

John Harvey Kellogg – 1852 to 1943

John Harvey Kellogg was an American medical doctor in Battle Creek, Michigan, who ran a sanitarium using holistic methods, with a particular focus on nutrition, enemas, and exercise. Kellogg was a strong advocate of circumcision and vegetarianism for health. He is best known for the invention of the breakfast cereal known as corn flakes with his brother, Will Keith Kellogg.

At age ten, he worked in his father's broom factory in Battle Creek, Michigan. By the age of 16 he was a public school teacher. The next year he attended high school and graduated the same year.

He was personal friends for many years with Ellen and James White. They even helped fund his education in 1873 encouraging him to take a medical course.

In 1876, after finishing a two-year medical course, at age 24 he was appointed superintendent of the Health Reform Institute in Battle Creek, Michigan. It had opened ten years earlier as an answer to a call from Ellen White for Seventh-day Adventists to provide such an institution. Under Dr. Kellogg's management it grew and prospered, achieving world-wide recognition as the Battle Creek Sanitarium.

Shortly before the turn of the century Dr. Kellogg came into conflict with church leaders over the control of all Seventh-day Adventist medical institutions. He would bump heads over the negative finances of the Sanitarium as well. He finally did gain control of the Battle Creek Sanitarium. At his peak influence, Kellogg had 2,000 people employed in his work, while employees for the rest of the entire church numbered only 1,500.

In February 1902, the Battle Creek Sanitarium burned to the ground. Ellen White wrote about this being an actual judgment from God. Ellen White did not want this Sanitarium rebuilt with the intentions Kellogg had. And he ignored her advice.

Funds were needed to be raised for the new building. So Dr. Kellogg decided to write a medical book called the Living Temple. He prepared a manuscript. It was to be a book about physiology and health. The sales of the book would go toward building a new sanitarium. A very good idea coming from a man in his position. But the General Conference Committee reviewed the manuscript and rejected it.

He began teaching strange doctrines regarding the nature of God. And Kellogg had adopted some theological understandings about God that he just couldn't keep out that he inserted into this book. And so his theology and his

understanding about God that he inserted in this book was simply this. That God is not an actual person who is a physical tangible being. That God is this essence that pervades in everything. It is what the new age believes today. That God is in everything, in the flowers and in the trees. If your taking a bath or shower, God is in the water would be one example. It is called Pantheism.

What he had done is destroy the true biblical picture God has presented about himself. And so the book was very problematic. This belief system tends to lead someone to nature worship. Because if God is in the tree and the flowers, then you can worship that.

Before the General Conference committee could report it's findings, Kellogg submitted an order to the Review and Herald publishing house to print 5000 copies of the book. Before the book could be printed, the publishing house burned down in late December that same year. Many Adventists thought this was just a coincidence. Dr. Kellogg in his stubbornness went ahead and had the book printed by another publisher anyway.

Ellen White wrote him many personal messages of warning, but he ignored them. It must have been very difficult for Sister White later in life correcting the Doctors' errors relating to religious matters. Ellen White warned him against separating the medical work from the church. She also was concerned that he had gathered too much power to himself. Despite Kellogg's attempts to discredit her, she relentlessly tried to save him from apostasy.

And that is why Mrs. White put these warnings in her writings.

Loma Linda Messages, p. 293 - 1903

“The teaching regarding God that is presented in Living Temple is not such as our students need.....Those who express such sentiments regarding Him show that they are departing from the faith.”

That is a pretty serious warning. And that was written in the same year that the book was published. Here we are seeing this controversy that was happening over the publishing of this book and what was contained in it. The view that Kellogg had about God, Mrs. White clearly said this is very wrong. It's something that we don't need. And it's actually “a departure from the faith.”

If you're not familiar with this background, that is why we are looking at this. Many of us have no idea. And why would we? It happened so long ago and Modern Adventism tends to hide it.

Special Testimonies, Series B, No. 7, p. 39

“He (Kellogg) has not known whither his feet were tending. But in his recent writings, his tendencies toward pantheism have been revealed.”

And that is exactly what he was teaching in that book. Some say that is true and we don't have to worry about that today, nobody believes that today. However, we are going to see if that is true or not.

Kellogg's wife was a **Seventh-Day Baptist** and this would perhaps create or add to his problems with his theology that he tried to express in a book he wrote called “The Living Temple”. Her pastor was a frequent visitor. If he stayed on course with this book with its medical focus and treatment ideas, he would have been so far better off. But he spiritualized God and went where his knowledge truly fell short on the subject.

Because the book got such negative publicity compliments of Sister White, he looked to rephrase his beliefs and consulted a few in the denomination. Sales of the book were horrible. So he was trying to appease Sister White's criticism. Can you imagine having thousands and thousands of these books just sitting around because no one wants them?

One day he had a conversation with the General Conference President at the time, which was Arthur G. Daniels. And in this conversation, he says that he modified his views because he had caught so much heat from Mrs. White. He wanted to try and make it fit or work out.

We will share the beginning of what would follow.

We have a letter written from Conference President, A.G. Daniells to Sister Ellen White's son, Willie about the beliefs of Dr. Kellogg. In showing this, it is very telling that the trinity doctrine was not under practice nor believed by Seventh-Day Adventists at the time of its writing (1903). **But Kellogg will declare that he is a believer in the trinity doctrine of God the Father, God the Son and God the Holy Spirit. Fast forward 100 years later, and we have the same thing today.** Sister White called Kellogg out for his beliefs, thoughts and teachings that were not only Pantheistic, but spiritualistic in a negative way. And now using non-biblical names and/or descriptions of God the Son and God the Holy Spirit were part of the spiritualizing.

We will also share some of the writings by Sister White calling out Dr. Kellogg for being astray in his beliefs and teaching. Kellogg would use her writings to give him credibility with his. And she would rebuke him over it. This letter from A.G. Daniells is the clear cut proof that even in the year 1903, (well past the time that the modern church says Sister White became or was a trinitarian when she wrote the Desire of Ages or sometime soon thereafter), the trinity

was in fact, **NOT IN THE ADVENTIST CHURCH!** As you can see from the letter, he now believed in God the Father, God the Son, and God the Holy Ghost. This is what the church's Fundamental Beliefs say today. If there was a problem with this belief in 1903, why is it okay that the church changed what we believe in 1980 and have kept it till this very day? Here is the above mentioned letter by A.G. Daniells:

“He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity, and could now see pretty clearly where all the difficulty was, and believed that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing.” – Dr. John Kellogg quoted in a letter from A.G. Daniells to Brother Willie White, Oct. 29, 1903

Arthur Daniells had responded to Kellogg in saying, “I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions.”

A. C. DANIELS, President,
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Aug. 20.

The
General Conference of Seventh-day
Adventists

The Gospel to All the World in This Generation.

Call Address: "Adventist."

222 N. Capitol Street, Washington, D. C., U. S. A.

October 29, 1903.

Elder W.C. White,
Sanitarium, Cal.

Dear Brother White:--

Ever since the council closed I have felt that I should write you confidentially regarding Dr. Kellogg's plans for revising and republishing "The Living Temple." But I have allowed the pressure of work to prevent me from doing so. Last evening we received a letter from the Doctor which makes me feel that I must not delay any longer to write you about this matter.

In one of the Doctor's statements made to the brethren while in council, he referred to "The Living Temple," and gave us to understand that it would be entirely withdrawn from the market, and its career brought to an end; at least this was the idea I received from what he said. But the day the council closed, I had a long conversation with him about the book. He then told me that he did not think that after all there was a very great difference of opinion between us regarding the subject dealt with. He said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his created works. He felt sure that he believed just what the Testimonies teach, and what Dr. Waggoner and Elder

W.C.W.-2-

Jones have taught for years; but he had come to believe that none of them had expressed the matter in correct form. He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity, and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives.

I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the Doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the book up so that it would be all right. ✓

Yours in the bonds of Christian love,

R.

