceiving fast-spoken English as was needed for a sensitive interview of this nature, especially one that Kellogg transcribed for later publication.)

Here is a brief overview of some of the key points in this book, "The Kellogg File, 1907":

The book, "Living Temple": In this interview, Kellogg claims that his book, "Living Temple," never did contain any pantheistic sentiments, but only regular Adventism. We shall elsewhere in this present documentary, "The Alpha of Apostasy," provide you with, an analysis of "The Living Temple."

This notorious book quickly went through three editions, the third of which was entitled, "The Miracle of Life." Each successive edition was an attempt to remove more of the objectionable material. It is clear that John Kellogg was more concerned about maintaining control and preserving his reputation than in clinging to his pantheistic errors. So he toned them down. But by that time, the Church was too frightened of his book to publish it in any form. And I believe we can understand why that would be. If one of our denominational writers today wrote a book on pantheism or reincarnation, or some such strange species of paganism, and the news of what he had done brought a lot of controversy, our publishing houses would be fearful to print anything more by that author -or even print modifications of his original controversial book. And that is as it should be.

But in this interview, Dr. Kellogg maintains not only that he never taught pantheism at all, - but that Ellen White never believed that he taught it either. He says that she read his book and told him that it was all right and that she had full confidence in the book and in his teachings.

But we have definite Spirit of Prophecy statements to the contrary. (You will find them elsewhere in this documentary.) So concerned was she over the matter, that she wrote sections that she included in "Ministry of Healing" and Volume 8 of the "Testimonies". These statements will be quoted or referred to later in this documentary.

It is well known that Ellen White made few open thrusts at John Harvey Kellogg until it was perceived that he resolutely refused to be reconverted and that the denomination was endangered by further delays on her part in open rebukes regarding him to the Battle Creek Church and to our members in general. But of the fact that she opposed "Living Temple," there is no doubt. Kellogg says that she never opposed that

book, but rather considered it an extremely fine theological production. But that is not true. Very few of the brethren were clear about the nature of John Kellogg's strange new speculations. It was Ellen G. White that stirred the matter into a white heat and vigorously opposed publication of that book!

"I have some things to say to our teachers in reference to the new book 'The Living Temple'. Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord presents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days.

"We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending.

"The track of truth lies close beside the track of error, and both tracks may 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 . .

"In the visions of the night this matter was clearly presented to me before a large number. One of authority was speaking .. The speaker held up 'Living Temple', saying, 'In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, What is the truth that will enable us to win the salvation of our souls?' "-Letter 211, 1903.

"I preached around at camp-meetings, and there had never been any dissent on the part of the leading brethren from anything I had taught. I had presented my views on the Living Temple at a meeting at the Sanitarium chapel. We had a meeting there on the question of heating of the sick, and I presented my views with reference to the sick, and I presented the very views that I presented in Living Temple. Afterwards Sister White read the report of what I said there, and she said, 'That is right.'-J.H. Kellogg, in "Kellogg File. 1907. '

We will discuss the "Living Temple" more fully later in this documentary.

Debt: Ellen White had pled with the brethren for several years to stop taking our institutions into debt. Daniells, the incoming president, said that he would stand with her on this point. Dr. Kellogg was enraged when he learned that Daniells refused to sign papers that would involve the General Conference in the debt of the second Battle Creek Sanitarium (after the first one burned to the ground). Dr. Kellogg comments on this point:

"They had adopted a financial policy that no institution should go in debt. They had gone farther and said that .. that text of the Apostle, 'Owe no man anything' referred to money, and they took that stand very strongly, made the strongest kind of argument they could, and held me under condemnation because I could not, –would not endorse that financial policy. I said to them, 'You cannot stick to it a year if you try; it is impossible, and it is not right. If you can get some of the devil's money to use for the Lord's work, if you have to borrow it –it is all right; and carry on the work .. I did not take any such position as they did, and I would not. This whole American delegation appeared in London, and that is where the policy was hatched –in London over night, and it was sprung on me the next day unexpectedly, and I told them what I thought about it, –that it was fanaticism, unsound, and they never would follow it out.'-Kellogg, KF.

Ellen White had pled with Elder Olsen, President of the General Conference in the mid-1890s, not to agree to the debt-taking that other denominational leaders favored. But he did not have the strength to say no.

"To Elder Olsen was given plainly stated instruction as to how the Lord regarded such matters, but he had not the courage to say, 'I cannot betray sacred trusts.' "- Manuscript 144, 1902.

"The practice of borrowing money to relieve some pressing necessity, and making no calculation for canceling the indebtedness, however common, is demoralizing."-Manuscript 168, 1898.

Writing of the Battle Creek, College debt in 1899, she wrote:

"Methods must be devised to stop this continual accumulation of debt. The whole cause must not be made to suffer because of these debts, which will never be lifted unless there is an entire change and the work is carried forward on some different basis."-Manuscript 86, 1899.

Dr. Kellogg may have considered such puritanical ideas to be ridiculous, but his disregard of those principles was eventually to bring him into bankruptcy and the loss of the Battle Creek Sanitarium-because of too much debt.

Rebuilding the Battle Creek Sanitarium: After the first Sanitarium burned down, Ellen White wrote Dr. Kellogg not to rebuild another one in Battle Creek, and if one is built there it should be very small. She wrote the same message to others. Elsewhere we will quote from Letters 71, 110, and 125, 1902 on this point. But Dr. Kellogg had a practical solution to the problem: He just went ahead and rebuilt another giant one there-and when people asked, he simply told them that Ellen White hadn't sent him any letters about it till he had reached the fourth floor of construction. Then he wrote and told her she was mixed up about the matter; was he to stop now? And she said to go ahead and finish the job.

"I have endeavored to do everything that the Lord through Sister White or in any other way has pointed out for me to do. Sister White intimated after we got our building up to the fourth story that we should not have built here in Battle Creek, and I wrote her, 'What shall we do then? Here we are up to the fourth story.' She wrote back, 'Finish it as cheap as you can; and make expenses as little as you can.' So we did; but she said, 'Finish it.' She did not say, 'Stop where you are; she said, 'Finish it.' So we finished it according to instructions." Kellogg, KF.

John tells us he was ever faithful to obey the Spirit of Prophecy. But he surely did not finish it "cheap." Later in this documentary, you will learn something of, its massive size and the very expensive marble, tile-work, and other features that he included in it,- and did it in such a way that the Church would have to pay it off . . . six years before he took that Sanitarium away from the Church entirely. John was not only untruthful, he was a thief as well.

The Sanitarium must remain a private corporation: Dr. Kellogg was adamant on this point: The denomination may have paid for the Sanitarium but they did not start it. Therefore it did not, and could not belong to them. It must remain in the control of the members of the board, whoever that might be.

"Eld. Bourdeau: I don't know as we ought to spend the time. I find it is stated three times [in the Sanitarium bylaws] that the work of the Sanitarium, of the Association, is not to be denominational or sectarian. "Dr. Kellogg: Yes, that is right."-KF.

"Eld. Bourdeau: They [anyone] can become members. With that idea it is a great question in my mind, with that idea, -our Seventhday Adventists as a denomination which started that institution are not mentioned at all in the incorporation or bylaws-not

mentioned at all, no reference is made to them at all whatever; then how can they be known to be the persons or the company of the people that control the Sanitarium? / Dr. Kellogg: They are not the people who control it; and they never were."-KF.

"Eld. Bourdeau: You see it is different from any institution of the kind established by other denominations. / Dr. Kellogg; But the denomination did not establish this institution. It was a private corporation."-KF.

Earlier in the "Kellogg File, 1907," Dr. Kellogg reminisces:

"For instance, there are charges that we are robbers. There is not an intimation as to how, when, or where we have robbed. If they could show us, we would correct it. How can we correct that thing when we have never robbed, when it is not pointed out to us where we have robbed? I said, We do not know anything about it; if we had- known we would not have done it.'" -Kellogg, KF.

You have seen the situation from Dr. Kellogg's viewpoint. The problem was not with Dr. Kellogg but with the denomination!

"While we have sought earnestly for harmony for a long time, and are willing to surrender anything and do anything, these men have kept before the people the idea that we were in rebellion. We were not. They are in rebellion against us."-Kellogg, KF.

Getting control of the Tabernacle Church: Eventually, a concerted effort by workers and leaders at the Sanitarium to gain control of the large Adventist Church in Battle Creek-the "Tabernacle." But when questioned about any such developments, Dr. Kellogg always talked his way out of it, denied knowledge of it, etc. Such was his approach in regard to the effort by leaders and workers at the Sanitarium to suddenly wrest control of the Tabernacle from denominational control:

"How you could ever believe that I wanted to get possession of the Tabernacle down here and tell that story all about and get it published in the papers and send it all over the world-it is the most contemptible lie that was ever got up in the world.

G.W. Amadon: That is just what Sister White sent here. / Dr. Kellogg: I know it; nevertheless it was a falsehood (what she said] ../ G.W. Amadon: Then in that matter it is Mrs. White vs. Dr. J.H. Kellogg. / Dr. Kellogg: It isn't any such thing. / G.W. Amadon: I say it is. / Dr. Kellogg: It is not. It is Mrs. White versus the facts. / G.W. Amadon: You say it is not so; she says it is so. / Dr. Kellogg: I challenge you to show one atom of evidence that that is so; and another thing, how could I do it if I wanted to? And another third thing, what could I do with it if I had it? Where is there the slightest intimation I ever wanted to do it? How could I do it if I tried to? And the third place, what could I do with it if I had it?"-KF.

W.C. White, the worst devil of them all: A key factor in much of the Alpha at that time and at the present is to slur Elder W.C. White, Ellen White's son, as being a bad man. It is of interest that no one ever seems able to produce any evidence in support of that position. But, basing the attack on the earlier allegations of Dr. Kellogg, people today are saying that William C. White was just a terrible man. Let us see what John Kellogg has to say about him:

"G.W. Amadon: Say, Doctor, I want to tell you, -you have been charging up things against Will (W.C. White, the one that Kellogg had been attacking in the context just above). Now Will don't have that wicked feeling against you. I wrote to Will, a while after you got back from Europe .. and I was writing to Will, and I, says I, I want to tell you a good thing, that is that Dr. J.H. Kellogg, as I understand it, and I guess it comes straight, is not in debt.' and he wrote back to me and says he, 'I am very thankful to, hear that of Dr. Kellogg.' Come down to my house and I will show it to you in a letter if you would like to see it. So that shows that Will White don't have a very mean feeling about you. / Dr. Kellogg: I told you a little while ago he would be glad to get back on the old

basis. He keeps up a campaign against me when he knows he has not got any foundation for it. He is the foundation of the whole business. Mrs. White stood up there at Berrien Springs-. /G.W. Amadon: I think the devil is No. 1. /Dr. Kellogg: He is No.1, and W.C. White is No. 2. / G.W. Amadon: That is a pretty strong charge. / Dr. Kellogg: It is no stronger than the charge you are making against me that I am hypnotizing people and hypnotized by Satan. / G.W. Amadon: Doctor, the Testimonies say so. / Dr. Kellogg: How do you know what is truth?"-KF.

And a few pages later, this comes out:

"G.W. Amadon: Doctor, don't you think really the Lord has made a mistake right here? You know Sister White has to have somebody to help her in her work. She needs assistance. It has been revealed to her that Will would be help. Now, hasn't the Lord really made a mistake in that, and hadn't He ought to have chosen somebody else and not W.C. White, and really, isn't the error with the Lord? / Dr. Kellogg: Why do you ask me that question? What have I said that leads you to ask me such an absurd thing as that? / G.W. Amadon: You say Will is responsible largely for this condition of things, and you bring up this, that he manipulates these testimonies in a way to suit him. I say now hasn't the Lord made a mistake about that? / Dr. Kellogg: He is just as straight as Daniells, Prescott, and a lot of those other fellows that are going out and holding up things that are not the infallible word from the Lord, and making people believe it is. / G.W. Amadon: Hadn't the Lord ought to have chosen Dr. J.H. Kellogg to do that, and the thing would have been all right? But instead of that He has chosen W.C. White, and [you say] Will manipulates them in a way to suit himself, as he likes . . . I don't think Will would knowingly deceive, cover up hide, or do a wrong thing. / Dr. Kellogg: He has got so used to it. / G.W. Amadon: Doctor, that is judging him-that he has got used to it. / Dr. Kellogg: That has been the method of procedure right straight along, from his father (James White) down, and I know it "-K F.

We will interrupt this conversation at this point to note two things: The first is the fact that people who lived contemporary with W.C. White in Battle Creek and who had sat on committees of the Church for years, knew him to be a decent, Christian man. George Amadon did not have to take the stand that he did, for he was only a layman. But he had lived in Battle Creek longer than most anyone else and knew well all the personalities involved. With all that in mind, he chose to stay with W.C. White and With Ellen G. White. I recommend that you, who were not alive at that time, would do well not to accept the vicious attacks of J.H. Kellogg as truthful. Others who lived contemporaneously with him recognized that he was frequently untruthful in his statements.

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies and preparing articles for publication.

"But the reports are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true.

"While we were in Australia the Lord instructed me that W.C. White should be relieved from the many burdens his brethren would lay upon him, that he might be more free to assist me in the work the Lord has laid upon me. The promise had been given, 'I will pour My Spirit upon him, and give him wisdom.

"Since my return to America I have several times received instruction that the Lord has given me W.C. White to be my helper, and that in this work the Lord will give him of His Spirit."-1 Selected Messages, 50 [July 8, 19061.

"After this experience, light was given me that the Lord had raised me up to bear testimony for Him in many countries, and that He would give me grace and strength for the work. It was also shown me that my son, W.C. White, should be my helper and

counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. I was shown that the Lord would guide him, and that he would not be led away, because he would recognize the leadings of the Holy Spirit.

"The assurance was given me: 'You are not alone in the work the Lord has chosen you to do . . . The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms of infidelity; but follow where I shall guide you, and you will be safe. I will put My Spirit upon your son, and will strengthen him to do his work. He has the grace of humility.. This word was given me in 1882, and since that time I have been assured that the grace of wisdom was given to him. More recently, in a time of perplexity, the Lord said: 'I have given you My servant, W.C. White, and I will give him judgment to be your helper. I will give him skill and understanding to manage wisely.' "-1 Selected Messages, 54-55.

"Sister White, come to my house". In anticipation of her arrival in Battle Creek for the 1901 General Conference Session, Dr. Kellogg sent Ellen White a letter inviting her to his house. She gave this very careful consideration, and was not certain whether to accept his invitation, for there was no doubt that he was at the center of the controversy in Battle Creek and to stay at his house (instead of at the home of someone neutral in the controversy) could make matters more stormy. But she was guided to accept his invitation in order to encourage him of her friendship. The following passage reveals the remarkable manner in which John Kellogg could take the most simple happenings-such as the contents of an envelope and transform them into major conspiracies, with fraudulent and diabolical undertones:

"The next day after I mailed that letter, I got a letter from her, and that letter had three letters in it. This represents a phase of this whole work that shows you that there is scheming, and that Sister White, herself, enters into it, and what she writes is not always quite straight and square. I knew that from previous experience, but it is a personal fault and habit, and this shows you the fact. There were three letters and three different dates. The one with the oldest date said, ' I do not know; it may be possible that I will not be able to come to your house as I had agreed to do, as it is quite a distance from the Tabernacle, and I am not very strong, and I will need a place nearer to the Tabernacle.' Of course I knew all about it. She did not know that I knew, but I knew the game that was going on all the while; that was not the truth.

"The next letter stated, 'I have decided my company is so large, so many persons are coming along with me that it would not be right for me to impose so much upon your generosity; and we will have to have a house of our own where we will have it perfectly quiet and be all by ourselves; so have given instruction to have another house prepared for me.' The instruction had been already given and the house was already prepared all the time, and I knew it all the while before that letter was written. That was just simply to prepare my mind you know. The third letter stated, 'Last Friday night when we were having family prayers, a light filled the room, and an odor of violets, and a voice spoke to me and said, "Go to Dr. Kellogg's house," and so I am coming.' When she got here, I did not feel free to go to see her, for fear people would think I was trying to influence her; so I did not go to see her at all. She was here in my house; I lived across the road. I came up and met her on the porch, shook hands with her, and passed on. I put her in possession of this house right here. I waited.

"After two or three days she sent for me. She wanted to see me after a day or two. She said, 'When I decided to come here, they said, - she didn't tell me who 'they' was, but I knew who it was, -they said, 'Mother, you ought not to go to Dr. Kellogg's house because of what the people will say.' "-The Kellogg File, p. 71.

The final Disfellowshipping.. Near the end of the book, Dr. Kellogg begins going back over the charges as if he had forgotten that he had already discussed them. Amadon and Bourdeau could see that it was time to leave. Here is how it was

progressing when Brother Amadon spoke up and suggested that perhaps the doctor really did not belong in the Church:

"Dr. Kellogg:.. It is plain enough their purpose is destruction, and they are going to drive away from Battle Creek all that are not loyal to them, or rather drive away those that are loyal to them, saying, 'Everything is going to be destroyed, and you must go away.' Then by and by the only people left here would be the people not in sympathy with them; and then they would have the Tabernacle; so the only thing to do was to get the property into their hands so that when the time comes that the majority of people here are not in sympathy with them, they will simply disavow the whole thing, turn them all out, sell the church for a livery stable or something else, so they will come out of it with a sum of money in their pockets.

"I said, 'That is their game, of course. But these people ought to be treated in that way. They have trusted these men, believed them, gone back on us without any inquiry, have judged us without giving us a trial; and it is good enough for them to have exactly that kind of treatment; it is coming to them and let them get it.' That is what I said to Belden, and what I said to everybody that had anything to do with it; that I hadn't any sympathy with the Conference, and I think the church has gone too straightforward against right and reason, that it is perfectly right they should be taken with the consequences of their own folly, and they will. Now, I do not know whether I have anything more to say.

"G.W. Amadon: I have been thinking while you have been talking here, Doctor, speaking about various things, I have thought of this text of Scripture, 'How can two walk together except they be agreed,' and I have been thinking how in truth, or what good there is in this connection, of you being a member of the church and feeling as you do towards the people against the General Conference, and Sister White, and Will White."- The Kellogg File, p. 94.

A concluding notation at the end of the interview says, "Note: Dr. Kellogg was cast out of the Battle Creek Church without a trial November 10, 1907, thirty-four days after this interview."

This is not exactly an accurate statement, for at the time that the meeting convened, every member of the Tabernacle was invited to be present-and over 300 came, -but Dr. Kellogg declined to come. Later in this documentary, at its point in history, we discuss the seven-hour October 7, 1907 interview, and the disfellowshipment proceedings that took place on November 10. If it was not a "trial," it was only because Dr. Kellogg did not come and speak.

"From the statements of these two brethren [Amadon and Sourdeau], we understand that the Doctor wished to be notified when his case came up. Last week we notified him that his case would come up to-night. If the Doctor is present, it is no more than right that he have a chance to make any statements that he wishes to make.' [statement by the church pastor, Malcolm N. Campbell] .

"The Doctor not being present did not respond. The question was then called for and Elder Campbell said: 'You have heard the motion [to disfellowship Dr. J.H. Kellogg, moved by G.W. Amadon and seconded by A.C. Bourdeau] All in favor of this motion will say "aye:' Opposed say "no:' ' The motion was unanimously carried:" Minutes of the Adjourned Business Meeting of the S.D. Adventist Church, Held in the Tabernacle , November 10,1907:'

J.H. Kellogg's view of Ellen White and her writings:

Above and beyond all the petty quibbling by Dr. Kellogg during that seven-hour interview recorded in "Kellogg File, 1907," there remains the very harsh statements he made all through that desolating interview about Ellen G. White, her character, and her

writings. Here is a brief glimpse of the dark thoughts and accusations that swirled through his mind continually:

"I do not believe in her infallibility and never did. I told her eight years ago to her face that some of the things she had sent to me as testimonies were not the truth, that they were not in harmony with the facts."-The Kellogg File, p. 31. .

"I know what fraud is being perpetrated right along, and I have no sympathy with that at all. I know people go to Sister White with some plan or scheme they want to carry through under her endorsement of it, and stand up and say, 'The Lord has spoken,' and I know that is fraud, that that is taking unfair advantage of the people's minds." -The Kellogg File, p. 34.

Last night while praying over this terrible "Kellogg File" and the inroads it is making among our people, this writer opened to the following paragraph:

"Those who are reproved by the Spirit of God should not rise up against the humble instrument. It is God, and not an erring mortal, who has spoken to save them from ruin. Those who despise the warning will be left in blindness to become self-deceived. But those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the Dear Saviour may come in and dwell with them. This class you will ever find in perfect harmony with the testimony of the Spirit of God:'-3 Testimonies, p. 257.

We are told, "Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." (Early Writings, 270; read the entire chapter.)

"Dr. Kellogg: I don't know anything about that at all, but I know I got hold of W.C. White, I saw him sitting out on the porch, and I called out to him.. He said, 'Oh, Brother Kellogg; you can do more than anybody else to settle this unpleasant time we are having.' I said, What do you mean? Do you mean I should confess I am a pantheist? I suspect if that is what you mean you can depend upon it I will not - before I will ever do it, for it is a lie and you know it; it is not the truth and you know it is not the truth.' Well, but Doctor, you have been saying things that weaken faith in the Testimonies. You have been sending me things you ought to have had sense enough to know were not true and could not be true, and that is what has made trouble.' "The Kellogg File, p. 45

"These prominent people are going about circulating lies. Mrs. White, herself, has accused me of forgery, and accused me of lying." The Kellogg File, p. 102

"They are adopting that thing; they are endeavoring to put it into their tests of faith, -'Do you believe the testimonies?' .. and I want to tell you it is the rock on which this thing is going to split." The Kellogg File, p. 74.

"Everything that Sister White writes me cannot be taken exactly as verbal inspiration; that we have got simply to take the truth of it. A lot of the things she writes have to be accepted and taken, and what you cannot act upon in the fear of the Lord, ask the Lord to show you what your duty is, and do the very best you can to be square and straight with yourself and with every principle of light and truth you see. / G.W. Amadon: That is, if the thing harmonizes with your idea of things, accept it, if not, let it go."-The Kellogg File, p. 48.

"W.C. White manufactures things that are sent out and used as a word from the Lord when the Lord has not said a word about it, when the Lord has had nothing at all to do with it, and you yourself have been doing it right here today. / G.W. Amadon: If his mother tells him, 'You go to my old correspondence and you copy out certain things where I have spoken with reference to the Tabernacle,' - I cannot see how that is perverting or misusing the testimonies. / Dr. Kellogg: Those were private letters to private persons, every one of them, and in not a single instance did she say, 'The Lord

has shown me this.' These were all from personal, private correspondence with individuals."-The Kellogg File, p. 5.

"The thing has been elevated to a pinnacle where it doesn't belong. The Lord put this gift into the church, gave Sister White remarkable insight into spiritual truth, into the question of ethics for the good of this people, and not to be used as a club for beating people's brains out; not to be used as a means of boycotting an institution or to hinder a thing that is good in itself."-The Kellogg File, p. 74.

"Brother Foy said to me when he came up to my office to talk. He said, 'The testimonies have said what they are.' I said, 'What do you mean by the testimonies?' I mean everything that is published over Sister White's name.' I said, 'Some things have been published over her name that are certainly not straight.'"-The Kellogg File, p. 82.

"Now, then, Sister White knew from that time on that it wasn't any use sending me testimonies that were not square; that I would not submit to a testimony or anything else that was not square, in harmony with the truth, and that I would not go on cringing down on my knees and say, 'The Lord says I was intimidated: and so confess I was a coward. I would not do any such thing and I never did do it. Sister White many times wrote me letters in which she said so and so, and I wrote her that was not the way of it.'"-The Kellogg File, p. 90.

"I have told Dr. Stewart just what I have told you here of my position, and I have written Sister White again and again, and she has been writing some most vicious things."-The Kellogg File, p. 97.

The above overview will provide you with some idea of why this book should not be circulated or placed in the hands of our people.

Reading the "Kellogg File, 1907," one cannot help but wonder about the great mass of written proof that Kellogg claimed that he had to support all of his accusations against Ellen White and so many others. Reading it, one tends to conclude that it simply must be true because he claims to have this letter of proof and that letter of proof, and more besides.

For example, at one point he relates how he was tempted at one General Conference Session to expose the hoax underlying the whole Church to those in attendance, but then he kindly thought that he would not do it because it might injure the faith of some weak souls who might be present.

"I was tempted down at Oakland (1903) to get up in the General Conference there and tell them the whole truth about the whole business; but I made up my mind I would not do it. I said, 'If I do that, it will just destroy all the foundation some people have whose faith is based on this thing.' If I should tell the weak spots they would throw away the whole thing. I can see the weak spots and still hang onto the strong ones. I propose to do that thing, and not to throw a stumbling block in any one's way."-The Kellogg File, p. 32.

Now, either Dr. Kellogg had all that proof that he claimed to have or he did not have the proof. There was no doubt that he had received many letters, but could those letters prove his accusations? We think not. For these two reasons: (1) If he had the proof, he surely would have published it for all to see. The depth of his hatred and desire for revenge is obvious throughout this "Kellogg File." (2) At one point in the "Kellogg File," he gave the whole thing away: He explained his rationalization for having such powerful written proof and yet always keeping it hidden out of sight. And this is what it was: Whenever he was asked for the written proof behind his astounding claims and accusations, he would simply reply that he had it all under lock and key and would not reveal it until the General Conference asked that it all be revealed—and then at that time he would bring it all out.

