

GREAT CHANGES TO TAKE PLACE**A Chronological War between EGW and The Battle Creek Powers****Preface**

This is a reader's digest, to those scattered in the four corners of the world, lovers of truth; those who can read and meditate and assimilate. This Manuscript comes to you not for the purpose of exposing, bashing and degrading anyone but for the sole purpose of learning our history. The greatest tragedy to any race is its identity theft. This is what Adventism has suffered, an identity crisis that if a court of law was appealed to, it would be under the shelf of Grand Theft; the story of misconstruing the messenger of the Lord and fighting her subtly while pretending to love and honor her. Welcome and let us walk through the history of what she went through and saw would be done after her departure.

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Visions not frequent

"I SAW THAT THE REASON WHY VISIONS HAD NOT BEEN MORE FREQUENT OF LATE IS, THEY HAVE NOT BEEN APPRECIATED BY THE CHURCH. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them have not heeded them." [VOL. 1, P. 119 (1855).] {5T 674.1}

And then when I have seen how **LITTLE THE VISIONS HAVE BEEN HEADED,** and what little effect they have had upon others, I have been discouraged. **THE VISIONS HAVE BEEN OF LATE LESS AND LESS FREQUENT, AND MY TESTIMONY FOR GOD'S CHILDREN HAD BEEN GONE.** I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family; have a good influence over my children, pray with them, and for them, that they may be saved. {RH, January 10, 1856 par. 2}

Sketch of Experience – 1855 to 1868 [From December 19, 1866 to April 25, 1867]

Having become fully satisfied that my husband would not recover from his protracted sickness while remaining inactive, and that the time had fully come for me to go forth and **bear my testimony to the people,** I decided, contrary to the judgment and advice of the church at Battle Creek, of which we were members at that time, to venture a tour in northern Michigan, with my husband in his extremely feeble condition, in the severest cold of winter. **It required no small degree of moral courage and faith in God** to bring my mind to the decision to risk so much, **especially as I stood alone, with the influence of the church, including those at the head of the work at Battle Creek, against me.** {1T 570.2}

But I knew that I had a work to do, and **it seemed to me that Satan was determined to keep me from it.** I had waited long for our captivity to be turned and feared that precious souls would be lost if I remained longer from the work. To remain longer from the field seemed to me worse than death, and should we move out we could but perish. **So, on the 19th of December, 1866, we left Battle Creek in a snowstorm for Wright, Ottawa County, Michigan.** My husband stood the long and severe journey of **ninety miles** much better than I feared, and seemed quite as well when we reached our old home at **Brother Root's** as when we left Battle Creek. We were kindly received by this dear family and **as tenderly cared for as Christian parents can care for invalid children.** {1T 570.3}

We found this church in a very low condition. With a large portion of its members the seeds of disunion and dissatisfaction with one another were taking deep root, and a worldly spirit was taking possession of them. **And notwithstanding their low state they had enjoyed the labors of our preachers so seldom that they were hungry for spiritual food.** Here commenced our first effective labors since the sickness of my husband. Here he

commenced to labor as in former years, though in much weakness. He would speak thirty or forty minutes in the forenoon of both Sabbath and first day, and I would fill up the rest of the time, and then speak about an hour and a half in the afternoon of each day. We were listened to with the greatest attention. I saw that my husband was growing stronger, clearer, and more connected in his subjects. And when on one occasion he spoke one hour with clearness and power, with the burden of the work upon him as when he used to speak, my feelings of gratitude were beyond expression. I arose in the congregation and for nearly half an hour tried with weeping to give utterance to them. The congregation felt deeply. **I felt assured that this was the dawn of better days for us.** {1T 570.4}

We remained with this people six weeks. I spoke to them twenty-five times, and my husband twelve times. As our labors with this church progressed, individual cases began to open before me, and I commenced to write out testimonies for them, amounting in all to one hundred pages. Then commenced labor for these persons as they came to Brother Root's, where we were stopping, and with some of them at their homes, but more especially in meetings at the house of worship. In this kind of labor I found that my husband was a great help. His long experience in this kind of work, as he had labored with me in the past, had qualified him for it. And now that he entered upon it again he seemed to manifest all that clearness of thought, good judgment, and faithfulness in dealing with the erring, of former days. **In fact, no other two of our ministers could have rendered me the assistance that he did.** {1T 571.1}

A great and good work was done for this dear people. Wrongs were freely and fully confessed, union was restored, and the blessing of God rested down upon the work. My husband labored to bring up the systematic benevolence of the church to the figures which should be adopted in all our churches, and his efforts resulted in raising the amount to be paid into the treasury annually by that church about three hundred dollars. **Those in the church who had been in trial about some of my testimonies, especially respecting the dress question, became fully settled on hearing the matter explained. The health and the dress reform were adopted, and a large amount was raised for the Health Institute.** {1T 571.2}

Here I think it my duty to state that as this work was in progress, **unfortunately a wealthy brother from the State of New York visited Wright after calling at Battle Creek and there learning that we had started out contrary to the opinion and advice of the church and those standing at the head of the work at Battle Creek.** He chose to represent my husband, even before those for whom we had the greatest labor, as being partially **insane** and his testimony consequently as of **no weight**. His influence in this matter, as stated to me by Brother Root, the elder of the church, set the work back at least two weeks. **I state this that unconsecrated persons may beware how they in their blind, unfeeling state cast an influence in an hour which may take the worn servants of the Lord weeks to counteract. We were laboring for persons of wealth, and Satan saw that this wealthy brother was just the man for him to use.** May the Lord bring him where he can see, and in humility

of mind confess, his wrong. By two weeks more of the most wearing labor, with the blessing of God, we were able to remove this wrong influence and give that dear people full proof that God had sent us to them. **As a further result of our labors, seven were soon after baptized by Brother Waggoner, and two in July by my husband at the time of our second visit to that church.** {1T 572.1}

The brother from New York returned with his wife and daughter to Battle Creek, not in a state of mind to give a correct report of the good work at Wright or to help the feelings of the church at Battle Creek. As facts have since come to light, it appears that he injured the church, and the church injured him, in their mutual enjoyment from house to house in taking the most unfavorable views of our course and making it the theme of conversation. **About the time this cruel work was going on, I had the following dream:** {1T 573.1}

I was visiting Battle Creek in company with a person of commanding manner and dignified deportment. In my dream I was passing around to the houses of our brethren. As we were about to enter, we heard voices engaged in earnest conversation. **The name of my husband was frequently mentioned, and I was grieved and astonished to hear those who had professed to be our firmest friends relating scenes and incidents which had occurred during the severe affliction of my husband, when his mental and physical powers were palsied to a great degree.** I was grieved to hear the voice of the professed brother from New York before mentioned, relating in an earnest manner, and in an exaggerated light, incidents of which those at Battle Creek were ignorant, while our friends in Battle Creek, in their turn, related that which they knew. **I became faint and sick at heart, and in my dream came near falling, when the hand of my attendant supported me, and he said: "You must listen. You must know this even if it is hard to bear."** {1T 573.2}

At the several houses we approached, the same subject was the theme of conversation. **It was their present truth.** Said I: "Oh, I did not know this! I was ignorant that such feelings existed in the hearts of those whom we have regarded as our friends in prosperity, and our fast friends in suffering, affliction, and adversity. Would I had never known this! **We have accounted these our very best and truest friends.**" {1T 573.3}

The person with me repeated these words: "If they would only engage as readily and with as much earnestness and zeal in conversation upon their Redeemer, dwelling upon His matchless charms, His disinterested benevolence, and His merciful forgiveness, His pitiful tenderness to the suffering, His forbearance and inexpressible love, how much more precious and valuable would be the fruits." {1T 574.1}

I then said: "I am grieved. My husband has not spared himself to save souls. **He stood under the burdens until they crushed him; he was prostrated, broken physically and mentally; and now to gather up words and acts and use them to destroy his influence, after God has put His hand under him to raise him up that his voice may again be heard, is cruel and wicked.**" {1T 574.2}

Said the person who accompanied me: "The conversation where Christ and the characteristics of His life are the themes dwelt upon will refresh the spirit and the fruit will be unto holiness and everlasting life." He then quoted these words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." **These words so impressed me that I spoke upon them the next Sabbath.** {1T 574.3}

My labors in Wright were very wearing. I had much care of my husband by day, and sometimes in the night. I gave him baths, and took him out to ride, and twice a day, cold, stormy, or pleasant, walked out with him. I used the pen while he dictated his reports for the Review, and also wrote many letters, in addition to the many pages of personal testimonies, **and most of No. 11**, besides visiting and speaking as often and as long and earnestly as I did. Brother and Sister Root fully sympathized with me in my trials and labors, and watched with the tenderest care to supply all our wants. **Our prayers were frequent that the Lord would bless them in basket and in store, in health as well as in grace and spiritual strength. And I felt that a special blessing would follow them. Though sickness has since come into their dwelling, yet I learn by Brother Root that they now enjoy better health than before. And among the items of temporal prosperity he reports that his wheat fields have produced twenty-seven bushels to the acre, and some forty, while the average yield of his neighbors' fields has been only seven bushels per acre.** {1T 574.4}

January 29, 1867, we left Wright, and rode to Greenville, Montcalm County, a distance of forty miles. It was the most severely cold day of the winter, and we were glad to find a shelter from the cold and storm at **Brother Maynard's**. This dear family welcomed us to their hearts and to their home. We remained in this vicinity **six weeks**, laboring with the churches at Greenville and Orleans, and making Brother Maynard's hospitable home our headquarters. {1T 575.1}