A. J. Daniels

Within the book *Living Temple*, Kellogg's views weren't as straight as they should have been. He had borrowed from Sister White's writings in explaining his views utilizing them for credibility. ***In the Review & Herald, October 22, 1903, she writes an article (24 paragraphs)*** calling attention to what Dr. Kellogg has been doing wrong. Here is an short excerpt from the article:

"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 represents 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. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. 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, when taken from their connection, and interpreted according to the mind of the writer of "The 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 "The Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail." (par. 1)

"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." (par. 2)

After Sister White called him out, as a result, Kellogg wrote a letter to George Butler questioning Ellen White's usage of a term, "**third person of the Godhead**". **Sister White did not mean it as a real literal being, but used the language in third person form. A certain grammatical usage. On purpose, she used these words in lower case form to decipher a lesser status than how a real literal being would be illustrated.**

Jesus spoke about himself all through the New Testament as a third person. Example: Matthew 16:28 - "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

And it confuses Kellogg as he wrote the following:

"As far as I can fathom, the difficulty which is found in 'The Living Temple', the whole thing may be simmered down to the question: Is the Holy Ghost a person? You say no. I had supposed the Bible said this for the reason that the personal pronoun 'he' is used in speaking of the Holy Ghost. Sister White uses the pronoun 'he' and has said in so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be the third person and not be a person at all is difficult for me to see." – Letter from John Harvey Kellogg to G. I. Butler. Oct 28. 1903.

So according to Kellogg, he says the whole issue is over this belief that I have about the Holy Ghost, the Holy Spirit. I believe it to be a person, a person different than to the Father and the Son, because he believed it to be God the Holy Ghost. Remember, he said that he had accepted the doctrine of the Trinity.

He believed this God the Holy Ghost was everywhere, this person, it's not the Father, it's not the Son, this person, this being is pure Spirit and it pervades everything. God the Holy Spirit.

Those claims and connection to Sister White's teachings is completely and utterly false. You had some people on Kellogg's side that liked his book, and some people that did not. And the people who are promoting the book that are his fans are saying, 'hey you know what, what Kellogg is teaching is actually exactly what Mrs. White says.

He was using statements from the Spirit of Prophecy to support his belief in God the Holy Spirit. A person, besides the Father and the Son; according to his own admission. This is the whole issue that he is trying to express.

Do we see this clearly? Most people don't realize this issue when it comes to the Alpha of Deadly Heresies. All the focus is on the Pantheism part. We are going to see what the connection between what Kellogg is saying here and what Pantheism really is.

"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." - Ellen White, SpTB02 53.1; Selected Messages book 1, p. 203.1

"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." - SpTB02 53.3; Review & Herald, Oct. 22, 1903, par. 1; Letter 211, Sept. 22, 1903, par. 1; Selected Messages book 1, p. 203.3

In other words she is saying, 'I know there are some statements that are taken out of context and interpreted by Kellogg to support his teaching, but that is not the case.'

"God forbid!" Now which statement was Kellogg using to support his belief in the Trinity and God the Holy Spirit? **The statement that says "the third person of the Godhead"**. Does that sound familiar? Do you know anyone who is doing that today? It's a lot of people.

That was exactly what Kellogg was doing. Mrs. White says, 'that is not what I mean. That is not what I'm trying to say.' Well, what does she mean, what is she trying to say?

What did she mean by the "third person"?

*"Sin could be resisted and overcome only through the **mighty agency of the third person of the Godhead**, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual, what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. **Christ has given His Spirit as a divine power** to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church." - Desire of Ages, p. 671.2*

"Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead." So many today will tell you, that right there is God the Holy Spirit, he is the third person.

And yet from the same statement it actually says that the third person of the Godhead is referred to the Spirit of Christ. "Christ has given His Spirit". And the key here she says, this is the only way that sin could be resisted thru the agency of the third person of the Godhead.

If we allow her to explain what she means rather than interpreting it in our own way, then she makes it very easy, very plain.

What did she mean by the "third person"?

*"The only defense against evil is the **indwelling of Christ** in the heart through faith in His righteousness." - E.G. White, The Desire of Ages, p. 324*

On one side she says sin could only be resisted by the third person of the Godhead, and then the only defense against evil is the indwelling of Christ. In other words, the third person of the Godhead according to Ellen White is the indwelling of Christ. That is according to her own explanation.

That's not what Kellogg was doing. He was saying the third person is God the Holy Spirit. Not Christ and not the Father. Do you see the problem?

Mrs. White says, 'when you do that, you destroy what I'm trying to say. Don't use my writings to make your statements look full and credible.'

"Christ tells us that the *Holy Spirit is the Comforter, and the Comforter is the Holy Ghost*, "the Spirit of truth, which the Father shall send in My name.".....This refers to the *omnipresence of the Spirit of Christ, called the Comforter.*" - E. G. White, Manuscript Releases, Vol 14, p. 179

So the Comforter, the Holy Ghost, or the third person of the Godhead is the omnipresence of the Spirit of Christ. That is different than what Kellogg had come to believe. And this is why Mrs. White said, 'no this is a problem here. My writings do not support what this man is trying to say.'

Manuscript 10, January 29, 1904, par. 1

"It is not safe to trust in Dr. Kellogg. I dare not do it. I have not written him much, recently, but I may have to send something soon. I have not the least confidence in his present attitude toward many things. I learn that notwithstanding all I have written regarding The Living Temple, a book that was written under the inspiration of the arch-deceiver; notwithstanding the many plain messages that I have delivered in the Review and Herald and in letters to our brethren in responsibility, Dr. Kellogg now admits only a few of the mistakes he has made and still supposes that in former years I taught the same errors. This reveals a blindness beyond conception."

That's very serious, isn't it? She said Satan was inspiring Kellogg in what he was writing and teaching. And even thou Kellogg changed, and he said no, now I believe in the Trinity and God the Holy Spirit, God the Father and God the Son. Mrs. White says the writer has not changed. In other words, he is still under the same source of inspiration. Kellogg was using the Spirit of Prophecy, twisting some of the statements to try and support some of his teachings.

Sister White to Dr. Kellogg, Letter 300, March 16, 1903

*"....your heart is not right with God. The Spirit of God is not working you. You need now not to rush and drive, but to be converted. You are not sound in the faith. (par. 3) You are not sound in the truth. **Your statements made to believers and unbelievers misrepresent us as a people who have not changed the truth for error.** (par. 4) The **sanctuary** question is a clear and definite doctrine as we have held it as a people. **You are not definitely clear on the personality of God,***

which is everything to us as a people. You have virtually destroyed the Lord God Himself. (par. 7) We cannot for a moment have any misrepresentation upon these solemn and important subjects of truth which have been the faith of our people since 1844. This means much to us. The Lord would have me say to you that the enemy has, through his specious deceptions, placed his unbelief in your mind, and you have been working it out. **All who receive your presentations will enter upon strange paths if they connect with you. You are bringing in strange, common fire, but not the fire of God's own kindling; and now I must speak plainly to our people that the Lord has led us step by step and shown us clear light upon the heavenly sanctuary in the most holy of holies where God revealed Himself to His appointed ones.**" (par. 9)

Since Kellogg's Living Temple was having holes punched in it in regards to his statements about God, Kellogg wanted to change his book and republish it with his newer founded views. He wanted to re-word things in a way he thought would be smooth saying. That was what the above letter from A. G. Daniells to Willie White was all about. His views of the trinity and belief in it stood in his way of expressing himself properly. But Sister White said no! Don't do it.

Letter 253, November 20, 1903 to Dr. Kellogg from Sister White (select paragraphs included below)

*"I must tell you that your ideas in regard to some things have been decidedly wrong. I would that you could see your errors. **The book Living Temple is not to be patched up, a few changes made in it, and then advertised and praised as a valuable production. It would be better to present the physiological parts in another book under another title. When you wrote that book, you were not under the inspiration of God. There was by your side the one who inspired Adam to look at God in a false light. Your whole heart needs to be changed, thoroughly and entirely cleansed.*** (par. 1) My brother, do not allow yourself to be alienated from your ministering brethren who tell you of your dangers. Those who faithfully and frankly tell you of your errors are your best friends. (par. 2) **My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and many others who were keen, noble, and true were among those who, after the passing of the time in 1844, searched for truth.** At our important meetings, these men would meet together and search for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly; for we felt that we must learn God's truth. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. As we fasted and prayed, great power came upon us. But I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying. Then the Spirit of God 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 the position we were to take regarding truth and duty. **Again and again this happened. A line of truth extending from that time to the time when we shall enter the city of God was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. They knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given me. Thus the leading points of our faith as we hold them today were firmly established.** Point after point was clearly defined, and all the brethren came into harmony. (par. 4)

The whole company of believers were **united in the truth**. There were those who came in with **strange doctrines**, but we were never afraid to meet them. Our experience was wonderfully established by the revelations of the Holy Spirit. (par. 5) After the passing of the time, we were opposed and cruelly falsified. Erroneous theories were pressed in upon us by men and women who had gone into fanaticism. I was directed to go to the places where these people were advocating these erroneous theories, and as I went, the power of the Spirit was wonderfully displayed in rebuking the errors that were creeping in. **Satan himself, in the person of a man, was working to make of no effect my testimony regarding the position that we now know to be substantiated by Scripture.** (par. 8) **Just such theories as you have presented in Living Temple were presented then.** These subtle, deceiving sophistries have again and again sought to find place amongst us. But I have ever had the same testimony to bear which I now bear regarding the **personality of God.**" (par. 9)