This was a most shrewd reply. No organization would be inclined to give such a request, lest it bring more controversy. Who could know what he had; he was continually working on accusations and takeover schemes, all the while denying it to the folk even in the community. All that he was and did was continually shrouded in mystery.

Yet he could always talk his accusations and refer to his pile of evidence, -and when asked to bring it forth, would reply that if he did so it might hurt someone, and, besides, the General Conference had not yet requested that he do so.

"G.W. Amadon: Brother Kellogg, I don't believe there is a man on the face of the Lord's earth that has had so many letters and counsels and instructions and admonitions and encouragements from the Great God as you have. I don't believe Elder James White had a tithe of them. /Dr. Kellogg: I have the largest collection of personal things that anybody in the world has."-The Kellogg File, p. 23.

"Dr. Kellogg: . . . If Will is condemned, it is the facts that condemn him. / G.W. Amadon: I don't think Will would knowingly deceive, cover up, hide, or do a wrong thing. / Dr. Kellogg: He has got so used to it / G.W. Amadon: Doctor, that is judging him - that he has got used to it. / Dr. Kellogg: That has been the method of procedure right straight along, from his father down, and I know it and can give any amount of proof of it; and if you or the General Conference Committee should give me a challenge for the proof and you want the proof furnished, I will meet your challenge. When you want to dispute my word about this thing, and the General Conference Committee wants to come up and challenge me to do this thing, I will do it, sir, and the world will hear it; but you will not get it unless you challenge me; but when you do challenge me you will get it sure. That is the only condition on which you ever will get it. If you want the public to know all the facts about this thing you can have it by asking for it. But I am not going to come out voluntarily and attack a lot of people that are being fooled and being bamboozled. If the Lord permits that thing to go on it can go on; I am not going to interfere with that thing; but it is a miserable, contemptible game that is being played. I can take no other attitude about it, and no other position with reference to it except to denounce the things that I know are untrue, and to say a thing that is not the truth is a lie. I can do no other thing. / G.W. Amadon: It seems to me that is a pretty hard thing to say, that we are being fooled, bamboozled by believing these things are testimonies and so on when they are not" - The Kellogg File, p. 51.

- SECTION FOUR - "THE LIVING TEMPLE"

Pantheism lies at the heart of much of paganism. In many foreign countries today, the natives bow down and worship the god-spirit found everywhere, but, to the thinking, especially in certain trees, rocks, or animals. They worship the sun, moon, stars, and departed ancestors because of this notion that divinity is inherent in created matter.

It was the written and verbal warnings of Ellen White that kept our denomination from buying Dr. Kellogg's package of "Christian pantheism." Reading through our copy of "The Living Temple," we find that it contains most beautiful sentiments. But the prophet of God denounced that book as dangerous in the extreme because of the God-in-you-and-everything-else concept sprinkled through it.

When Dr. Kellogg discovered that Ellen White was opposed to the teachings in his book, "Living Temple," he went ahead and published it anyway. But when he then found that she was successful in keeping Seventh-day Adventists from buying and selling it for him, and that as a consequence his popularity rating in the denomination was rapidly falling, he tried issuing modified editions. But when her opposition to even revised editions of it kept church members from purchasing and reselling "Living

Temple,' then Dr. Kellogg gave up trying to win Adventism over pantheism,—and he declared that there was no pantheism in that book, and that he had never taught or believed such a notion. But his own written statements teach otherwise.

"Gravitation acts instantaneously throughout all space. By this mysterious force of gravitation the whole universe is held together in a bond of unity .. We have here the evidence of a universal presence, an intelligent presence, an all-wise presence, an all-powerful presence, a presence by the aid of which every atom of the universe is kept in touch with every other atom. This force that holds all things together, that is everywhere present, that thrills throughout the whole universe, that acts instantaneously through boundless space, can be nothing else than God Himself. What a wonderful thought that this same God is in us and in everything!"-General Conference Bulletin, February 12, 1897, 83.

And his book, Living Temple," contained those sentiments also. Part of the move on foot to bring the errors of the Alpha of apostasy back into our Church today-includes a soon-to-be-released edition of Dr. Kellogg's "The Living Temple."

As stated earlier, in that book you will find many very beautiful sentiments, and therein you will also find a number of Christian concepts. But Ellen White denounced that book as deadly. And the "Review" publishing house burned down after agreeing to print it for him anyway.

So, in view of the forthcoming reprint of Kellogg's "Living Temple," we will here provide two collections of statements; the first are some passages from "Living Temple," itself, and then, second, a number of Spirit of Prophecy and other warning statements about that book.

First, his own statements in "Living Temple": We will begin with the first sentence in the book.

"For ages men have sought to solve the mystery of life. Philosophers have speculated, chemists and naturalists have delved deep into the secrets of matter, living and inert; but they have brought back only a report of fathomless depths of mystery, of unknown and incomprehensible energies, too subtle for the most delicate balance, too vast for apprehension or expression, intangible, yet mighty in overcoming the forces of the inanimate world .. This wonderful life is active all about us in an infinite variety of forms; in bird, insect, fish, reptile, and all the million creatures which people the earth and sea, we recognize one common Life,-a kindred force which springs in every limb that leaps and moves, which throbs in every beating heart, thrills through every nerve, and quivers in every brain.

We behold also a like evident brotherhood or sisterhood of life in vegetable forms, joining in one common family the stately cedars of Lebanon's rugged sides with the grasses of the plain and the molds and mosses of the ancient wall.

"While human knowledge stands mute respecting the origin of life, investigation has gone far enough to show that life is one,-that animal life and vegetable life are not merely kindred lives, but are really one and the same.

"The manifestations of life are as varied as the different individual animals and plants, and parts of animated things. Every leaf, every blade of grass, every flower, every bird, even every insect, as well as every beast or every tree, bears witness to the infinite versatility and inexhaustible resources of the one all-pervading, all-creating, all-sustaining Life."-The Living Temple, page 16.

WHO ARE THE ONES URGING THE ALPHA?

I would have preferred to not write the information given within this box. And it is only after much prayer and careful thought that I do so. The individuals who are doing the most to disseminate the errors of the Alpha at this time are mentioned below.

If you know someone who is advocating the teachings of the Alpha to our people, or distributing publications upholding the erroneous claims and errors of Dr. J.H. Kellogg, we urge you to have nothing to do with such publications and to urge its publishers and distributors to cease doing the devil's work.

Dr. Kellogg sought by most earnest and subtle means to destroy confidence in the writings of Ellen G. White. We must oppose every effort to revive a dissemination of his errors and speculations.

HERMAN HOEHN, a layman in British Columbia, Canada, has written many papers speculating that Ellen White did not write many of her writings. He declares that, after about 1885, her books contain terrible errors inserted by others. No one seems able to locate these terrible errors, but Hoehn is shrewd enough to word his attacks in such a way that whether or not he can prove any of his contentions, people will be fearful to read the later Spirit of Prophecy books. It is remarkable the lengths to which men will go to attract people's admiration of them as smart, deep thinkers. In their efforts to attain this pinnacle of fame, they will even attack the holy Word of God.

If Hoehn is right in his accusations, then a great number of her later books become suspect,- such books as the 1888 Great Controversy, Patriarchs and Prophets, Desire of Ages, Steps to Christ, Mount of Blessing, Christ's Object Lessons, Ministry of Healing, Education, Volumes 5 through 9 of the Testimonies, Acts of the Apostles, and on and on.

Hoehn seems unable to explain why the General Conference and "Review" leaders were so opposed to the 1888 Great Controversy when, as he claims, they wrote so much of it. (Hoehn is now deceased)

DR. HAL PRICE, for many years a close friend of this writer, and the founder and director of Inspiration Books in Phoenix, Arizona, which has over the years printed millions of copies of Ellen White books in paperback format,-has read himself into error. Instead of staying with the inspired books, he began reading Hoehn's writings and the Spirit of Prophecy attacks mouthed by J.H. Kellogg. Unfortunately,-and I say, very unfortunately,-Hal Price read himself into skepticism in regard to the writings of Ellen White. This is a major tragedy.

It was after our recent publication of a warning against the reading of "The Kellogg File, 1907," that we received many letters and telephone calls informing us that it was Hal Price that was publishing and distributing that book! We were astounded. A thirty-minute telephone call to Hal by this writer confirmed that fact, and the miserable discovery that he, indeed, stands by the errors it teaches.

We understand that Dr. Price is presently planning to re print Dr. Kellogg's dangerous book, "The Living Temple." Ellen White warned us against that book, and said that even in its revised edition it was unsafe.

DOUGLAS HACKLEMAN, the publisher of the quarterly journal, "Adventist Currents," is one of the most Spirit-of Prophecy-hating publishers in all of Adventism. He glories in disparaging her person, her writings, and her beliefs. Hackleman adheres to the Omega apostasy: total rejection of the Spirit of Prophecy. But he has decided to add the Alpha to his list of acceptable errors. At the present time, he is writing a book on the Kellogg controversy in which he will attempt to supply enough information from the writings of John Kellogg to prove Kellogg's contentions about Ellen White.

MIKE CLUTE, another widely-read publisher in Adventism, is selling some of these Kellogg anti-Spirit of Prophecy publications. A telephone call to him confirmed his

settled confidence in the theory that many of her later writings were changed or written by others.

I say it again, if you know anyone who is publishing, distributing, or urging the errors of the Alpha of apostasy, please warn them of what they are doing;-plead with them to stop printing, distributing, or speaking disbelief in those precious books.

One acquaintance doing this told this writer, "Vance, it won't matter. The Lord is weeding out the non-thinkers. All the faithful will stay with the truth and will be saved as part of the 144,000." I replied that the greater number of Seventh day Adventists are common folk who do not consider themselves to be deep thinkers or researchers with lots of time to try to unravel all these mystifying questions and doubts of the Alpha now being dug out of Kellogg's vengeful accusations and again being given to them. They are being told that all her later books are subject to question and suspicion. -Most folk will simply stop reading them! What man is there among you brave enough to face the Judgment day of God - and answer when the Judge says, "Where is the flock, the little flock that I entrusted to you; where are those that you influenced to lose their confidence in My messenger to the remnant, Ellen G. White?" What will you say in that day? I would fear to be in the shoes of such a man. -Vance Ferrell

"As we go about plucking flowers and leaves, trampling upon the grass, perhaps crushing under our feet a score of ants, beetles, worms, or other humble creatures, we seldom stop to think of the vast extent of the abounding life above and all about us. Think, for a moment, of the grass, that commonest of all plants . . . Calculate the number of blades of grass in an acre, and in a square mile, and remember that every one is a witness to the active presence of the one infinite, abounding Life."-The Living Temple, page 16.

"The very last deception of Satan will be to make of none effect the testimony of the Spirit of God .. Satan will work ingeniously in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."-1 Selected Messages, p. 48.

"All who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days."- Ellen G. White, Letter 50, 1906.

"Very adroitly some have been working to make of no effect the Testimonies of warning and reproof that have stood the test for half a century. At the same time, they deny doing any such thing."-Special Testimonies, Series B, No 7, p. 31.

"One thing is certain: Those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit."-3 Selected Messages, p. 84.

"In the growth and habits of plants, also, there is abundant evidence of the presence of this universal intelligence . . . A strange, one might almost say a perverted, intelligence is manifested in the order of vegetable forms known as insectivorous, or insect-eating plants .. Even in the inanimate world, the evidence of an intelligent power is ever present before us. . . Every drop of water, every grain of sand, every snow crystal every floating loud, every thunder peal, every lightning flash, the hurricane, the cyclone, the tidal wave, the earthquake, the rain, the dew, the rainbow, the rising sun, the changing moon, the stars which shine and circle in infinite space, the motes which and glitter in every sunbeam, every object and operation in nature speaks of an active, controlling Intelligence possessed of infinite power and capacity. . . It is only recently that men of science have come to recognize the fact that, in the presence of this great

universal force of gravitation, we stand before the Infinite."-The Living Temple, pages 20, 22, 23, 25.

"There is a clear, complete, satisfactory explanation of the most subtle, the most marvelous phenomena of nature, namely, an infinite Intelligence working out its purposes. God is the explanation of nature,-not a God outside of nature, but in nature, manifesting himself through and in all the objects, movements, and varied phenomena of the universe.

"Says, one, 'God may be present by his Spirit, or by his power, but certainly God himself cannot be present everywhere at once.' We answer: How can power be separated from the source of power? Where God's Spirit is at work, where God's power is manifested, God himself is actually and truly present. Said an objector, 'God made the tree, it is true, just as a shoemaker makes a boot; but the shoemaker is not in the boot; so God made the tree, but he is not in the tree.' The objector overlooked the fact that the process of tree-making in the living tree is never complete so long as the tree is alive. The tree does not create itself; a creative power is constantly going forward in it. Buds and leaves come forth from within the tree; does the tree create them? Acorns are put forth from within the oak tree; each acorn is a little tree, which, when planted, may grow into an oak as large as the parent tree. Does the tree create the acorn? Can a tree make trees? If so, then every plant, every shrub, every insect is a creator,-and man is a creator. 'It is he that hath made us, and not we ourselves.' Psalm 100:3. Suppose now we have a boot before us,-not an ordinary boot, but a living boot, and as we look at it, we see little boots crowding out at the seams, pushing out at the toes, dropping off at the heels, and leaping out at the top, scores, hundreds, thousands of boots, a swarm of boots continually issuing from our living boot, would we not be compelled to say, 'There is a shoemaker in the boot? So there is present in the tree a power which creates and maintains it, a tree-maker in the tree, a flower-maker in the flower,-a divine architect who understands every law of proportion, an infinite artist who possesses a limitless power of expression in color and form; there is, in all the world about us, an infinite, divine, though invisible Presence, to which the unenlightened may be blind, but which is ever declaring itself by its ceaseless, beneficent activity.'-The Living Temple, pages 28-29.

"Discussions respecting the form of God are utterly unprofitable, and serve only to belittle our conceptions of him who is above all things, and hence not to be compared in form or size or glory or majesty with anything which man has ever seen or which it is within his power to conceive. In the presence of questions like these, we have only to acknowledge our foolishness and incapacity, and bow our heads with awe and reverence in the presence of a Personality, an Intelligent Being to the existence of which all nature bears definite and positive testimony, but which is as far beyond our comprehension as are the bounds of space and time."-The Living Temple, page 33.

"One of the saddest mistakes man has made, is in putting God so far away from himself . . . Scientific men have ceased the attempt to prove man to be a mere product of physical forces, but they recognize in his existence, and in every function of his body, the presence of an infinite Intelligence, working, controlling, creating, for man's good. God dwells in man. He is the ? of man. He is the servant of man."-The Living Temple, pages 35-36.

"In succeeding chapters we shall study the body from this standpoint, and shall be able to find in the bodily functions the most wonderful and interesting evidence of the presence of a controlling intelligence beneficently serving man with infinite wisdom, patience, and forbearance."-The Living Temple, page 36.

"What we call 'nature' is simply the picture of divine activity which we see spread out about us in the universe. God is not behind nature nor above nature; he is in nature."-The Living Temple, page 40.

"It has been clearly shown that each portion of the body possesses its own life. This is due to the individuality of the minute cells of which the body is composed."-The Living Temple, page 45.

"The matter taken in as food simply supplies the place of that which has been previously eaten, and discharged from the body. This rapid change of matter within the body would quickly result in a change of form, so that a person would lose his own identity,-would scarcely be able to recognize himself, were such a change not prevented by the permanence of something within the man. In this permanence of form and feature we have a physiological proof of the existence within the body of some power superior to the material composition or substance of the body, which exercises a constant supervision and control whereby individual identity is maintained. This can be nothing less than the Power which builds, which creates,-it is God himself, the divine Presence in the temple."-The Living Temple, page 52.

"So, although God is so near that he is actually within us, a real, living, ever-present power, and yet physically invisible, we may clearly see him, not by blind belief, but by the eye of faith."-The Living Temple, page 53.

"This homing instinct is not possessed by pigeons alone; many animals have the same faculty to a considerable degree. The horseman lost in the woods often drops the reins upon the horse's neck, and trusts to his faithful beast to guide him to his destination. Here the intelligent man, the master, humbly bows before the higher intelligence of the horse, and is saved by the divine voice which the horse hears, but to which his own mind is deaf."-The Living Temple, pages 55-56.

"The only explanation of the mysteries of the varied intellectual processes is the operation of a divine, ever-present, all-pervading Intelligence. The one explanation of nature which makes every mystery clear, is God, who both creates and maintains, who made all things and operates all things." "The Living Temple;" 398.

"Let us not forget that the sunlight is God's smile of benediction; that the sunshine is Heaven's light and life and glory, the true Shekinah, the real presence with which the temple needs most to be filled; that the cooling breeze is the breath of heaven, a veritable messenger of life, carrying healing on its wings."--"The Living Temple," 412.

"In other words, man recognizes that the great mind of nature is in essence like his own, only vastly transcending it; that the infinite personality is like his own personality, a truth which was uttered by the apostle Paul, who declared that the divine man, Christ, is 'the image of God,'-'The embodiment of the divine. nature.'" -The Living Temple, page 453.

"Life is a unit, not a duality. It is impossible to divide life into a spiritual and a physical part. There is but one life, and that is the life of God."-The Living Temple, page 458.

"We have learned that the human body is presided over by a dual personality, a human and a divine, man and God." The Living Temple, page 460.

There is a movement on foot to bring certain of the teachings of the Alpha of Apostasy back into the Seventh-day Adventist Church. The plan of action is, first, to vindicate John Harvey Kellogg, and, second, to claim that a number of his errors are indeed truth.

Within a short time, a certain organization in Arizona plans to fund the republication of "The Living Temple," the book in which John Kellogg taught pantheistic sentiments.

The word "pantheism" comes from two Greek words: "pan" which means "all," and "theos;" which means "God." This pagan error teaches that everything is God: the

rocks, and trees, animals, and sky. Christians believe that the power of God is at work in all nature, but nature is not God. They believe that He works through animate and inanimate nature to fulfill His purposes, but He is not the material world, stars, and everything in them. Christians believe that God is a definite Being with a definite personality, located in a certain place. They do not believe that He is everything everywhere.

The fundamental errors of pantheism void the teachings of the Bible and make it unnecessary. Salvation, heaven, hell, angels, prayer, sin and morality-all become strange terms without meaning or application. Pantheism is at heart paganism.

It is thought that the word, "pantheism," was first coined by John Toland in the year 1705. Hinduism is a classic example of pantheism in the East. But in the western civilized world, millions are bowing before the shrine of Evolutionary theory, which in reality is only a carefully disguised form of pantheism. Inanimate nature is endowed with the power to create life, which then adapts itself into a thousand useful forms. It is well-known among students of religion that pantheism lends itself ideally to beautiful mysticism and exquisite phrasing.

When considering the contents of the book, "Living Temple," two facts need to be kept in mind: (1) Much of the information supplied in that book dealt with anatomy and physiology as understood at the turn of the century, and did not always relate to Kellogg's pantheism belief. (2) "The Living Temple" was first published in 1903. Yet at least since 1880, he had been seeking to inculcate its essential principles in private conversations, and later in public lectures. The reactions he received, he tried to meet by combining them somewhat with his errors. But Ellen White tells us that the result, in "Living Temple," was no less dangerous. And, you will read below, she said that even in its revised form, "Living Temple," was still unsafe for reading and circulation.

For example, John Kellogg taught that God is integrally in all nature, but in order to meet the objections, he also added that perhaps God had body parts. Kellogg was essentially trying to combine pantheism with Christianity, just as, a half century later, Edwin Froom tried to combine Protestant Evangelical theology and historic Adventist beliefs in the doctrinal book, "Questions on Doctrine."

But just because "The Living Temple" is pantheism in its most subtle form, it becomes all the more dangerous. After the first edition of "Living Temple" was completed, Dr. Kellogg then put out a second, slightly revised edition, and then a third edition. Each contained additional modifications in order to sugar-coat the pantheistic heart of the book and make it more acceptable to Seventh-day Adventists, for he wanted them to sell it for him. (The third edition was entitled, "The Miracle of Life.")

In the process of researching and writing this entire documentary, the present writer has concluded that John Kellogg was more concerned to keep the good favor of Adventists than he was to publicly teach pantheism; hence his willingness to water it down. It is now being claimed by some that Dr. Kellogg was wronged, for his book, perhaps with still further revising, should have been widely published by the Church. But it is important that we keep two facts in mind: (1) If someone in the Church today published a book with blatant error in it, we should stop printing that book; not just modify it and continue publishing it. To do that would give a wrong influence for our own people and for the world. (2) This is especially so, in view of the fact-that John Kellogg never personally stopped believing these pagan errors!

The first quotation in this section reveals that John Kellogg was privately teaching his mystically-disguised heathenism as far back as 1880. The final quotation will disclose that he still believed and taught those ideas up to the time of his death, forty years after "Living Temple" was published.

"When Dr. Kellogg receives the messages of warning given during the past twenty years; when he is sincerely converted; when he acts as a consistent, level-headed Christian worker; when his energies are devoted to carrying forward medical missionary work after the methods and in the Spirit of Christ, when he bears a testimony that has in it no signs of double meaning or of misconstruction of the light God has given, then we may have confidence that he is following the light.

"This subject has been kept before me for the past twenty years, yea, for more than twenty years. Before my husband's death [1880-1881 or earlier], Dr. Kellogg came to my room to tell me that he had great light. He sat down and told me what it was. It was similar to some of the views that he has presented in Living Temple. I said, 'Those theories are wrong. I have met them before, I had to meet them when I first began to travel.'

"Ministers and people were deceived by these sophistries. They lead to making God a nonentity and Christ a nonentity. We are to rebuke these theories in the name of the Lord.

"As I talked about these things, laying the whole matter before Dr. Kellogg, and showing him what the outcome of receiving these theories would be, he seemed to be dazed. I said, 'Never teach such theories in our institutions; do not present them to the people.'-Manuscript 70, 1905. (Talk given by Ellen White to the 1905 General Conference Session, which met in Washington, D.C.)

The earliest we can seem to trace John Kellogg's connection with pantheism is in 1873, when, as a very young man, Kellogg attended Dr. Russel T. Trall's Hygieo-Therapeutic Institute in New Jersey. Trall was teaching something he called "Soul Identity," which included the every-where-ness of God and the concept that man is composed of two parts: a soul and a body, both of which are separate from each other.

In 1895, an additional insight as to another primary source of John's errors was revealed. A.H. Lewis was the editor of the Seventh Day Baptist periodical, "Sabbath Recorder," which contained pantheistic sentiments. In that year, Dr. Lewis and his wife, Ella Eaton Kellogg Lewis, came to the Battle Creek Sanitarium and stayed in Kellogg's home as honored guests. Kellogg greatly admired Lewis and received and read every issue of his publication. Dr. Sanford Edwards, acquainted both with Kellogg and Lewis, wrote the following account of an incident that took place during the stay of the Lewis family in Battle Creek:

"One day a white bearded gentleman came in [to my classroom at Battle Creek College and took a seat with the class. It was A. H. Lewis, D.D., LL.D., the editor of the Sabbath Recorder, church paper of the S.D. Baptists. He and his wife were patients at the Sanitarium. I had heard him preach at the Tabernacle, so recognized him. He motioned me to go on with my class as he just wanted to listen. At first I was scared, but a little prayer settled that, and I had the most freedom ever, and the spirit was there. After the class Dr. Lewis came over and shook hands and said, 'You gave a wonderful talk to your class. Is this not an unusual approach to a scientific subject like physiology? Where did you get it?' My answer was: 'On my knees in the dark room.' He tho[ugh] t a minute and then said, 'If more of us got our sermons in the same way, we would be better preachers.' Then he began a discussion which is why all the above detail. Dr. Lewis asked: 'Doctor do you not think that you may be stretching a point, in emphasizing the exact features of God's being? He is a spirit. You talk of His hands, His feet and eyes and ears and tongue just like He were a physical being. God is a presence, an essence, He is everywhere; in the trees, in the flowers, the food we eat. Are you not in danger of getting too narrow a view of God?'

"After a minute's thought, I answered: 'Admitting for the time being what you have said about God, to me, He has hands; He holds my hand. He has feet; I walk in His

footsteps. He has ears; He hears my prayers. He has eyes; He sees my sins and forgives them, my weakness and gives me strength, my heart yearning and gives me grace. God is a person to me.' The discussion ended with my having learned where Dr. Kellogg and George Fifield and W.W. Prescott and M. Bessie DeGraw and E.J. Waggoner got some, if not much of their Pantheism. Dr. Lewis was once Mrs. Kellogg's pastor and President of Alfred University where she got her degree. His paper, the Sabbath Recorder, was steeped in Pantheism. It came regularly to the Kellogg home."- Sanford P.S. Edwards, letter dated April 16, 1956.

In 1903, Dr. Kellogg wrote "The Living Temple," with the announced intention that the Church publish it-and sell it everywhere. Learning of its pantheistic sentiments, Ellen White opposed its publication. When the doctor found that the "Review" would not publish it as a church-authorized book, he immediately gave them a commercial order to print it for him as a commercial book item. They accepted his book order, and shortly afterward the entire publishing house burned to the ground. The book was still unpublished. In no way concerned by the turn of events, John took the manuscripts to an outside publishing house and had them print it for him. Then, through the Sanitarium and its publications, he tried to coax Adventists to purchase and sell the book.

Elder William A. Spicer had, for years, been a staunch worker in the Church. Recently returned from serving as a missionary in Southern Asia, he was well-acquainted with the Hindu teachings of pantheism, taught so widely in India. Arriving in Battle Creek, he was shocked to discover that John Harvey Kellogg was also advocating the same error. Here is Spicer's description of his conversation with Kellogg.