The Lord gave me freedom in speaking to the people; in every effort made I realized His sustaining power. And as I became fully convinced that I had a testimony for the people, which I could bear to them in connection with the **labors of my husband**, my faith was strengthened that he would yet be raised to health to labor with acceptance in the cause and work of God. His labors were received by the people, and he was a great help to me in the work. **Without him I could accomplish but little**, but with his help, in the strength of God, I could do the work assigned me. The Lord sustained him in every effort which he put forth. As he ventured, trusting in God, regardless of his feebleness, he gained in strength and improved with every effort. **As I realized that my husband was regaining physical and mental vigor, my gratitude was unbounded in view of the prospect that I should again be unfettered to engage anew and more earnestly in the work of God, standing by the side of my husband, we laboring unitedly in the closing work for God's people. Previous to his being stricken down, the position he occupied in the office**

confined him there the greater part of the time. And as I could not travel without him I was necessarily kept at home much of the time. I felt that God would now prosper him while he labored in word and doctrine, and devoted himself more especially to the work of preaching. Others could do the labor in the office, and we were settled in our convictions that he would never again be confined, but be free to travel with me that we both might bear the solemn testimony which God had given us for His remnant people. {1T 575.2}

I sensibly felt the low state of God's people, and every day I was aware that I had gone to the extent of my strength. While in Wright we had sent my **manuscript for No. 11** to the office of publication, and I was improving almost every moment when out of meeting in **writing out matter for No. 12**. My energies, both physical and mental, had been severely taxed while laboring for the church in Wright. I felt that I should have rest, but could see no opportunity for relief. I was speaking to the people several times a week, and writing many pages of personal testimonies. **The burden of souls was upon me, and the responsibilities I felt were so great that I could obtain but a few hours of sleep each night.** {1T 576.1}

While thus laboring in speaking and writing, I received letters of a discouraging character from Battle Creek. As I read them I felt an inexpressible depression of spirits, amounting to agony of mind, which seemed for a short period to palsy my vital energies. **For three nights I scarcely slept at all. My thoughts were troubled and perplexed. I concealed my feelings as well as I could from my husband and the sympathizing family with whom we were. None knew my labor or burden of mind as I united with the family in morning and evening devotion,** and sought to lay my burden upon the great Burden Bearer. But my petitions came from a heart wrung with anguish, and **my prayers were broken and disconnected because of uncontrollable grief. The blood rushed to my brain, frequently causing me to reel and nearly fall. I had the nosebleed often, especially after making an effort to write. I was compelled to lay aside my writing, but could not throw off the burden of anxiety and responsibility upon me, as I realized that I had testimonies for others which I was unable to present to them.** {1T 576.2}

I received still another letter, informing me that it was thought best to defer the publication of No. 11 until I could write out that which I had been shown in regard to the Health Institute, as those in charge of that enterprise stood in great want of means and needed the influence of my testimony to move the brethren. I then wrote out a portion of that which was shown me in regard to the Institute, but could not get out the entire subject because of **pressure of blood to the brain.** Had I thought that **No. 12 would be so long delayed, I should not in any case have sent that portion of the matter contained in No. 11.** I supposed that after resting a few days I could again resume my writing. But to my great grief I found that the **condition of my brain made it impossible for me to write. The idea of writing testimonies, either general or personal, was given up, and I was in continual distress because I could not write them.** {1T 577.1}

In this state of things it was decided that we would return to Battle Creek and there remain **while the roads were in a muddy, broken-up condition**, and that I would there complete No. 12. My husband was very anxious to see his brethren at Battle Creek and speak to them and **rejoice with them in the work which God was doing for him**. I gathered up my writings, and we started on our journey. On the way we held two meetings in Orange and had evidence that the church was profited and encouraged. We were ourselves refreshed by the Spirit of the Lord. **That night I dreamed that I was in Battle Creek looking out from the side glass at the door and saw a company marching up to the house, two and two. They looked stern and determined. I knew them well** and turned to open the parlor door to receive them, **but thought I would look again**. The scene was **changed**. The company now presented **the appearance of a Catholic procession**. One bore in his hand **a cross, another a reed**. And as they approached, the one carrying a **reed made a circle around the house, saying three times: "This house is proscribed. The goods must be confiscated. They have spoken against our holy order."** Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company, **some of whom I knew**, but I dared not speak a word to them **for fear of being betrayed**. I tried to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes wherever I turned. I repeated frequently: **"If I could only understand this! If they will tell me what I have said or what I have done!"** {1T 577.2}

I wept and prayed much as I saw **our goods confiscated**. I tried to read sympathy or pity for me in the looks of those around me, and marked the countenances of several whom I thought would speak to me and comfort me if they did not fear that they would be observed by others. **I made one attempt to escape from the crowd, but seeing that I was watched, I concealed my intentions**. I commenced weeping aloud, and saying: "If they would only tell me what I have done or what I have said!" **My husband, who was sleeping in a bed in the same room, heard me weeping aloud and awoke me. My pillow was wet with tears, and a sad depression of spirits was upon me**. {1T 578.1}

Brother and Sister Howe accompanied us to West Windsor, where we were received and welcomed by **Brother and Sister Carman**. Sabbath and first day we met the brethren and sisters from the churches in the vicinity and had freedom in bearing our testimony to them. The refreshing Spirit of the Lord rested upon those who felt a special interest in the work of God. Our conference meetings were good, and nearly all bore testimony that they were strengthened and greatly encouraged. {1T 578.2}

In a few days we found ourselves again at Battle Creek after an absence of about three months. On the Sabbath, March 16, my husband delivered before the church the sermon on "Sanctification" phonographically reported by the editor of the Review and published in Volume 29, No. 18. He also spoke with clearness in the afternoon and on first-day forenoon. I bore my testimony with usual freedom. Sabbath, the 23d, we spoke with freedom to the church in Newton and labored with the church at Convis the following Sabbath and first day. We designed to return north and went **thirty miles**, but were obliged to turn back on account of the condition of the roads. **My husband was terribly**

disappointed at the cold reception which he met at Battle Creek, and I also was grieved. We decided that we could not bear our testimony to this church till they gave better evidence that they wished our services, and concluded to labor in Convis and Monterey till the roads should improve. The two following Sabbaths we spent at Convis and have proof that a good work was done, as the best of fruits are now seen. {1T 579.1}

I came home to Battle Creek like a weary child who needed comforting words and encouragement. **It is painful for me here to state that we were received with great coldness by our brethren, from whom, three months before, I had parted in perfect union, excepting on the point of our leaving home.** The first night spent in Battle Creek, I dreamed that I had been laboring very hard and had been traveling for the purpose of attending a large meeting, and that I was very weary. Sisters were arranging my hair and adjusting my dress, and I fell asleep. **When I awoke I was astonished and indignant to find that my garments had been removed, and there had been placed upon me old rags, pieces of bedquilts knotted and sewed together.** Said I: "What have you done to me? Who has done this shameful work of removing my garments and replacing them with beggars' rags?" I tore off the rags and threw them from me. I was grieved, and with anguish cried out: "Bring me back my garments which I have worn for twenty-three years and have not disgraced in a single instance. Unless you give me back my garments I shall appeal to the people, who will contribute and return me my own garments which I have worn twenty-three years." {1T 579.2}

I have seen the fulfillment of this dream. At Battle Creek we met reports which had been put in circulation to injure us, but which had no foundation in truth. Letters had been written by some making a temporary stay at the Health Institute, and by others living in Battle Creek, to churches in Michigan and other states, expressing fears, doubts, and insinuations in regard to us. I was filled with grief as I listened to a charge from a fellow laborer whom I had respected, that they were hearing from every quarter things which I had spoken against the church at Battle Creek. I was so grieved that I knew not what to say. We found a strong, accusing spirit against us. As we became fully convinced of the existing feelings we felt homesick. We were so disappointed and distressed that I told two of our leading brethren that I did not feel at home, as we met distrust and positive coldness instead of welcome and encouragement, and that I had yet to learn that this was the course to pursue toward those who had broken down among them by overexertion and devotion to the work of God. **I then said that we thought we should move from Battle Creek and seek a more retired home.** {1T 580.1}

Grieved in spirit beyond measure, I remained at home, dreading to go anywhere among the church for fear of being wounded. Finally, as no one made an effort to relieve my feelings, I felt it to be my duty to call together a number of experienced brethren and sisters, and meet the reports which were circulating in regard to us. Weighed down and depressed, even to anguish, I met the charges against me, giving a recital of my journey east, one year since, and the painful circumstances attending that journey. {1T 580.2}

I appealed to those present to judge whether my connection with the work and cause of God would lead me to speak lightly of the church at Battle Creek, from whom I had not the slightest alienation of feeling. Was not my interest in the cause and work of God as great as it was possible for theirs to be? My whole experience and life were interwoven with it. I had no separate interest aside from the work. I had invested everything in this cause, and had considered no sacrifice too great for me to make in order to advance it. **I had not allowed affection for my loved babes to hold me back from performing my duty as God required it in His cause. Maternal love throbbed just as strongly in my heart as in the heart of any mother that lived, yet I had separated from my nursing children and allowed another to act the part of mother to them.** I had given unmistakable evidences of my interest in, and devotion to, the cause of God. I have shown by my works how dear it was to me. Could any produce stronger proof than myself? Were they zealous in the cause of truth? I more. Were they devoted to it? **I could prove greater devotion than anyone living engaged in the work.** Had they suffered for the truth's sake? I more. I had not counted my life dear unto me. I had not shunned reproach, suffering, or hardships. **When friends and relatives had despaired of my life, because disease was preying upon me, I had been borne in my husband's arms to the boat or cars. At one time, after traveling until midnight, we found ourselves in the city of Boston without means. On two or three occasions we walked by faith seven miles. We traveled as far as my strength would allow and then knelt on the ground and prayed for strength to proceed. Strength was given, and we were enabled to labor earnestly for the good of souls. We allowed no obstacle to deter us from duty or separate us from the work.** {1T 581.1}