Letter 55, April 15, 1903 – Sister White to Dr. Kellogg

"Your religious teachings are not to be depended on or accepted as a "Thus saith the Lord." It has been unwise for the people to rely upon you as they have done; **for you are not a safe guide in spiritual matters.**" (par. 12)

Decided Action to be Taken Now – Chapter 9, Testimonies for the Church – SpTB07

October 1903 – St. Helena, CA

"These words were spoken to me in the night season. **The sentiments in "Living Temple" regarding the personality of God have been received even by men who have had a long experience in the truth. When such men consent to eat of the fruit of the tree of knowledge of good and evil, we are no longer to regard the subject as a matter to be treated with the greatest delicacy. That those whom we thought sound in the faith should have failed to discern the**

specious, deadly influence of this science of evil, should alarm us as nothing else has alarmed us. (p. 37.2)

It is something that can not be treated as a small matter that **men who have had so much light, and such clear evidence as to the genuineness of the truth we hold, should become unsettled, and led to accept spiritualistic theories regarding the personality of God.** Those doctrines, 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 experiences, giving them instead a false science.** (p. 37.3)

Additional quotes from Sister White about Dr. Kellogg and his teachings.

*"In Living Temple the assertion is made that God is in the flower, in the leaf, in the sinner. But God does not live in the sinner. The Word declares that He abides only in the hearts of those who love Him and do righteousness. **God does not abide in the heart of the sinner; it is the enemy who abides there.**" - Sermons and Talks, vol. 1; Ms. 46, 1904; MR 900, p. 343*

"Let not the theory be presented that God would dwell in the soul-temple of a wicked man. No greater falsehood could be presented." - EGW, Notebook Leaflets from the Elmshaven Library, 'Be Earnest and Steadfast'

"Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God and is a dishonor to His greatness and majesty. Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart and give license to inclination. Separation from God is the result of accepting them." - Testimonies for the church, Vol. 8, p 291, par. 1 & 2

*"I am so sorry that Living Temple came out as it did, and was circulated, and the worst of it—that which struck right to my heart—was the assertion made regarding the book: "It contains the very sentiments that Sister White has been teaching." **When I heard this, I felt so heartbroken that it seemed as if I could not say anything. Had I said anything, I would have been obliged to speak the truth as it was.** (par. 7)*

Representations had been shown me that some danger was approaching and that I must prepare for it. I must write out the things God had given me in order to prepare for it. (par. 8)

I did not read Living Temple, though I had it in my library. At last 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 we read the paragraphs to which he referred. When we had finished, I turned to him, 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.** These beautiful representations are similar to the temptation that the enemy brought to Adam and Eve in Eden. (par. 9)

In Living Temple the assertion is made that God is in the flower, in the leaf, in the sinner. But God does not live in the sinner. The Word declares that He abides only in the hearts of those who love Him and do righteousness. God does not abide in the heart of the sinner; it is the enemy who abides there. (par. 13)

Our ministers must be very careful not to enter into **controversy in regard to the personality of God.** This is a subject that they are not to touch. It is a mystery, and the enemy will surely lead astray those who enter into it. We know that Christ came in person to reveal God to the world. God is a person, and Christ is a person. Christ is spoken of in the Word as "the brightness of His Father's glory, and the express image of His person." (par. 15)

I was **forbidden to talk with Dr. Kellogg on this subject,** because it is not a subject to be talked about. And I was instructed that certain sentiments in **Living Temple were the Alpha of a long list of deceptive theories.** (par.16)

These sentiments have had an effect on our people everywhere. Some think it strange that I write, "Do not send your children to Battle Creek." I was instructed in regard to the danger of the worldly influence in Battle Creek. I have written hundreds of pages regarding the danger of having so large a sanitarium, and of calling so many young people together in one place. The young people in Battle Creek are in danger. They will come in contact with error. Years ago I did not think that they would meet these errors right in the sanitariums; but when Living Temple came out, and

some of our ministers told me that there was in it nothing but what I had been teaching all my life, I saw how great the danger was. I saw that blindness had fallen upon some who had long known the truth. I pray that the Lord will open the eyes of these ministers, that they may see the difference between light and darkness, and between truth and error." (par.17)- Manuscript 46, May 18, 1904

Satan will continue to bring in his erroneous theories and to claim that his sentiments are true. Seducing spirits are at work. I am to meet the danger positively, denying the right of anyone to use my writings to serve the devil's purpose to allure and deceive the people of God. God has spared my life that I may present the testimonies given me, to vindicate that which God vindicates, and to denounce every vestige of Satan's sophistry. One thing will follow another in spiritual sophistry, to deceive if possible the very elect. - Manuscript 126-November 28, 1903

Here we have a writing from Sister White calling out members in the Battle Creek community, the Battle Creek church in fact. The Sanitarium was burned to the ground in February 1902, and then the Review and Herald Publishing House on December 30, 1902.

You see, Kellogg had revised his book and went against Ellen White's counsel. He approached the Review & Herald to review his book. The General Conference committee rejected printing the book after the review of it. So Kellogg decided to circumvent the General Conference and pay the Review and Herald directly to print it. Thousands of copies.

The biggest Sanitarium in the world burned to the ground and Kellogg didn't get the message. "I don't want you teaching the trinity". None of our books say that, but that was the issue.

Firemen in Battle Creek have been noted to say that they never rush to an Adventist fire in Battle Creek. Simply because, they can't put them out. They can't put out Adventist fires. God uses judgments of fire when need be.

God passed judgment on the Adventist community and the leaders there stood in public and denounced any wrong doing or that this was the hand of God passing judgment on them. Sister White had warned Kellogg of his trespasses and the Review and Herald in their works of printing the type of books and material that was not the purpose of it's beginnings.

Ellen White, SpTB07 – November 20, 1905

"Yea, the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord." (par. 9.1)

How true is the solemn statement, "My people know not the judgment of the Lord." Has not this been repeatedly demonstrated in Battle Creek? Have not men stood up in public assemblies and ridiculed the idea that the burning of our two largest institutions was a reproof and a judgment from God? Could they have seen the presentation given me of what will be in the future, their ridicule would suddenly have turned to mourning. (par. 9.2)

The burning of these two institutions was verily a judgment from God. And yet men who have been given wonderful advantages and opportunities, and who are capable of understanding the dealings of God with His people of old, have stood up to defy, as it were, the Holy One of Israel, and to make of none effect the working of God's providence in His dealings with His people. (par. 9.3)

Unbelief has led many in Battle Creek to the doing of evil works and to the carrying out of wrong principles. It has led them to strengthen themselves in a wrong course. (par. 10.4)

His judgments came upon the two largest of our institutions. Before all the world His displeasure was shown by stern judgments. And yet, there are those who, since these terrible experiences, have refused correction and have followed a course of determined obstinacy. Some seem determined to continue doing those things that brought the expression of the displeasure of God upon those who would not heed admonition and warnings. They have kept up a continual defiance against God, and warfare against the testimonies of reproof that He has sent. (par. 11.2) But the time is drawing nigh when the judgments of God will be more signally seen in Battle Creek. Many claiming to be believers have dishonored the truth of God. They have diverted His money into wrong channels, to carry out worldly plans. But because of the righteous who are among them the Lord has waited and shown patience. The cause of God has suffered great hindrance because the talents entrusted to His people have not been used in the work of proclaiming the truth, and on every hand we see unworked fields. Saith the Lord, When I visit them for their iniquity, I will punish them for all their greed, and their worldliness, as the Gentiles. I will not spare, unless they repent. (par. 11.3) The sentiments of unbelief that were expressed after the judgments of God had come, showed that some would keep up their rebellion until the hour of God's patience is exhausted. Those who have acted as the Gentiles act, will be punished as the Gentiles, only with as much greater severity as the abundance of light given them makes their sin against God the greater. He will not spare, neither will He have mercy, unless there is a thorough conversion of soul, and that repentance which needeth not to be repented of. (par. 12.1)

Something to ponder on and to note here with the sharing of these writings from (SpTB) Special Testimonies for Ministers and Workers and Special Testimonies to the Battle Creek Church; these writings almost did not survive. Men within the General Conference were so angry at Ellen White that they got together many of these testimonies of hers in regards to Battle Creek. Over a 100 of them. And a pair of men went to a man named Brother Holmes. And they said to him, “burn these”. And he said, “WHAT?”. They said, “Yes, burn these.”