"Sitting down with no thought that there could be any difference of a really controversial nature, and with the heartiest of friendly feelings, personally, I was at once in the midst of a discussion of the most controversial questions [with Dr. Kellogg]. Instead of things in the book being inadvertently overdrawn because of employment of scientific terms, unfamiliar to most of us, I learned that the teaching was conservatively stated in the book [The Living Temple] ; that the teaching was really of intent to signify that God was in the things of nature. 'Where is God?' I was asked. I would naturally say, He is in heaven; there the Bible pictures the throne of God, all the heavenly beings at His command as messengers between heaven and earth. But I was told that God was in the grass and plants and in the trees (with motions to the grass and trees about us, as we sat on the open veranda). Where is heaven? I was asked. I had my idea of the center of the universe, with heaven and the throne of God in the midst, but disclaimed an attempt to fix the center of the universe astronomically. But I was urged to understand that heaven is where God is, and God is everywhere in the grass, in the trees, in all creation. There was no place in this scheme of things for angels going between heaven and earth, for heaven was here and everywhere. The cleansing of the sanctuary that we taught about was not something in a far-away heaven. The sin is here (the hand pointing to the heart), and here is the sanctuary to be cleansed. To think of God as having a form in the image of which man was made, was said to be idolatry.

"By any understanding I had of language, I was listening to the ideas of the pantheistic philosophy that I had met with in India. In fact, I was told that pure pantheism, as the early teachers conceived it, was indeed right-God was in the things of nature. A personality was in every blade of grass and in every plant.

"Trying to get the import of it all, it seemed to me these ideas set all earth and heaven and God swirling away into mist. There was in it no objective unity to lay hold of. With scripture terms and Christian ideas interwoven, it seemed the old doctrine of the Hindus-all nature a very part of Brahma, and Brahma the whole.

"Over against this mysticism I found it good to let my mind lay hold of the concrete picture of scripture and of the Spirit of prophecy. I urged that there is a place called heaven; and there God's throne is, and there the personal God is as He in person

is not in all places. There is the Garden of Eden, translated to heaven before the Flood, with trees that once grew on earth, as real and tangible in heaven as then they grew rooted in the soil-of Eden on earth. The redeemed, in immortal flesh, can walk in the midst of the garden, and go up to the throne and see the Father's face, and they can go from the throne down through the garden. The pictures of little 'Early Writings' [by Ellen White], with their concrete descriptions of the verities of heaven and the New Jerusalem, and the scenes as the redeemed first enter there were a blessing to me during that interview.

"As I came away, I knew well enough that there was nothing of the Advent message that I could fit into such a philosophy. As I had listened, one light after another of the message seemed to be put out. Religious teaching that to me was fundamental was set aside."-William A. Spicer, "How the Spirit of Prophecy Met a Crisis,' pp. 18-19.

Between meetings at the 1903 General Conference Session in Oakland, California, several individuals, swayed by Doctor Kellogg, argued in favor of his pantheistic views. Ellen White asked two medical doctors, Sanford P. Edwards and David Paulson, to come to her Elmshaven home in Northern California, after the 1903 Session was concluded. Arriving there, she asked them to personally plead with Dr. Kellogg in an effort to save him from his ideas. Dr. S.P. Edwards later recalled the conversation with Ellen White:

"We were taken up to the study and Mother [White] met us with a smile and after we were seated she started on a most interesting story about the events in her life and our lives with which she was conversant. For an hour she entertained us but not a word about 'the message.' Finally she turned to me and said: 'I presume you brethren are wondering about those [executive] meetings in Oakland. I had a message, but it was not God's time or place. He took it away from me and only left my Bible to read from. I love Doctor Kellogg. He may be lost. I hope and pray not. If he is lost let him go with you brethren standing by with your hands on his shoulders trying to save him.' She then sweetly dismissed us, and Doctor Paulson and I walked up the hill arm in arm: we had a mission and a commission. We tried to carry it out. We made some mistakes in our methods. Sister White reproved us. We tried again. I have her letters of reproof and commendation. Very precious!

"The last time I met Doctor Kellogg, was at a dinner in the Loma Linda Sanitarium dining room. A group of us gathered around him. There was George Thomason, D.D. Comstock, Frank Abbott, Ben Colver and myself, all doctor friends. We said in parting: 'Are you not coming [towards heaven] with us?' He answered after a minute of thought, 'Perhaps I am nearer with you than you know.' And so he was left with God, with our hands on his shoulders."-Sanford P. Edwards, letter dated July 2, 1955, to F.D. Nichol.

That same year, in the fall, the Autumn Council met in Washington D.C. But there was no respite from the "Living Temple" controversy. Bitter arguments and attacks came from both sides. President A.G. Daniells hardly knew what to do to meet the crisis. Then two letters arrived. Daniels describes what took place:

"The crisis came in the month of October, 1903. The headquarters of our denominational work had been moved from Battle Creek to Takoma Park. We had appointed a council of our leading workers, and were hoping to lay broad plans for advance moves. But our proposed plans were interrupted when a group of about ten men came to our meeting and introduced points of controversy, which soon focused in a discussion of the teachings to be found in the book to which we have referred, 'The Living Temple.' It was a painful session for us all.

"One evening a prominent worker accompanied me from the meeting to my home. He believed the new views, and was doing all in his power to uphold and to

circulate the book which was the cause of our controversy. As we stood under a street lamp on the corner near my home, he said to me, 'You are making the mistake of your life. After all this turmoil, some of these days you will wake up to find yourself rolled in the dust, and another will be leading the forces:

"To this I replied: 'I do not believe your prophecy. At any rate, I would rather be rolled in the dust doing what I believe in my soul to be right than to walk with the princes, doing what my conscience tells me is wrong.'

"We parted and, with a heavy heart, I entered the house. There I found a group of people who were very happy. One of them said: 'Deliverance has come! Here are two messages from Mrs. White.'

"No one can imagine the eagerness with which I read the documents that had come in the mail while we were in the midst of our discussions. There was a most positive testimony regarding the dangerous errors that were taught in 'The Living Temple.'

"The timeliness of this testimony will be appreciated the more by quoting from two of the documents received. In one of them, we read concerning the book in question:

"Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord presents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days.

"The track of truth lies close beside the track of error, and both tracks may 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.

"In visions of the night this matter was clearly presented to me before a large number. One of authority was speaking. . The speaker held up 'Living Temple,' saying, 'In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented to many minds. What we need to know at this time is, What is the truth that will enable ' us to win the salvation of our souls?' "-E.G. White Letter 211, 1903.

"In another of the documents received during this conference occurred this solemn charge:

"After taking your position firmly, wisely, cautiously, make not one concession on any point concerning which God has plainly spoken. Be as calm as a summer evening; but as fixed as the everlasting hills. By conceding, you would be selling our whole cause into the hands of the enemy. The cause of God is not to be traded away."-E.G. White Letter 216, 1903.

"The next morning we assembled again for our council. After prayer, I arose and told the brethren that we had received two very important messages from Mrs. White. This aroused the attention of all, and they sat in thoughtful silence while I read the documents.

"It would be impossible to find language to state as clearly and as forcefully as I wish I might all the facts relating to the reception, presentation, and influence of these testimonies, and others received during that council. Never had I seen such signal evidences of the leadership of an all-wise Being as in connection with these experiences. Only the divine mind could have foreseen our condition and our needs, and have sent us the exact help we needed at precisely the right moment. We had come to

the parting of the ways. It was evident that we were facing a complete division of leading men, and soon the people would have been called upon to choose sides.

"As I read to the assembly statement after statement setting forth the falsity of the teachings in the book, 'The Living Temple,' many loud 'Amens' broke forth, and tears flowed freely. From that hour light came into the council, and the presence of God was clearly felt through the day. When I had finished reading, the brethren immediately began to express their gratitude to God for this clear voice that had spoken to us. So precisely did these messages point out the situation that everyone who spoke at all was obliged to say that it was the voice of God speaking to us. Before the council closed, the author of the book stated that he would take it from the market."-Arthur G. Daniells, "The Abiding Gift of Prophecy", pp. 336-339.

A dramatic encounter took place about 25 years later, in the year 1928. Dr. Percy T. Magan, president of the College of Medical Evangelists in Loma Linda, California, found it necessary to talk to Dr. Kellogg about the fact, that since he, Dr. Kellogg, was openly professing and teaching error, CME would have to terminate the arrangement whereby it was sending young medical interns to the Battle Creek Sanitarium.

The conversation concluded in a dramatic and heartwringing manner. The letter describing the incident was written by Dr. Magan in 1928 to W.A. Spicer, president of the General Conference. Dr. Magan did not become president of CME until 1928, and from our information, it was not until he had acquired this position that he held the following meeting with Dr. Kellogg.

"Dr. Magan: Doctor, we do not want, and I especially do not want, that certain issues between us shall in any sense be clouded or obscured, and it is these things [the termination of internships] which I am anxious in as kindly and brotherly way as possible to make clear to you. You of course know, Doctor, that you hold certain views in regard to the Bible, and you express these views very frankly to all and sundry when it may seem proper to you so to do. You hold the view that our Lord and Savior Jesus Christ was not the divine son of God; that His birth was the result of ordinary physical relations between Joseph and Mary, and that he was not born by the direct influence of the spirit of God upon Mary's life. You have told me this a number of times. Whether you really believe it in your heart or not I have never been able to settle, but certainly it is that you talk it. Again, you have over and over expressed to me certain ideas in regard to the Book of Job, that it is in some respects a very beautiful but a very tragic poem, but that the alleged facts related therein never really happened at all . . . Again, Doctor, you have frequently put various questions to me which to my mind are altogether irreverent relative to the personal appearance of the Deity -His eyes, His form, the appearance of His face, etc., etc. .

"It hurts me to say this to you, but I cannot do otherwise. I would not be true to myself or to my trust if I were not perfectly frank. We have the deepest respect for the health work that you are doing; for the manner in which you have labored untiringly by day and night through a long series of years to promulgate better living. But as long as your views upon the work of God and ours are so far apart we cannot enter reciprocal relationships. This would not be right.

"Dr. Kellogg: Well, Magan, do you really think that I am around buttonholing people and teaching them these things? Now I will tell you what I will do. I will give you leave to go to any of our young people here in the sanitarium, or any of the older people, and ask them if I ever teach them such things. You have my permission to question them and quiz them any way you want. I will be glad to have you do this.

"Dr. Magan: No, Doctor, I have no intention of doing that .. I felt I wanted to say the things which I have already spoken to you in the presence of these men for whom I

have the deepest respect. I wanted to have a frank and brotherly talk with you about them.

"Dr. Kellogg: Well, I do not think I teach those things very much. I am sure I do not go around trying to upset people's belief and faith in the Bible. I have no desire to do this, no matter what I may think myself. But, after all, the Bible traces the genealogy of Christ and winds it up in Joseph. What do you do with that?"

"Dr. Magan: I have not come here, Doctor, to enter into any theological controversy with you.

"Dr. Kellogg: Well, I think you are all wrong. I do not think you understand these things correctly, and in any event I do not think that I teach these things in a way to upset the faith of any.

"Dr. [B.N.] Colver [of the sanitarium staff] : Now, Doctor, I want to talk to you. There is not a man who has been connected with you for a number of years in the past who does not know that you are a rank evolutionist. You have stuffed the college across the road with teachers of evolution. You spend hours over there talking evolution yourself. God only knows what a terrible thing this is for the sanitarium, but as far as the college is concerned I do not suppose we can help ourselves. Nevertheless, to my mind it is a bad, bad business. Again, Doctor, you do teach the things that Magan has charged you with teaching. You not only teach them to a few, but you teach them to everybody that you can get to listen to you, and you teach them by the hour.

"Dr. Kellogg: Let me ask you a question, Colver.

"Dr. Colver: No, Doctor, not yet. I want to say some more. I firmly believe that you are wrecking and ruining the Battle Creek Sanitarium with your doctrines. Many of our doctors have already given up the faith of their fathers and you are more the cause of this than any other one agency. Because of this these men are now giving up our health reform doctrines, and I see nothing but woe and sadness ahead of us if this kind of thing goes on much longer.

"Mr [M.W.] Wentworth [of the sanitarium staff] : Now Doctor, you know that I do not make any profession of Christianity, but I want to tell you that I believe Dr. Magan is absolutely right and you are altogether wrong. You have wrecked the faith of a number of our people here, and if this thing keeps up it will only be a few short years until the Battle Creek Sanitarium will be the Battle Creek Sanitarium no more. It will be a worldly hospital. I believe with all my heart that Seventh-day Adventists started this place and they have prior rights here.

"Dr. Kellogg: Magan, let me ask you a question. Do you teach the principles of health which you are teaching, I will grant very faithfully and efficiently, do you teach these because Ellen G. White told them to you?"

"Dr. Magan: I must tell you, I do not understand all these things the way you do from a scientific standpoint, and much of my teaching is based upon the word of God and the spirit of prophecy rather than upon scientific demonstration.

"Dr. Kellogg: Then, Magan, I am very sorry that it becomes necessary for me to tell you that I have a very poor regard for your intellectual capacity and ability. I cannot understand how a man whom I have always thought to have the intelligence which I have attributed to you could do the way you say you do.

"Dr, Magan: That is all right with me, John. Your statement does not worry me a particle, and now I must tell you something. If I am an imbecile or a moron, or both, as you intimate, if I am a creature of low intellectual capacity because of my faith and belief in the word of God and the spirit of prophecy, there are two men who are responsible for my present adumbrated condition. One of these is now dead and gone, the one whose

name you recently mentioned-S.N. Haskell. It was my privilege to spend quite a period of time with him when I was a lad in this work. I loved him very dearly and respected him very much, and I have always felt, and ever shall feel, that S.N. Haskell had deeper spiritual insight into the meaning of what we term the spirit of prophecy than any other man who ever lived and wrought and walked amongst us. His teachings made a lasting impression upon my mind. The other man who is responsible for my being a moron and an imbecile is a little bustling fellow in a white suit who sits right in front of me at the present time, you, John Harvey Kellogg. I well remember the days when you used to stand on top of a table in the old gymnasium with tears streaming down your face, telling the helpers, of whom I was one, what a wonderful thing God's gift to this people through Ellen G. White was. I have heard you read from her writings by the hour and talk in a most earnest and subdued way about the wonderful spiritual insight that she had and how much it all meant to you. In an earlier day you made deep impressions upon my life.

"Dr. Kellogg: Well, Magan, whenever I made those statements which you referred to I always qualified them.

"Dr. Colver: No, Dr. Kellogg, you did not always qualify them. You did not qualify them at all. You believed them with all your heart, and there are scores of people who can rise up to witness to that.

"Dr. Kellogg: At any rate, Magan, if I should tell the brethren all I know about you you would be in a pretty bad way.

"Dr. Magan: Let me tell you something, John, 'the brethren' know a long way more about me than you do. They have known me intimately now for forty-five years.

"The next morning as I was crossing the (sanitarium) lobby to get into Dr. Kretchmar's car and go down to the station and take my train I met Dr. Kellogg. He put his arm around me and led me into his office and seemed very broken and very sad. He told me he felt very badly the way he talked to me the day before and that he would never forget as long as he lived all the sacrifice which he knew I had made in his behalf. It filled me with sadness and pity to hear the poor old man talk. His own chief officials taking sides against him; he realizing that many of his leading doctors have no use for the principles of health for which he has given his life, and the end so soon to close upon him. I could not help but put my arm around him and tell him how broken-hearted I felt over the entire situation, but that I could do no different than I had done. He followed me to the door, got into Kretchmar's car, rode down as far as Champion Street hatless and overcoatless, and then walked back in the rain to the sanitarium, to me a sad spectacle of one who has been very dear to the heart of God and who has wandered very far away."-Percy T. Magan, letter to W.A. Spicer, August 6, 1928.

The tragedy is that John Kellogg continued to wander around in the fog of theological speculation throughout the remainder of his life. The following news item from a Battle Creek newspaper, reporting on J.H. Kellogg's funeral in December 1943, is revealing of John's theological evolution as he moved into the last years of his life.

A careful study of John Harvey Kellogg's life reveals quite clearly that he had a brilliant mind. But even a genius, separated from obedience to the written Word of God can only produce foolish notions. For example, John explains that the proof for the immortality of the soul is the fact that a stomach does not digest itself!

John Harvey Kellogg had an overmastering ambition; those who knew him personally said he was egotistical. He tried to gain control of the entire denomination and failed. But he did gain control of the Battle Creek Sanitarium, the Battle Creek Food Company, and the health institution in Mexico.

As a result of the 1908-1909 actions of his MSBA, he gained full control over the Sanitarium and kept it till the end. But John's weakness for going into debt was to be his

undoing. In 1927, he decided to erect a mammoth addition to the already oversize Sanitarium. By that time, there was no Ellen White to counsel him to moderation, and he ran the Sanitarium into so many millions of dollars in debt that when the depression came in 1929, no remedy could be found for Dr. Kellogg's financial situation. The entire institution went into bankruptcy. The receiver, appointed by the bankruptcy court to sell the institution, was unable to find a buyer.

So there it set, unused, until 1942, when the United States Government, suddenly embroiled in world war, offered to buy it for a military hospital. Under its new name, the Percy Jones Hospital, it became a veteran's hospital.

John Harvey Kellogg passed to his rest in his spacious Battle Creek home on December 14, 1943.

"Dr. Kellogg discussed with me some matters of religion, [Pastor Carleton B.] Miller [of the First Congregational Church of Battle Creek] said. The occasion will always remain as a celebrated one to me because of what he said and the way he put it.

"At that time he was seriously in doubt as to the immortality of the soul, but as days followed he came to formulate a most beautiful conviction and expression of the golden hope of Christianity. My only reason for quoting him is that his religious faith can help those seeking spiritual light as his biologic creed has brought so many to physical well-being.

" 'I am formulating a scientific basis for faith,' said Dr Kellogg. 'Take prayer. Prayer is a cry for help instinctive to all life. We call for help when we are at the end of our rope. There would be no thirst if there were no water; no hunger if no food. A scientific experiment is a prayer, ideas, born of silence and concentration, by entering one's inner chamber, are also answers to prayer.'

"Thus we see how eagerly he followed where truth might lead. Prayer, more than words and lip service, is the soul's sincere desire, the conscious and sub-conscious appeal to the Divine.

"Then Dr. Kellogg said: 'We have three lives. The somatic self where the cells die sooner or later; the germ self where the cells continue as long as the race exists, and the spirit self. Our personality has voluntary will such as starts muscle action, and involuntary will or a pacemaker. The spirit is the heart, but there is no consciousness apart from the physiological.'

"I suggested that this does not exclude that fact or truth that spirit abides eternally, that personality survives. The Divine Intelligence is able to accomplish this no less than other miracles and mysteries. Tell me, what question embraces one of the great physical miracles and mysteries? Quick as a flash and with a sparkle in his eye and a joyous smile on his face, Dr. Kellogg replied: 'Why doesn't the stomach digest itself? By the same Truth by which God does not permit death to dissolve or destroy the spirit.'

"Dr. Kellogg has said that 'death is not the destruction of life.' He added that in Aramaic, 'surrender' has the meaning of 'peace.' 'My own peace I give unto you,' means 'I surrender to you.,

"In that surrender John Harvey Kellogg has found peace, freedom and victory."- Report of the funeral sermon by Carleton B. Miller, pastor of First Congregational Church, Battle Creek, Michigan; news article, "Funeral Is Held for Dr. Kellogg," in "The Battle Creek Enquirer and News," December 15, 1943.

Here are additional statements regarding the book, "The Living Temple." All of these quotations are from the Spirit of Prophecy:

"I am given a message to bear to you and the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book Living Temple; for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories.

"The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life.

"It will be said that Living Temple has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, 'Be not deceived; God is not mocked.' (Galatians 6:7.)

"You have had access to Testimonies for the Church, volumes 7 and 8. In these Testimonies the danger signal is raised. But the light so clear and plain to minds that have not been influenced by deceptive theories, has not been discerned by some. While the misleading theories of this book are entertained by our physicians, there cannot be union between them and the ministers who are bearing the gospel message. There should be no union until there is a change.

"When medical missionaries make their practice and example harmonize with the name they bear, when they feel their need of uniting firmly with the ministers of the gospel, then there can be harmonious action. But we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test.

"I am instructed to speak plainly. 'Meet it,' is the word spoken to me. 'Meet it firmly, and without delay.' But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. 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.

"Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, holding fast the beginning of their confidence unto the end."-Special Testimonies, Series B, No 2, pp. 49, 50 (August 7, 1904).

"The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. He who declared that His truth' would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, scorned, and derided; but the closer it is examined and tested, the brighter it will shine.

"As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.

"I have been instructed by the heavenly messenger that some of the reasoning in the book Living Temple is unsound, and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is nought but speculation in regard to the personality of God and where His presence is. No one on this earth has a right to speculate on this question. The more fanciful theories are discussed, the less men will know of God and of the truth that sanctifies the soul.

"One and another come to me, asking me to explain the positions taken in Living Temple. I reply, 'They are unexplainable.' The sentiments expressed do not give a true knowledge of God. All through the book are passages of Scripture. These scriptures are brought in, in such a way that error is made to appear as truth. Erroneous theories are presented in so pleasing a way that unless care is taken, many will be misled.

"We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may 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.

"About the time that Living Temple was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding the foundation principles of our faith. A copy of Living Temple was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it.

"In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: 'It contains the very sentiments that Sister White has been teaching.' This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true.

"Finally my son said to me, 'Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you.' He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. 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. The statements made in Living Temple in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied.

"I am compelled to speak in denial of the claim that the teachings of Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail.

"Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

"In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers-the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.'

"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. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?

"I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met.

"Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She

rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early to late, preparing for our people the instruction given me regarding the errors that were coming in among us.

"I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained.

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to preach it with power. When they came to the point in their study where they said, 'We can do nothing more: the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively.

Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth -extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

"For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, 'Father Andrews, the Lord Jesus maketh thee whole.' He was healed instantly. He got up, and walked about the room, praising God, and saying, 'I never saw it on this wise before. Angels of God are in this room.' The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God.

"What influence is it that would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith-the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command 'Meet it!'

"I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled.

"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word-especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority. "-Special Testimonies, Series B, No 2, pp. 51-59, (1904).

"The Lord did not lead in the production of some of the statements that are made in this book [Living Temple] . He has given us His word, and this word is to be the man of our counsel. It seemed to me passing strange that men who have been long in the work cannot discern the character of this book. A great deal of scripture is used, but it is woven in and brought together in such a way that to many minds error is made to appear as truth. Erroneous theories are so presented that those who receive them will certainly be misled, and led on step by step by the enemy.

"If ever there was a time when the writings of every one connected with our work should be closely criticized, it is now. The Lord has made known to me that His word is to be studied, and as no such representations as those made in Living Temple are made in the word, we are to reject them. We are to take the word as God has given it to us. If Christ had thought it essential for such theories to be presented to human minds, He would have included them in His teachings. As our Owner and Redeemer, He has put in His word all the instruction that is necessary for our salvation. (Manuscript 127, 1905)."- Counsels to Writers and Editors, pp. 157-158.

"The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart, for these men in their research often arrive at erroneous conclusions and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth.

"There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book Living Temple is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ."- 9 Testimonies, pp. 67-68.

SECTION FIVE –

ADDITIONAL QUOTATIONS ON KELLOGG

Here are a number of additional significant Spirit of Prophecy quotations on the Kellogg Crisis:

"Matters have been presented before me that have filled my soul with keen anguish.' I saw men linking up arm in arm with lawyers; but God was not in their company. . I am commissioned to say to such that you are not moving under the inspiration of the Spirit of God.' "-Ellen G. White, Special Testimonies, Series A, No 11, p. 21.

"Dear Brother Irwin: . . Save Dr. Kellogg from himself. He is not heeding the counsel he should heed."-Ellen G. White, Letter 3, 1900.

"I write to you as a mother would write to her son. I would help you if I could .. I would go to see you if I could if you receive the messages of warning sent you, you will be saved from great trial."-8 Testimonies, pp. 190, 191.

"A solemn responsibility rests upon those who have had charge of the Battle Creek Sanitarium. Will they build up in Battle Creek a mammoth institution, or will they carry out the purpose of God by making plants in many places?"-Special Testimonies, Series B, No 6, p. 9.

"When the Lord swept the large Sanitarium out of the way at Battle Creek, He did not design that it should ever be built there again .. Had this counsel been heeded, the heavy responsibilities connected with the Battle Creek Sanitarium would not now exist. These responsibilities are a terrible burden."-Special Testimonies,' Series B, No 6, p. 26.

"In the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek."-8 Testimonies, p. 97

"For many years I have carried a heavy burden for our institutions.' 'Sometimes I have thought I would attend no more large gatherings for our people, for my messages seem to leave little impression on the minds of our leading brethren after the meetings have closed.' "-Special Testimonies, B, No 6, p. 56.

"At the sanitarium in Battle Creek, the students and helpers have been encouraged by the managers to write to their parents and friends and tell of wonderful things being done in the institution."-Ellen G. White, letter to S.N. Haskell, November 28, 1903.

"How could we consent to have the flower of our youth called to Battle Creek to receive their education, when God has given warning after warning that they are not to go there." "Some of the instructors do not understand the real groundwork of our faith .. God forbid that one word of encouragement should be spoken to call our youth to a place where they will be leavened by misrepresentations and falsehoods regarding the testimonies, and the work and character of the ministers of God."-Special Testimonies, Series B, No 2, pp. 21-22.

"Pantheistic theories are not sustained by the Word of God . . Darkness is their element, sensuality their sphere. They gratify the natural heart, and give leeway to inclination." Review and Herald, January 21, 1904, p. 9.