The spirit manifested in this meeting distressed me greatly. I returned home still burdened, as those present made no effort to relieve me by acknowledging that they were convinced that they had misjudged me and that their suspicions and accusations against me were unjust. **They could not condemn me, neither did they make any effort to relieve me.** {1T 582.1}

For fifteen months my husband had been so feeble that he had not carried his watch or purse, or driven his own team when riding out. But with the present year he had taken his watch and purse, the latter empty in consequence of our great expenses, and had driven his own team. He had, during his sickness, refused at different times to accept money from his brethren to the amount of nearly one thousand dollars, telling them that when he was in want he would let them know it. We were at last brought to want. **My husband felt it his duty, before becoming dependent, to first sell what we could spare. He had some few things at the office, and scattered among the brethren in Battle Creek, of little value, which he collected and sold.** We disposed of nearly one hundred and fifty dollars worth of furniture. My husband tried to sell our sofa for the meetinghouse, offering to give ten dollars of its value, but could not. **At this time our only and very valuable cow died.** My husband then for the first time felt that he could receive help, and addressed a note to a brother, **stating that if the church would esteem it a pleasure to make up the loss of the cow they might do so. But nothing was**

done about it only to charge my husband with being insane on the subject of money. The brethren knew him well enough to know that he would never ask for help unless **driven to it by stern necessity**. And now that he had done it, judge of his feelings and mine when no notice was taken of the matter only to use it to wound us in our want and deep affliction. {1T 582.2}

At this meeting my husband humbly confessed that he was wrong in several things of this nature, which he never should have done and never would have done but for fear of his brethren and a desire to be just right and in union with the church. This led those who were injuring him to apparently despise him. We were humbled into the very dust and distressed beyond expression. In this state of things we started to fill an appointment at Monterey. On the journey I suffered the keenest anguish of spirit. **I tried to explain to myself why it was that our brethren did not understand in regard to our work.** I had felt quite sure that when we should meet them they would know what spirit we were of, and that the Spirit of God in them would answer to the same in us, His humble servants, and there would be union of feeling and sentiment. **Instead of this we were distrusted and suspiciously watched, which was a cause of the greatest perplexity I ever experienced.** As I was thus thinking, a portion of the vision given me at Rochester, December 25, 1865, came like a flash of lightning to my mind, and I immediately related it to my husband: {1T 583.1}

I was shown a cluster of trees standing near together, forming a circle. Running up over these trees was a vine which covered them at the top and rested upon them, forming an arbor. Soon I saw the trees swaying to and fro, as though moved by a powerful wind. One branch after another of the vine was shaken from its support until the vine was shaken loose from the trees except a few tendrils which were left clinging to the lower branches. A person then came up and severed the remaining clinging tendrils of the vine, and it lay prostrated upon the earth. {1T 583.2}

The distress and anguish of my mind as I saw the vine lying upon the ground was beyond description. Many passed and looked pityingly upon it, and I waited anxiously for a friendly hand to raise it; **but no help was offered.** I inquired why no hand raised the vine. Presently I saw an angel come to the apparently deserted vine. He spread out his arms and placed them beneath the vine and raised it so that it stood upright, saying: "Stand toward heaven, and let thy tendrils entwine about God. **Thou art shaken from human support.** Thou canst stand, in the strength of God, and flourish without it. Lean upon God alone, and thou shalt never lean in vain, or be shaken therefrom." I felt inexpressible relief, amounting to joy, as I saw the neglected vine cared for. I turned to the angel and inquired what these things meant. **Said he: "Thou art this vine. All this thou wilt experience, and then, when these things occur, thou shalt fully understand the figure of the vine. God will be to thee a present help in time of trouble."** From this time I was settled as to my duty and never more free in bearing my testimony to the people. If I ever felt the arm of the Lord holding me up, it was at that meeting. My husband was also free and clear in his preaching, and the testimony of all was: **We have had an excellent meeting.** {1T 583.3}

After we returned from Monterey, I felt it my duty to call another meeting, as my brethren made no effort to relieve my feelings. I decided to move forward in the strength of God and again express my feelings and free myself from the suspicions and reports circulated to our injury. I bore my testimony and related things which had been shown me in the past history **of some present**, warning them of their dangers and reproving their wrong course of action. I stated that I had been placed in most disagreeable positions. When families and individuals were brought before me in vision, it was frequently the case that what was shown me in relation to them was of a private nature, reproving secret sins. I have labored with some for months in regard to wrongs of which others knew nothing. As my brethren see these persons sad, and hear them express doubts in regard to their acceptance with God, also feelings of despondency, **they have cast censure upon me, as though I were to blame for their being in trial.** Those who thus censured me were entirely ignorant of what they were talking about. I protested against persons' sitting as inquisitors upon my course of action. It has been the disagreeable work assigned me to reprove private sins. Were I, in order to prevent suspicions and jealousy, to give a full explanation of my course, and make public that which should be kept private, **I should sin against God and wrong the individuals. I have to keep private reproofs of private wrongs to myself, locked in my own breast. Let others judge as they may, I will never betray the confidence reposed in me by the erring and repentant, or reveal to others that which should only be brought before the ones that are guilty. I told those assembled that they must take their hands off and leave me free to act in the fear of God. I left the meeting relieved of a heavy burden.** {1T 584.1}

Testimonies Doubted

Lt 16, **1875**, Newton, Iowa - June 6, 1874

Butler, G. I. - Portions of this letter are published in TDG; 2Bio; 5MR.

Dear Brother Butler:

I have thought I would not address you one line or write to Brother Littlejohn until your position and feelings change. I cannot see the least consistency in the position that either of you have taken. I cannot in the least justify your course and frame any excuse for it. But my object this morning is not to discuss the matters that the Lord has seen fit to give me written out in plain testimony to you, **but to say a few words in reference to our feelings toward you.**

We feel sad when we think of you. Last year we were united in labor in the camp meetings and we realized the power of God attending our humble efforts. **Now we see you overcome by the temptations of the enemy. You have failed in bearing the test of God when you were counseled and reprovved by Him. You may have accounted us your enemies because we have tried to do our duty to you.**

I know that the enemy is seeking to take advantage of the testimony the Lord has given you for your good, which would have proved a blessing to you of the highest value if you had received it as you should, but the enemy takes advantage of your active mind as he took advantage of the active, traveling mind of **Brother Littlejohn**. And unless you are especially watchful, you will find yourself drifting farther away than you had the slightest thought you would. **Satan is active in suggestions which he makes appear to the imagination as a reality.**

Brother Jones came to California before we left. Brother Charles stated that you had written a letter to Brother Littlejohn purporting to be a letter of confession which they thought might tend to harmonize with all, but Brother Jones stated that your letter disappointed them and made matters tenfold worse. If you had only stated your own feelings and stopped there, but you referred to us and stated that **you could not harmonize my present testimony with my past testimonies.** This was a point they wanted to make and when they read this, they just triumphed and the brethren lost all hope of doing anything. **Why could you not have stated what you had to say and leave us out of the question?** When I heard this, I decided I would not again visit Allegan or Monterey. I leave you and them to work out this matter if you can.

Brother Charles Jones, Leander, and Brother Day left Monterey and Allegan thoroughly discouraged and came to California intending to stay. When I consider how much harm impulsive moves and unadvised acts may do, I feel like being careful how I place myself **in a position where I shall be abused, my feelings grieved, and I lose confidence in the stability and discretion of my brethren.** We did not know that these brethren were coming from Monterey and Allegan until we heard that they were on the way. We would be glad to see you free as we have seen you, but we knew not how we could help you and we have thought the only thing we could do was to let you work your own way out, for anything we might attempt may make matters worse. You alone can work yourself out of this matter. **I will say, I am troubled for you, for I know that God is not leading you, although you may flatter yourself that He is.**

Brother Butler, you may feel that you are taking a right course to become a free man, but you are taking a course to bring your own soul into bondage and bring darkness upon other minds. **I AM NOW OF THE OPINION THAT THE TESTIMONIES WILL NOT LIVE AMONG GOD'S PEOPLE. THEY WILL BE REMOVED. I HAVE SOME LIGHT ON THIS POINT BUT CANNOT NOW GIVE IT.** Said Christ, "I have many things to say unto you but ye cannot bear them now." John 16:12.