Holmes knew furnaces and was a faithful Seventh-Day Adventist. So he stoked the fire good and hot, but it was a superficial hot. He knew it would go out rather quick. He said to the two men from the G.C., “okay, it’s hot”. They threw the writings in and shut the door. They saw the flames and they waited a bit, and then they finally left.

What they didn’t know, was Holmes had shut off the air vent. So pretty quickly. the flames would die out and extinguish. And he saved the material with a little smoldering. And eventually he died and had left the writings to a friend. And eventually that person died and the writings ended up in an auction. And the word got around and people started talking about these lost Ellen White writings. And people came and were there to bid on it and so was the General Conference. Problem is, they couldn’t really bid on it as too many people were there bidding on them.

Series B is what they managed to save and put into two books. Series B #2 and #7. Only because Brother Holmes did a heroic act.

In the past, ministers and Kellogg quoted Sister White to further their views and teachings. They can't see the difference between truth and error, between reality and spiritualism. And they quote Ellen White to borrow some quotes to prove their right, just like Kellogg did. And with Dr. Kellogg's belief in three Gods in name, today we have come full circle to the error of spiritualism. Since him, many have caught the disease and it finally took the church in 1980 when the fundamental beliefs took on a radical change; from "Fundamental Principles [guidelines] to Beliefs [dogmas].

Decentralization Counseled

Less than a year later some recognized the heavy hand of God in the tragic fire that completely destroyed the main sanitarium buildings on February 18, 1902. The ashes were scarcely cold before Kellogg was busy planning to rebuild. Although he was careful to secure the General Conference Committee's approval of his plans to erect an improved plant in Battle Creek, Kellogg seems to have made no attempt to scale down the size of the institution radically, to relocate it in the country, or to substitute several smaller sanitariums in different places for the one mammoth institution. Nor did he seek Ellen White's approval on his plans for rebuilding. Perhaps he remembered too well her

statement of a decade earlier that she "sincerely wish[ed] that the Sanitarium were miles away from Battle Creek. From the light given me of God, I know this would be better for its spirituality and usefulness."° For six months Ellen White held her peace; then she wrote Kellogg that rebuilding a larger sanitarium on the site of the old was a mistake. She repeated this publicly at the 1903 General Conference session. Dramatically Kellogg volunteered to sell the new plant and move the sanitarium wherever church leaders would direct. Mrs. White refused this proposal, but she also counseled Adventists not to tie up their money by investing in bonds the sanitarium was issuing to underwrite the cost of rebuilding. To do so would prevent funds from being used in other places where they were needed. Dr. Kellogg strongly resented the failure of most Adventists to buy sanitarium bonds. He saw this as indicative of the general lack of denominational support in his efforts to rebuild after the fire. "The whole denomination," he declared, was simply "looking on with their hands folded.- If such a condition continued, he predicted, "they will find out some day that this institution will slip out of their hands."

Pantheism

Another problem was also complicating the financing of the new sanitarium building: Kellogg's promotion of pantheistic ideas. The doctor's quick mind was particularly attracted to speculative and esoteric matters. More than two decades earlier he had discussed with Ellen White some of his unconventional theories concerning the nature and presence of God. She had strongly advised silence on such matters and, for a number of years, Kellogg had heeded her advice. Then suddenly, during the late 1890s, while Mrs. White was in Australia, ideas of the immanence of God in all living creatures began to surface in Adventist circles. Kellogg was not the only one to propound such theories, although he did so frequently at the 1897 General Conference session. Men like Prescott and E. J. Waggoner promoted similar ideas. In fact in later years, A. G. Daniells saw Dr. Waggoner as the chief aggressor in this matter. Although some church leaders were disturbed over the promotion of such views, the matter did not become a real point of controversy until the spring of 1902. At that time the General Conference Committee approved a plan to mobilize the entire church membership to sell half a million copies of *The Living Temple*, a new health book Dr. Kellogg had recently completed. All of the profits from this book were to go to support the rebuilding of the Battle Creek Sanitarium and the elimination of the debts of other sanitariums. This plan was patterned after a similar campaign of two years earlier when Ellen White had donated all profits from her book *Christ's Object Lessons* to help retire the debts of Adventist colleges. While *The Living Temple* was still in the early stages of production, A. G. Daniells carefully alerted its author to the need for avoiding anything which might provide "ground for misunderstanding and criticism." Daniells went on to remind Kellogg that "there are some who fear that you are grazing about very close to pantheism. In fact, some have felt from your talks about God in man, that you are practically a pantheist."

Although Daniells denied that he felt this way about Kellogg's views, he urged extreme care because, "None of us want to disseminate error, whether it be intentional or not.- He also expressed satisfaction that Kellogg had asked Professor Prescott to read the manuscript critically. Prescott seems to have profited by a special message on the relationship between God and nature which Ellen White had sent to the 1899 General Conference session, and had abandoned his pantheistic views. Elder Daniells felt certain that whatever "will pass his reading will stand with the people."

As Prescott read the galley proofs of *The Living Temple*, he was disturbed not only by certain phrases Kellogg used, but also by his tendency to cite Scripture texts out of context. He foresaw that readers were likely to misunderstand phrases such as "there is a tree-maker in the tree, a flower-maker in the flower," and "God himself enters into our bodies in the taking of food.- Prescott objected not so much to Kellogg's putting forth new ideas for study and criticism as he did to these appearing in a book "that our whole denomination would be asked to sell.- Thus he recommended deleting "a considerable portion of those paragraphs which deal with such abstract subjects as the soul, consciousness, identity, personality, mind-cure, Christian Science, and other[s] of similar sort.-"

Financial Disagreement

Unfortunately, before Dr. Kellogg could carefully consider and discuss Prescott's recommendations, he had had a sharp disagreement with Elder Daniells, a disagreement which convinced him that the new General Conference leaders selected in 1901 were no more sympathetic to the medical work than their predecessors. During the summer of 1902 both Kellogg and Daniells were in Europe on church business. Of major importance to Kellogg was the development of a sanitarium in England. When he discovered a favorable site for such an institution, he was eager for Daniells and the members of the General Conference Committee traveling with him to approve its purchase. There was one major problem: no money was on hand for this purpose; it would have to be borrowed. But Daniells and his associates had firmly decided to avoid the pitfalls of the 1890s; they were not going to increase the huge debt already burdening Adventists. Daniells recognized that this policy would "seem hard to those who want the institutions," but he was determined to set his face "like a flint against the creation of further debts.- To Kellogg this appeared shortsighted and unreasonable. While professing also to dislike debt, he maintained that he was not afraid of it, since he had probably paid off more debts through his own efforts than anyone else in the denomination. He refused to be mollified by Daniells's promise to make a special effort to raise \$20,000 for an English sanitarium once he had returned to America.

This far-reaching disagreement concerning correct policies of institutional finance was aggravated by several other incidents during this European visit.

In observing the eating habits of some of the men accompanying Daniells, Kellogg became convinced that none of the group was a vegetarian. This reawakened his old complaints about the ministry's leading the people astray by their example. At the same time, in conversations with Daniells, Kellogg cast doubt on the belief that all of Mrs. White's writings could be considered inspired by God. To clinch his argument he pointed to a particular Ellen White "Testimony" as one that he had inspired himself. Daniells, who came to consider Kellogg "a master of sophistry," later remembered that he was nearly "brought to ruin by the cunning insinuations of doubt" that the doctor attempted to plant in his mind at this time."

Breakdown of Relationships

Once the cordial relationship with Kellogg which Daniells had worked so diligently to maintain began to break down, it deteriorated rapidly. Some time prior to the fall meeting of the full General Conference Committee in 1902, the two men had another sharp disagreement involving finances. The Moline, Illinois, Sanitarium found itself hard pressed to pay a \$1000 annuity that was due. Kellogg wanted Daniells, at this time also president of the Lake Union Conference, to give the Medical Missionary and Benevolent Association, controller of the Sanitarium, \$1000 of union tithe money to meet its obligation. Daniells refused to do, on the basis that it would not be a proper use of the tithe. He did offer to loan the association this amount if it would agree to pay it back. Kellogg turned down this proposal. Daniells also became convinced that the Battle Creek Sanitarium was being rebuilt much more lavishly and at greater expense than had been agreed upon. He feared that this inevitably meant a larger debt for the institution. When questioned, Kellogg maintained that the building facilities were no larger than needed, although he tacitly admitted that expenses were much higher than expected and that the sanitarium debt was being increased due to the failure of the denomination to provide adequate financial support. At the same time, Kellogg maintained, there was really no lack of money within the church; tithe money was being "squandered" in a way that was a "burning disgrace.