"The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit."-Ellen G. White, Letter 211, 1903.

"My soul is so greatly distressed as I see the working out of the plans of the tempter that I cannot express the agony of my mind. Is the church of God always to be confused by the devices of the accuser, when Christ's warnings are so definite, so plain !"-Special Testimonies, Series B, No 2, p. 23.

"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."-1 Selected Message:, p. 204.

"The contest will wax more and more fierce." "Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan." "There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections, and encourage an estrangement from God."-Special Testimonies, Series A, No 11, pp. 5, 6.

"In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words and make skillful misrepresentations with seductive tact."-Manuscript 94, 1903.

"False theories will be mingled with every phase of experience, and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word."-Manuscript 94, 1903.

"I wish to sound a note of warning to our people nigh and afar off. An effort is being made by those at the head of the medical work in Battle Creek to get control of property over which, in the sight of the heavenly courts, they have no rightful control . . . There is a deceptive working going on to obtain property in an underhand way. This is condemned by the law of God. I will mention no names. But there are doctors and ministers who have been influenced by the hypnotism exercised by the father of lies. Notwithstanding the warnings given, Satan's sophistries are being accepted now just as they were accepted in the heavenly courts."-Special Testimonies, Series B, No 7, p. 30.

"Very adroitly some have been working to make of no effect the Testimonies of warning and reproof that have stood the test for half a century. At the same time, they deny doing any such thing."-Special Testimonies, Series B, No 7, p. 31.

"Before the development of recent events, the course that would be pursued by Dr. Kellogg and his associates was plainly outlined before me. He with others planned how they might gain the sympathies of the people. They would seek to give the impression that they believed all points of our faith and had confidence in the Testimonies. Thus many would be deceived, and would take their stand with those who had departed from the faith."-Ellen G. White, Letter, 328, 1906.

"Brilliant, sparkling ideas often flash from 'a mind that is influenced by the great deceiver. Those who listen and acquiesce will become charmed, as Eve was charmed by the serpent's words. They cannot listen to charming philosophical speculations, and at the same time keep the word of the living God clearly in mind."-1 Selected Messages, p. 197.

"(Dr. Kellogg) was speaking, and he was filled with enthusiasm regarding his subject . In his presentations he cloaked the matter somewhat, but in reality he was presenting scientific theories which are akin to pantheism.

"After looking upon the pleased, interested countenances of those who were listening, One by my side told me that the evil angels had taken captive the mind of the speaker. I was astonished to see with what enthusiasm the sophistries and deceptive theories were received."-Special Testimonies, Series B, No 6, p. 41.

"When engaged in discussion over these theories, their advocates will take words spoken to oppose them, and will make them appear to mean the very opposite of that which the speaker intended them to mean."-Special Testimonies, Series B, No 6, p. 41.

"The long night interviews which Dr. Kellogg holds are one of his most effective means of gaining his point. His constant stream of talk confuses the minds of those he is seeking to influence. He misstates and misquotes words, and places those who argue with him in so false a light that their powers of discernment are benumbed. He takes

their words, and gives them an impress which make them seem to mean exactly the opposite of what they said."-Ellen G. White, Letter 259, 1904.

"Even in our day there . . . will continue to be entire families who have once rejoiced in the truth, but who will lose faith because of calumnies and falsehoods brought to them in regard to those whom they have loved and with whom they have had sweet counsel." " 'They opened their hearts to the sowing of tares; the tares sprang up among the wheat .. and the precious truth lost its power to them.' For a time, Evelike, their excursion into this new game of gossip and false theology brought a strange sense of exhilaration: 'False zeal accompanied their new theories, which hardened their hearts against the advocates of truth as did the Jews against Christ.'" Special Testimonies, Series A, No 11, pp. 9, 10.

"I am afraid of the men who have entered into the study of the science that Satan carried into the warfare in heaven . . . When they once accept the bait, it seems impossible to break the spell that Satan casts over them."-Ellen G. White, Letter to Brethren Daniells, Prescott, and their associates, October 30, 1905.

"In the camp there have been many traitors in disguise, and Christ knows every one of them. God has been dishonored by disloyal subjects To those abiding in Battle Creek, I say, For your souls' sake, let as many as can, get away from its strife and its perils."-Special Testimonies, Series B, No 7, p. 15.

"My message will become more and more pointed, as was the message of John the Baptist, even though it cost me my life. The people shall not be deceived."-Special Testimonies, Series B, No 7, p. 34.

"When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand."-Testimonies to Ministers, p. 112.

"One's only hope in that time is to know God's will as revealed in His Sacred Writings. 'The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect .. Every wind of doctrine will be blowing. . . Those who trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light.' In the last solemn work few great men will be engaged."-5 Testimonies, p. 80.

"Knowing this in advance, Satan 'will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit."-The Great Controversy, p. 464.

"At the time of the General Conference in Oakland, I was forbidden by the Lord to have any conversation with Dr. Kellogg. During that meeting a scene was presented to me, representing evil angels conversing with the doctor . . . He seemed powerless to escape from the snare."-Ellen G. White, Letter to S.N. Haskell, November 28, 1903.

"Parents, keep your children away from Battle Creek . . . Specious heresy has been taking hold of minds, and its threads have been woven into the pattern of the figure. Who is responsible for giving young men and women an education that has left a seducing influence upon their minds? One father writes that of his two children who were sent to Battle Creek one is now an infidel and the other has given up the truth.

"Letters such as this have been coming from different ones. The warning is given me to give to parents, if your children are in Battle Creek, call them away without delay." Manuscript 20, 1906.

"There will be a hatred kindled against the testimonies which is satanic . . . Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded."-1 Selected Messages, p. 48.

"Nothing would be allowed to stand in the way of the new movement."-1 Selected Messages, p. 205.

"There is a spirit of wickedness at work in the church that is striving at every opportunity to make void the law of God . . . The burden of our work now is not to labor for those who, although they have had abundant light and evidence, still continue on the unbelieving side."-Manuscript 125, 1907.

"Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary, should not be accepted as a teacher."-Manuscript 125, 1907.

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight and be accepted by the people."--Testimonies to Ministers, p. 42.

"Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks.. False reports will be circulated, and some will be taken in this snare. They will believe these rumors, and in their turn will repeat them . . . Through this means many souls will be balanced in the wrong direction." Counsels to Writers and Editors, pp. 49, 50.

"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."-1 Selected Messages, p. 204.

"But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end."-Testimonies to Ministers, p. 411.

"Those who are in harmony with God, and who through faith in Him receive strength to resist wrong and stand in defense of the right, will always have severe conflicts and will frequently have to stand almost alone. But precious victories will be theirs while they make God their dependence. His grace will be their strength. Their moral sensibility will be keen and clear, and their moral powers will be able to withstand wrong influences. Their integrity, like that of Moses, will be of the purest character."-3 Testimonies, pp. 302, 303.

"To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few-this will be our test."-5 Testimonies, p. 136.

"There never will be a time in the history of the church when God's worker can fold his hands and be at ease, saying, 'All is peace and safety.' Then it is that sudden destruction cometh. Everything may move forward amid apparent prosperity; but Satan is wide awake, and is studying and counseling with his evil angels, another mode of attack where he can be successful. The contest will wax more and more fierce on the part of Satan . . . Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which if possible, will deceive the very elect." -Special Testimonies, Series A, No 11, p. 5.

"Satan has his allies in men. And evil angels in human form will appear to men, and present before them such glowing representations of what they will be able to do if they will only heed their suggestions, that often they change their penitence for defiance . . . Sin has darkened their reasoning powers, and hell is triumphing. O, will not men cease to trust in human beings?"-Special Testimonies, Series B, No 7, pp. 21, 22.

"You flatter yourselves that you are moving under the inspiration of divine advancement." "But some are following the false inspiration that deceived the angels in the heavenly courts."-Special Testimonies, Series A, No 12, p. 1.

"If permitted, evil angels will work the minds of men until they have no mind or will of their own . . . Thus it will be with physicians or ministers who continue to bind up with the one who has had light, who has had warnings, but who has not heeded them."- Special Testimonies, Series B, No 6, pp. 42, 43.

Oh, how the angels must weep because men will try to get above the plain words given in God's Word. Let us value the Bible and Spirit of Prophecy and cling to them.

- SECTION SIX - THE CAPTURE OF A. T. JONES

It was the summer of 1903, and Elder A.T. Jones decided to pay a visit to Ellen G. White at her home in Elmshaven, in Northern California. He had been having difficulties as president of the California Conference and he wished to counsel with her. In the course of the meeting, Alonzo Jones told Ellen White that he had received a written request from Dr. John H. Kellogg to come to Battle Creek and teach Bible in Kellogg's American Medical Missionary College. Jones discussed the fact that he had pretty much decided to accept the invitation and move to Battle Creek.

Ellen White strongly urged him not to go to Battle Creek. Jones replied that he felt that he would be able to help Dr. Kellogg by going there. She told him that he dare not go; for if he did, Kellogg would gain an influence over his mind that could mean his eternal destruction.

Jones was shocked. He knew himself to be an intelligent man; an excellent church historian, theologian, professional writer, and well-known public speaker. To say the least, it was somewhat hard on his self-confident bearing to have this little lady at Elmshaven so very able to predict his future-and tell him he was making a most terrible mistake in uniting with Kellogg, when he, Jones, was so sure of his own abilities, and thought he understood what Kellogg was like. Politely demurring, Jones said that surely all would be all right.

At this point, Ellen White spoke words of direct warning to Elder A.T. Jones. She told him that he must not go to Battle Creek, for she had been warned in a vision that if he did, - it would lead to his downfall.

In commenting at a later time upon the content of this vision, she wrote:

"In vision I had seen him [A.T. Jones] under the influence of Dr. Kellogg. Fine threads were being woven around him and he was being bound hand and foot and his mind and his senses were becoming captivated."-Letter 116, 1906.

In the above-quoted letter, she also made comment on Elder Jones' reaction to her advice that summer day in 1903:

"His perceptions were becoming confused and he did not believe the warning given. The enemy works in a strange, wonderful way to influence human minds."-Letter 116, 1903.

Jones was certain that he would be safe as he placed himself in a situation where the words and ideas of Dr. Kellogg were to be his constant companion to study and consider.

A. T. Jones was too self-confident. He was too sure of himself. How self-confident are you just now? For, indeed, Ellen White's words to A. T. Jones are written for you also. Do you imagine that you can study Hal Price's reprint of the "Kellogg File, 1907" and remain unaffected by it?

The next year, Ellen White tried to get Jones out of Battle Creek. She wrote him to unite with the leaders in Washington D.C. in the Religious Liberty Department there. Unfortunately that did not last long, due to his brusque mannerisms. Then, in February 1905, she tried to get him out of Battle Creek by calling him to do public evangelism. You will find this call in Letter 187, 1905.

But Jones chose to remain in Battle Creek. A careful study of the Bible and Spirit of Prophecy will reveal that there are men who have entered so deeply into error-that it is as if they have made an agreement with hell, and Satan is more powerfully able to work through them to influence others in a captivating way than could normally be done.

Thus it was with John Harvey Kellogg. He had in pride and self-conceit turned away from so much light, that he had become a highly-polished instrument in the devil's hands to fulfill his objectives.

My counsel to you is that you stay away from the errors of John Harvey Kellogg, and from those who stand with him in advocating those same errors.

A.T. Jones joined Dr. Kellogg in Battle Creek in the summer of 1903. Ellen White wrote him at various times thereafter until 1911. As we read those messages of warning that she sent him, we see delineated the progressive steps of a man on his way downward.

Gradually, Jones became more and more self-confident; increasingly he rejected the Spirit of Prophecy more and more. Alonzo T. Jones had deliberately flaunted warning messages from God through His messenger, and had voluntarily placed himself under influences which finally captivated him fully and led to his destruction.

Between the years 1904 and 1908, Ellen White wrote several letters of warning to Elder Alonzo T. Jones. They provide an indication of the downward path of this man, who in earlier years had been such a helpful champion of the message of Righteousness by Faith. None of us are safe for a day or an hour, except as we stay with God and His Inspired Word.

1904-An "inharmonious note".- "The words and attitude of Brother --- and Brother A.T. Jones at the Barrien Springs meeting [1904] struck an inharmonious note, - a note that was not inspired of God. It created a state of things which resulted in harm that they did not anticipate. It made the work of the meeting very much harder than it would otherwise have been. Had it not been for their injudicious course, the Barrien Springs Conference would have shown very different results.'-Special Testimonies, Series B, No. 2, p. 42:

December 29, 1905-Spiritual eyesight lost and God's warnings repudiated: "I send no more [testimonies to be read to the Battle Creek Church] to A.T. Jones, for I have evidence that a work will have to be done for him before the Lord will accept his service. God has given him warnings which he has repudiated, and I am deeply grieved that he has so little spiritual eyesight.'-Letter 345, 1905.

March 12, 1906 -Wrong spirit and bitter demonstrations:

"You may be surprised to hear the words that you have heard from Elder A.T. Jones; but I am not at all surprised. This is the development of the man when the spirit

that is counter to the Spirit of God comes upon him. In him as he is at the present time, you have a representation of a man who is not under the molding influence of the Spirit of God. The Lord accepts no such demonstrations of bitterness.

"Read in my books, 'Patriarchs and Prophets' and 'Great Controversy', the story of the first great apostasy. History is being repeated and will be repeated. Read then, and understand."-Letter 98, 1906.

April 2, 1906-Captivated, deluded, and deceived: "During the General Conference at Takoma Park [April, 1905], Elder Jones' case was again presented to me. After this, I had a long conversation with him in which I pointed out his danger. But he was self-confident, and declared to me that Dr. Kellogg, believed the truth and the testimonies just as firmly as the rest of us believed and advocated them. In this conversation Elder Jones manifested that which had been revealed to me regarding him, that in the place of receiving the warnings, he was full of self-confidence; that he had exalted himself, and in the place of being prepared to help Dr. Kellogg, he had united with him to disbelieve and distrust, and falsely to accuse the ministers and others who were trying to save Dr. Kellogg and other physicians who were in peril.

"I warned Elder Jones, but he felt that he was not in the least danger. But the fine threads have been woven about him, and he is now a man deluded and deceived. Though claiming to believe the testimonies, he does not believe them."-Letter 116, 1906.

May 1, 1906 - Chosen darkness instead of light: "I am sorry for A.T. Jones, who has been warned over and over again. Notwithstanding these warnings, he has allowed the enemy to fill his mind with thoughts of self-importance. Heed not his words, for he has rejected the plainest light and had chosen darkness instead. The Holy One hath given us message clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies and have turned from truth and righteousness to follow these fallacies of satanic origin." -Manuscript 39, 1906.

June 15, 1906 - His words controlled by Dr. Kellogg "Dr. Kellogg controls the voice of Elder A.T. Jones, and will use him as his mouthpiece. My prayer is, O God, open Thou the blind eyes, that they may see; and the ears of the deaf that they may hear, and become humble."-Letter 182, 1906.

Jul. 5, 1906 - Grieved the Holy Spirit: "Elder A.T. Jones, Dear brother, - Again and again your case has been presented before me. I am now instructed to say to you, You have had a large knowledge of truth, and less, far less, spiritual understanding. When you were called to the important work at Washington, you had need of far more of the humble grace that becometh a Christian. Since the Berrien Springs meeting your attitude and the attitude of several others has grieved the Spirit of God. You have been weighed in the balance and found wanting.

"Self-exaltation is your great danger. It causes you to swell to large proportions. You trust in your own wisdom, and that is often foolishness.

"Do you remember the counsel which I gave you in my letter of April, 1894? This was in answer to your letter expressing deep regret over the part you had taken in an unwise movement [Anna Phillips, see 2 SM 85-95] and you appealed to me for instruction, that you might ever avoid such mistake!

"When at the General Conference at Washington I had conversation with you, but it seemed to have no influence upon you. You appeared to feel fully capable of managing yourself. After that conversation, scene after scene passed before me in the night season, and I was then instructed that you neither had been nor would be a help to Dr. Kellogg; for you were blind in regard to his dangers and his real standing. You can not be a help to him; for you entirely misjudge his case. You consider the light given me of God regarding his position as of less value than your own judgment.

"Brother Jones, I have a message for you. In many respects you are a weak man. If I were to write out all that has been revealed to me of your weakness, and of the developments of your work that have not been in accordance with the course of a true Christian, the representation would not be pleasing. This may have to be done if you continue to justify yourself in a course of apostasy. Until your mind is cleared of the mist of perplexity, silence is eloquence on your part.

"I am so sorry that you are spoiling your record.

"Brother Jones, will you not earnestly seek the Lord that in your life there may be a humbling of self, and an exaltation of the principles of righteousness? The success and prosperity of your work will depend upon your following strictly where Jesus leads the way. God would have you stand as a faithful watchman, laboring earnestly for souls ready to perish. If you will consent to be a worker together with God, you may manifest in earnest words and works, the gracious influence of the Holy Spirit. True repentance will bring newness of life."-Letter 242, 1906.

July 27, 1906 -Revival of the first great apostasy: "My heart was filled with sorrow because of the course that J. H. Kellogg is following. And A.T. Jones is following the same course and voicing the same sentiments, with a most determined spirit. When a realization of this comes over me, with such force, great sorrow fills my soul.

"I have before me such a revival of the first great apostasy in the heavenly courts, that I am bowed down with an agony that can not be expressed. It is in Battle Creek that the warnings that are given are entirely disregarded."- Letter 248, 1906.

August 1, 1906 - Under hypnotic power: "God showed me what He would do for Dr. Kellogg if he would take hold of His hand. But he wrenched himself away. At the Berrien Springs meeting (1904) the most precious offers were given him, and when he wrenched himself away I had such agony of heart that it seemed as if soul and body were being rent asunder.

"I have seen Dr. Kellogg exerting a hypnotic influence upon persons, and at such times the arch deceiver was his helper. Those who sustain him are guilty with him. This blindness of understanding is a strange thing in our ranks. In regard to A.T. Jones he has a theory of truth, which his books express, and he dares not tear up his past experience by his present course of action.

"Dr. Kellogg has had every advantage to make impressions on human minds, and he will improve this to the best of his ability in an effort to destroy confidence in the testimonies. Those associated with him who have upheld him, will have to answer before God for their course of action." --Letter 258, 1906.

September 30, 1907 -Giving heed to doctrines of devils: "A.T. Jones, Dr. Kellogg, and Elder Tenney are all working under the same leadership. They are classing themselves with those of whom the apostle writes, 'Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.' In the case of A.T. Jones I can see the fulfillment of the warnings that were given me regarding him."-Letter 306, 1907.

October 1, 1907 -Now in apostasy: "I want to say to you, Brother and Sister Starr, that the time we have so long anticipated has come. A.T. Jones has come to the place where he voices the mind and faith of Dr. Kellogg. They have now taken a decided stand against the truth, and special efforts will be made to lead souls away. This apostasy has cost us dearly . . . Warning after warning has been given to these men, but they have set themselves first to deny the messages and then to declare that they did not believe the testimonies. Their work against the truth has been as marked by deception as was the course of Canright. Many whose sympathies were with Dr. Kellogg, have united with him and have departed from the faith."-Letter 316, 1907.

November 11, 1908 -Departed from the faith: "I must warn our people against laboring in any line in connection with A.T. Jones. He is one who has departed from the faith, and has given heed to seducing spirits. He knows not what manner of spirit he is of."-Letter 330, 1908.

Later in this present documentary, there will be a biographical section on Albion Fox Ballenger, the man who, in 1905, precipitated the second half of the Alpha crisis—when his theological errors in regard to the Sanctuary Message were brought to the General Conference Session that met that year. The present writer has in his possession a copy of the September-October 1921 issue of "The Gathering Call." That particular issue of Ballenger's bimonthly journal told of his death. By that time, many of Ballenger's followers and associates had left him. But the principal Seventh-day Adventist of former years to be mentioned in that issue—and mentioned several times—was A.T. Jones, one of Ballenger's closest associates at the time of Ballenger's death on September 20, 1921. He authored a major article in that issue, and on the masthead was listed along with two others (E.S. Ballenger and Mrs. A.F. Ballenger).

Lingering alongside the errors of Dr. Kellogg brought Jones into captivity to those errors, as is happening to some modern-day counterparts of Elder Jones, who think themselves safe as they study with interest the claims of Kellogg that Ellen White did not write all of her messages. A.T. Jones was eventually to stand in full support of Kellogg's pantheism teachings. But also—lingering over Kellogg was ultimately to bring Jones into subjection to the errors of A.F. Ballenger. The men who are today toying with the theological writings of J.H. Kellogg will probably tomorrow move on into questioning over other basic teachings of the Advent faith. When individuals once reject the inspiration of the Spirit of Prophecy, there seems to be no bottom to the path that they take downward.

Because he thought himself safe to dally with Kellogg, Jones started along a road that was to bring him into full harmony with all aspects of the Alpha apostasy.

- SECTION SEVEN - WHAT MIGHT HAVE BEEN

John Harvey Kellogg may not have been faithful to our Bible-Spirit of Prophecy teachings in some other areas, but he was in the fields of health and medical missionary work.

What might have been; oh, what might have been –if John Harvey Kellogg had humbly applied the Bible and the Testimonies to all facets of his life! Our entire Church—worldwide— would be very different today.

We would today stand at the head rather than near the tail in the health and medical fields. As kings and princes came to Solomon to learn the oracles of God, so would the world come to us today to learn how it is that obedience to God's laws of health and His Moral Law of Ten Commandments can bring radiant health and restoration from sickness into the lives of so many.

What might have been

From the 1880s on through to the early 1900s, our health and medical work was exactly on target, in its relation to the Inspired Messages. Ellen White's health instructions to John Kellogg in his youth bore fruit in a vigorously healthy man, who in the full powers of body and intellect worked earnestly to apply the special light given to our people. Long before the first decade of his work was ended, people from all over the world were coming in ever larger numbers to the Battle Creek Sanitarium to receive treatment and also to learn the special messages of Seventh-day Adventists.

But, from the best that we can tell, John Kellogg never emphasized the religious messages in the 1880s. In the 1890s he began to set them in the shade, and by the end

of that decade was preaching "non-denominationalism" and "public ownership by the stockholders." And as the new century dawned, an erroneous set of religious concepts began flowering in his mind.

In addition to downplaying and undercutting the Spirit of Prophecy, John Kellogg also fought the church leaders. In, that latter battle, who was in the right? The church leaders or Kellogg? The fact is that both sides were at times right and both sides were at times in the wrong. Actually, both were accusatory and both were maligned. This bickering Ellen White stayed clear of, and we have avoided becoming involved in it in this present study. At times, Ellen White made definite reference to the fact that fault existed on both sides. Repeatedly, she tried to save him from himself. But, ultimately, she had to abandon her efforts for two reasons: John was working directly to introduce error into the Church; he would twist and misstate verbal and written comments to suit his own purposes. Kellogg had become like a wild animal charging forward, and nothing could be done to stop him.

A third problem also existed: John wanted to take over the denomination, but, after Daniells came into the presidency, Kellogg met with enough opposition from the General Conference that that issue never came to enough of a crisis to require much Spirit of Prophecy intervention. But, please understand that a crisis could have come to a head over that issue under the rule of such men as those who were presidents in the 1890s. There is no doubt that later on in that first decade of the twentieth century, Daniells himself began ignoring Spirit of Prophecy counsels, -but in relation to the theological crises of 1903-1905, Daniells stood solidly in defense of Ellen White's positions.

There will always be those who will claim that one side was in the right and the other side was in the wrong. In reality, both sides -the General Conference and the Kellogg group -were at times in the right and at times in the wrong. But in the midst of it all, the God of heaven saved us from a terrible crisis through Ellen G. White. And He will save us from our crises today through that same instrumentality if we will let Him.

John Harvey Kellogg was a very intelligent man. Not only was he a world expert in the field of hydrotherapy, but he also was a mechanical inventor. So many did he develop, in fact, that he founded the Sanitarium Equipment Company in the 1890s to manufacture and market them. He also wrote books -a surprising number of them. (In 1962, this writer spoke with a Seventh-day Adventist in Los Angeles who, less than a year before, had a lengthy conversation with an aged man who was one of J.H. Kellogg's ghost writers. Kellogg had several researchers and writers working under his direct supervision in the preparation of most of the books, especially the later ones, that bore his name.) And Kellogg was also a remarkably capable surgeon. Add to this his abilities as a health educator and administrator.

But the wisdom of man becomes foolishness when he turns from humble reliance and submission to the Inspired Word of God. Ironically, the bigger he may be in brains, the more resolute will be his fall when it comes. And so often, it is a gradual fall that even he does not perceive. And because of his intelligence, he is able to rationalize away all pleas for change and reform. Apart from continual submission and obedience to God and His words, none of us will be saved.

What might have been

On every side, the health and natural healing work of Seventh-day Adventists had been enlarging. Doctors, nurses, home medical missionaries were increasing, and our health message was receiving favorable attention by the world and careful obedience by many of our people. By the turn of the century, the Church was ready for a medical college. We needed to be able to turn out our own medical missionaries, trained in the use of proper nutrition and God's remedies.

But then the crisis came. And when it ended, Battle Creek was a desolated shell of what it might have become. The medical college had closed, and the undergraduate one as well. The Battle Creek Sanitarium was lost to the Cause, and with the knowledge of Dr. Kellogg. He knew so much, but, as with Canright before him, he wanted the greater glory that separation from the Church could bring. But, as with Canright, it only brought him into the shadows of living to please self. Neither died a happy man.