If your course leads the lame out of the way, if souls stumble over you, you alone must bear it, not the instrument whom God has used to warn and counsel. I see it makes no difference with men whom God tests with reproof. They all go over the same ground and act out self. They carry out their own will for a time as did **Elder Canright and others I might mention, but I will forbear.**

Merritt Kellogg's freak on the round world turned a number from the truth who were the very best ones, apparently, in the cause of God. But he has, **since he became again settled in the truth [*meaning the earth is round and not flat*], tried to bring back these he had [caused to] stumble. But this could not be done.** They stand as living witnesses of the fearful results of a man having his own way and serving the enemy while feeling fully confident he is right and doing God service. Oh, men who have filled responsible positions, men who have a knowledge of the truth and divine will, ought not to act like unreasonable children, fractious and petulant. Satan seizes every instance of weakness manifested by God's servants and presents them in the worse light to inexperienced, faltering souls and they are thrown into doubt and discouragement. **[Brackets inserted by me]**

You, with other ministers who take such unreasonable freaks as you have done under reproof, are venturing much and are making yourself responsible for grave results. You are opening a door and inviting Satan in to weaken and darken your mind and the minds of others. You are tempting the enemy to tempt you. You are turning from clear light to questioning, uncertainty, and unbelief.

I entreat of you to come out of this position which you have voluntarily taken. Die to self. I warn you not to twist the Testimonies to make out a case in order to justify your present course, for excuses will not [avail] in the balances of the sanctuary. You are deceived, deluded by the enemy. You are on the wrong track. But if you fortify yourself and take a position that you are excusable to do as you have done, you gather darkness about your soul, please the enemy, and grieve the Spirit of God. You may come to the light if you will, but it is at your own option whether you walk in the light or wander longer in darkness. **You are not right with God.** How solemn is the period in which we live! Oh, how important that we be hid in God, sanctified and elevated and thoroughly furnished unto all good works!

I must close. **In much love and interest for yourself and wife and dear children,** I remain, your sister in Christ. {Lt16-1875}

Doubting the Testimonies and Misconstrued

I know your danger. If you lose confidence in the testimonies you will drift away from Bible truth. I have been fearful that many would take a questioning, **DOUBTING POSITION**, and in my distress for your souls I would warn you. How many will heed the warning? **AS YOU NOW HOLD THE TESTIMONIES, SHOULD ONE BE GIVEN CROSSING YOUR TRACK, CORRECTING YOUR ERRORS, WOULD YOU FEEL AT PERFECT LIBERTY TO ACCEPT OR REJECT ANY PART OR THE WHOLE?** That which you will be least inclined to receive is the very part most needed. God and Satan never work in copartnership. The testimonies either bear the signet of God or that of Satan. A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit. By their fruit ye shall know them. God has spoken. Who has

trembled at His word? {5T 98.2} - **Testimony for the Battle Creek Church (1882)**

Testimonies Garbled by Eli Curtis - {Ms4-1883}

There is another fact that should be stated here. I am not responsible for all that has been printed as coming from me. About the time that my earliest visions were first published, several articles did appear purporting to have been written by me, and to relate what the Lord had shown me, but sanctioning doctrines which I did not believe. These were published in a paper edited by a Mr. Curtis. Of the name of the paper I am not certain. In the years of care and labor that have passed since then, some of these less important particulars have been forgotten, but the main points are still distinct in my mind.

This man took articles that came from my pen, and wholly transformed and distorted them, picking out a sentence here and there, without giving the connection, and then, after inserting his own ideas, he attached my name to them as if they came direct from me.

On seeing these articles, we wrote to him, expressing our surprise and disapprobation, and forbidding him thus to misconstrue my testimonies. He answered that he should publish what he pleased, that he knew the visions ought to say what he had published, and that if I had written them as the Lord gave them to me, they would have said these things. He asserted that if the visions have been given for the benefit of the church, he had a right to use them as he pleased.

Some of these sheets may still be in existence, and may be brought forward as coming from me, **but I am not responsible for them.** The articles given in Early Writings did **pass under my eye**; and as the edition of Experience and Views published in 1851 was the earliest which we possessed, and as we had no knowledge of anything additional in papers or pamphlets of earlier date, **I am not responsible for the omissions which are said to exist.** {Ms4-1883}

That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old. {RH, March 2, 1886 par. 6}

And now to all who have a desire for truth I would say: **Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works.** Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said. {5T 696.1} - **[Unfounded Reports 1888-89]**

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. “Where there is no vision, the people perish.”

Satan will work ingeniously, in different ways and through different agencies, **to unsettle the confidence of God's remnant people in the true testimony.** He will bring in spurious visions to mislead and mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions, as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them. {Lt12-1890}

There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them for this reason. **Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.** {Lt40-1890}

EGW Sent to Australia for 9 years from 1891-1900 without help from the conference because they were tired of the Testimonies

The Need for God-fearing Educators (**To W. W. Prescott**) –
Your letter was received yesterday and read with interest, and I have been considering its contents. From time to time I have been compelled to urge our case upon the attention of our brethren at home. **We were sent to these colonies [Australia and New Zealand] by the conference, and again and again I have presented our situation before you at Battle Creek.** But in face of all this the policy has been pursued of enlarging the institutions in Battle Creek, **adding building to building, in order to accommodate a larger influx. All this is eating up the funds.** I know that perilous times are upon us, and pressure for means that we do not now discern. {Lt47-1893}

Dear Brother [O. A.] Olsen:

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. **The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings.** The Lord would have had W. C. White, his mother, and her workers remain in America, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, **you would never have consented to the movements made.** But the Lord read the hearts of all. **THERE WAS SO GREAT A WILLINGNESS TO HAVE US LEAVE THAT THE LORD PERMITTED THIS THING TO TAKE PLACE. THOSE WHO WERE WEARY OF THE TESTIMONIES BORNE WERE LEFT WITHOUT THE PERSONS WHO BORE THEM. OUR SEPARATION FROM BATTLE CREEK WAS TO LET MEN HAVE THEIR OWN WILL AND WAY, WHICH THEY THOUGHT SUPERIOR TO THE WAY OF THE LORD.** {Lt127-1896} (Written Dec. 1, 1896, at Cooranbong, NSW, Australia.)

When the General Conference sent me and my helpers to Australia, our people should have understood the situation, and should have provided us with means and facilities for establishing the work in this country. For seven years we have labored here; but except the publishing house in Melbourne, we have no institution that can give character to the work. In our school work something has been done; **but we have not yet the means for**

erecting our main hall, which will contain the chapel and recitation-rooms. **We have not means for the necessary improvement of the land and equipment of the buildings.** {GCDB, March 2, 1899 par. 45}

When the interests of God's cause demanded that funds should be sent to the barren field of Australia to establish a sanitarium there, a prompt response should have been made. The word of the Lord came to me to appeal to the Battle Creek institution for means. We asked for no gift from Dr. Kellogg, but from the Sanitarium—the institution that was boastingly spoken of as **being the greatest sanitarium in the world. Notwithstanding the fact that the institution has had a good patronage, it has never heeded this call.** {Ms156-1901}

We have taken up the work in the foreign fields, where the people have never heard the truth, but the missionary work has not been advanced as it should have been. We could not go very far, because we had not the means. All that I have received from the royalties of the books I have written, I have invested in the work, and then I have said to my brethren, by faith, "Lend me your means, I will pay you the interest, but the work can not stop here." I have tried to carry forward the medical missionary work and the gospel. These two are united, and should never be separated, because Christ did not separate them. Some institutions have been established in Australia, but not half what there ought to be, nor what there will be. After we had erected, with what help we could get there, eleven meeting-houses, and organized eleven churches, then the work was just taken hold of with the ends of our fingers. **What was the matter?--There was no money in the treasury. We had no means to handle. I never want men sent to missionary fields with nothing to work with, as we were sent to Australia. They have sent some money to that field, and this is no more than they should have done. It was God's money.** {GCB, April 8, 1901 par. 20}

Kellogg and the Sanitarium

Decided Action to be Taken Now {Lt242-1903}

During the night the Spirit of God has been presenting many things to my mind. The experience that was given us at the General Conference held in Battle Creek early in 1901 was of God. **Had Dr. Kellogg at that time done thorough work, the terrible experience through which we are now passing would never have been.**

God has permitted the presentation of the combination of good and evil in **Living Temple** to be made to reveal the danger threatening us. The working that has been so **ingeniously** carried on He has permitted in order that certain developments might be made and that it might be seen what a man can do with human minds when he has obtained their confidence as a physician. God has permitted the present crisis to come to open the eyes of those who desire to know the truth. **He would have His people understand to what lengths the sophistry and devising of the enemy would lead.**

Men have given to our leading physician allegiance that is due to God alone; and he has been permitted to show what self-exaltation will lead men to do. Scientific, spiritualistic sentiments, representing the Creator as an essence pervading all nature, have been given to our people and have been received even by some who have had a long experience as teachers of the Word of God. The results of this insidious devising will break out again and again. There are many for whom special efforts will have to be put forth to free them from this specious deception.

I am now authorized to say that the **time has come to take decided action.** The development seen in the cause of God is similar to the development seen when **Balaam caused Israel to sin just before they entered the promised land.** How dangerous it is so to exalt any man that he becomes confused and confuses the minds of others in regard to **the truths that for the last fifty years the Lord has been giving His people.**

Few can see the meaning of the present apostasy. But the Lord has lifted the curtain and has shown me its meaning and the result that it will have if allowed to continue. We must now lift our voices in warning. Will our people acknowledge God as the supreme Ruler, or will they choose the misleading arguments and views that, when fully developed, make Him, in the minds of those who accept them, as nothingness?

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 the 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.

It is something that cannot 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. THESE 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 experience, giving them instead a false science.**

During the past night, I have been shown more distinctly than ever before that these sentiments **have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time.** I was shown a platform braced by solid timbers—the truths of the Word of God. Some one **high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform.** Then I heard a voice saying, **“Where are the watchmen that ought to be standing on the walls of**

Zion? Are they asleep? How can they be silent? This foundation was built by the Master Worker and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.