It was during these troubled days that the General Conference Committee listened to Professor Prescott's criticisms of *The Living Temple*. Kellogg professed willingness to modify the book's language as "he did not wish to crowd upon the brethren anything unwelcome to them.- After considerable discussion a committee composed of Prescott, Kellogg, A. T. Jones, and Dr. David Paulson was appointed to examine the manuscript further and report to the full General Conference Committee. A week later all but Prescott reported finding nothing objectionable in the book. Yet as Daniells had suspected in the spring, the majority of the General Conference Committee sided with Prescott and refused to go ahead with the projected campaign to sell 500,000 *Living Temples*. Undismayed, Kellogg immediately ordered an initial printing of 5000 copies of his book. But fire, which on December 30, 1902, destroyed the Review and Herald plant, prevented this order from being filled.

During the next several months Kellogg led an unsuccessful attempt to replace Daniells at the 1903 General Conference session. A brief period of reconciliation followed, during which both Kellogg and Daniells agreed to bury their differences and work in unity for the good of the entire church program. As the summer wore on, however, it became evident that the doctor was still determined to publish *The Living Temple*. Daniells also became convinced that Kellogg was still attempting to undercut Ellen White's influence among Adventists; he saw it as his duty to defend Mrs. White and her prophetic role, whatever the cost might be. A special meeting of church leaders called by Elder Daniells in October 1903 was disrupted when a group of Kellogg adherents once more pressed for acceptance of the ideas presented in *The Living Temple*. Dr. Paulson had rallied most of the Adventist physicians to Kellogg's support; they were joined by educators E. A. Sutherland and P. T. Magan and by Elders A. T. Jones and E. J. Waggoner. For a time it seemed to Daniells that this group would convince the majority of those assembled to support what Daniells now clearly considered to be pantheistic heresies. Then, just at the end of a particularly trying day, two letters from Ellen White arrived. In these she spoke out in clear condemnation of the ideas contained in *The Living Temple*; the book, she stated, contained "statements that the writer himself does not comprehend." She went on to characterize the passages which spoke of the personality of God as "a snare that the enemy has prepared for these last days." Mrs. White advised that a firm position be taken: "make not one concession on any point concerning which God has plainly spoken."

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. Kellogg, too, seemed subdued and agreed to make no more attempts to market *The Living Temple*. Again there was a general spirit of reconciliation and a pledge of unity." Unfortunately, this reconciliation proved no more lasting than the one of the previous spring. In part this was because Kellogg found it difficult to admit that his views were really pantheistic. ***He stoutly maintained that his beliefs on the nature of the Deity were no different from those of Ellen White or of such prominent Adventist theologians as Jones and Waggoner.***

In reality there were many issues besides pantheism which now divided Kellogg from the church's clerical leaders. In early 1903 the doctor began to agitate for the reestablishment of a college in Battle Creek. One of the actions of the conference of 1901 had been to approve moving Battle Creek College to a rural location. Although Kellogg had favored this move, he now decided that a college

in Battle Creek was necessary to make it easier for students in the medical school to make up academic deficiencies. Through his friendship with Sutherland and Magan, the president and dean of Battle Creek College at the time in question, Kellogg secured the use of the old college charter which had not yet expired. He began to advertise the availability of college instruction in Battle Creek once more. Church leaders interpreted this as a direct effort to thwart the will of the General Conference. They also suspected that Kellogg was attempting to lure young Adventists to Battle Creek, where he could infect them with his doctrinal heresies." Kellogg's efforts to lure the brightest young Adventists into medical careers had been a complaint of Adventist ministers for years. They claimed that he promised such youth, including talented young preachers, everything from financial independence to freedom from persecution in the "last days.- The doctor complained that almost the exact opposite took place. It seemed to him that the ministers brought great pressure on promising youth to go into preaching or colporteur work, while encouraging the less talented to consider medical or nursing careers.

Differing viewpoints on the operation and control of church institutions, which had long lurked beneath the surface, came into full view at the 1903 General Conference. The debate, in which Kellogg took an active part, occurred over a resolution recommending that all Seventh-day Adventist institutions be owned by church members through one of the existing conference organizations. Kellogg saw this as a move to get every sanitarium, school, publishing house, and even small vegetarian restaurants and treatment rooms, under the control of conference committees dominated by ministers. Proponents of the resolution argued that any institution begun as a church project with the contributions of many members should belong to all rather than simply to those who were members of the association established to operate it legally. Ownership, Elder Daniells noted, need not necessarily mean control; the owners could establish a separate board to set policies and operate the institution. But Kellogg did not see things in this light. "Ownership always means control," he declared, "and when you say that ownership doesn't mean control, you don't know what you are talking about.- He also expressed the fear that this move would limit the resources of many church institutions. In several cases, most notably that of the Haskell Home, he had received substantial gifts for humanitarian projects carried on by the Medical Missionary and Benevolent Association, but with the distinct provision that this money was not for Adventist church work as such.

The doctor also maintained that he knew of individuals who were placed in charge of sanitariums simply because they were members of the conference committee, when they had no sympathy with true sanitarium principles. Such a situation he felt to be intolerable and wrong. He strongly endorsed a statement by W. C. White that "where the burden of labor is, there rests the burden of control." As Kellogg saw matters, those who gave their lives in service to build up the work of an institution should control that institution.

The Final Break

In spite of his vigorous opposition Dr. Kellogg sensed that the majority of delegates did not agree with him. Of the resolution under discussion he said, "I expect you will pass it; but I want you to know that I object to it and do not expect to be bound by it in anything I have anything to do with." The resolution was passed, and Kellogg was true to his word. He refused to consider the Battle Creek Sanitarium a denominationally owned institution. **No conference committee composed of nonvegetarians was going to give orders to him in his work!** What turned out to be the last good opportunity for a reconciliation between Dr. Kellogg and General Conference leaders occurred a little more than a year after the close of the 1903 General Conference session. The occasion was a convocation of the Lake Union Conference at Berrien Springs, Michigan. Hard-pressed financially at the Battle Creek Sanitarium, losing medical and nursing students as a result of his constant controversies with church leaders, Kellogg seemed ready to recant his theological heresies and step out of the Medical Missionary and Benevolent Association. Unfortunately, W. W. Prescott turned a sermon he was scheduled to deliver into a blistering attack on Dr. Kellogg's pantheistic teachings. This called forth a rejoinder in kind from A. T. Jones, who pointed out in detail Prescott's own past flirtation with pantheism. Ellen White, who was on the grounds but not in the audience to hear either Prescott or Jones, made a stirring appeal for unity. Many of Kellogg's supporters confessed having cherished a bitter attitude toward the General Conference leaders. In turn some of these men acknowledged mistakes in their attitude toward the medical workers. But Kellogg made no confessions; he regarded some that were made as "mere form intended to meet the emergency." Elder Daniells also proved unwilling to hold a personal conference with Dr. Kellogg to try to adjust their differences. He saw no room for compromise in the area of correct doctrine or principles of church administration, the issues he felt divided the two camps. On both of these matters Daniells believed counsel from Ellen White was clear—counsel that Kellogg was determined to ignore or discredit. Daniells later admitted that the strain from two years of controversy had brought him at this time to a near physical and mental breakdown. He did not feel up to a personal confrontation with the indefatigable Kellogg.

The General Conference Medical Department

By the fall of 1904 the General Conference Committee decided that it would be wise to try to organize Adventist medical work as a department of the General Conference as had been done in the case of the Sabbath School, publishing, educational, and religious liberty departments. Kellogg and A. T. Jones, the latter serving as president of the Medical Missionary and Benevolent Association, were asked to transfer association properties to conferences or local associations and then to disband their organization. For the most part they complied. Kellogg would not acquiesce, however, in the church's securing the Guadalajara, Mexico, Sanitarium—the first Adventist medical missionary endeavor outside the United States. Using the pretext that the Battle Creek

Sanitarium had loaned money to the Mexican sanitarium, he arranged for it to receive the title to the Guadalajara property. To the further dismay of General Conference officials, they discovered that the Medical Missionary Association had some \$80,000 of liabilities, but virtually no remaining assets. Kellogg arranged for the association to go into bankruptcy, with I. H. Evans, General Conference treasurer, appointed as receiver. In effect, this left Evans the responsibility of dealing with the Medical Missionary and Benevolent Association's creditors, most of whom were Seventh-day Adventists who had lent money to the association on its notes. Kellogg saw nothing wrong with this procedure. He reasoned that the denomination should consider the doctors and nurses trained, the medical missionaries sent overseas, and the sanitariums begun as value received for these loans it was now called upon to repay. "You have killed the baby," the doctor told Daniells, "and you must pay the funeral expenses."