So the Church turned away from Battle Creek, but in the process something was missing. The driving force of a man who had already mastered the field, to urge natural remedies and right living for our people and the world, was now missing. Such men as John Burden and Percy Magan did what they could when Loma Linda became the new medical training center, but something was missing.

This writer suspects that the problem lay not merely with an absence of Kellogg's driving leadership, but also in the fact that there were those among us who were looking for an excuse to throw out healthful diet, vegetarianism, natural remedies, and a medical work separate from that of the world.

When they turned over the page and forgot about Kellogg, many began turning their thoughts from our-health work also.

What might have been

The Christian Scientists have their own religious healing practitioners. The Chiropractors have their own non-religious practitioners. Both in denominational and non-denominational lines, separate medical systems, already in operation by the turn of the century, were able to make their way. This was due to the fact that the American Medical Association was not able to gain control over licensing of medical training until the second decade of the century. We today could stand separate, with a worldwide chain of sanitariums ministering to the sick and teaching the health and religious teachings of Seventh-day Adventists.

What might have been.

At one time, vegetarianism, healthful diet and lifestyle, country living, natural remedies, simple herbs, and water treatments constituted the health and medical work of Seventh-day Adventists.

What might have been.

Now we are tagging along after the world. Wherever they lead we always follow. We know better than to try to lead now, for we have nowhere to go. Apart from humble obedience to the words sent us from Heaven, we as people lack both compass and chart. We are adrift on a shoreless ocean and the best we know to do is to follow the nearest passing ship. We could have stood at the forefront of a unique work for God in this world; instead we are mingling with the crowd, barely distinguishable from the rest of the worldlings around us. Our sanitariums have been transformed into acute-care hospitals, complete with everything found at the community hospital across town, even down to the smoking rooms and Saturday elective surgery. And in many of our hospitals, elective abortions as well.

What might have been.

On January 5, 1903, Ellen White wrote about 'What Might Have Been.' You will want to read it for yourself. It is to be found in Volume 8 of the Testimonies, pages 104-106. In a dream she saw a meeting in which many of the individuals discussed in this documentary were gathered. After seeing what might have been, she was told that it was not to be. She wept at the news.

What might have been –if John Harvey Kellogg had remained true to the historic teachings of Seventh-day Adventists-and to the writings and warnings of the Spirit of Prophecy!

-- SECTION EIGHT - A BIOGRAPHY OF ALBION FOX BALLENGER

PART ONE - TO 1905

John Fox Ballenger (1834-1921) and his wife Eliza (Walker) Ballenger were converted to the faith in the year 1859 by Elder W.S. Ingraham in Illinois. They had four children: Ida Hibben, Albion Fox Ballenger, E.S. Ballenger, and Nellie Ballenger.

On June 9, 1859, Baby Albion was born on "Grandma" Stroud's little farm, the boundary fence of which was part of the State line between Illinois and Wisconsin. In early childhood his parents moved to Winslow, Illinois and located on a timbered farm, a part of which extended across the line into Wisconsin.

The family worked together to laboriously clear an acre for cultivation. The only shelter was a one-room cabin. Albion and his brother slept on a mattress of straw spread on poplar poles laid on the ties of the same material that bound the rafters together. Gradually, more acreage was transformed from woodland to farmland with shovel and ax. Dynamite was not used back then to clear land, so the garden had to be worked between the stumps and among their roots. John and Eliza had no money with which to purchase farm implements, -nor could have they used them among the stumps.

Albion's early schooling was in the village two-teacher school. Eventually he mastered Robinson's "Progressive Arithmetic" and Green's "Grammar," and he was ready for professional service. For several years he taught in public schools and occasionally attended summer schools.

About the time that Albion was born, his parents became Seventh-day Adventists. And so it was, that after teaching for four years, Albion studied briefly at Battle Creek College for parts of two years. Then the brethren gave him a ministerial license and sent him out into the field to preach. He quickly rose in the ranks for Albion had a natural ability for fluent speaking and effective writing.

Commenting on this early ability in an obituary written at the time of his death, we are told:

"In his school days he was first choice in match games, in debates and team work. His ability as a public speaker was recognized in his earliest childhood. 'Speaking pieces' was [sic] a delight to him and he never failed to delight his hearers. He practiced his recitations and his originals while he milked the cows or curried the horses."-"The Gathering Call," September-October, 1821 issue, page 2.

Sometimes working in tent efforts, and at other times in the canvassing work, Albion continued on until, in 1890, he was chosen secretary of the Religious Liberty Association, which had its headquarters in Chicago. The next year he married Belle Stowell of Battle Creek. In 1893, he received a call to accept a position on the editorial staff of the "American Sentinel," an Adventist religious liberty periodical published in New York City. It is of interest that, even back then, he was part of the group of workers who vigorously recommended that this denominational magazine should be "non-denominational" in its approach. This publication policy including avoiding any mention of the Sabbath within its pages. (A.T. Jones was the editor-in-chief of the "Sentinel" from 1890 to 1984, and again from 1896 to 1897; he co-edited it before and after that time, until 1896.) Along with others, Albion was rebuked by Ellen White for this position. For more information on that experience, read about the Salamanca Vision.

After working at the "Sentinel" for a year, he accepted a call to preach in the field, -and was assigned to lecturing in campmeetings -and traveled in nearly every conference in America within the next few years. There was no doubt that Albion was a powerful speaker, capable of swaying large audiences with his dramatic style.

It was at about this time that his book, "Power for Witnessing," came off the denominational presses.

At about the turn of the century he was called to Great Britain, where he worked in several of the large cities of England. For a time he was Superintendent, first of the Welsh Mission Field, and later the Irish Mission Field.

If Albion Fox Ballenger had died before going to Great Britain, we would never have heard of him.

While in England, he united in work with Elder E.E. Andross in conducting evangelistic meetings in London. Elder Andross was later to report in 1911 that, while in London, Ballenger was given the Sanctuary as the topic to preach on the next night. Following the meeting, he began thinking that the great religious writers -Protestant, Catholic and otherwise -might provide him with additional insights into the subject of the Sanctuary. He felt that his public speaking was not as powerful as it should be in regard to the Sanctuary, and that further research could enliven it somewhat.

While in England, Albion Ballenger began studying widely into various books and commentaries on this topic. Later, while serving in Wales and Ireland, he gradually originated a different concept of the heavenly Sanctuary and Christ's mediation that was at variance with that of historic Adventism.

Early in 1905, he formally presented his new concept to the British Union committee. They patiently explained several basic errors in them, but he chose to continue teaching his new views on the Sanctuary. But by now, the situation was going from bad to worse. The British Union leadership had not responded to the crisis quickly enough -and Ballenger was busily trying to convert the Adventists of England to his ideas. When the problem had become quite serious, Elder E.W. Farnsworth, who was then in England, sent a report of the British Union committee meeting to A.G. Daniells, president of the General Conference in Washington D. C. The letter, dated February 22, 1905, included this comment on the basic point in Ballenger's concept:

"(When Jesus) ascended, He went immediately into the most holy place, and that His ministry has been carried on there ever since."

Farnsworth also noted Ballenger's claim that Hebrews 6:19 ("within the veil") referred only to the Most Holy Place.

Obviously, we are here dealing with something quite similar to the Biblically-inconsistent position forwarded by Desmond Ford and his followers in more recent years. Farnsworth's letter also contained this interesting comment:

"He sees clearly that his view cannot be made to harmonize with the testimonies [of Ellen White]; at least he admits freely that he is totally unable to do so, and even in his own mind, as far as he is able to see at present, there is an irreconcilable difference."

Shortly after this, in the same year, Albion Ballenger returned to the United States-and attended the General Conference Session held that year in Takoma Park, Maryland.

- SECTION NINE - THE 1905 BALLENGER CRISIS

The 1905 General Conference Session was scheduled to begin on May 11 in Washington D.C. Ellen White was not certain whether to attend. There was so much

bookwork that needed her attention, but she was convicted that her presence would be needed at that session, so she began preparing for a trip to the East Coast.

At this time, she had frequent night visions in which she seemed to be speaking to a large audience or to important committee meetings. Her presentations before them concerned "the deceptions that Satan is bringing in at this time." (Letter 99, 1905).

Requesting that earlier articles by the pioneers in regard to the certainties of the Advent beliefs be published, she said that "there will be constant warfare with seducing spirits that will bring in theories to counteract the truth of God." (ibid.)

At this time, when her concern seemed so deep, the Kellogg doctrinal deceptions and his allegations that others were writing Ellen White's manuscripts, continued to be sounded in Battle Creek. Under the skillful influence of Kellogg, A.T. Jones and other important workers were moving away from confidence in the Spirit of Prophecy and our historic doctrines. And within a very short time the Ballenger apostasy would reach its climax in Washington D.C.

On the third of May, and accompanied by a few helpers, Ellen began the journey east. On Tuesday, May 9, the group arrived by train in Washington D.C.

"I can but feel that the Lord is in my coming to Washington at this time. I have a message to bear. God helping me, I will stand firm for the right, presenting truth unmixed with the falsities that have been stealthily creeping in. Those who are on the Lord's side will refuse to be drawn astray by false science, which makes a jingle of the true word of prophecy. May the Lord give me much of His grace, that in every work and act I may reveal the light of truth."-Letter 135, 1905.

When the first meeting of the Session began, Ellen White was on the platform with the ministers and spoke to the delegates. She was convinced that God had strengthened her to make the long trip and that now she must "bear her testimony in vindication of the truth of God's Word and the manifestation of the Holy Spirit in confirmation of Bible truth." (Manuscript 59, 1905).

During that first morning session, the concern of Ellen, and many in the entire congregation, was for a deeper infilling of God's Spirit and power to carry the work forward more vigorously. And this was the emphasis in her first talk.

Early in this Session, Albion Ballenger spoke on three occasions to a committee. In a later book of his, Ballenger mentioned that he had there presented his views for "three early morning hours" to a "committee of twenty-five leading men" in the denomination ("Forty Fatal Errors," p. III [Roman numeral 3]). A brief summary of a number of his teachings is reviewed elsewhere in this historical documentary in the section entitled, "What Did Ballenger Teach?" There you will learn about Ballenger's great light: angels mediating in heaven above and a world of unrepentant sinners here below who stand justified before God and innocent of any wrongdoing against His Law [!]

A paper presented by Albion Ballenger before this committee, entitled "The Nine Theses," began with these words: "I want to read to you now some of the misfits that I find" in the Adventist view of the Sanctuary.

On Tuesday, May 16, Ellen spoke about the Sanctuary truths given to this people by the God of heaven, and told of errors that she had to meet in earlier years of the work. Then she said:

"We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept it on any other evidence; for people are

going to be led more and more astray in foreign countries and in America. The Lord wants His people to act like men and women of sense.

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?"-Review, May 18, 1905.

In concluding this address, she said:

"Do not think that Satan is not doing anything. Do not think that his army is passive. He and his agencies are on the ground today. We are to put on the whole armor of God. Having done all, we are to stand, meeting principalities and powers and spiritual wickedness in high places. And if we have on the heavenly armor, we shall find that the assaults of the enemy will not have power over us. Angels of God will be round about us to protect us."-Ibid.

On the 20th, she met Elder Ballenger in the hallway of the dormitory where she was staying. She later wrote of this experience in her diary:

"Not long ago I met Elder Ballenger in the hall of the building in which we have rooms. As I spoke to him, it came vividly to my mind that this was the man whom I had seen in an assembly bringing before those present certain subjects, and placing upon passages in the Word of God a construction that could not be maintained as truth. He was gathering together a mass of scriptures such as would confuse minds because of his assertions and his misapplication of these scriptures, for the application was misleading and had not the bearing upon the subject at all which he claimed justified his position. Any one can do this, and will follow his example to testify to a false position; but it was his own."-Manuscript 59, 1905.

In this conversation, she told Ballenger that he was the minister that the Lord had presented before her in vision in Salamanca, New York, in 1890, that was standing with a group who were "urging that if the Sabbath truth were left out of the ["American] Sentinel," the circulation of that paper would be largely increased." Continuing on with her diary report, she relates how that Elder Ballenger had been one of those who had accepted her testimony of reproof, when it had later been given to them in 1891. She then continues:

"Now again our Brother Ballenger is presenting theories that cannot be substantiated by the Word of God. It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so interpreted as to substantiate error that contradicts the light and the Testimonies that God has been giving us for the past half century." -Ibid.

Recognizing that Ballenger's penchant for inventing new theology would ultimately mean the ruin of his own soul, and those of many others, she added:

"I declare in the name of the Lord that the most dangerous heresies are seeking to find entrance among us as a people, and Elder Ballenger is making spoil of his own soul. The Lord has strengthened me to come the long journey to Washington to this meeting to bear my testimony in vindication of the truth of God's Word and the manifestation of the Holy Spirit in confirmation of Bible truth. The Word is sure and steadfast, and will stand the test. Human investigations will be brought in, but the Lord lives, and He will bring to naught these inventions.

"We are to proclaim the full truth of the Word of God with decision and unalterable firmness. There is not truth in the explanations of Scripture that Elder Ballenger and those associated with him -are presenting. The words are right, but

misapplied to vindicate error. We must not give countenance to his reasoning. He is not led of God. Our work is to bind up the Testimonies God has given, and seal the law among His disciples.

"I am instructed to say to Elder Ballenger, Your theories, which have multitudes of fine 'threads, and need so many explanations, are not truth, and are not to be brought to the flock of God. The good that you and your associates might have received at this meeting you have not received. God forbids your course of action-making the blessed Scriptures, by grouping them in your way, to testify to build up a falsehood. Let us all cling to the established truth of the sanctuary." Ibid.

On Wednesday, May 24, a message that she had written, entitled "A Warning Against False Theories," was presented to a small group of leaders, with a copy placed in the hands of Albion Ballenger.

"I am bidden to bear a message to our people. In the name of the Lord I am bidden to warn our ministers not to mingle erroneous theories with the truth of God. Pure Bible truth is to stand forth in its nobility and sanctity. It is not to be classified and adjusted according to man's wisdom. The ministers of the gospel are to present truth in its simplicity through the blessing of God, making the Scriptures profitable for doctrine, for reproof, for correction, for instruction in righteousness. 'Rightly dividing the word of truth' -this is the word that should be spoken of all our ministers.

"Our message does not need that which Brother Ballenger is trying to draw into the web. He draws out certain passages so fine that they lose their force. Let our ministers be content to take the Word as Christ has given it . .

"In clear, plain language I am to say to those in attendance at this conference that Brother Ballenger has been allowing his mind to receive and believe specious error. He has been misinterpreting and misapplying the scriptures upon which he has fastened his mind. He is building up theories that are not founded in truth. A warning is now to come to him and to the people, for God has not indited the message that he is bearing. This message, if accepted, would undermine the pillars of our faith. Brother Ballenger does not discern what he is doing.

"Let not any man enter upon the work of tearing down the foundations of truth that have made us what we are. God has led His people forward step by step, though there are pitfalls of error on every side. Under the wonderful guidance of a plain 'Thus saith the Lord,' a truth has been established that has stood the test of trial. When men arise and attempt to draw away disciples after them, meet them with the truths that have been tried as by fire.

"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.

"If the theories that Brother Ballenger presents were received; they would lead many to depart from the faith. They would counterwork the truths upon which the people of God have stood for the past fifty years. I am bidden to say in the name of the Lord that Elder Ballenger is following a false light The Lord has not given him the message that he is bearing regarding the sanctuary service.

"Our Instructor spoke words to Brother Ballenger: 'You are bringing in confusion and perplexity by your interpretations of the Scriptures. You think that you have been given new light, but your light will become darkness to those who receive it.. Those who receive your interpretation of Scripture regarding the sanctuary service are receiving error and following in false paths. The enemy will work the minds of those who are eager

for something new, preparing them to receive false theories and false expositions of the Scriptures.

When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial." - Manuscript 62, 1905.

Ballenger rejected these strongly-pointed warnings from the servant of God, and about a week later, on the 30th, he appeared before the General Conference Committee and declared that "he still believed as he did before the hearing on his views before the brethren during the Conference." ("General Conference Session Minutes," May 30, 1905). He then said that he wished to fight neither the Testimonies nor "this people." "Anything that he might publish would be a prayer for light rather than antagonism to our people. He planned to retire to a farm in Virginia to wait." At this juncture in this final meeting with Elder Ballenger, A.G. Daniells spoke directly to him— and, in view of clear Spirit of Prophecy warnings sent in regard to him, to consider the possibility that his views might be in error, and "not take a course to bring trouble and disaster" upon himself. (Ibid.)

In her diary for the next day, Ellen White penned these words:

"Elder Ballenger thinks that he has new light, and is burdened to give it to the people; but the Lord has instructed me that he has misapplied texts of Scripture, and given them a wrong application. The word of God is always the truth, but the doctrines that Elder Ballenger advances, if received, would unsettle our faith in the sanctuary question . . .

"The light on the sanctuary question was given by the Spirit of God, and we who passed through the disappointment of 1844 can testify to the light that was then given on the sanctuary question. Elder Ballenger needs to rest awhile, and cease to sow the tares which will lead our people on a false track. As the messenger of God, I am to bear no hesitating message on this subject. Elder Ballenger does not see what he is trying to bring to pass. The message that Christ came to give to John on the Isle of Patmos needs now to be carefully studied by Elder Ballenger for these words of warning tell us that men will arise claiming to have new light, whose theories, if received, would destroy our faith in the truths that have stood the test for half a century. We need to study and understand the message given in the third chapter of Revelation." -Manuscript 145, 1905.

The crisis had been met. Again, because of the strong leadership of God through the counsels of His appointed last day prophet, the Church had received correct guidance. Oh, that His Church would always accept the guidance of that special prophet to our time in history!

Looking back over what had taken place nearly seven months before, Ellen White wrote these words to Elder John Burden in December of that year:

"Elder Ballenger's proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject; for the points that he is trying to prove by scripture are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part. God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not

true. Another and still another will arise, and bring in supposedly great light, and make their assertions. But we stand by the old landmarks."-Letter, December 11, 1905.

And in a letter to Elder W.W. Simpson a month later, she wrote:

"it is impossible for us to have any agreement with the positions taken by Brother A.F. Ballenger; for no lie is of the truth. His proofs do not belong where he places them, and although he may lead minds to believe his theory in regard to the sanctuary, this is no evidence that his theory is true. We have had a plain and decided testimony to bear for half a century. The positions taken in my books are truth. The truth was revealed to us by the Holy Spirit, and we know that Brother Ballenger's position is not according to the word of God. His theory is a deceiving theory, and he misapplies Scriptures. Theories of the kind that he has been presenting we have had to meet again and again."-Manuscript, January 30, 1906.

At the conclusion of the May, 1907, General Conference Session, Elder Ballenger was dropped from the ministry. Minutes of the Eighth Meeting of the General Conference Session, held at 6:15 p.m. on May 30, 1907 (a copy of which we have in our files), disclose the following action:

"A.F. BALLENGER: VOTED: That we approve Brother A.F. Ballenger's plan of retiring to his place in Virginia.

That his return expenses be allowed, and his time allowed to July 1. Further that a committee of two be appointed to confer with Brother Ballenger to learn if further action is needed."

- SECTION TEN - WHAT DID BALLENGER TEACH?

As late as 1901, a mere four years before the great "Ballenger Crisis" that embroiled much of a General Conference Session, there is no indication that Ballenger was teaching or writing anything different about the Sanctuary Message. His articles and reports published in the "Review and Herald" which he contributed to fairly regularly yielded no hint of any special interest in that topic. In fact, it appears he only alluded in passing to the atonement and the Investigative Judgment once in all of his pre-1905 writings (see "Camp Meeting Notes," in the "Review" for October 11, 1898, p. 653).

Throughout the late 1890s and the first few years that followed, his major emphasis, whether by voice or pen, was (1) victory over sin, (2) the reception of the Holy Spirit, and (3) miraculous healing from sickness. His later writings, however, abounded in analyses and theories in regard to the Sanctuary and related subjects, and many of them were distinctively different from those of historic Adventism.

Albion Ballenger was quite inventive and it would require some time to detail the various concepts that he developed. Yet almost nothing is ever told in regard to what any of them were. Although brief, the following presentation is one of the most complete that you can presently find on the strange oddities that comprised the teachings of Albion Fox Ballenger:

1-The Bible teaches that the high priest must first minister in the outer court with the slaying of the animal, then he must minister for most of the year in the first apartment, and finally, at the end of the yearly cycle, briefly minister within the second apartment.

Ballenger said, No. He taught that, in the antitype, Christ must first minister in the first apartment, then be slain as the lamb to provide the sacrifice and blood, then enter upon His second apartment ministry. In point of time, this would mean that the first apartment ministry took place prior to His incarnation on earth, and that His second

apartment ministry followed it (see "Cast Out" [CO], "Forty Fatal Errors" [FFE], and "Proclamation of Liberty" [PL]).

2- The Bible teaches that Christ is the priest in the Sanctuary in heaven (Hebrews 8:1-5).

Ballenger added the angels. He said that, throughout Old Testament times, the angels were the priests (CO, 39-40; FFE, 28-29,76).

3-The Bible teaches that only the blood of Christ-and not that of bulls and goats-can have efficacy, and for this reason only the blood of Christ is used in the Sanctuary above (see Hebrews 9-10). The book of Hebrews presents us with "something better: " a better priest, a better sacrifice, better blood, better entrance, and better results.

But Ballenger added animal sacrifices and animal blood. He taught that animal blood was ministered in the heavenly Sanctuary prior to Christ's incarnation (see CO, 40, 43, 88; FFE, 78).

4-The Bible teaches that we should only pray to God, and never to any created being.

Ballenger declared that, before Christ's first advent, the people of God prayed to angels in heaven who ministered on their behalf in the heavenly Sanctuary (FFE, 82, 102).

5-According to the Bible, there is only one mediator and that Mediator is Christ (Hebrews 3, 7-10).

Ballenger's view included that of a double mediator: Christ and the angels (FFE, 82-83,77, 102).

6-The symbolism of Hebrews 7 is obvious: Melchizedek was a type of Christ. This earthly priest who lived in the time of Abraham prefigured and foreshadowed Christ our true Priest.

Ballenger said that Melchizedek later served within the Sanctuary in heaven in a priestly function that Ballenger never quite defined. But apparently he was some kind of "chief priest" up there. He also put forward the thought that this "chief priest" ministry of the man Melchizedek in heaven extended on down into the period when Christ also ministered within the sacred precincts of the heavenly Sanctuary (CO, 5354).

7-The Bible teaches that the Levitical priesthood prefigured Christ and that the ministry of those priests was a type of His ministry (Hebrews 8:1-5; 9-10).

Ballenger presented a different view: The earthly priesthood was a type of the angels in heaven and of the man Melchizedek, who ministered on behalf of mankind, and interceded for them before God (FFE, 82, 102).

8-According to the Bible, Christ is the only antitypical priest that mankind has. He is the only priest in the heavenly Sanctuary. In fact, there are no other priests of any kind in heaven! None.

Ballenger opposed this truth. He declared that Melchisedec and the angels are the priests in the first apartment, and that Christ only ministers in the second apartment (CO, 45, 100; FFE, 90).

9-The Bible teaches that if any other creature is our attempted saviour,-then we are on a works program and will be lost.

Ballenger said the opposite: Only those men and women in Old Testament times who communicated with God through angels and the translated Melchisedec -could be saved, and those who attempted to pray directly to God apart from this angelic -

Melchisedec mediation-were on a works program and were lost! (CO, 36, 53-54, 90, 94,98-101; FFE, 23, 36, 39-40, 44).

10-The Bible teaches that the atonement was not completed with the offering of the outer court sacrifice (antitype: Calvary, A.D. 31), but only when the Day of Atonement service (antitype: the Investigative Judgment, A.D. 1844 - close of human probation) was concluded (Leviticus 16:30-34).

Ballenger taught that the atonement was finished at the cross (CO, 6, 72, 95; FFE, 9-14, 22-23, 66-67,103-104). Ballenger did not recognize, although some of his modern counterparts do, that if the atonement was finished at the cross there would be no need of any heavenly mediation or blood application afterward.

A complication of his view on this lies in the fact that he, Ballenger, also held that not only was the atonement totally finished on the cross, but it was also finished when Christ put the blood on the mercy seat (which he believed also took place in A.D. 31).

11-The Bible teaches that only those who accept Christ's forgiving, enabling grace will be saved. No one is automatically saved because of Christ's death on Calvary.

Ballenger held that the atonement made on the cross had not only a finality, but also a universality ("The Atonement: A Review of 'Signs of the Times' Articles," 3). And this atonement was also "unconditional"! ("Extracts from a Letter," in "Gathering Call" [GgC], Nov 1914, 3). Mankind had already been saved by "a free and universal atonement," he declared ("The Atonement: A Review of 'Signs of the Times' Articles,' 3), and therefore the entire human race has been reconciled by the death of Christ, "without their consent or knowledge" ("Extracts from a Letter," GgC, Nov 1914, 3), a universal reconciliation corresponding to the fact of the universal death of Adam. They need only come to Christ and accept the salvation which was already inherently theirs. And this was no mere provisional or potential benefit. Ballenger saw it as something tangible and automatic-available to the whole human race "without condition" (Ibid.).

At times, Ballenger contradicted such obvious "universal salvation" by stating that mankind still must choose to accept the preoffered salvation, but at other times he stood solidly by the totally unconditional aspects of salvation full and free for all mankind automatically bestowed upon them at Calvary.