I was instructed to call upon our physicians and ministers to take a firm stand for the truth. **We are not to allow atheistic, spiritualistic sentiments to be brought before our youth.** God has led us in the past, giving us truth, eternal truth. By this truth we are to stand. **Some of the leaders in the medical work have been deceived, and if they continue to hold fanciful, spiritualistic ideas, they will make many believe that the platform upon which we have been standing for the past fifty years has been torn away.** These men need now to see with anointed eyes, with clear spiritual vision, that in spite of all man can do, “the foundation of God standeth sure,” and “the Lord knoweth them that are His.”

The message to the Laodicean church comes to us at this time with special meaning. Read it, and ask God to show you its import. Thank God that He is still sending us messages of mercy. **Those accepting the theories regarding God that are introduced in Living Temple are in great danger of being led finally to look upon the whole Bible as a fiction; for these theories make of no effect the plain Word of God.**

The tempter is working to gather together at Battle Creek as large a number as possible, hoping that they will receive false ideas of God and His work, and thus make of no effect the impression that God would have made on the minds of those engaged in the medical missionary work and in the gospel ministry. **God abhors the great swelling words of vanity that have been spoken by some connected with the Sanitarium.** The judgments of God have been visited upon Battle Creek, and these judgments call for humiliation rather than for proud boasting and self-exaltation.

The heavenly messenger turned to those professing to be medical missionaries, and sad, “How could you allow yourselves to be led blindfold? How could you so misrepresent the name you bear? You have your Bibles. **Why have you not reasoned from cause to effect?** You have accepted theories that have led you away from the truths that are to stamp their impress upon the characters of all Seventh-day Adventists. **Your leader has been removing the foundation timbers one by one, and his reasoning would soon leave us with no certain foundation for our faith. He has not heeded the testimonies that God through His Spirit has given.** The books of the Bible containing most important instruction are disregarded because they say so much about a personal God. He has not known whither his feet were tending. But in his recent writings, **his tendencies toward pantheism** have been revealed.”

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth

that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice; but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. **Shall we not repudiate everything that is not in harmony with this truth?** {Lt242-1903}

Aftermath of Kellogg trying to take over the Sanitarium

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)

The Messenger Speaks - Her last years under the oppression of the General Conference Powers

All these truths are immortalized in my writings. The Lord never denies His Word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in in these last days. {Lt50-1906}

Message after message has come to me from the Lord concerning the dangers surrounding you and Elder Prescott. I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells **UNDERTAKE THE WORK OF A GENERAL OVERHAULING OF OUR BOOKS THAT HAVE DONE A GOOD WORK IN THE FIELD FOR YEARS. But neither of you is called of God to that work. If you were to enter upon such a work, much time would be employed that should be given to the proclamation of the last warning message to an impenitent world.** The Lord would have been pleased had you and Elder Prescott and your associates taken upon yourselves the burden of giving to the inhabitants of the great cities the last warning message. This is a work that He has been calling us to do these many years. {Lt70-1910}

When waking out of sleep, she called the nurse to her side and said, “I want to tell you. **I HATE SIN (REPEATED THREE TIMES).** I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to **MAKE SINNERS OUT OF SAINTS.** “I tell you now, that when I am laid to rest, **GREAT CHANGES WILL TAKE PLACE.** “I do not know when I shall be taken; and I desire to warn all against the devices of the devil. “I want the people to know that I warned them fully before my death. **“I do not know especially what changes will take place; but they should watch every conceivable SIN THAT SATAN WILL TRY TO IMMORTALIZE.”** {Ms1-1915}

The Messenger Rests at last till Resurrection Morning - Last Sickness {LS 440.1-449.2} [1914-195]

For over two years prior to the accident that hastened her death, Mrs. White was freer from suffering and from common ailments than during any other like period in her lifetime. Once her strength failed decidedly, but soon she rallied, and was again able to get about with comparative ease. Her attendant usually took her out driving every pleasant day, and this afforded restful change. She was ordinarily able to go from her upper room to her carriage unaided. **But her frame was becoming more and more bowed with the weight of years, and her friends could not hope for long continuance of life.**

In the spring of 1914, Mrs. White had the pleasure of meeting once more her son, Elder James Edson White, who spent some weeks in her home. Not long after his return, his mother suffered great weakness from a complication of difficulties, and as the result, **largely gave up reading.** In the months that followed, she often had others read to her.

The cessation of her ordinary activities, however, did not lead to diminished interest in the progress of the cause of God throughout the world. The pages of the Review and Herald and of other denominational papers were as precious to her as ever, and she continued to enjoy letters from old-time friends, and often recounted with animation the experiences of former days.

In the course of a conversation held Dec. 2, 1914, she referred to an incident that occurred many years before. A certain brother had expressed discouragement over the prospect of the extended and difficult work that would need to be done before the world could be prepared for the second advent of Christ. Another brother, one of large faith, turned to him, his face white with strong emotion, and said: **"My brother, do you permit such a prospect to bring discouragement? Do you not know that God would have us press the battle to the gate?"** Do you not know He would have us labor on, and on, and on, knowing that victory lies ahead?"

It was early in December, 1914, also, that she testified to hearing voices in the night season, crying out: "Advance! Advance! Advance! Press the battle to the gate!"

While eager to continue her work, and especially desirous of speaking again in public, Mrs. White knew that her strength was gradually failing, and that she must not presume on her waning energies. This was a real trial to her, yet she felt resigned to the Lord's will. Hear her praying around the family altar at set of sun, Sabbath, Dec. 26, 1914, following petitions by Elder E. W. Farnsworth and others:

"Thou wilt answer our petitions; and we ask Thee, Lord, for Christ's sake, if it is Thy will, to give me strength and grace to continue; or, I am perfectly willing to leave my work at any time that Thou seest best. O Lord, I greatly desire to do some things, Thou knowest, and would be willing to do them if Thou wilt give me strength; but we will make no complaint; because Thou hast spared my life so much longer than many anticipated and than I have anticipated myself. Give us light; give us joy; give us the great grace that Thou hast in store for the needy. We ask it in the name of Jesus Christ of Nazareth."

Feebler and still feebler grew the physical frame; but the spirit was courageous ever. In conversation with Dr. David Paulson on Jan. 25, 1915, Mrs. White said: "The Lord has been my helper, the Lord has been my God, and I have not a doubt. If I could not realize that He has been my guide and my stay, do tell me what I could trust in. Why, I have just as firm a trust in God that He will stand my feet on Mount Zion, as that I live and breathe; and I am going to keep that trust till I die

When, on the 27th of January, 1915, her son, W. C. White, returned home after a four months' absence in the East and the South, she was apparently as strong as when he had left. She was still enjoying a good degree of comfort, healthwise,

and was able to be about. Some two weeks later, only the day before she was stricken, she spent a little time walking in the yard with him, and conversing on the general interests of the cause of God.

It was on Sabbath day, Feb. 13, 1915, that Mrs. White met with the accident that confined her to her couch thereafter and hastened her death.

As she was entering her study from the hallway, about noon, she apparently tripped, and fell. Her niece, Miss May Walling, who for a time had been acting as her nurse, was close by in the hallway, and hastened to her assistance. As efforts to help her to her feet proved unavailing, Miss Walling raised her into a chair, drew the chair through the hallway into the bedroom, and finally got her onto the bed, and summoned a physician from the St. Helena Sanitarium.

A preliminary examination by Dr. G. E. Klingerman was followed by a more thorough examination **by means of the X-ray**, and this revealed unmistakably an intracapsular fracture of the left femur. It was of course impossible to determine when the break in the bone had taken place,-- whether before the fall, thus causing Mrs. White to drop to the floor, or as the result of the fall.

The restlessness of the next few days and nights was accompanied with very little pain. In fact, from the very first, the Lord mercifully spared His aged servant the severe pain that ordinarily comes with such injuries. The usual symptoms of shock, also, were absent. The respiration, the temperature, and the circulation were nearly normal. Dr. Klingerman, and Dr. B. F. Jones, his associate, **did all that medical science could suggest to make their patient comfortable; but at her advanced age they could hold out but little prospect of ultimate recovery.**

All through the weeks and months of her last sickness, Mrs. White was buoyed up by the same faith and hope and trust that had characterized her life experience in the days of her vigor. Her personal testimony was uniformly cheerful and her courage strong. She felt that her times were in the hand of God, and that His presence was with her continually. Not long after she was rendered helpless by the accident, she testified of her Saviour, "Jesus is my blessed Redeemer, and I love Him with my whole being." And again: "I see light in His light. I have joy in His joy, and peace in His peace. I see mercy in His mercy, and love in His love." To Miss Sara McEnterfer, for many years her secretary, she said, "If only I can see my Saviour face to face, I shall be fully satisfied."

In an interview with another she said: **"My courage is grounded in my Saviour. My work is nearly ended. Looking over the past, I do not feel the least mite of despondency or discouragement.** I feel so grateful that the Lord has withheld me from despair and discouragement, and that I can still hold the banner. I know Him whom I love, and in whom my soul trusteth.