Kellogg was not quite as harsh as he sounded. He did use personal funds to repay some of the loans made to the Medical Missionary and Benevolent Association. Others were repaid by the Battle Creek Sanitarium or the American Medical Missionary Board, a charitable foundation Kellogg endowed with stock received from his cornflakes invention. With some justification he also pointed out that if the various state conferences had not diverted to other purposes Missionary Acre Funds promised to the Medical Missionary and Benevolent Association, its financial situation might not have been so bad. Kellogg had launched the Missionary Acre program in 1895 by encouraging farmers to dedicate the proceeds from a specific piece of land to support medical missionary projects. The idea caught on and was, for a few years, quite popular. New fuel seemed constantly to be heaped upon the fire of denominational controversy. Although Kellogg disbanded the Medical Missionary and Benevolent Association, he continued to publish its journal, *The Medical Missionary*. With other Adventist periodicals virtually closed to him, this seemed the only forum for getting his views before the people. He promoted it vigorously, much to the dismay of Daniells and his associates, who considered *The Medical Missionary* "the most subtle, deceptive and dangerous publication ever put out by the denomination. Church leaders also feared that Kellogg was secretly trying to gain possession of the Battle Creek Tabernacle by influencing the trustees who held title to the property in behalf of the local congregation. The doctor maintained that this was nonsense. Then there was a prolonged dispute over payment for the old Battle Creek College building, now occupied by the American Medical Missionary College, which Kellogg continued to control. So acrimonious did relationships with Kellogg become that by the summer of 1905 the General Conference leaders decided that it was useless to talk with him any longer; they would deal with him in the future only through Judge Jesse Arthur, who had for many years served the church and its institutions as legal counsel.

This decision was made after several harrowing interviews which Daniells described as follows: "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."

Termination of Membership

It was another two years before, on November 10, 1907, the Battle Creek Seventh-day Adventist church formally dropped Dr. Kellogg from its membership rolls. A few days before this two veteran Adventist workers, A. C. Bourdeau and G. W. Amadon, had held a seven-hour interview with the doctor to ascertain his true attitude toward Adventist doctrines. Kellogg was invited to the business meeting at which continuation of his membership was to be considered, but he declined to attend, sending his secretary, Dr. James Case, instead. As Elder M. N. Campbell, the Tabernacle pastor, outlined the reasons why Kellogg should be dropped from Adventist membership, he did not cite his pantheistic heresies or the policy differences with church leaders. Instead he pointed out that Kellogg had not attended Tabernacle services for many years, had not contributed tithe or other offerings to the local congregation and, most importantly, was antagonistic "to the gifts now manifest in the church" (Ellen White's prophetic role).

With little discussion, the approximately 350 members gathered for the business session voted unanimously to drop Kellogg from their membership. The doctor professed that he had "no fault to find," with this action, "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." Kellogg joined no other church. At different times during his remaining thirty-six years he maintained, with varying intensity, that he had not changed his religious beliefs or practices. His attitude toward Elders Daniells, Prescott, and other General Conference leaders remained bitter.

A decade after the official end of his Adventist membership Kellogg told old friend P. T. Magan that the only time he would be at peace with these men "will be when we are all dead." Fourteen months after his expulsion from the Seventh-day Adventist Church, Kellogg retaliated by dropping Daniells, W. C. White, and many other Adventist ministers from membership in the Michigan Sanitarium and Benevolent Association, which legally controlled the Battle Creek Sanitarium. This was possible through a provision he had included in the new charter secured for the sanitarium during the 1890s that allowed association members present in person at an annual meeting to drop any

members found to be antagonistic to the work of the association. With only twenty-eight persons out of an association membership of more than 700 in attendance, Kellogg had no trouble in officially purging his old opponents. General Conference leaders might have persuaded a sufficient number of loyal Adventists to attend this annual meeting to prevent Kellogg's action and wrest control of the sanitarium from his hands. Evidently they decided it was not worth the effort, heartache, and adverse publicity. Too much time and energy had already been expended on what they considered a hopeless cause; they must get on with the work God had called them to do.

Suggested Reading:

A good overview of the main issues in the controversy between Dr. Kellogg and church leaders is found in A. Spalding, *Origin and History of Seventh-day Adventists*, 4 vols. (1962), III: 130-144. These events have been treated extensively by R. Schwarz in his various works on Kellogg: *John Harvey Kellogg, M.D.* (1970), 174-192, "John Harvey Kellogg: American Health Reformer," Ph.D. dissertation, University of Michigan (1964), pp. 347-417, and "The Kellogg Schism: The Hidden Issues," *Spectrum*, IV (Autumn 1972), 23-39. E. K. Vande Vere's compilation, *Windows: Selected Readings in Seventh-day Adventist Church History, 1844-1922* (1975), pp. 222-267, provides extracts from a good variety of contemporary views on the important issues of control and pantheism. For a picture of Kellogg and his attitude shortly before his death in 1943, see A. Baker, "My Years With John Harvey Kellogg," *Spectrum*, IV (Autumn 1972), 40-45.

1. J. H. Kellogg to S. N. Haskell, February 6, 1906, June 8, 1908, Kellogg Papers, the museum, Michigan State University, East Lansing, Michigan.
2. R. Schwarz, *John Harvey Kellogg, M.D.* (1970), pp. 137-146.
3. Schwarz, "John Harvey Kellogg: American Health Reformer," Ph.D. dissertation, University of Michigan (1964), pp. 348-350.

EYEWITNESS TO AN ELLEN WHITE PROPHECY by Dr. Archibald William Truman The Battle Creek Fire

Dr. Truman was born in 1884. He started his medical career at Battle Creek Hospital and Medical Center, but got his medical degree in Colorado in 1908. He practiced medicine in Glendale California during the 1940's. After retirement, he moved to Loma Linda, California. He died April 20, 1977 at 93 years of age. This account was transcribed from a taped sermon he gave in Loma Linda at the Azure Hills Church in the late 1970's. Dr. Truman was in His 90's when he gave this account in a church.

“Again and again, Sister White counsels and urged the leaders of the Battle Creek Sanitarium, and the Review and Herald Publishing

Department, to get their programs of centralizing everything in Battle Creek. They must not put all the resources of men and means in one place. And they must cease commercializing the work of these institutions. The leaders gave little or no heed to these repeated councils. Then the Lord's messenger was given startling messages, warning of the impending judgment upon these institutions.

These warnings began to come to the leaders in November 1901, more than a full year before the Review and Herald Publishing plant was destroyed by fire. May I quote a few brief sentences from Sister White's warnings. I am reading from Testimonies volume 8 of the Spirit of Prophecy, beginning on page 91. More than a year before the fire, *"I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord's institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. . . I have been almost afraid to open the Review, fearing to see that God has cleansed the publishing house by fire. . . I am horrified to think that the most subtle phase of spiritualism should be placed before the workers, and that in a way calculated to confuse and perplex the mind."*

A statement from the same volume, page 96. *"Unless there is a reformation, calamity will overtake the publishing house, [I wonder how Sister White knew. She didn't say "may," she said it "will"] and the world will know the reason. I have been shown that there has not been a turning to God with full purpose of heart. The Lord is dishonored in the institutions erected for His honor."*

Calamities struck. Did we hear the words of from Sister White, I told you so? Oh no! She was on the Pacific Coast when she received a letter from Elder Daniels, President of General Conference, telling her of the fire in the Review and Herald, and she wrote: *"I am afflicted with all who are afflicted. But I was not surprised by the sad news, for in the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek. Once, in the day time, while my pen was in my hand, I lost consciousness, and it seemed as if this sword of flame were turning first in one direction and then in another. Disaster seemed to follow disaster, because God was dishonored by the devising of men to exalt and glorify themselves. I have seen an angel standing with a sword as of fire, that seemed to turn in every direction, disaster followed disaster."*

Now I want to go over some of these things with you, because I was there all of this time. The Sanitarium burned, the barns burned, then the hospital across the street on little narrow Barber Street, caught fire and burned. The Review and Herald caught fire and burned, the Haskell home where I taught Sabbath School class for some time, had a 125

orphans, and it caught fire and burned, and the Dime Tabernacle itself caught fire and burned. Ellen White saw an angel with a sword of fire which seemed to turn in every direction. Disaster seemed to follow disaster. I will now detail this for you as I saw it happen.