In one especially vivid illustration, Albion tries to explain his theory on this. A father pushes his son off a pier into the water. Unable to swim, the boy is ready to drown, but the situation is not yet hopeless for someone else may come along and pull him out. And then another man does that. Ballenger's application is this: Adam pushed us all off the pier into the water. By His death, Christ redeemed all men everywhere, thus placing the entire human race back onto the pier. The pier, says Ballenger, is "the platform of life and innocency before the law." All men now have this innocency before the law [!] In putting them there, Christ simply "placed them where Adam stood and where they stood in Adam before .. [he] pushed them off into sin and death." Because of the death of Christ, all mankind throughout all human history went through life in the pre-fall state of unfallen Adam, and in this position all could choose to "go higher into eternal life or lower into the second death." ("Extracts from a Letter," GgC, November 1914, 2-3; PL, 62-63; "Notes by the Way," GgC, April 1914, 4.)

Somehow, Ballenger did not grasp the obvious fact that if men are already innocent before the Law of God, justified in His sight, and covered by grace, -then they are already predestined to eternal life in heaven irregardless of whether they ever accept Christ or not.

Considering all the oddities in Ballenger's teachings, it is a marvel that he could attract any followers at all. And, from the best that we can determine, he did not attract very many.

12-The Bible teaches that only by repentance, and acceptance of Christ can any be justified in the sight of God.

Ballenger said that all men everywhere were justified at the moment of Christ's death; they need only accept it (PL, 132).

Such a teaching is not only wrong intrinsically, but it produces an unfavorable effect in the lives of those accepting it: If my sins were automatically and fully eliminated at Calvary; then I can go on sinning all I want in the years to come and still automatically inherit heaven.

In Ballenger's view, the death of Christ was "the death of the world," affording them all instant justification in the sight of God (PL, 132). The resurrection of Christ brought rebirth and newness of life to all.

Ballenger's concept of a "glorious gospel of a finished work" (FFE, 9) may have differed in detail from that of Desmond Ford and his faithful "new theology" teachers in our churches and colleges, but the basic implications and the resultant impact on the lives of those accepting it are startlingly similar. It permits one to live as a worldling while imagining that he is a saved Christian.

In addition to the above points, Albion Ballenger also went into detail on various matters, such as the cleansing of the Sanctuary. But I see no reason to elaborate any further on the confusion of his theories. We have said enough to provide you with clear evidence that Ballenger had an incorrect understanding of Scripture.

- SECTION ELEVEN - A BIOGRAPHY OF ALBION FOX BALLENGER PART TWO - AFTER 1905

After the 1905 Crisis, less information is available on Albion Ballenger, even from the writings of his own associates. But enough can be found to partially trace out some of his later activities and associations.

His last position in the denomination was Superintendent of the Ireland Mission. His name appeared for the last time in "Yearbook" of 1905 as having this post. When the

1905 General Conference Session was concluded, Albion began a traveling lecture work all over America. Already experienced in this kind of program, he found it to his liking and continued it off and on for a number of years. Most of the meetings were held in small rented halls or in the homes of those willing to listen to his complaints about Ellen White and the fundamental beliefs of Seventh-day Adventists.

All this time, Ballenger continued his traveling throughout the United States, seeking speaking appointments before Adventist groups. During his travels he picked up scattered support, but not actually very much of it. He also joined the Seventh Day Baptists and became the pastor of their Riverside, California church. He made several trips to Europe and Australia seeking supporters, and found a few. But he was never able to realize his ambition of initiating a new church organization.

The later years of Albion are intertwined with those of his father and brother.

John Fox Ballenger was Albion's father. Born on a farm in what is now Columbus, Ohio, John was the son of a Methodist "circuit rider" preacher and farmer. When only two years old his parents moved to Illinois. Shortly after the Civil War he accepted the Adventist faith as a result of tent meetings held by W.S. Ingraham in Onesco, Illinois. In October 1893 he was ordained to the Adventist ministry in the Battle Creek Tabernacle. His preaching, begun before that date, extended over a period of some fifty years, during which time he worked in Minnesota, Illinois, Wisconsin, Michigan, Canada, and California. About the year 1910 or 1911 he retired.

Unfortunately, his son Albion worked earnestly to influence him, and, following John's retirement, he followed his son into apostasy. It is thought that the death of his wife, Eliza, in 1907, hastened his move toward his son's views. John died in 1921, only a few months before the death of Albion.

Edward S. Ballenger was Albion's only brother. He too had become an Adventist minister. At the time of Albion's presentation of his sanctuary errors in Takoma Park in 1905, Edward was working at Paradise Valley Sanitarium in Southern California, and had frequent correspondence with Ellen White in regard to matters connected with the operation of the Sanitarium. He was happy with his work but concerned about his brother.

After 1905, Albion was determined to take as many out as possible, and his own family members were no exception. With such a persuasive individual for a brother, Edward eventually left the denomination and joined with Albion in his project. For many years they worked together in publishing diatribes on Ellen White and the Advent believers.

Apparently Ida Hibben remained with the Church. Nellie, the youngest sister, married William Ward Simpson, an evangelist whose work Ellen White liked very much. He was the one who made the paper mache beasts of Daniel and Revelation for use in his public evangelistic efforts. She served as preceptor at the Loma Linda school of nursing for a number of years after her husband's death in 1907, and remained a faithful Adventist all her life.

For the first four years after the 1905 crisis. Albion made his home on a small Virginia farm. In the year 1909, he moved to Riverside, California, not far from Loma Linda.

In 1911, Albion published "Cast Out," to which Elder E. Andross in 1912 published a reply. As a counter reply, Albion then published "Forty Fatal Errors" in 1913, in which he deepened his attacks on the denomination, Ellen White, and the Sanctuary Message.

Andross' book, entitled "A More Excellent Ministry," was prompted by the fact that he had been on the scene of action in England when the apostasy first broke loose, and, at the time when Ballenger's first book was published by him in Southern California (where he was then residing), Elder Andross was conference president. (The exact dates of the above three books can only be surmised from certain statements in Ballenger's two books.)

In 1914, Albion began publication of the periodical, "The Gathering Call." The plan of action was to urge all Advent believers everywhere-to come out from historic Adventism into Ballengerism. A former Adventist minister, Elder Eylar of Bache, Oklahoma, had written him and told him that it would be impossible for him, Eylar, to continue publication of his little journal, "The Gathering Call." Would Albion take it over was the question asked. Ballenger did, and continued it.

In 1913 or 1914, his brother Edward joined him at about the time that he lost his ministerial credentials. Transferring "Gathering Call" from Oklahoma to Riverside, where he was now making his home, Albion and Edward vigorously promoted their new journal. They won a number of sympathizers here and there, but were not able to develop the organized offshoot movement that they had as their objective.

In 1915, Albion's third book, "The Proclamation of Liberty and the Unpardonable Sin" came off the press. It was essentially a restatement of the positions held in his first two books. Aside from Ballenger's three books and his "Gathering Call" articles, relatively little information about his views is obtainable in any form.

"Proclamation of Liberty" is said to have been written while Ballenger was still in Europe, -that is, prior to 1905. Ballenger said that the manuscript for the book was prepared more than ten years before its 1915 release.

Ballenger's final years were spent editing the "Gathering Call" with his brother, Edward. Alonzo T. Jones was a close associate in these activities.

"Thirty years Brother Ballenger and I were workers together. A curious thing about it however is that though we were so long workers together, we were hardly ever personally together in the work.

"In all that time there was only one brief period of about four months, in 1911, when we were personally together in our work. Yet we were workers together always in a closer way and a truer relationship than personal association could give or know."-A.T. Jones, obituary issue, "The Gathering Call," September-October, 1921, page 3.

(During that four months, the two held an evangelistic series together in Los Angeles with each alternating in the presentation of the evening meetings.)

An unsigned lead article in that special issue describes his last two days of life:

"The last work he did was to make out the form for the August Gathering Call on Wednesday, August 17th and on Friday at about 5:00 P.M. he lay down on the couch and went to sleep."

Following Albion's death, the special issue of the "Gathering Call," quoted above, was released. We have a complete copy of it. Aside from poems by Albion, it primarily contains articles by Edward, Alonzo Jones, and probably unsigned ones by Albion's wife. In the back were two pages of letters of condolences from a dozen readers, including A.T. Jones, Mrs. A.T. Jones, and George Tenney. The masthead carried three names: E.S. Ballenger as Temporary Editor, Mrs. A.F. Ballenger as Associate Editor, and A.T. Jones as Editorial Contributor.

What had happened to Alonzo Jones? As mentioned earlier in this historical documentary, "The Alpha of Apostasy," it was Jones' decision to go against Ellen White's counsel-and instead journey to Battle Creek to help John Harvey Kellogg in his many projects that was the beginning of the end for Jones. Dr. Kellogg carefully turned his mind against Ellen White and Jones headed downward -just as any today will do who listens to the repetitions of Kellogg's theories about the authorship of the Spirit of Prophecy.

At the 1909 General Conference Session, a final supreme effort was made to bring him back. But Jones was quite a controversialist. Three afternoons in succession were spent in meetings by Jones with a large committee of denominational workers. At the last of the meetings, after an extended appeal for reconciliation, A.G. Daniells, president of the General Conference reached his hand across the table and plead with Jones, saying, "Come, Brother Jones, come." Deeply moved, Alonzo arose, and slowly extended his hand, -then suddenly pulled it back and exclaimed, "No, never," and sat down again. The meetings ended and Jones left, never to return. Jones remained a Sabbathkeeper to his death, but his experience, tainted by contact with Kellogg's apostasy proved his ruin.

Why did he later unite with Ballenger instead of remaining with Kellogg? It is of interest that after the Kellogg crisis, Dr. J.H. Kellogg gradually disconnected with all those in the several apostasies who might prove a rival to his own activities. This included Ballenger, Jones, and Canright, all of whom would have been glad to make Dr. Kellogg's prosperous Battle Creek institutions the base for their own preaching and writing work if he had been willing promote and perhaps partially underwrite them.

About twenty years ago, the present writer saw an original letter written by A.T. Jones about the year 1922. Although a brief inconsequential note, it was handwritten on an "American Sentinel" letterhead, with Jones as editor. This small independent periodical may have been a primary activity in later years. Jones died in 1923.

In the same issue announcing Albion Ballenger's death, an article appeared mentioning the death of his father. On September 20, 1921, John Fox Ballenger died, twelve days after his eighty-seventh birthday, and thirty-four days after the death of his son, Albion on August 17.

Following Albion's death, his brother Edward soon took over the editorship of the small bimonthly, "The Gathering Call," and continued it for many years.

We do not know when Edward died, but with his death, -and especially with that of Dr. J.H. Kellogg in 1943, -all of the principals in the original Alpha of Apostasy were deceased.

But the issues at stake -the antagonism to the precious legacy of historic Adventism bequeathed us by Heaven, and the animosity to God's last-day prophet, Ellen G. White-did not die in 1905 nor at any time since then.

And let no one imagine that all the problems were on one side. At the same time that Dr. Kellogg was poisoning people's minds in regard to the Testimonies, many of our top leaders in the denomination were disregarding those same testimonies. But our focus in this historical documentary has been on the Kellogg-Ballenger Crisis itself, a biography of each of their lives, the essential aspects of their apostasy, and some of the ramifications of it all.

For all of this is very important to our own time in history. We are now facing the largest revival of Alpha teachings to erupt since the first decade of this century when the Alpha culminated. All aspects of the Alpha-both from Kellogg's standpoint and Ballengers' -has arisen again. Desmond Ford has been a prime leader in resurrecting Ballenger's errors in regard to the heavenly Sanctuary (while at the same time partially revising those errors), and Herman Hoehn and Hal Price have been unusually active in promoting Kellogg's charge that Ellen White was not the author of many of her writings.

And in view of all this: What is the Omega? Over the years, many have conjectured as to its nature. Some have suggested that it would be a complement of the Alpha. i.e., a repetition of the same areas of controversy. Others have felt that a contrasting apostasy -one totally different-was prophesied. A number of predictive Spirit of Prophecy statements assure us that doctrinal apostasy in regard to the Sanctuary Message and an undermining of the Spirit of Prophecy will be with us down to the end. The details may differ but the basic issues will be alike. And what were the primary points that we found running like a thread all through the history of the Alpha? Consider the following:

(1) Change some of the historic doctrines of Adventism. (2) Since the Sanctuary Message, and Obedience to the Law of God through the Enabling Grace of Christ, are fundamental pillars of our entire message, these will both have be altered. (3) Lower the standards, either in writing or in practice. (4) Pour polite contempt upon the personality and writings of Ellen G. White. She is the Prophet of the Exodus from the fallen churches of Babylon. Ways must be devised to destroy the influence of her writings so that the people can turn about from journeying to the Promised Land-and go back to Egypt.

(5) Originate foolish speculations that will sidetrack the people of God from the special messages and work for this time. (6) Bring high-ranking leaders into apostasy for the influence of their decisions will hasten the crisis. (7) Devise ways to gain access to the youth, especially through the colleges, and win them over to the new views. (8) Work toward a nondenominational outlook, an interdenominational fellowship, ecumencial

cooperation, and joint inter-church worship services. (9) Empty missionary work of its purpose, importance, and message. (10) Produce irrelevant, purposeless, or erroneous books, magazines, and papers for our people and for distribution to the world. (11) Deny that we have a God-given Blueprint in the writings of Ellen G. White-and that it must be obeyed.

SECTION TWELVE - ADDITIONAL QUOTATIONS ON BALLENGER

Many statements were penned by Ellen White in regard to Albion Ballenger, and the importance of rejecting his errors and remaining steadfastly with the historic Sanctuary Message given of God to our people.

Yet nearly all of these messages can be found in just twelve of her letters and manuscripts. Written in 1905, 1906, and 1907, here are those twelve papers:

-1

ALL WHO WOULD GAIN HEAVEN Elmshaven, California Manuscript 44, 1905 - March 29, 1905

"All who would gain heaven must follow the example of Him who gave His life to save an apostate race, to ransom men and women from eternal death. If the medical missionary workers will unite on the platform of truth with those who are carrying responsibilities in the cause of God, they will be gladly welcomed. But on no other platform than that which the Lord has laid can we unite with them. Never could we combine on any other basis. The foundation has been laid and all who will take their stand upon this platform, uniting wholeheartedly with the Lord's people, will be made welcome with rejoicing. But we cannot unite with those who choose to take their stand upon another foundation.

"There is no use in talking of harmony while they continue to do this, for harmony could never exist. God forbids it. There is to be a decided change in those who have kept up their warfare against the principles delivered to us by the Lord. Truth is truth, and righteousness is righteousness. To those who have separated in principle from true believers, choosing their own course, the word is spoken, 'Be ye transformed by the renewing of your mind.' There is to be unity, but it is to be on the right basis. The testimonies that God has given cannot be disannulled. They stand fast in conformity to the word of the living God.

"Those who unite on the basis of eternal truth will be prospered. But there can be no union between God's people and those who choose to follow the same course of action that some have been following during the past few years. The Lord demands a different showing.

"Some will depart from the faith, giving heed to seducing spirits. I have been shown the way in which these spirits work, and I have been commissioned to say to those who are departing from the faith that they are acting out the same spiritual deception that we have had to meet at various times during our experience. We cannot harmonize with those who cherish the spirit and sentiments of the enemy of God.

"No science of human invention can find out God. On this subject silence is eloquence. Those who attempt to study human science apart from the Word of God will be taught by him who in the garden of Eden caused the fall of our first parents. Oh, how many there are who fall victims to human science and in their turn become deceivers. Such ones will have the blood of souls upon their garments. Upon those who have worked out the philosophy of antagonism and apostasy will be pronounced sentence according to their deeds.

"Christ took human nature upon Him, and came to our world to represent and establish the truth. Those who depart from the path cast up for the ransomed of the Lord will fall under the deceptive reasoning of Satan. He becomes their leader and under his direction they search for scientific problems and erroneous sentiments. I am instructed to say, Woe be to those who give place to the deceptive, insinuating sentiments of the

enemy. They are no longer safe leaders and they do not realize where they are being led. There is no danger so great as for a man to refuse to confess his errors and to seek to climb to heaven through his study of science. Such a man is not being led of God, but by Satan, who is using deceptive theories to ruin his soul. He who stubbornly refuses to see the light will be given up to his own sophistry and will lose the power to distinguish between truth and error.

"I am instructed to bear a testimony to those who are entertaining erroneous sentiments and to tell them plainly of their danger. But we are in no case to link up with them or to argue with them. Truth is truth, and we are to stand on the affirmative side, presenting the truth and refusing to be drawn into controversy. When Christ was tempted, His weapon was, 'it is written.' He refused to argue with Satan. 'Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, all these things will I give thee, if thou wilt fall down and worship me' (Matthew 4:8, 9). The time had come for Christ to bear a positive message. 'Get thee hence, Satan;" he said, 'for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him' (Matthew 4:10).

"I am instructed to say that strong temptations will come to everyone, but we are to refuse to listen to them. When men expel God from their thoughts, the realm of the mind is taken by Satan. They enshroud themselves in an atmosphere of Satan's creating.

"For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word-especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and through the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."-Manuscript 44, 1905. ("An Appeal for Faithful Stewardship, " March 29, 1905.)

-2

**ADDRESS PRESENTED TO
GENERAL CONFERENCE SESSION
DELIVERED MAY 16, 1905
Takoma Park, Maryland
Review and Herald - May 25, 1905**

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

"I want to tell you that Christ lives. He makes intercession for us, and He will save every one who will come to Him in faith and obey His directions. But remember that He does not want you to give your energies to criticism of your brethren. Attend to the salvation of your own soul. Do the work God has given you. You will find: so much to do that you will have no inclination to criticize someone else. Use the talent of speech to

help and bless. If you do the work God has given you, you will understand what is meant by the sanctification of the Spirit.

"Do not think that Satan is not doing anything. Do not think that his army is passive. He and his agencies are on the ground today. We are to put on the whole armor of God. Having done all, we are to stand, meeting principalities and powers and spiritual wickedness in high places. And if we have on the heavenly armor, we shall find that the assaults of the enemy will not have power over us. Angels of God will be round about us to protect us. I have the assurance of God that thus it will be. In the name of the Lord God of Israel I ask you to come up to the help of the Lord, to the help of the mighty. If you do this, you will have on your side a strong helper, a personal Savior. You will be covered with the shield of providence. God will make a way for you, so that you will never be overtaken by the enemy. I am praying that the power of the Savior will be exerted in behalf of those who have entered into the temptations of the enemy. They are not standing under the broad shield of Omnipotence. My brethren, it is our privilege to stand under this shield."-Review, May 25, 1905. (Address. by E.G. White at the General Conference session May 16, 1905.)

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DIARY

THE SABBATH TRUTH IN THE SENTINEL, AND ELDER BALLENGER'S VIEWS Takoma Park, Maryland

Manuscript 59, 1905 -'May 20, 1905

"I am not able to sleep past one o'clock. I was aroused to write out some things that have been impressed on my mind. Not long ago I met Elder Ballenger in the hall of the building in which we have rooms. As I spoke to him, it came vividly to mind that this was the man whom I had seen in an assembly bringing before those present certain subjects, and placing upon passages in the Word of God a construction that could not be maintained as truth. He was gathering together a mass of scriptures such as would confuse minds because of his assertions and his misapplication of these scriptures, for the application was misleading and had not the bearing upon the subject at all which he claimed justified his position. Anyone can do this, and will follow his example to testify to a false position: but it was his own. I said to him, You are the one whom the Lord presented before me in Salamanca, as standing with a party who were urging that if the Sabbath truth were left out of the 'Sentinel,' the circulation of that paper would be largely increased. You were the one that wept and confessed your mistakes, and we had the power of the Holy Spirit in that early morning meeting.

"I had been very sick, and yet had tried to speak to the people, and the Lord had strengthened me greatly. I had not knowledge of my words. The Lord spoke indeed through me. After I had given my last talk, my sufferings were so severe as to become almost unendurable.

"A list of appointments had been sent out for me to fill on my way from Salamanca to Battle Creek. It seemed impossible for me to fill these appointments. I went to my room and bowed in prayer. I had not been able to utter a word of prayer before the room was lighted up with the glory of God and scenes passed before me. I saw an assembly in a room in Battle Creek, and one standing up held up the 'Sentinel' and said, 'The Sabbath question must be cut out of this paper: then the circulation will be largely increased and the truth will come before thousands.'

"One of authority came forward and said solemnly, 'Bind up the testimony and seal the law among my disciples.' Then came the reproof, decided, firm, and cutting: 'The Sabbath truth is to be proclaimed. It is the truth for these last days.' The words found in Exodus 31:12-18 were repeated with great solemnity.

"I cannot now repeat all the things connected with the meeting, but I know that the steps which had been anticipated were not taken. The working of the Spirit of God was in that meeting.

"That night was a most solemn one for me. There came to my mind the truth that we have been proclaiming since the passing of the time in 1844, when the message came to us regarding the mistake we were making in keeping the first day of the week. We had Bible evidence and the testimony of the Spirit of the Lord that we were keeping a day that bore no sanctity, and that in so doing we were transgressing the law of God. This message we have borne ever since; and I solemnly asked, Are our people now to cut out the Sabbath message from the 'Sentinel' and heed the advice and counsel of worldly men, keeping the 'Sentinel' from carrying this most important truth to the world?

"I could not sleep much that night. The next morning we started for Washington. I was taken very ill, and it was thought best for Sara and me to return to Battle Creek and not attend the meetings that were laid out for me on my journey.

"When I arrived at Battle Creek, I learned that our leading brethren had asked the Lord in prayer to send me direct to Battle Creek. Meetings were being held in the various rooms of the Tabernacle. One morning I was awakened before daylight. It was as if a voice spoke to me, Attend the morning meeting. I arose and dressed, and walked across the road to the meeting. As I went into the room, the brethren were in prayer. I united my prayer with those of the rest, praying with great earnestness. The Spirit of the Lord was in the meeting and my soul was deeply stirred. After the season of prayer, I arose to speak and bore a decided testimony with the Spirit and power of God, relating my experience in Salamanca and telling them what the Lord had revealed to me in the vision of the night.

"After I had borne a decided testimony, Brother Ballenger arose, all brokenhearted and weeping, and said, 'I receive this testimony as from the Lord. I was in that meeting last night, and I was on the wrong side.'

"What was my surprise to learn that the light I had in Salamanca was given me some time before this meeting was held. The Lord had prepared the way for me to return to Battle Creek and bear my message in the early morning meeting, directly after the evening meeting. I had been shown that steps would be taken to have the 'Sentinel' no longer speak boldly upon the question of the true Sabbath of the Lord. The circumstances were such that on this occasion the excuse could not possibly be used, 'Somebody has told her.' No one had an opportunity to see me or speak with me between the evening meeting and the morning meeting that I attended.

"I bore the message that the Lord gave me, and some made confession with broken hearts and contrite spirits.

"And now again our Brother Ballenger is presenting theories that cannot be substantiated by the Word of God. It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so interpreted as to substantiate error that contradicts the light and the testimonies that God has been giving us for the past half century. I declare in the name of the Lord that the most dangerous heresies are seeking to find entrance among us as a people, and Elder Ballenger is making spoil of his own soul. The Lord has strengthened me to come the long journey to Washington to this meeting to bear my testimony in vindication of the truth of God's Word and the manifestation of the Holy Spirit in confirmation of Bible truth. The word is sure and steadfast, and will stand the test. Human investigations will be brought in, but

the Lord lives and He will bring to naught these inventions. We are to proclaim the full truth of the Word of God with decision and unalterable firmness. There is not truth in the explanations of Scripture that Elder Ballenger and those associated with him are presenting. The words are right but misapplied to vindicate error. We must not give countenance to his reasoning. He is not led of God. Our work is to bind up the Testimonies God has given and seal the law among His disciples.

"The time is worse than lost in spinning out theories that are not sustained in the Bible to vindicate such errors. I am instructed to say to Elder Ballenger, Your theories, which have multitudes of fine threads and need so many explanations, are not truth, and are not to be brought to the flock of God. The good that you and your associates might have received at this meeting, you have not received. God forbids your course of action-making the blessed Scriptures, by grouping them in your way, to testify to build up a falsehood.

"Let us all cling to the established truth of the sanctuary. Those who are so shortsighted that they will begin to do the work that some others have been doing in advocating the sentiments contained in 'Living Temple; are departing from the living God in spiritualistic, satanic experiences that will not do the souls who receive them any good. They are departing from the faith, seeking to tear down the foundation of truth. The men who have lost their hold on the truths of the sanctuary question as they have been presented by men who have been under the Holy Spirit's guidance, had better pray more and talk less. I testify in the name of the Lord that Elder Ballenger is led by satanic agencies and spiritualistic, invisible leaders. Those who have the guidance of the Holy Spirit will turn away from these seducing spirits."

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**A WARNING AGAINST FALSE THEORIES
Takoma Park, Maryland
Manuscript 62, 1905 - May 24, 1905**

"I am bidden to bear a message to our people. In the name of the Lord I am bidden to warn our ministers not to mingle erroneous theories with the truth of God. Pure Bible truth is to stand forth in its nobility and sanctity. It is not to be classified and adjusted according to man's wisdom. The ministers of the gospel are to present truth in its simplicity, through the blessing of God making the Scriptures profitable for doctrine, for reproof, for correction, for instruction in righteousness. 'Rightly dividing the word of truth'-this is the word that should be spoken of all our ministers. But far, far from this, many of our ministers have departed from Christ's plans. The praise of men is coveted and they strain every faculty in an effort to hunt out and present wonderful things. The Lord bids me counsel them to walk humbly and prayerfully with Him.

"Our message does not need that which Brother Ballenger is trying to draw into the web. He draws out certain passages so fine that they lose their force. Let our ministers be content to take the Word as Christ has given it. Of Him it is written that the common people heard Him gladly. The truth that He presented was to them as the bread of heaven.