Referring to the prospect of death, she declared: **"I feel, the sooner the better; all the time that is how I feel -- the sooner the better. I have not a discouraging thought, nor sadness. I have nothing to complain of. Let the Lord take His way and do His work with me, so that I am refined and**

purified; and that is all I desire. I know my work is done; it is of no use to say anything else. I shall rejoice, when my time comes, that I am permitted to lie down to rest in peace. I have no desire that my life shall be prolonged

Following a prayer by the one who was making these notes of her conversation, she prayed

"Heavenly Father, I come to Thee, weak, like a broken reed, yet by the Holy Spirit's vindication of righteousness and truth that shall prevail. I thank Thee, Lord, I thank Thee, and I will not draw away from anything that Thou wouldst give me to bear. Let Thy light, let Thy joy and grace, be upon me in my last hours, that I may glorify Thee, is my great desire; and this is all that I shall ask of Thee. Amen."

This humble, trustful prayer by one who long had been a chosen vessel in the Master's service, was fully answered. Hers was the comfort that causes a child of the great Father of light and love to fear no evil, even while passing through the valley of the shadow of death. One Sabbath day, only a few short weeks before she breathed her last, she said to her son

"I am very weak. I am sure that this is my last sickness. I am not worried at the thought of dying. I feel comforted all the time, that the Lord is near me. I am not anxious. The preciousness of the Saviour has been so plain to me. He has been a friend. He has kept me in sickness and in health."

"I do not worry about the work I have done. I have done the best I could. I do not think that I shall be lingering long. I do not expect much suffering. I am thankful that we have the comforts of life in time of sickness. Do not worry. I go only a little before the others"

The comfortable office room on the second story of Mrs. White's home was the most favorable place for patient and nurses, and here it was that she lay the most of the time, surrounded by the familiar objects of the more active life to which she had so long been accustomed. The room was light and airy. In one corner a large bay window flooded a portion of the chamber with sunshine. Here stood her old writing chair. This was transformed into a reclining chair, into which she was lifted nearly every day after the first week or two of illness had passed by. The view from this sunny corner was pleasing and varied, and she greatly enjoyed the changing beauties of springtime and early summer.

Close beside her chair, on a table, were kept several of the books she had written. These she would often handle and look over, seeming to delight in having them near. Like an affectionate mother with her children, so was she with these books during her last sickness. Several times, when visited, she was found holding two or three of them in her lap. ***"I appreciate these books as I never did before," she at one time remarked. "They are truth, and they are righteousness, and they are an everlasting testimony that God is true."*** She

rejoiced in the thought that when she could no longer speak to the people, her books would speak for her.

At times when her strength permitted, she was taken in a wheel chair to a sunny veranda on the upper floor. From this little balcony, embowered with beautiful climbing roses, the panorama of orchard and vineyard, of mountains and valleys, afforded continual pleasure.

Again and again, during the earlier weeks of her illness, her voice was lifted in song. The words oftenest chosen were:

*"We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the pilgrims have a dwelling there --
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.*

*"We'll be there, we'll be there, in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest."*

About a fortnight after her accident, she was told of the missionary and bookmen's convention in session at Mountain View, where plans were being laid for an increased circulation of denominational publications. This reference to the bookmen led her to express once more the pleasure she had had two years before in greeting many of them personally in her own home. "I am very glad," she added, "for all they are doing for the circulation of our books. The publishing branch of our cause has much to do with our power. I do desire that it shall accomplish all that the Lord designs it should. If our bookmen do their part faithfully, I know, from the light God has given me, that the knowledge of present truth will be doubled and trebled. This is why I have been in so much of a hurry to get my books out, so that they could be placed in the hands of the people and read. And in the foreign languages the Lord designs that the circulation of our books shall be greatly increased. Thus we shall be placing the cause of present truth on vantage ground. But let us remember, in all our endeavors we must seek daily power and individual Christian experience. Only as we keep in close touch with the Source of our strength shall we be enabled to advance rapidly and along even lines.

Many were the visitors -- old acquaintances and others -- who came to greet Mrs. White during the last few months of her life. **Sometimes she was unable to recognize old associates in labor; at other times she knew those who came.** Whenever possible, she would converse with them. She never ceased to take delight in testifying of God's goodness and tender mercy. For months prior to her illness, she frequently quoted the scripture, They overcame "by the blood

of the Lamb, and by the word of their testimony"; and she felt strengthened every time she bore witness to the love of God and to His watchful care.

One Sabbath afternoon, when the family of her son, W. C. White, spent some time with her, she was specially blessed, and spoke many words of counsel to her grandchildren. "The Lord is very good to us," she declared; "and if we follow on to know the Lord, we shall know that His going forth is prepared as the morning. If there is any question in your minds in regard to what is right, look to the Lord Jesus, and He will guide you. We should bring every plan to the Lord, to see if He approves it. Remember that the Lord will carry us through. I am guarding every moment, so that nothing may come between me and the Lord. I hope there will not. God grant that we may all prove faithful. There will be a glorious meeting soon. I am glad that you have come to see me. May the Lord bless you. Amen."

Not alone for her granddaughters and grandsons, but for all the youth throughout the denomination, her heart went out in loving solicitude. At times she talked with her nurses and with her office helpers concerning the need of making wise selections of matter for the youth to read.

"We should advise the young," she urged, "to take hold of such reading matter as recommends itself for the upbuilding of Christian character. The most essential points of our faith should be stamped upon the memory of the young. They have had a glimpse of these truths, but not such an acquaintance as would lead them to look upon their study with favor. Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion. There is much good reading that is not sanctifying

"Now is our time and opportunity to labor for the young people. Tell them that we are now in a perilous crisis, and we want to know how to discern true godliness. Our young people need to be helped, uplifted, and encouraged, but in the right manner, not, perhaps, as they would desire it, but in a way that will help them to have sanctified minds. They need good, sanctifying religion more than anything else.

"I do not expect to live long. My work is nearly done. Tell our young people that I want my words to encourage them in that manner of life that will be most attractive to the heavenly intelligences."

The end came on Friday, July 16, 1915, at 3:40 P. M., in the sunny upper chamber of her "Elmshaven" home where she had spent so much of her time during the last happy, fruitful years of her busy life. She fell asleep in Jesus as quietly and peacefully as a weary child goes to rest. Surrounding her bedside were her son, Elder W. C. White, and his wife; her granddaughter, Mrs. Mabel White Workman; her long-time and faithful secretary, Miss Sara McEnterfer; her niece and devoted nurse, Miss May Walling; another of her untiring bedside nurses, Mrs. Carrie Hungerford; her housekeeper, Miss Tessie Woodbury; her old-time companion and

helper, Mrs. Mary Chinnock Thorp; and a few friends and helpers who had spent many years in and about her home and in her office.

For several days prior to her death, she had been unconscious much of the time, and toward the end she seemed to have lost the faculty of speech and that of hearing. The last words she spoke to her son were, "I know in whom I have believed." {LS 440.1-449.2}

Reviewing the Past and Looking into the future of the Messenger and The Publishing of Compilations

I can see plainly that should every one who thinks he is qualified to write books, follow his imagination and have his productions published, insisting that they be recommended by our publishing houses, there would be plenty of tares sown broadcast in our world. Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects which they wish to present to the people in such a way as to leave a deep impression upon them. It is true that there is a reason why some of these matters should be presented: but I would not venture to give my approval in using the testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose. The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration; for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection. {Lt49-1894}

There are some who, upon accepting erroneous theories, strive to establish them by collecting from my writings statements of truth, which they use separated from their proper connection, and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth; and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.-
-Letter 136, 1906, pp. 3, 4. (To Brethren Butler, Daniells, and Irwin, April 27, 1906.)

They come to me, those that are copying my writings, and say, "Now here is the better revised words, and I think I will put that in." Don't you change one word, not a word. The revised edition we do not need at all. We have got the word that Christ has spoken Himself and given us. And don't you in my writings change a word for any revised edition. There will be revised editions, plenty of them, just before the close of this earth's history, and I want all my workers to understand, and I have got quite a number of them. I want them to understand that they are never to take the revised word, and put it in the place of the plain, simple words just as they are. They think they are improving them, but how do they know but

that they may switch off on an idea, and give it less importance than Christ means them to have. {Ms188-1907}

Supplement from David Allen – Books by the Messenger

[\[https://m.facebook.com/groups/572874012741888/permalink/4342571315772120/\]](https://m.facebook.com/groups/572874012741888/permalink/4342571315772120/)

Books Published during Ellen White's Lifetime

- 1845-46** *Day Star* (Outside publication with Ellen Harmon's writings)
- 1846-49** *Broadside* (Outside publication with Ellen Harmon's writings)
- 1847** WFL *A Word to the Little Flock* (James White and Jos. Bates contributed)
- 1849** PT *The Present Truth* (Various material/articles published by James White)
- 1850** AR *The Advent Review* (Various material/articles published by James White)
- 1851** ExV *A Sketch of the Christian Experience and Views of Ellen G. White*
- 1854** ExV54 *Supplement to the Christian Experience and Views of Ellen G. White*
- 1855** T1 *Testimony for the Church, No. 1* (Makes up today's vol. 1 modern book)
- 1856** T2 *Testimony for the Church, No. 2* (Makes up today's vol. 1 modern book)
- 1857** T3 *Testimony for the Church, No. 3* (Makes up today's vol. 1 modern book)
- 1857** T4 *Testimony for the Church, No. 4* (makes up today's vol. 1 modern book)
- 1858** 1SG *Spiritual Gifts, vol. 1, The Great Controversy, 1858 edition*
- 1859** T5 *Testimony for the Church, No. 5* (Makes up today's vol. 1 modern book)
- 1860** 2SG *Spiritual Gifts, vol. 2, My Christian Experience, Views and Labors in Connection with the Rise and Progress of the Third Angel's Message.*
- 1861** T6 *Testimony for the Church, No. 6* (Makes up today's vol. 1 modern book)
- 1862** T7 *Testimony for the Church, No. 7* (Makes up today's vol. 1 modern book)
- 1862** T8 *Testimony for the Church, No. 8* (Makes up today's vol. 1 modern book)
- 1863** T9 *Testimony for the Church, No. 9* (Makes up today's vol. 1 modern book)
- 1864** T10 *Testimony for the Church, No. 10* (Makes up today's vol. 1 modern book)
- 1864** ApM *An Appeal to Mothers*
- 1864** *An Appeal to the Youth. **Funeral Address of Henry N. White, Experience and Last Sickness. His Mother's Letters, etc.***
- 1864** 3SG *Spiritual Gifts, vol. 3, Important Facts of Faith in Connection with the History of Holy Men of Old.*
- 1864** 4ASG *Spiritual Gifts, vol. 4-A, Important Facts of Faith: Laws of Health. (a number of these topics are republished and expanded on in SOP vol. 1, 1870)*
- 1864** 4BSG *Spiritual Gifts, vol. 4-B, Testimonies Nos. 1-10*