The Review and Herald Publishing plant burned December 30, 1902. The Battle Creek Sanitarium and Hospital burned February 18 of the same year. I was there. Allow me to mention some personal experiences related to these fires.

The angel's fire sword first struck the Sanitarium Barn. In those days there were no motor driven trucks or vehicles to do the hauling for a great institution, they had to depend upon the draft horses. I can still see those beautiful horses in my minds eye, great wonderful strong Clydesdale horses. And you may know that a barn where horses are kept are the horses refuge. Because of this fact, it is almost impossible to lead or drive a horse out of a barn that is on fire. The keeper of these beautiful horses, was so intense upon saving them, that he saved none of them and lost his own life trying, perishing in that fire.

A few weeks later about four o'clock in the morning, someone bounded up the college stairs, shouting the Sanitarium is on fire. Now the Battle Creek College, some of you know was just across the street from the Sanitarium, and the upper floor of the college had been converted into living quarters and living rooms for men students and men workers. And I had a room there at this time.

I hurried across the street to the Sanitarium. There was a little smoke issuing from one basement window. Patients were being taken back from the porch and the lawn into the building. A number had been brought down for safety, and it was reported now to the nurses the fire is out. So they began to take the patients back into the building. Meanwhile, the fire was creeping along the basement pipelines to the main elevator at the center of the building. Now friends can you feature this. Here is a building erected for the care of the sick, they had one large main elevator at the center of this building. They had a small dummy elevator at the south end.

The main stairway of this Sanitarium encircled the elevator from the basement floor to the top story. The fire crept along with these pipes until it got to this central elevator, and that just acted like a chimney, and the fire ascended and spread through all the floors so quickly, that it was almost impossible after that moment to get any patients out through this main elevator or the main stairway.

I saw those great ladder trucks on each side of the building. The buildings all were dark because the lights went out early. These ladder trucks pulled along on each side of the building. The patients were taken down six patient slides down these ladders to safety.

The large five floor hospital building across narrow Barber Street caught fire on the roof and burned to a cinder, as did the Sanitarium. While the embers were still glowing and smoking, Dr. Kellogg called the nurses and working family together in East Hall Assembly room. East Hall was a five story building which was the home for the lady nurses. It was directly in the path of the flames, it caught fire on the shingles on top, again and again. Dr. John F. Morris, had a group of us on top of that building with fire extinguishers, right directly in the path of the flames. It caught fire at different times, but we were able to extinguish the flames and the building was saved. It had quite a large assembly room, and this is where Dr. Kellogg called together the nurses and the working families after the fire.

Dr. Kellogg called the nurses and working families together in East Hall Assembly room, and said to us. "The reason the Lord burned the Sanitarium, was because he wanted to give us a bigger and a better one." But the Lord's Messenger said, "Lay no more bricks in Battle Creek. Battle Creek is going down." Sister White meant that Battle Creek was going down, finished; speaking of course of our work that was centered at that time in this city.

A prominent city businessman asked Dr. Kellogg after the fire, "Are you going to consult the old lady about rebuilding?" Said he, "No we are not!" They rebuilt a bigger and a better one. The floors in this new sanitarium building, were of chipped marble (terrazzo). The lower end of this building was 15 stories high, and cost over \$3 million dollars. Back then the money was different from money now. That amount would purchase far more materials than it would today. The chandeliers in the new sanitarium cost a \$1,000 apiece. But the new sanitarium venture proved a complete failure. The sanitarium was sold to the United States Government, and became the Percy Jones Memorial Hospital.

Our text began, "Believe in the Lord your God, so shall ye be established. Believe his prophets, so shall ye prosper." Ten months after the Battle Creek Sanitarium fire, our large Review and Herald publishing plant burned to the ground. Elder Luther Warren was holding revival meetings in the old Dime Tabernacle just across corners from the Review and Herald publishing plant.

Arthur Wright and I had an evening class in Battle Creek College, under Professor Kirby. We would literally run down Champion Street to be

present at Elder Warren's meetings. We were just about to enter the church, the old Tabernacle, when we spied the fire in the Review and Herald paper stockroom. Arthur was a part-time printer in Review and Herald, and knew the building well.

The night watchman had not yet discovered the fire. We entered through a rear door, turned on the fire alarm and telephoned the fire station. Nearly 5000 Adventist filed out of the Tabernacle and lined the streets along Mc Candy Park, which was just across the street from the Press.

On the lips of many, was the troublesome question, Why? It is not remarkable that when the Sanitarium and Hospital burned, having at that time 800 patients, with the principle escape route cut off, that is the elevator, as I have explained in the main stairway. There was no loss of life, friends did you ever hear of anything like it?

Occasional we hear of a great fire. But did you ever hear of a Sanitarium or a Hospital five stories high, filled with sick people catching fire? There were many surgical cases in that hospital, and quite a few bed patients in the Sanitarium. The escape routes were cut off early, and yet, every one of those patients were brought down to safety. How can you explain it?

When the Review and Herald burned, which had hundreds of employees, not one lost their life. When the Haskel Home burned, with a 125 orphans, no one lost their life. There is no explanation possible except that divine providence was at work.

I said no one lost their lives, but that is not entirely true. There was one man who lost his life in the Sanitarium fire, he had been brought down from a upper floor to the porch to safety. But he had some stocks and bonds, and some cash in his room. Even though the building was dark, he slipped back up one of the end stairways around the elevator to get his valuables. Some of the boys and I picked up his bones and some warped coins. I carried around for a long time a dollar warped half double. I wish I had kept it, but someone wanted it and I let it slip out of my hands. These coins were a mute testimony of what happened to this poor man who had been brought to safety, but took a chance to retrieve his assets but lost his life doing so.

I think of the Coconut Grove fire in Boston. These were all vigorous young people, dancing and having a good time. They were on the ground floor, yet hundreds lost their lives. Think of the Iroquois Theater fire in Chicago. These weren't bed patients, yet I think it is safe to say that hundreds lost their lives in that fire.

Were the Battle Creek Sanitarium and Hospital bed patients just lucky? And were the hundreds of Review and Herald workers spared by chance of good fortune. Listen to what Ellen White said in Testimonies, Vol. 8, page 102. *"God is not working to destroy life, but to save life. In the recent destruction, that's the Review and Herald now, "In the recent destruction the lives of the workers were graciously preserved, that all might have an opportunity to see that God was correcting them by a message coming not from a human source, but from above. God's people have departed from Him; they have not followed His instruction, and He has come near them in correction; but He has not brought extinction of life. Not one soul has been taken by death."* On the same page, *"When the Battle Creek Sanitarium was destroyed, Christ gave Himself to defend the lives of men and women."*

What does that mean? Who was directing the nurses and the firemen on that fatal night when these two large Sanitarium Hospitals properties, were quickly turned to ashes. And all of these patients saved, with the one exception I have explained? Who was directing the forces, *"When the Battle Creek Sanitarium was destroyed, Christ gave Himself to defend the lives of men and women. In this destruction, God was appealing to His people to return to Him. And in the destruction of the Review and Herald office, and the saving of life, He makes a second appeal to them. He desires them to see that the miracle-working of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted."*

Sister White said, Battle Creek was going down. The renown Dr. Kellogg said, Battle Creek was going up. It did! It went up in smoke. Battle Creek College was moved to Berrien Springs, which is now Andrews University. The Review and Herald Publishing work, was moved to Washington, D.C. The Medical College, the old American Medical Missionary College, failed and was moved to Loma Linda which opened the same year that the old American Medical Missionary College closed.

Scripture says: *"Believe in the Lord your God, so shall ye be established. Believe His prophets, so shall ye prosper."*

ABOUT D. M. CANRIGHT, GREAT OPPONENT OF ELLEN WHITE:

Now permit me to relate a personal experience in connection with the story of Elder D.M. Canright of Battle Creek days. For years Elder Canright was an intimate friend of and a co-laborer with Elder James and Ellen White. Later he became her bitterest opponent, and did the most of any man to discredit her work and to malign her good name.