"in clear, plain language I am to say to those in attendance at this conference that Brother Ballenger has been allowing his mind to receive and believe specious error. He has been misinterpreting and misapplying the Scriptures upon which he has fastened his mind. He is building up theories that are not founded in truth. A warning is now to come to him and to the people, for God has not indited the message that he .is bearing. This message, if accepted, would undermine the pillars of our faith.

"Brother Ballenger does not discern what he is doing any more than Dr. Kellogg discerned that the book, 'Living Temple; contained some of the most dangerous errors

that could be presented to the people of God. The most specious errors lie concealed in these theories and suppositions, which, if received, would leave the people of God in a labyrinth of error. Those who cherish these theories are building upon the sand, and when the storm and tempest shall come the structure will be swept away.

"Study the words of Christ in the seventh chapter of Matthew. The whole chapter should be carefully considered. It contains warnings for God's people in these last days. [Matthew 7:15-27 quoted.]

"Our only safety is in walking circumspectly before God. Perilous times are before us. We are to make every effort to stand in the counsel of God and not in our own wisdom. Let the simple doctrines of the Word shine forth in their true bearing, and let them be urged home according to their relative importance. Let us teach only the truth of heavenly origin. Things new and old are connected through the Holy Spirit's guidance when the truth is taught as it is in Jesus, without obscurity, without compromise, without fear, without losing sight of the cross as the great center of all truth. A sanctified presentation of the message for this time, the Holy Spirit will make effective unto the saving of the souls of the hearers.

"Take heed how you mystify the gospel. The plain 'Thus saith the Lord' rebukes worldiness, dispels difficulties, enlarges the understanding, and answers the question, 'What must I do that I may inherit eternal life?' The Lord calls upon His ministers to reveal a greater intelligence regarding the Holy Spirit's work of grace. He desires them to show in their sermons and in their prayers that they know the work of grace. Jesus Christ, our divine example, is the Lord our righteousness.

"A stronger determination to know nothing among men but Christ and Him crucified, would have given a different character to the work of Brother Ballenger on this ground. By this he would have been saved from spending his time in presenting as truth that which, if received, would undermine the mighty truths that have been established for ages. He who claims that his teachings are sound, while at the same time he is working away from the Lord's truth, has come to the place where he needs to be converted.

"A rich and inexhaustible storehouse of truth is open to all who walk humbly with God. The ideas of those whose hearts are fully in the work of God are clearly and plainly expressed, and they have no lack of variety, for there is ever before them a rich cabinet of jewels. Those who are striving for originality will overlook the precious jewels in God's cabinet in an effort to get something new.

"Let not any man enter upon the work of tearing down the foundations of the truth that have made us what we are. God has led His people forward step by step though there were pitfalls of error on every side. Under the wonderful guidance of a plain, 'Thus saith the Lord,' a truth has been established that has stood the test of trial. When men arise and attempt to draw away disciples after them, meet them with the truths that have been tried as by fire. [Revelation 3:1-3 quoted.]

"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.

"Those who claim to be identified with the message that God has given us should have keen, clear spiritual perceptions, that they may distinguish truth from error. The word spoken by the messenger of God is 'Wake up the watchmen.' If men will discern the spirit of the messages given and strive to find out from what source they come, the Lord God of Israel will guard them from being led astray. But God is not to be trifled with.

"The messages that we have received from heaven are true and faithful. When one man strives to bring in new theories which are not the truth, the ministers of God should bear clear warning against these theories, pointing out where, if received, they would lead the people of God. Those who have received the light of present truth should not be easily deceived and readily led from the true path into strange paths. The watchmen are to be wide awake to discern the outcome of all specious reasoning, for serious errors will be brought in to lead the people of God astray.

"If the theories that Brother Ballenger presents were received, they would lead many to depart from the faith. They would counterwork the truths upon which the people of God have stood for the past fifty years. I am bidden to say in the name of the Lord that Elder Ballenger is following a false light. The Lord has not given him the message that he is bearing regarding the sanctuary service.

"Our Instructor spoke words to Brother Ballenger: 'You are bringing in confusion and perplexity by your interpretation of the Scriptures. You think that you have been given new light, but your light will become darkness to those who receive it.

"Walk in Christ's footsteps and hold fast that which you have received and heard, and put away any exposition of Scripture which means, 'My Lord delayeth His coming.' In such a day as ye think not the Son of man cometh, and then how will it be with you and those whose minds you have confused? Stop right where you are, for God has not given you this message to bear to the people. Those who receive your interpretation of Scripture regarding the sanctuary service are receiving error and following in false paths. The enemy will work the minds of those who are eager for something new, preparing them to receive false theories and false expositions of the Scripture.

"When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.

"Christ is called the minister of the true tabernacle. He is the head of His church on earth. He declares, 'All power is given unto Me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world' (Matthew 28:18-20). He is the minister of the true tabernacle, and He is constantly sending messages to His people. The rich nutriment of sound doctrine will be given to all true laborers. Christ's faithful ambassadors will be taught of God in every sermon that speaks truth to the heart. Christ is indeed the minister of holy things in the true tabernacle, which the Lord pitched and not man.

"There is a great work to be done in the proclamation of the gospel. God will call men from the plow and from the vineyard and will send them forth into His service, even as Christ called fishermen from their daily occupation. As the first disciples, in obedience to the call of Christ, left their nets and followed Him, so will men in humble walks of life go forth today with the message for this time. These devoted servants of Christ will not seek the highest seat, but will follow Christ in the path of self-denial and sacrifice, and they will win souls to the Saviour.

"There are thousands of souls willing to work for the Master who have not had the privilege of hearing the truth as some have heard it, but they have been faithful readers of the Word of God, and they will be blessed in their humble efforts to impart light to others. Let such ones keep a diary and when the Lord gives them an interesting experience, let them write it down, as Samuel did when the armies of Israel won a victory over the Philistines. He set up a monument of thankfulness, saying,

'Hitherto hath the Lord helped us' (1 Samuel 7:12). Brethren, where are the monuments by which you keep in view the love and goodness of God? Strive to keep fresh in your minds the help that the Lord has given you in your efforts to help others. Let not your actions show one trace of selfishness. Every tear that the Lord has helped you to wipe from sorrowful eyes, every fear that has been expelled, every mercy shown-trace a record of it in your diary. 'As thy days, so shall thy strength be' (Deuteronomy 33:25). Be willing to be little men handling great subjects.

"I have a warning for those who suppose that they have been given the work of revealing Scripture in a new light. This work means substituting human interpretation for the interpretation that God has given. Thus did the heavenly messengers pronounce upon the effort into which Brother Ballenger has entered.

"My brother, you are in the presence of Him who has never failed to accomplish His work or to fulfill His word. Bear not this message that you think means so much. In one way, it does mean much. It means the uprooting of faith in God and the making of infidels. Cease from all such work, for it will open the door for many to depart from the faith once delivered to the saints, and to give heed to seducing spirits."-Manuscript 62, 1905. ("A Warning Against False Theories," May 24, 1905.)

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BUILDING THE WASTE PLACES

Takoma Park, Maryland Manuscript 75, 1905 - May, 1905

"I will not now try to describe the experience through which I passed during the night. I slept, and many things were represented to me. The instruction given me, I wrote out in the night season, while others were sleeping. I have much more to say which will be said to our people with pen and voice.

"We are to give special attention to the conversion of sinners. Now is the time for every soul to test his own case. It is the prevailing custom to look to human agencies for sympathy. There is called for a much stronger element of moral power. God's people are to live in the clear sense that they have a God to whom they are to go with all their troubles, but go not to human agencies. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways. (James 1:5-8).

"We need to walk humbly before the Lord. His truth is to be substantiated and magnified. We are warned that heresy of every kind will be brought in among the people of God in these last days. One heresy leads to many other heresies in the explanation of the Word of God and in departing from the Lord's designs and plans. Let our meetings in this conference be times for the investigation and building up of the waste places. [Isaiah 58:12-14 quoted.]

"The Lord would have us at this time bring in the testimony written by those who are now dead, to speak in behalf of heavenly things. The Holy Spirit has given instruction for us in these last days. We are to repeat the testimonies that God has given His people, the testimonies that present clear conceptions of the truths of the sanctuary and that show the relation of Christ to the truths of the sanctuary so clearly brought to view.

"If we are the Lord's appointed messengers, we shall not spring up with new ideas and theories to contradict the message that God has given through His servants

since 1844. At that time many sought the Lord with heart and soul and voice. The men whom God raised up were diligent searchers of the Scriptures. And those who today claim to have light, and who contradict the teaching of God's ordained messengers who were working under the Holy Spirit's guidance, those who get up new theories which remove the pillars of our faith, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth and set them drifting, drifting, to where they will receive any sophistries that may arise.

"Our work is to bring forth the strong reasons of our faith, because there are men who, never established in the truth, will bring in fallacies which would tear away the anchorage of our faith. God sends no man with a message that leads souls to depart from the faith that has been our stronghold. We are to substantiate this faith rather than tear down the foundation upon which it rests."-Manuscript 75, 1905. ("Building the Waste Places," May, 1905.)

- 6 - DIARY Elmshaven, California

Manuscript 145, 1905 - October 31, 1905

"I awake at three o'clock. My heart goes forth in grateful thanksgiving that I am free from aches and pains. My right hand is calm and steady, and I can fill my fountain pen without spilling a drop of ink. I thank God that for many years this hand has seldom been weak. I can walk up and down stairs with perfect ease, and some days I go up and down as many as twelve times.

"I desire with heart and soul to do the work that God has given me as His messenger. I am anxious to give people the evidences of our faith as found in the Scriptures. There are many today who present strange doctrines, giving the Scriptures a wrong meaning. Elder Ballenger thinks that he has new light and is burdened to give it to the people, but the Lord has instructed me that he has misapplied texts of Scripture and given them a wrong application. The Word of God is always the truth, but the doctrines that Elder Ballenger advances, if received, would unsettle our faith in the sanctuary question. Already Elder Ballenger has mystified minds by his large array of texts. These texts are true, but he has placed them where they do not belong.

"The light on the sanctuary question was given by the Spirit of God, and we who passed through the disappointment of 1844 can testify to the light that was then given on the sanctuary question. Elder Ballenger needs to rest awhile and cease to sow the tares which will lead our people on a false track. As the messenger of God, I am to bear no hesitating message on this subject.

"Elder Ballenger does not see what he is trying to bring to pass. The message that Christ came to give to John on the Isle of Patmos needs now to be carefully studied by Elder Ballenger, for these words of warning tell us that men will arise claiming to have new light, whose theories, if received, would destroy our faith in the truths that have stood the test for half a century. We need to study and understand the message given in the third chapter of revelation. "[Revelation 3:1-3 quoted.] "

"This is a work to be done. There is need for Elder Ballenger to humble his soul before God and to refuse to receive new interpretations of the Scriptures. We have had to meet many men who have come with just such interpretations, seeking to establish false theories and unsettling the minds of many by their readiness to talk, and by their great array of texts which they have misapplied to suit their own ideas.

"It is too late in this earth's history to get up something new. The erroneous theories that we had to meet in our early experiences in this work drove us to the Lord in

prayer. And the Lord gave me, His messenger, a decided message that men were placing a false application on the Word of God. Christ referred to this danger in the words, 'Be watchful and strengthen the things that remain, that are ready to die.' (Revelation 3:2.) Woe, woe to the man who teaches false theories.

"We were cautioned not to listen to the doctrines of men who were obtaining a false experience. We spent whole nights in prayer, and the Holy Spirit gave the message, clear and distinct. All along the way we have had to meet just such things. But we gave no heed to them. Other presentations were made in doctrines that denied the truth which in the past has been advocated. Thus it will be till the close of this earth's history.

"The warning comes down along the line, 'Remember therefore how thou has received, and heard, and hold fast, and repent' (Revelation 3:3.) Repent of the inclination to distinguish yourself as a man who has great light. Your supposed light is shown to me to be darkness which will lead into strange paths.

"The Word of God contains the truth, but when this Word is misapplied and made to strengthen error, we must meet this danger without hesitation. We must call upon our people to turn from such theories, to receive them not, to remember how they have received, and heard, and hold fast, and repent We call upon them to keep their spiritual eyesight clear and to receive not the elaborate, uncalled-for explanations of the Scriptures offered by some, because these explanations would undermine the pillars of our faith. Reverence the Word, but not its misapplication to substantiate error.

"The warning is, 'Remember therefore how thou hast received, and heard, and hold fast, and repent' (Revelation 3:3.) This is the message that I bear to Elder Ballenger. The Lord says to him. I have spared your life that you may remember how you have received and heard.

"To us who passed through the disappointment of 1844, it seems- impossible that we should ever forget the experience and the knowledge given us to establish our faith in the truths given us through the ministration of the Holy Spirit To those who have passed through the trying tests that have come all along the years, the Lord says, 'Ye are My witnesses.' All who have been enlightened are to be watchful and strengthen the things that remain, those who are ready to die spiritually by reason of the false theories brought in through misapplication of the Scriptures.

"There are many who have not perfected a Christian Character: their lives have not been made pure and undefiled through the sanctification of the truth, and they will bring their imperfections into the church and deny their faith, picking up strange theories which they will advance as truth.

"Let all heed the warning, 'Remember therefore how thou hast received, and heard, and hold fast, and repent If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' (Revelation 3:3.) Satan is using all his science in playing the game of life for human souls. His angels are mingling with men and instructing them in the mysteries of evil. These fallen angels will draw away disciples after them, will talk with men, and will set forth principles that are as false as can be, leading souls into paths of deception. These angels are to be found all over the world, presenting the wonderful things that will soon appear in a more decided light. God calls upon His people to gain an understanding of the mystery of godliness. Jesus Christ Is our dependence, and the Lord calls upon His people to beware of following a course that would rob them of their usefulness.

"In the proclamation of the truth there is to be no display. Let worldlings carry on their large gatherings with their great display, but let not God's people suppose that this is the way to preach the gospel of to present the truth. Outward display does not give influence to the truth. It does not add to the usefulness or the success of the workers in

God's vineyard. Ministers and medical missionaries, be true to your calling. Make no exhibitions for display. In your expenditure of means, let the self-denial of Christ be seen. In our behalf He laid aside His royal robe and kingly crown and clothed His divinity with humanity, coming to this world as a babe, and for thirty years living here as a Man among men. He lived' the life of a poor man, yet He was the Prince of heaven. 'Lo, I come,' He declared, 'in the volume of the book it is written of me; I delight to do Thy will, O My God: yea, thy law is within my heart.' (Psalms 40:7-8.) The prophet Isaiah bears testimony, 'For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' (Isaiah 9:6.)

"John, the beloved disciple, bears witness: (John 1:1-4, 14-16; 3:34-36 quoted.) In this Scripture God and Christ are spoken of as two distinct personalities, each acting in their own individuality.

" 'For the law was given by Moses, but grace and truth came by Jesus Christ' (John 1:17). (Psalms 85:10-13; John 1:18 quoted.)

"Moses, pleading with God, said: (Exodus 33:18-23 quoted.) "-Manuscript 145, 1906. (Diary, October 31, 1905).

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**LETTER TO ELDER J.A. BURDEN
Elmshaven, California
Letter 329,1905 - December 11, 1905**

"Did not the Lord have oversight, I should not care to live another day. But this is a question settled in my mind that we are under a power which is beyond human control, and in that power we can trust. The Lord is good to us, and if we will walk carefully before Him He will ever reveal His power in our behalf. He will save to the uttermost all who love and obey Him.

"I long daily to be able to do double duty. I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith in the early history of the message. After the passing of the, time in 1844, they received the light and walked In the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as Elder A.F. Ballenger has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed. When the power of God testifies as to what is truth, that truth is to stand for-ever as the truth. No after-suppositions contrary to the light God has give are to be entertained.

"Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit A few are still alive who passed through the experience gained in the establishment off this truth. God has graciously spared their lives to repeat and repeat, till the close of their lives, the experience through which they passed, even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture and pile it as proof around their asserted theories. This has been done over and over again

during the past fifty years. And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.

"Elder Ballenger's proofs are not reliable. If received, -they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject, for the points that he is trying to prove by Scripture are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth: we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for everyone to keep silent in regard to the features of our faith in which they acted no part.

"God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks. (1 John 1:1-10 quoted.)

"I am instructed to say that these words we may use as appropriate for this time, for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they' present, claiming that they are truth. But if these theories are received, they will lead to a denial of the truth that for the past fifty years God has been giving to His people, substantiating it by the demonstration of the Holy Spirit.

"Let all men beware what is the character of their work. They would better be falling into line for their own soul's sake and for the sake of the souls of others. 'if we walk in the light as He is in the light, the blood of Jesus Christ His Son cleanseth us from all sin.' (1 John 1:7.) It is nothing to the credit of any man to start on a new track, using Scripture to substantiate theories of error, leading minds into confusion, away from the truths that are to be indelibly impressed on the minds of God's people that they may hold fast to the faith."-Letter 329, 1905. (To J. A. Burden, December 11, 1905.)

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**LETTER TO BROTHER AND SISTER HUGHES
Elmshaven, California
Letter 40, 1906 - January 23, 1906**

"Never was there a time when the enemy worked, with such subtlety as at the present, and we need to realize that we are now to be fully prepared to meet whatever may come in the way of apostasy. The Word of God declares that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

"I have much to be thankful for in the health and strength that the Lord gives me. We must keep up our courage in the Lord. I am praying that the Lord's people shall have special power just now and that they will not think or talk discouragement. We need to strengthen our belief in the past experience that we have had in the cause of God. We need to pray much and speak words of encouragement to others.

"We must keep constantly before our people the Instruction contained in the first three chapters of Revelation. God says, 'Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' (Revelation 3:2-3.)

"Satan will use his best plans to lead souls to bring in some new theories, some strange, fanciful ideas. These souls will try to substantiate false doctrines, and they will take texts of Scripture and misapply them in order-to make their doctrines appear as truth. The theories that Elder Ballenger advocated, which remove the sanctuary truth, are just such as the enemy would bring in as matters of the utmost importance, to shake us from our foundation of faith. But we must heed the word, 'Remember therefore how thou hast received and heard, and hold fast.' When efforts are made to unsettle our faith in our past experience and to send us adrift, let us hold fast to the truth that we have received.

"Last night I received instruction, as you will see when you read the enclosed copies. The warning is given, Hold fast to the past experience. (1 Corinthians 2:15 quoted.)

"The power of God! It is this that will bear the test of trial, breaking down opposition, melting away scientific reasoning and bringing men and women to an appreciation of the truth that has kept us where we are, on a solid foundation.

"May the Lord bless you largely, and keep you sound in the faith."-Letter 40, 1906. (To Brother and Sister Hughes, January 23, 1906.

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LETTER TO W. W. SIMPSON
Elmshaven, California
Letter 50, 1906 - January 30, 1906

"I am much pleased that the blessing of the Lord has accompanied your labors in San Diego that work needs to be done. I have felt so sorry, as I have seen time passing, that so little is being accomplished. I am deeply interested in the work you have been doing in Los Angeles and in San Diego. I rejoice to learn that in San Diego souls have accepted the truth.

"I should be very much pleased to visit San Diego and Loma Linda, but it would be very difficult for me to leave my workers just now and still accomplish the work that I desire to do. There is a large pile of unpublished matter relating to our early experience in the message that should be republished. The instruction given me is that the words of the Lord should not be lost, but should be ever kept in mind, because we are constantly in danger of losing the truth out of the soul and gathering up things that are out of the line of truth, things that will lead to confusion.

"The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. And these truths are to be kept before the mind. We must arouse from the position of lukewarmness, from being neither cold nor hot. We need increased faith and more earnest trust in God. We must not be satisfied to remain where we are. We must advance step by step, from light to greater light.

"The Lord will certainly do great things for us if we will hunger and thirst after righteousness. We are the purchased property of Jesus Christ. We must not lose our devotion, our consecration. We are in conflict with the errors and delusions that have to be swept away from the minds of those who have not acted upon the light they already have. Bible truth is our only safety. I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us, and ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer and the Holy Spirit would bring the

truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures and earnestly asking God for guidance. Companies of earnest, devoted men and women assembled for this purpose. The power of God would come upon me and I was enabled clearly to define what is truth and what is error.

"As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point under the demonstration of the Holy Spirit. I would be taken off in vision and explanations would be given me. I was given illustrations of heavenly things and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays.

"All these truths are immortalized in my writings. The Lord never denies His Word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in, in these last days.

"I know that the sanctuary question stands in righteousness and truth just as we have held it for so many years. It is the enemy that leads minds off on sidetracks. He is pleased when those who know the truth become engrossed in collecting Scriptures to pile up around erroneous theories, which have no foundation in truth. The Scriptures thus used are misapplied: they were not given to substantiate error, but to strengthen truth.

"So you see that it is impossible for us to have any agreement with the positions taken by Brother A.F. Ballenger for no lie is of the truth. His proofs do not belong where he places them and although he may lead minds to believe his theory in regard to the sanctuary this is no evidence that his theory is true. We have had a plain and decided testimony to bear for half a century. The positions taken in my books are truth. The truth was revealed to us by the Holy Spirit, and we know that we know that Brother Ballenger's position is not according to the Word of God. This theory is a deceiving theory, and he misapplies Scriptures. Theories of the kind that he has been presenting, we have had to meet again and again.

"I am thankful that the instruction contained in my books establishes present truth for this time. These books were written under the demonstration of the Holy Spirit. I praise the Lord with heart and soul and voice, and I pray that He will lead into all truth those who will be led. I praise Him that He has so wonderfully spared my life up to this time, to bear the same message upon the important points of our faith that I have borne for half a century.

"My health is good and my mind clear. For this I praise the Lord. Generally I write from two or three o'clock in the morning until six or seven at night. On rising I take a sponge bath, dress, and then build my fire. Usually I write all day. The Lord is good and greatly to be praised. 'Bless the Lord, O my soul, and all that is within me bless His holy name.' (Psalms 103:1.)"-Letter 50, 1906. (To W. W. Simpson, January -30, 1906.)

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PREACH THE WORD

Elmshaven, California

Manuscript 20, 1906 - February 7, 1906

"I am instructed that we are not to enter into any controversy over the spiritualistic representations that are fast coming in from every quarter. Further than this. I am to give those in charge of our papers instruction not to publish in the columns of the

'Review and Herald,' the 'Signs of the Times, or any other papers published by Seventh-day Adventists, articles attempting to explain these sophistries. We are in danger whenever we discuss the sophistries of the enemy. The publication of articles dealing with these sophistries is a snare for souls. Let these theories alone and warn all not to read them. Your explanations will amount to nothing. Let the theories alone. Do not try to show the inconsistency or fallacy of them. Let them alone.

"Do not perpetuate evil by talking of these theories in sermons or by publishing in our papers articles regarding them. The Lord says, Let them be unexplained. Present the affirmative of truth plainly, clearly, and decidedly. You cannot afford to study or combat these false theories. Present the truth as it is written. The time spent in dealing with these fallacies is so much time lost. Our papers are not published for the purpose of dealing with such subjects. Articles on Bible subjects, full of practical truth, and written in so simple a style that the children and the common people cannot misunderstand them, are to fill our papers.

"The writers who are quoted in articles discussing these subjects are much pleased to have their views thus introduced to our people. But this is sowing tares. Our ministers are not given the work of discussing these subjects of spiritualistic science. They are to keep strictly to Bible truth as it is written. They are to present the reasons of our faith, and never reproduce the seductive heresies that will continually appear. No time or study is to be given to these seducing theories. The enemy stands close beside those who proclaim his sentiments.

"Let Bible truth be presented in our papers. Give the reasons of our faith. In the most cheerful, hopeful, encouraging articles recommend the diligent searching of the Scriptures. Urge our people to become familiar with the Word of God. In their study, the students in our schools should commit to memory portions of the Word. The time will come when many will be deprived of the written Word. But if this Word is printed in the memory, no one can take it from us. It is a tailsman that will meet the worst forms of error and evil.

"Evil doctrines will be accumulated by the publication of seductive fallacies. To make these fallacies the subject of discourse is to put into the minds of many thoughts that would never have been there had not these errors been brought out before them. Let the youth be taught to shun publications dealing with this subject. Do not print one article dealing with it, for you cannot without loss enter into these things. Thus seed is sown that will spring up and bring forth tares.

"What we need is truth, present truth. Let the truth shine forth in its unmeasured superiority, in all the dignity and purity that distinguishes true religion. An acquaintance with the Word of God will strengthen us to resist evil. Hold up the cross of Calvary. This will rebuke heathen philosophy and pagan idolatry. Lift up the cross of Calvary higher and still higher as the identified reality of Christianity. Let all our works, our every enterprise, show forth the sacred principles of the gospel.

"Bible truth is to be presented in short articles made intensely interesting. 'Search the Scriptures: for in them ye think ye have eternal life.' (John 5:39.) I have sometimes thought that text strangely worded, but it is all clear now. Think on what you read, for in the Scriptures 'ye think ye have eternal life: and they are they which testify of me.' (ibid.)

"We are now to make diligent work for eternity. Only for a very short time longer will the Lord bear with the gross wickedness that fills the world. Oh how suddenly will the end come, surprising the world in their increasing iniquity.

"I have to say to our people in Battle Creek, the seeds of unbelief have been sown by one in whom I have always had an intense interest. I have prayed that he shall be entirely changed and made a new man in Christ Jesus. I have seen the seeds he has been sowing in other countries, and his heart is set to do this work. Letters come to me

that the work is being made hard because of the influence of ____, and the ministers are working under great discouragement because of the reports that have been circulated. This will compel me to make every effort possible to prevent him from taking captive poor souls that are easily deceived.