- 1867** T11 Testimony for the Church, No. 11 (Makes up today's vol. 1 modern book)
- 1867** T12 Testimony for the Church, No. 12 (Makes up today's vol. 1 modern book)
- 1867** T13 Testimony for the Church, No. 13 (Makes up today's vol. 1 modern book)
- 1868** T14 Testimony for the Church, No. 14 (Makes up today's vol. 1 modern book)
- 1868** T15 Testimony for the Church, No. 15 (Makes up today's vol. 2 modern book)
- 1868** T16 Testimony for the Church, No. 16 (Makes up today's vol. 2 modern book)
- 1869** T17 Testimony for the Church, No. 17 (Makes up today's vol. 2 modern book)
- 1870** T18 Testimony for the Church, No. 18 (Makes up today's vol. 2 modern book)
- 1870** T19 Testimony for the Church, No. 19 (Makes up today's vol. 2 modern book)
- 1870** 1SP Spirit of Prophecy, vol. 1, The Great Controversy Between Christ and His Angels, and Satan and His Angels
- 1871** T20 Testimony for the Church, No. 20 (Makes up today's vol. 2 modern book)
- 1872** Testimonies for the Church, Nos. 12-16 (Reprint)
- 1872** T21 Testimony for the Church, No. 21 (Makes up today's vol. 3 modern book)
- 1872** PH Testimony to the Church at Battle Creek (Some of all may be found in T22, 1873)
- 1873** T22 Testimony for the Church, No. 22 (Makes up today's vol. 3 modern book)
- 1873** T23 Testimony for the Church, No. 23 (Makes up today's vol. 3 modern book)
- 1875** T24 Testimony for the Church, No. 24 (Makes up today's vol. 3 modern book)
- 1875** T25 Testimony for the Church, No. 25 (Makes up today's vol. 3 modern book)
- 1874** 2RED Redemption: Or the Temptation of Christ in the Wilderness
- 1876** T26 Testimony for the Church, No. 26 (Makes up today's vol. 4 modern book)
- 1876** T27 Testimony for the Church, No. 27 (Makes up today's vol. 4 modern book)
- 1877** Sufferings of Christ; His Trial and Crucifixion
- 1877** 1RED Redemption: Or the First Advent of Christ, With His Life and Ministry
- 1877** 2SP Spirit of Prophecy, vol. 2, The Great Controversy Between Christ and Satan. Life, Teachings and Miracles of our Lord Jesus Christ.
- 1877** 3RED Redemption: Or the Miracles of Christ, The Mighty One
- 1877** 5RED Redemption: Or the Sufferings of Christ; His Trial and Crucifixion
- 1877** 6RED Redemption: Or the Resurrection of Christ; and His Ascension
- 1878** 4RED Redemption: Or the Teachings of Christ, The Anointed One
- 1878** 7RED Redemption: Or the Ministry of Peter and the Conversion of Saul

- 1878** 8RED *Redemption: Or the Teachings of Paul, and the Mission to the Gentiles*
- 1878** 3SP *Spirit of Prophecy, vol. 3, The Great Controversy Between Christ and Satan. The Death, Resurrection and Ascension of our Lord Jesus Christ.*
- 1879** T28 *Testimony for the Church, No. 28 (Makes up today's vol. 4 modern book)*
- 1880** T29 *Testimony for the Church, No. 29 (Makes up today's vol. 4 modern book)*
- 1881** T30 *Testimony for the Church, No. 30 (Makes up today's vol. 4 modern book)*

August 1881, James White dies – the protector of Ellen White's writings

*"The work committed to me forty years ago I must carry forward as long as life shall last. I will not shun to declare the whole counsel of God. Unpleasant as it may be, I must warn, reprove, rebuke, as God bids me, whether the carnal heart will accept or reject the words of warning. **For forty years, Satan has made the most determined efforts to cut off this testimony from the church; but it has continued from year to year to warn the erring, to unmask the deceiver, to encourage the desponding.** My trust is in God. I have learned not to be surprised at opposition in any form or **from almost any source.** I expect to be betrayed, as was my Master, **by professed friends.**" {Ellen White, *Review & Herald*, October 16, **1883**, par. 17}*

The betrayal comes a month later! - November 20, 1883 – General Conference Proceedings – recorded in the November 27, 1883 *Review & Herald* – A committee of five were voted and approved to now take charge of the Testimonies under the following reasons: "Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected."

The initial five of the committee include Ellen White's own son, Willie White, plus Uriah Smith, Joseph Waggoner, Stephen Haskell and George Butler. This action would allow an open door into the future for so much to take place going forward with assistants and changes to her work. [Much on this later we tackle the 1919 Bible Conference].

- 1882** T31 *Testimony for the Church, No. 31 (Makes up today's vol. 5 modern book)*
- 1882** EW *Early Writings (This is compiled from the Broadside, Little Flock, Day Star, and the 1858 Great Controversy, **although things have been changed in this publication from their originals included added material and deleted material.**)*
- 1882** PH *Testimony for the Battle Creek Church*
- 1882** PH *Special Testimony to the Battle Creek Church*
- 1883** LP *Sketches from the Life of Paul*

- 1884** 4SP *Spirit of Prophecy, vol. 4, The Great Controversy Between Christ and Satan. From the Destruction of Jerusalem to the End of the Controversy.*
- 1885** T32 *Testimony for the Church, No. 32 (Makes up today's vol. 5 modern book)*
- 1888** GC *The Great Controversy Between Christ and Satan During the Christian Dispensation.*
- 1890** PP *Patriarchs and Prophets*
- 1892** GW92 *Gospel Workers 1892*
- 1892** SC *Steps to Christ*
- 1896** MB *Thoughts from the Mount of Blessing*
- 1897** SpTEd *Special Testimonies on Education*
- 1889** T33 *Testimony for the Church, No. 33 (Makes up today's vol. 5 modern book)*
- 1898** DA *Desire of Ages*
- 1900** COL *Christ's Object Lessons*
- 1901** 6T *Testimonies for the Church, vol. 6 (Modern version)*
- 1902** 7T *Testimonies for the Church, vol. 7 (Modern version)*
- 1903** SpTB01 *Special Testimonies, Series B, Nos. 1-21, Letters to Physicians and Ministers*
- 1903** ED *Education*
- 1904** SpTB02 *Testimonies for the Church, Series B, No. 3, **Containing Letters to Physicians and Ministers, Giving Messages of Warning and Words of Counsel and Admonition Regarding Our Present Situation***
- 1904** 8T *Testimonies for the Church, vol. 8 (Modern version)*
- 1905** MH *The Ministry of Healing*
- 1909** 9T *Testimonies for the Church, vol. 9 (Modern version)*
- 1911** AA *Acts of the Apostles*
- 1911** GC *Great Controversy – 1911 edition (**W. W. Prescott's fingerprints are all over this. Much on him and Daniells right below on prophecies fulfilled**)*
- 1913** CT *Counsels to Parents, Teachers and Students*
- 1915** GW *Gospel Workers (Re-compiled from 1892 edition)*
- 1915** LS *Life Sketches of Ellen G. White (Compilation)*

Prophecies Fulfilled**A Closer look at what Kellogg believed – A Case study of what he meant rather than what people think he meant****A Little History of 1893-1906**

My quest for truth has led me to examine closely the history of our movement. A sad thing has happened among us that “the only thing we learn from history is that we do not learn”. This I would pray that it be not our position. We should learn and not repeat the mistakes. The crisis of the “Living temple” and succeeding story starts somewhere and that’s where I would like us to start.

I will not go in the background of the demise of Kellogg parents and Ellen White charge of responsibility to take of him. That is addressed in so many places. I would like just to give a synopsis of the events that led up to his beliefs. First up, we have the 1888 Minneapolis Session that ends in division and people taking sides. Things starts to develop and another group develop, the Kellogg camp. Due to their manipulating of things, the Lord would not tolerate it and the Sanitarium burns in February 18, 1902 and the Publishing House December 30 same year. Living Temple was published in 1903. All these fires are connected to the book Living Temple and its scientific theories which undermine the presence and personality of God. Below are the quotes in their chronological order and what was happening. During the fires the plates of the Living Temple were destroyed in 1902 prior to its release. The Lord didn’t want anything of that sought to come from our houses but eventually it came out in 1903 by defiance of the Lord’s instructions.