Elder Canright for years was a strong Seventh-day Adventist preacher, and a Conference President. Before his defection from the church, he wrote on January 6, 1885, which account you will find in Elder Rebock's book Believe His Prophets. *"While I have carefully read the first, second and third volumes of the Spirit of Prophecy, heaven seemed very near to me. If the Spirit of God does not speak to us in these writings, then I should despair of ever discerning it. I have read many books, but never one which has interested me so intensely as volume four of the Great Controversy by Sister White. The ideas concerning the nature and attributes of God, the character of Christ, and the rebellion of Lucifer in heaven, carry with them their own proof of inspiration."*

Why did Elder Canright leave the Seventh-day Adventist Church? I believe it was because he wanted to become a great man. Here are my reasons for saying this. He was an eloquent and forceful speaker. After an address which he gave in a popular church in Chicago before an audience of more than 2000 non-Seventh-day Adventist, the people literally swarmed him. They rushed to the platform and held him for another half hour. After he and his fellow ministers, and my friends Elder D.W. Rebbish left the Temple, he said to Pastor Rebbish, *"If it were not for this despised Sabbath question, I could become a great man."* He did leave the Sabbath truth and did become a great man.

In 1888, Sister White wrote a kindly friendly yearning letter to Pastor Canright, entreating him for his wife and children's sake to consider the choice he had made, and for his own souls sake, to ponder the path that his feet were treading. Said she, *"I called to mine your temptation through false and ambitious hopes to become greater away from our people than with them."* You will find that in Volume five, of the Testimonies, page 621.

Decades passed by, and Mrs. White's life ended in 1915, at the age of 88. The White family invited me to attend her funeral in Battle Creek, Michigan. I crossed much of the continent to be present, and was standing a few feet from her open casket in the great Dime Tabernacle, when an old broken man, D.M. Canright came along in the line. He paused, placed his hands, both hands on the bier on the casket, and looked and looked at that peaceful face now at rest. He raised his broken adhesive patched spectacles and peered some more. And with warm tears trickling from his face, said on mournful tones, "There lies a noble Christian woman gone." He left, went to the other street entrance to the church, and passed the casket a second time. He was shabbily dressed. He was poverty stricken and living alone. His wife was being cared for by relatives, because he was unable to support her.

My dear friend and associate in the Washington Sanitarium, Dr. D.H. Kress, made a friendly visit to D.M. Canright in his home. Said Dr. Crest, "There was not even a scatter rug on his floor. His dream of worldly greatness had turned to bitter ashes upon his lips." Why did he not come back to the Seventh-day Adventist Church? He said he couldn't come back. He died a discouraged, disheartened, disillusioned, dejected and destitute old man, without hope, without money, and apparently forsaken by his new found non-SDA church friends.

The poet wrote, "There is a line by us unseen, it crosses every path. The hidden boundary, between God's mercy and His wrath." Terrible thought Mr. Forest? But it is Biblical. From Amos I quote, "*Behold the days come saith the Lord, saith the Lord God, that I will send a famine in the land. Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord, and they shall wander from sea to sea, and from the north even to the east. They shall run to and fro, to seek the word of the Lord, and shall not find it.*"

I have one more brief reference I want to read from Book 1, of Selected Messages, page 48. "*Satan is constantly pressing in the spurious, the false to lead away from the church. The very last deception of Satan will be [will be what, not the last deception, but the very last, what will be the very last deception of Satan be, deception to our people, we ought to know, the very last deception of Satan will be,] to make of none effect the testimony of the Spirit of God. Where no vision is the people perish. Satan will work ingeniously, in different way 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.* Have you ever heard anything about that? Have you ever seen any evidence of it? 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.

H. M. S. RICHARDS SR. AS A BOY REMEMBERS ELLEN WHITE

Founder of the "Voice of Prophecy" radio broadcast, was interviewed by his son H.M.S. Richards Jr. (both now deceased) on a 45 RPM record in the 1970's. The elder Richards was asked to relate an experience he had as a boy when he attended a camp meeting at which Ellen White was the main speaker on a Sabbath morning.

Question: . . .How did Ellen White impressed you when you met her personally or heard her speak, what did you notice about her?

Answer: She was absolutely sincere it seemed to me. She was very plain in her cloths, black dress, a little white cuff around her wrist. She was quiet and friendly, just like a dear old Saint of the Lord, a Christian mother. It was at Boulder Colorado. I was in my mid-teens, I think it was in 1909. She and her son Willie and Miss MacEnterfer, her nurse, were there with her. The meeting was in a building with a tin roof. Just as she got up to speak, it began to rain. The noise of the rain on the roof became deafening. As she began to speak, her voice was in a conversational tone and could not be heard over the din of rain falling on the tin roof. But then her voice changed into a speaking voice. It was just like a silver bell. In those days there were no amplifiers, yet you could hear every word she said, and a 1000 people there could hear it all. She used over a 100 texts--I counted them. She had a big floppy Bible in her hand. When she had talked about 40 minutes, her son Willie White got up, and said Mother you are tired and have come a long way and have some big journeys just ahead of you. We don't want you to get to tired so that you can't continue. She said, "Oh, I'm not quite through, I haven't prayed yet. I want to pray before I get through."

She finished up her talk in about 3 minutes. Then she kneeled down on the front of that platform, which was about two feet high. She was on the side next to me. I was about 20-25 feet from her. She began to pray with these words: "Oh, my Father," not "our Father." In two or three minutes I was afraid to look up. I was afraid I would see God there. The mighty power that came over me and over that audience would never be forgotten. She continued her prayer a little while. Then you could hear sobs all through that audience, sinners weeping before God. There was nothing in her prayer that was excitable. She just prayed calmly and quietly, but the power of the Lord came in there. It was a great mountain peak in my life as a young fellow, and I look back to it with great pleasure to know that I was there close to her and could hear and see her. The impression was that she was just what we believed her to be, God's special servant for these last days.

I will like to say this in closing

1. Sanitarium and RH burnt in 1902 while Living temple is being worked on to be released. God did not want it to be released in our houses
2. Release of Living Temple in 1903
3. Quotes appear in PH March 27, 1903 that God has cleansed these institutions
4. Statement Issued next month in April 6, 1903 in the aftermath of the burning: "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 a brick in Battle Creek to rebuild the Review Office there. God has a better

place for it. He wants you to work with a different influence, and connected with altogether different associations from what you have had of late in Battle Creek. {GCB, April 6, 1903 par. 11}"

5. 8T published in 1904 repeating the same and gives further warning. **Mrs. White Decries Centralization; 1904.** Although the fires took away the sanitarium in February of 1902 and the publishing house December 30 that same year, the former was rebuilt by Kellogg in Battle Creek, against the counsel of the Lord. Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald office. Things were swayed first one way and then another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek. Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical missionary association at Battle Creek. I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves and who were not willing to be amenable to God. We were not to be guided by men who wanted their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfill certain agreements that would be presented by men laboring to control the movements of their brethren (*Testimonies for the Church*, vol. 8, pp. 216, 217). The pen of inspiration declared further in this time: The heavenly Teacher inquired: "What stronger delusion can beguile the mind than the pretense that you are building on the right foundation and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything." {8T 249.3}
6. SpTB07 published 1906 which was 4 years after the sanitarium was burnt warning again "God's judgments will be executed" because Kellogg in rebellion had gone against the advice and was again rebuilding these building so a warning of the future in view of the past was being issued.
7. 1907, Dr. Kellogg's loss of church membership over pantheism and other issues. At the turn of the century his pride caused him to start turning and he lost confidence in Ellen White. "The Battle Creek Sanitarium was divorced from denominational control in the year 1907 (A. W. Spalding, *The Origin and History of Seventh-day Adventists*, vol. 3, p.141). By 1908, with legal maneuvering, Kellogg got the control of the Battle Creek Sanitarium and the American Medical College which were part of the

same complex. The medical school went under in 1910 and merged with the Illinois State University (*Ibid.*, p. 149) and in 1933 the Sanitarium went under in the collapse of Wall Street. In 1942 it was sold to the United States government and became the Percy Jones Hospital for veterans. A few years before Kellogg took Battle Creek away from the denomination the Lord was putting things in place to begin another work at Loma Linda. He showed the place to Ellen White in night vision, 1901. It was located and a down payment made on May 26, 1905. Mrs. White visited it June 12 and as she stepped down from the carriage she said to her son who attended with her, "Willie, I have been here before." She later wrote that it was her desire that this place would be a true representation of what our health institutions should be (*The Paulson Collection*, p. 170)

There is nothing new under the sun, the same crisis that were experience in the time when God wanted to translate his church, are the same things we are experiencing now, this time with even greater intensity that has resulted in censorship. It means God is reaching out for the last time and this time round, there will be no turning back. Its somewhat amazing, the one in error was disfellowshipped but now the ones in truth are the ones being disfellowshipped. How incredible has John 16:1-4 is being fulfilled in our time unheeded. How times change! "READY OR NOT, HERE I COME ARE THE SOUNDS OF THE BELLS OF HIGH PRIEST"

Blessings