"In the night season I am instructed that issues will arise that will have to be met from now on more decidedly because of the large sanitarium that has been erected in Battle Creek. Can I hold my peace and allow our people to be exposed to the influences exerted by the leading men in the medical work there? No, no! Those who accept the theories held by some will surely be led astray. Dr. - and his associates are already diseased with a species of spiritualistic sentiments, and unless they change they will in the near future be swayed into accord with the wonderful miracle-working power that the Word of God has said will be seen in these last days. 'Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.' (1 Timothy 4:1.) Those who have been feeding their minds on the supposedly excellent but spiritualistic theories of 'Living Temple,' are in a very dangerous place.

"For the past fifty years I have been receiving the intelligence regarding heavenly things. But the instruction given me has now been used by others to justify and endorse theories in 'Living Temple' that are of a character to mislead. May the Lord teach me how to meet such things. If necessary I can charge all such work as coming directly from Satan to make the words God has given me testify to a lie.

"Nashville, July 4. We are very sorry to read the article written by Elder Tenney in the 'Medical Missionary' on the sanctuary question. The enemy has obtained the victory over one minister. If this minister had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, he might yet be standing on vantage ground.

"We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are - Seventh day Adventists; ministers who went to Battle Creek to teach and strengthen the truths of the Bible, are now, when old and gray-headed, turning from the grand truths of the Bible and accepting infidel sentiments. This means that the next step will be a denial of a personal God, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. The sanctuary question is the foundation of our faith.

"The warning is given in the Word, 'Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.' (1 Timothy 4:1.) We now repeat, parents, keep your children away from Battle Creek. Some of our medical missionary workers are becoming leavened with infidelity. Specious heresy has been taking hold of minds and its thread have been woven into the pattern of the figure. Who is responsible for giving young men and women an education that has left a sucking influence upon their minds? One father writes that of his two children who were sent to Battle Creek; one is now an infidel and the other has given up the truth.

"Letters such as this have been coming from different ones. The warning is given me to give to parents, if your children are in Battle Creek, call them away without delay. Satan has come down with great power to work with all deceivableness of unrighteousness."-Manuscript 20, 1906. ("Preach the Word," February 7, 1906.)

LETTER TO ELDER GEORGE C. TENNEY
Elmshaven, California
Letter 208, 1906 - June 29, 1906

(Editor's note: Due to Dr. J.H. Kellogg's influence, Elder George C Tenney eventually left the denomination entirely, and was a firm supporter of Albion Ballenger into the 1920s and probably beyond. -vf)

"I have words to speak to you and to others in Battle Creek. I shall go over the ground step by step, just as I am led by the Holy Spirit. It is presented to me that there are some in Battle Creek who are being deceived by men linked together to support one another. I could name individuals, but this may not be necessary.

"Your recent letter was received. You write like an honest man, and I believe you to be sincere, but you are a man greatly deceived. In the past, I have had a great interest in your welfare. I have regarded you as a man who feared God and kept His commandments. But when you left Australia and came to Battle Creek this last time, and linked your interests with the physicians at the Sanitarium, you made a grave mistake. You followed your own impulses in this matter Instead of moving in the counsel of God.

"We are living in an age of this earth's history when men must seek counsel of God and not be led away from their posts of duty, and away from the truth, by men who have not a real faith in Christ. Let no one regard it safe to follow human impulse. Brother Tenney, you have been drawn away from the truth more than you have known, and your connection with men in Battle Creek has been to your great injury. The light of your past experience is going out.

"I have been surprised and made sad to read some of your articles in the 'Medical Missionary', and especially those on the sanctuary question. These articles show that you have been departing from the faith. You have helped in confusing the understanding of our people. The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.

"If you had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, you might yet be standing on vantage ground.

"We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are—Seventh-day Adventists—ministers who went to Battle Creek to teach and uphold the truth of the Bible, are now, when old and gray headed, turning from the grand truths of the Bible and accepting infidel sentiments. This means that the next step will be a denial of a personal God, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. In the Word is given the warning, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' (1 Timothy 1:4).

"I must again say to our people, keep your children away from Battle Creek. Some of our medical missionary workers are becoming leavened with infidelity. Specious heresy has been taking hold of minds and its threads have been woven into the pattern of the figure. Who is responsible for giving young men and young women an education that has left an evil influence upon their minds? One father writes that of his two children who were sent to Battle Creek, one is now an infidel and the other has given up his faith in the Advent message.

"Those who are not walking in the light of the message may gather up statements from my writings that happen to please them, and that agree with their human judgment, and by separating these statements from their connection and placing them beside human reasonings, make it appear that, writings uphold that which they

condemn. I charge you not to do this work. To use my writings thus, and at the same time reject the message which I bear to correct errors, is misleading and inconsistent

"I thank the Lord that the only true and living God still lives. Jesus Christ took humanity upon Himself to make it possible for human beings, through faith, to be partakers of the divine nature and thus escape the corruption that is in the world through lust.

"The end is so near that it will come unexpectedly, as a thief in the night, and if we do not watch, we shall be found unready, with out lamps going out, unprepared to meet the Bridegroom."-Letter 208, 1906. (To G.C. Tenney, June 29, 1906.)

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LESSONS FROM THE VISION OF EZEKIEL
Elmshaven, California
Manuscript 125, 1907 - July 4, 1907

"In visions of the night I seemed to be speaking with great earnestness before an assembly of people. A heavy burden was upon my soul. I was presenting before those gathered together the message of the prophet Ezekiel regarding the duties of the Lord's watchman. "[Ezekiel 33:1-11 quoted.)

"The prophet had by the command of God ceased from prophesying to the Jews just at the time when the news came that Jerusalem was invaded and siege laid to her. In the twenty fourth chapter, Ezekiel records the representation that was given to him of the punishment that would come upon all who would refuse the word of the Lord. The people were removed from Jerusalem and punished by death and captivity. No lot was to fall upon it to determine who should be saved and who destroyed. "[Ezekiel 24:6, 7, 9, 10, 12-24 quoted.]

"I am instructed to present these words before those who have had light and evidence, but who have walked directly contrary to the light. The Lord will make the punishment of those who will not receive His admonitions and warnings as broad as the wrong has been. The purposes of those who have tried to cover their wrong while they have secretly worked against the purposes of God will be fully revealed. Truth will be vindicated. God will make manifest that He is God.

"There is a spirit of wickedness at work in the church that is striving at every opportunity to make void the law of God. While the Lord may not punish unto death those who have carried their rebellion to great lengths, the light will never again shine with such convincing power upon the stubborn opposers of truth. Sufficient evidence is given to every soul regarding what is truth and what is error. But the deceptive power of evil upon some is so great that they will not receive the evidence and respond to it by repentance.

"A long-continued resistance of truth will harden the most impressionable heart. Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the word and work of God. For a time they may continue to teach some phases of the truth, but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman.

"The interests of the cause of present truth demand that those who profess to stand on the Lord's side shall bring into exercise all their powers to vindicate the advent message, the most important message that will ever come to the world. For those who stand as representatives of present truth to use time and energy now in attempting to answer the questions of the doubting ones, will be an unwise use of their time. It will not remove the doubts. The burden of our work now is not to labor for those who, although

they have had abundant light and evidence, still continue on the unbelieving side. God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in 1843 and 1844.

"We are now to labor unceasingly to get the truth before Jew and Gentile. Instead of going over and over the same ground to establish the faith of those who should never have accepted a doubt regarding the third angel's message, let our efforts be given to making known the truth to those who have never heard it. God calls upon us to make known to all men the truths that have made us what we are-Seventh-day Adventists.

"God is speaking to His people today as he spoke to Israel through Moses, saying, 'Who is on the Lord's side?' My brethren, take your position where God bids you. Leave alone those who, after light has been repeatedly given them, have taken stand on the opposite side. You are not to spend precious time in repeating to them what they already know and thus lose your opportunities of entering new fields with the message of present truth. Take up the work which has been given us. With the Word of God as your message, stand on the platform of truth and proclaim the soon coming of Christ. Truth, eternal truth, will prevail.

"For more than half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error. As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.

"Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question, light came. In vision I was given such a view of the heavenly sanctuary and the ministration connection with the Holy Place, that for many days I could not speak of it.

"I know from the light that God has given me that there should be revival of the messages that have been given in the past, because men will seek to bring in new theories and will try to prove that these theories are Scriptural, whereas they are in error which if allowed a place will undermine faith in the truth. We are not to accept these suppositions and pass them along as truth. No, no. We must not move from the platform of truth on which we have been established.

"There will always be those who are seeking for something new and who stretch and strain the Word of God to make it support their ideas and theories. Let us, brethren, take the things that God has given us, and which His Spirit has taught us is truth, and believe them, leaving alone those theories which His Spirit has not endorsed."- Manuscript 125, 1907. ("Lessons from the Visions of Ezekiel," July 4, 1907.)

- SECTION THIRTEEN - QUOTATIONS ABOUT THE ALPHA AND OMEGA

There are several statements in the Spirit of Prophecy about the "alpha and the omega," as it applies to apostasy and false doctrine. We will quote each of them below:

Chapter 24 (pages 193-200) of the book, 'I Selected Messages,- is entitled, "The Alpha and the Omega," and contains most of these quotations. We will quote parts of that chapter below, but you will want to read the entire chapter for yourself. In addition,

there is another reference to the Alpha and Omega in the chapter that follows it, which we will also quote. "2 Selected Messages" has one quotation, and "Testimonies to Ministers" has an unusual variant mention of the "alpha and omega" theme. The "2 Selected Messages" passage clearly indicates that the Alpha and Omega consist of false doctrines of various kinds. And it is obvious from the statement that they are not limited to only certain false teachings.

Here are these quotations:

"Of God's people He says, 'Her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up.' But many who profess to believe the truth do not want God in their thoughts, any more than did the antediluvians or Sodomites. One sensible- thought of God, awakened by the Holy Spirit, would spoil all their schemes. Self, self, self, has been their god, their alpha and their omega."-Testimony to Ministers and Gospel Workers, 335.

"Our people need to understand the reasons of our faith and our past experiences. How sad it is that so many of them apparently place unlimited confidence in men who present theories tending to uproot our past experiences and to remove the old landmarks! Those who can so easily be led by a false spirit show that they have been following the wrong captain for some time-so long that they do not discern that they are departing from the faith, or that they are not building upon the true foundation. We need to urge all to put on their spiritual eyeglasses, to have their eyes anointed that they may see clearly and discern the true pillars of the faith. Then they will know that 'the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.' (2 Timothy 2:19) We need to revive the old evidences of the faith once delivered to the saints.

"Every conceivable fanciful and deceptive doctrine will be presented by men who think that they have the truth. Some are now teaching that children will be born in the new earth. Is this present truth? Who has inspired these men to preach such a theory? Did the Lord give anyone such views? No; those things which are revealed are for us and our children, but upon subjects not revealed, and having nought to do with our salvation, silence is eloquence. These strange ideas should not even be mentioned, much less taught as essential truths.

"We have reached a time when things are to be called by their right name. As we did in the earlier days, we must arise, and, under the Spirit of God, rebuke the work of deception. Some of the sentiments now expressed are the alpha of some of the most fanatical ideas that could be presented. Teachings similar to those we had to meet soon after 1844 are being taught by some who occupy important positions in the work of God.

"In New Hampshire, in Vermont, and in other places we had to resist the stealthy, deceptive work of fanaticism. Presumptuous sins were committed, and unholy lusts were freely indulged by some, under the cloak of sanctification. The doctrine of spiritual free-love was advocated. We saw the fulfillment of the scripture 'that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.'" (1 Timothy 4:1)"-2 Selected Messages, 26 ("The Southern Watchman," April 5, 1904.)

"The Lord calls upon those connected with our sanitariums to reach a higher standard. No lie is of the truth. If we follow cunningly devised fables, we unite with the enemy's forces against God and Christ. God calls upon those who have been wearing a yoke of human manufacture to break this yoke, and no longer be the bond servants of men.

"The battle is on. Satan and his angels are working with all deceivableness of unrighteousness. They are untiring in their efforts to draw souls away from the truth, away from righteousness, to spread ruin throughout the universe. They work with marvelous industry to furnish a multitude of deceptions to take souls captive. Their

efforts are unceasing. The enemy is ever seeking to lead souls into infidelity and skepticism. He would do away with God, and with Christ, who was made flesh and dwelt among us to teach us that in obedience to God's will we may be victorious over sin.

"Every form of evil is waiting for an opportunity to assail us. Flattery, bribes, inducements, promises of wonderful exaltation, will be most assiduously employed.

"What are God's servants doing to raise the barrier of a 'Thus saith the Lord' against this evil? The enemy's agents are working unceasingly to prevail against the truth. Where are the faithful guardians of the Lord's flocks? Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass unheeded? Where are the medical missionaries? Are they co-workers with Christ, wearing His yoke, or are they wearing a yoke of human manufacture?"

"Will the men in our institutions keep silent, allowing insidious fallacies to be promulgated to the ruin of souls? The sentiments of the enemy are being scattered everywhere. Seeds of discord, of unbelief, of infidelity, are being sown broadcast. Shall our medical missionaries raise no barrier against this evil? Is it not time that we asked ourselves, Shall we allow the adversary to lead us to give up the work of proclaiming the truth? Shall we allow him to keep us from being channels through which the blessings of the gospel, as a current of life, shall flow to the world? Let every man now arouse, and work as he has opportunity. Let him speak words in season and out of season, and look to Christ for encouragement and strength in well-doing.

"The dangers coming upon us are continually increasing. It is high time that we put on the whole armor of God, and work earnestly to keep Satan from gaining any further advantage. Angels of God, that excel in strength, are waiting for us to call them to our aid, that our faith may not be eclipsed by the fierceness of the conflict. Renewed energy is now needed. Vigilant action is called for. Indifference and sloth will result in the loss of personal religion and of heaven.

"At this time the Laodicean message is to be given, to arouse a slumbering church. Let the thought of the shortness of time stimulate you to earnest, untiring effort. Remember that Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish.

"For years our physicians have been trained to think that they must not give expression to sentiments that differ from those of their chief. O that they had broken the yoke! O that they had called sin by its right name! Then they would not be regarded in the heavenly courts as men who, though bearing weighty responsibilities, have failed of speaking the truth in reproof of that which has been in disobedience to God's Word.

"Physicians, have you been doing the Master's business in listening to fanciful and spiritualistic interpretations of the Scriptures, interpretations which undermine the foundations of our faith, and holding your peace? God says, 'Neither will I be with you any more, unless you awake, and vindicate your Redeemer.'

"My message to you is: No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries which, if received, will lead ministers and physicians and medical missionary workers to ignore the truth. Every one is now to stand on his guard. God calls upon men and women to take their stand under the blood-stained banner of Prince Emmanuel. I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith.

"Sometimes our physicians talk for hours, when they are weary and perplexed, and in no fit condition to talk. Medical missionaries should refuse to hold long night sessions of conversation. These night talks have been times when Satan with his seductive influence has stolen away from one and then another the faith once delivered

to the saints. Brilliant, sparkling ideas often flash from a mind that is influenced by the great deceiver. Those who listen and acquiesce will become charmed, as Eve was charmed by the serpent's words. They cannot listen to charming philosophical speculations, and at the same time keep the word of the living God clearly in mind.

"Our physicians have lost a great deal out of their lives because they have seen wrong transactions and heard wrong words spoken, and seen wrong principles followed, and have not spoken in reproof, for fear that they would be repulsed.

"I call upon those who have been connected with these binding influences to break the yoke to which they have long submitted, and stand as free -men in Christ. Nothing but a determined effort will break the spell that is upon them.

"Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.

"We need to study the words that Christ uttered in the prayer that He offered just before His trial and crucifixion. 'These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.'" (John 17:1-6).

"The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be. The life of Christ is to be revealed in the lives of His followers. In all His public and private acts, in every word and deed, practical godliness was seen, and this godliness is to be seen in the lives of His disciples.

"Those who heed the light given them will bring the virtues of the character of Christ into the daily life. Christ did no sin, because there was no sin in Him. God has shown me that the lives of believers are to reveal practical righteousness.

"Has not God spoken in His Word concerning the solemn events which must shortly take place? As you read these things, do you believe what He says? Or have you, through listening to specious philosophy, given up your faith in God? Can any power avert the punishment that must come upon you unless you humble your hearts before God and confess your sins? How is it, my brethren in the medical missionary work? Does not the living God speak to you from His Word concerning the events that are taking place in fulfillment of that Word? Soon the last great reckoning with man will take place. Have your lives been such that you can then be weighed in the balances of the sanctuary, and not be found wanting? Or has your faith been molded and restricted until it has become unbelief? Has your obedience to men become rebellion against God? 'Examine yourselves, whether ye be in the faith; prove your own selves.' (2 Corinthians 13:5)."-1 Selected Messages, 195-198, (Special Testimonies, Series B, Number 2, 12-17).

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"The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life.

"It will be said that 'Living Temple' has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, 'Be not deceived; God is not mocked.' (Galatians 6:7).

"You have had access to 'Testimonies for the Church,' volumes 7 and 8. In these 'Testimonies' the danger signal is raised. But the light so clear and plain to minds that have not been influenced by deceptive theories, has not been discerned been wearing a yoke of human manufacture to break this yoke, and no longer be the bond servants of men.

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you, through listening to specious philosophy, given up your faith in God? Can any power avert the punishment that must come upon you unless you humble your hearts before God and confess your sins? How is it, my brethren in the medical missionary work? Does not the living God speak to you from His Word concerning the events that are taking place in fulfillment of that Word? Soon the last great reckoning with man will take place. Have your lives been such that you can then be weighed in the balances of the sanctuary, and not be found wanting? Or has your faith been molded and restricted until it has become unbelief? Has your obedience to men become rebellion against God? 'Examine yourselves, whether ye be in the faith; prove your own selves.' (2 Corinthians 13:5)."-1 Selected Messages, 195-198, (Special Testimonies, Series B, Number 2, 12-17).

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"You have had access to 'Testimonies for the Church,' volumes 7 and 8. In these 'Testimonies' the danger signal is raised. But the light so clear and plain to minds that have not been influenced by deceptive theories, has not been discerned by some. While the misleading theories of this book are entertained by our physicians, there cannot be union between them and the ministers who are bearing the gospel message. There should be no union until there is a change.

"When medical missionaries make their practice and example harmonize with the name they bear, when they feel their need of uniting firmly with the ministers of the gospel, then there can be harmonious action. But we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test.

"I am instructed to speak plainly. 'Meet it,' is the word spoken to me. 'Meet it firmly, and without delay.' But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. 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.

"Our physicians, upon whom important responsibilities rest, should have dear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, holding fast the beginning of their confidence unto the end."-1 Selected Messages, 198-200. (Special Testimonies, Series B, Number 2, 49, 50).

"In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: 'It contains the very sentiments that Sister White has been teaching.' This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true.

"Finally my son said to me, 'Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you.' He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. '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. The statements made in 'Living Temple' in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied."-1 Selected Messages, 203.

The above concludes the lengthy historical study on the Alpha of Apostasy, as it occurred prior to and just after the turn of the century. But the apostasy that is the Alpha is not dead. Men today are reiterating the false statements of John H. Kellogg and Albion F. Ballenger.

The Alpha of Apostasy stands as a terrible warning, sounding down to our own time. The Alpha is to be repeated, by comparison and contrast, in the Omega. Learn well the lessons contained in this historical study, and utterly refuse every effort on the part of others to convince you that Ellen G. White and her writings are not reliable.

Several years ago, while researching for material that is contained in the above study, we came across the following letter. Officially known as Letter 95, 1905 (manuscript release 784), it was written on March 14, 1905. Lying reports about her and her writings had been issuing from Dr. Kellogg and his associates in Battle Creek for several years, and within a few weeks she would confront Albion Ballenger at the 1905 General Conference Session.

And now, in this letter, she unburdened some of her concerns to close friends, Dr. and Mrs. Daniel Kress, who from 1900 to 1907 were laboring in Australia and New Zealand.

"Elmshaven

Sanitarium, California

March 14, 1905

"Dear Brother and Sister Kress,

"I did hope to have time and strength to write to you fully in this mail; but I can write but little; for I have a tired brain. Many letters come to me, and I try to respond, but there is for me none of that feeling of safety in writing that there once was; for sometimes a wrong interpretation is placed on my writings, and it is becoming a very serious matter to write in full confidence even to those who for years have known my views. I do not wish you to think that any of this applies to you. I have been free to write to you, and I am glad that you have written freely to me.

"The time has come when whatever I may write in private letters to some of our brethren will do little good; for those who have not held the beginning of their confidence firm unto the end will be liable to interpret my communications in a false way. To have ministers and physicians who have long known the truth using my writings in a way that gives the impression that these writings uphold the very sentiments that are condemned

by the testimonies I have received from God, places a very heavy burden on my soul. These men place such an interpretation on extracts which they take from my writings, that the reproofs given by God are made of no effect. The Lord God of heaven declares, 'If they repent, I will pardon their transgressions; but if they do not repent, I will call them to account for that which they have misinterpreted in order to serve theories that are not true. By their course, souls have been led astray, and when I cease my forbearance, because they will not repent, I will punish them for all the evil they have done by mingling false sentiments with the true. They have departed from the faith themselves, and have led others astray.'

"This manner of working is making my burden heavier than God ever designed it to be. This painful experience makes my heart ache. I am instructed to say to those who endeavor to tear down the foundation that has made us Seventh-day Adventists: We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimonies of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.

"God has placed in our hands a banner on which is inscribed the words, 'The commandments of God and the faith of Jesus.' 'Here are they that keep the commandments of God, and have the testimonies of Jesus Christ,' He declares. At all times and in all places we are to hold the banner firmly aloft God's denominated people are to take a firm stand under the banner of truth. The truths that we have been proclaiming for more than half a century have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth by the working of His Holy Spirit. Those who have arisen to question and overthrow the principles of present truth, have been sternly rebuked. "[Revelation 2:1-6 quoted.]

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent' (Revelation 2:5) They are not to give heed to seducing spirits. They are not to remove one pin from the foundation of truth that the Lord has built up from point to point by the ministration of the Holy Spirit. If one point is yielded, there is no surety that other points will not be discarded; and point by point, the structure of truth will be assailed and discarded.

" 'Nevertheless, I have somewhat against thee, because thou hast left thy first love.' This represents a moral fall. There can be no abatement of this love without a moral fall. God calls for unity among His people in these last days, but there cannot be unity without firm adherence to right principles.

" 'And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.' (Revelation 3:1, 2).

"With some there is an outward show, a form of godliness, but there is no real power; and against them is pronounced the sentence, 'Thou art weighed in the balances, and found wanting.' They are deficient, yet, in false confidence; they are deceiving

themselves and misleading others. Yielding to Satan's sophistry, they stand on a false track, and by their representations endeavor to tear down truths that God has made fast, never to be moved. By their course, the inexperienced are led to wonder whether these special truths are not, after all, errors that ought to be shunned. When brought into straight places, they will give up the Sabbath and its powerful endorsement, and the more they are opposed in their apostasy, the more self-sufficient and self-deceived they become. They have lifted up their souls unto vanity, and God says: [Revelation 3:3-5 quoted).

"Those addressed in the message to the church in Sardis have heard and received the principles of truth. We are to be true to the evidences that God has given us in the representation of heavenly things. We are to hold fast the things that we have heard, lest at any time we should let them slip. The right path is plainly outlined before us. Those who misinterpret the precious things God has given me for His people, those who take the sentiments by which God beautifully shows the difference between the earthly and the heavenly, removing these sentiments from the position in which God has placed them, and making them testify to seducing errors, are removing the landmarks. They cherish sentiments which they should resolutely have discarded in an unmistakable, decided manner the reproof of God has come to them, forbidding them to spoil the people of God, forbidding them to teach sophistry for truth.

"Dangerous things have been written and dangerous things have been said, which God declares that our youth should not hear. I am bidden to say in the name of the Lord, 'Beware of the leaven of philosophy and false science that has been introduced among the medical missionary workers at Battle Creek. Beware of the spiritualistic leaven that has already been placed in the meal, to leaven many minds. By the introduction of this leaven, the messages sent by God to His people are made of no effect. The leaven works until the whole mass is leavened.

"The messages that the Lord has been giving me for the past half century have never, never sanctioned the cherishing of these erroneous sentiments. And yet the assertion of some is the Sister White teaches these very things. I say in the name of the Lord that the truth has been misinterpreted and misapplied.

"I am filled with sorrow because statements made under the inspiration of the Holy Spirit, and designed by God to be a great blessing to His people, to guard them against the seducing sentiments of Satan, are woven in with spiritualistic views, and are thus made to testify to falsehoods of Satan's own creating. How can I say to our people, Harmonize with those who advocate these wrong sentiments? How can I hold my peace, and say, Unify? God gives me the message, Beware of the leaven of those who have been destroying the faith of Seventh-day Adventists. There are those to whom I fear to write personally. God says, Beware of the leaven of those who have stepped off the platform of truth. Those who use my writings, given me by God, to build themselves up in sophistry and deceptive theories, steal that which was given to establish souls in the sanctification of the truth, and use it to testify to theories against which I am bidden to warn our people. Beware of the leaven that some who have lost their connection with God will introduce, declaring their theories to be in harmony with that which Sister White has written.

"Have I not a knowledge of how to present these things without spoiling the faith of our people? I shall write just as God bids me write. What I have written, I have written. Every word is truth. I am to give to the people of God the warnings given me. But I am not to send these warnings in private letters to those who claim to be vindicating the truth, while in reality they are leading in a false track. [Revelation 3:14-21 quoted.] "- Letter 95, 1905.