The Lead up story: 1893-1901

- ***If the Echo office was to mean no more to our people than a secular publishing house, if it was to be conducted on the same principles as were other business institutions, then it was not wise to invest so much means in establishing the office. It would have been less expense to hire our printing done by outside parties.***—Lt 23a, 1893.
- *How much longer will God bear with your perversity? **Unless there is a reformation, calamity will overtake the publishing house, 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. The marked disregard of God’s commandments in the publishing house has placed its impress on the workers. God asks, Shall I not judge for these things? I saw heavenly angels turning away with grieved countenances. God has been mocked by your hardness of heart, which is continually increasing. According to their responsibility will be the punishment of those who know the truth and yet disregard God’s commands. {Lt138-1901}*
- ***You have given matter containing Satan’s sentiments into the hands of the workers, bringing his deceptive, polluting principles***

before their minds. The Lord looks upon this action on your part as helping Satan to prepare his snare to catch souls. God will not hold guiltless those who have done this thing. He has a controversy with the managers of the publishing house. I have been almost afraid to open the “Review,” fearing to see that God has cleansed the publishing house by fire. {Lt138-1901}

- The five thousand dollars which would be used in **erecting the addition to the Review and Herald should be invested in the work in other places.** {Lt138-1901}
- 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.** This is taking all sacredness from the Office. The managers are loading the guns of the enemy and placing them in their hands, to be used against the truth. How does God regard such work? In the books of heaven are written the words, Unfaithful stewardship. **Thus God regards the publication of matter which comes from Satan’s manufactory—his hellish, scientific delusions.** {Lt138-1901}
- Remember it’s only “The Living Temple” that Ellen White referred to as advanced science [Read the whole of {Ms63a-1906} about how Kellogg had been chosen and how now he had turned from the Lord to pursue the wisdom of the men in the world and bring in the supposed “Advanced Scientific Theories”]
- **The Office must be purged of this objectionable “matter”.** I have a testimony from the Lord for those who have placed such matter in the hands of the workers. God holds you accountable for presenting to young men and young women the fruit of the forbidden tree of knowledge. **Can it be possible that you have not a knowledge of the warnings given to the Pacific Press on this subject?** Can it be possible that with a knowledge of them you are going over the same ground, only doing much worse? It has often been repeated to you that angels of God are passing through every room in the Office. What impression has this made on your minds? {Lt138-1901} quotes on the word matter added my me for emphasis. A brief mention of the destruction of the Pacific Press is in {Ms45-1906} and https://en.wikipedia.org/wiki/Pacific_Press_Publishing_Association
- The Lord has instructed me that those who cannot see the wickedness of co-operating with Satan by publishing his falsehoods might better seek some work in which they will not ruin our youth, body and soul. {Lt138-1901}
- It is high time that we understood what manner of spirit has been controlling matters at the Review and Herald Office for years. **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. *Be assured that Satan will follow up the advantage thus given him. {Lt138-1901}*

- **The Review and Herald Office has been defiled as the temple was defiled,** *only the result has been tenfold more disastrous. Overturning the tables of the moneychangers, Christ drove the sheep and cattle from the precincts of the temple saying, "It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves." Worse even than the defilement of the temple has been the defilement of the publishing house by the printing of matter which should never have been placed in the hands of the workers in God's institution. {Lt138-1901}*
- *God's law has been transgressed, His cause betrayed, and His institution made a den of thieves. The work of printing and circulating stirring appeals for the truth, which should have been placed first, to which the time and the talent of the workers should have been devoted, has received little or no attention. The commercial work, some of it of a most objectionable character, has gradually assumed the supremacy. This work has absorbed the energies which should have been devoted to the publication of literature of the purest quality and the most elevating character. Time has been wasted, talent misapplied, and money misappropriated. The work which ought to have been done has been left undone. Satan's sentiments have been exalted. His theories have been printed by presses which should have been used to prepare the truth of God for circulation. Men have coveted promotion when their principles were under the ban of God's displeasure. Loss is infinitely better than dishonorable gain. {Lt138-1901}*

The Burning of Sanitarium and Review: 1902 - [1903]

During the years leading up to the turn of the century, Dr. Kellogg had begun to introduce Pantheistic teachings (God in everything) in the General Conference Sessions. These teachings were a departure from the foundational truths regarding the personality of God and Christ. By 1901 Pantheism was rampant in Battle Creek. In February of 1902 the Battle Creek Sanitarium was destroyed by fire. Dr. Kellogg was commissioned to write a new book, the sale of which would aid rebuilding costs. His book was to be called *The Living Temple*. He was warned not to include his 'new' theories in it, but he did. In December of the same year the Review and Herald Publishing House burned to the ground, with the plates of Kellogg's new book. In 1901 Ellen White had written "I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire.—Letter 138, 1901" {*Testimonies Volume. 8, p. 91*}. Her fear materialized when she heard of the Review and Herald fire.



John Harvey Kellogg

Dr. Kellogg was offered the suggestion of writing a simple book on physiology and health-care that could be sold by colporteurs, he jumped at the opportunity and wrote "The Living Temple," with its Hinduistic sentiments. Working rapidly, Kellogg dictated the contents of the book to a secretary who then typed it out. Soon the book had been typeset at the nearby Review and Herald office, and galley proofs of "The Living Temple" were handed to W.W. Prescott to look at. He

was shocked and took them to Elder W.A. Spicer. Now, it just so happened that Elder Spicer had been for many, years a missionary in India-and when he read Kellogg's book, he was astounded. Here was Hindu pantheism right in front of him, and slated to be printed soon and sent out to the four winds for reading and selling by Seventh-day Adventists across North America! But when questions came to Kellogg or his associates about the matter, they replied that it was "advanced light" for the Church, and that should settle the matter. The book was no problem to Kellogg's associates for he had been grinding these ideas into their minds for several years. Waiting for Kellogg's return to town from a business trip, Spicer then made an appointment to visit with him at his large home. Spicer later wrote up the afternoon discussion:

How the Spirit of Prophecy Met a Crisis: Memories and Notes of the "Living Temple" Controversy by W. A. Spicer

- **"Where is God?" I was asked.** *I would naturally say, He is in heaven; there the Bible pictures the throne of God, all the heavenly beings at His command as messengers between heaven and earth. **But I was told that God was in the grass and plants and in the trees.***
- **"Where is heaven?" I was asked.** *I had my idea of the center of the universe, with heaven and throne of God in the midst, but disclaimed any attempt to fix [locate] the center of the universe astronomically. **But I was urged to understand that heaven is where God is, and God is everywhere-in the grass, in the trees, in all creation. There was no place in this scheme of things for angels going between heaven and earth, for heaven was here and everywhere. The cleansing of the sanctuary that we taught about was not something in a faraway heaven."***

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

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

It should be remembered that the apostasy of Kellogg and Ballenger in the 1903-1905 crisis was termed the **"alpha" of apostasy. "Living Temple contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people" {1SM 203.2}**. She warned that **"The omega will be of a most startling nature". {Lt263-1904}**. Keep in mind that the "alpha" involved both by Kellogg and by Ballenger-a repudiation of our basic Sanctuary Message: a two apartment actual building in heaven, with Jesus as our High priest in that Sanctuary from A.D. 31 on down to 1844 in the first apartment, and from 1844 onward to the close of probation in the second, as he carries out the final atonement in connection with an examination of the records of all who have professed faith in Him down through the ages (the Investigative Judgment) [see "Great Controversy, chapters 23-24,

28 for the clearest, most accurate portrayal of this extremely important doctrine). A careful study of both aspects of this twin apostasy of 1903-1905 will disclose that both denied these basic truths. The "new theology" in our day denies it also, and many of our young pastors no longer believe in a two-apartment sanctuary in heaven or in several other of the above stated points of the ministry of Christ within it. Ask your pastor and see what he has to say on the Sanctuary Message. And why is this so important? **"The foundation of our faith which was established by so much prayer, such earnest searching of the Scriptures, was being taken down pillar by pillar. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone" {Ms46-1904}**. When there is no sanctuary, there is no atonement, there is no salvific work hence no remedy for sin.

Dr. Kellogg refused to accept the General Conference Committee's reasonable decision against publication of *The Living Temple*. In defiance, Dr. Kellogg personally funded the printing of the book at the Review and Herald. Many believe that God could no longer protect His printing establishment. Approximately one month after Dr. Kellogg's order was placed the Review and Herald building was burned to the ground, and the plates, already prepared for the printing of *The Living Temple*, were destroyed with it.

The General Conference Confronts Apostasy - By Russell R. Standish, Colin D. Standish

It had been hoped that in connection with the destruction of the book plates in the Review and Herald fire, Dr. Kellogg would abandon the matter of publishing *The Living Temple*. But instead he sent the manuscript to a commercial printer in Battle Creek. Three thousand copies of the book were printed and began to make their way among Seventh-day Adventists. In due time in the summer of 1903 a copy of *The Living Temple* arrived at Elmshaven, but Ellen White did not look at it. In September of that year she was compelled to speak out plainly against these errors. "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.**" {Letter 211, 1903}

When the messages were read at the Council in Washington, Dr. Kellogg responded favorably, saying that he accepted the testimony and that he would modify the wording in *The Living Temple* dealing with theological matters. But his statements were rather erratic and changeable. His attitude alternated, and it finally turned out that the doctor never really changed.

Subsequent Concerns 1904-1906

- *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.** {Ms46-1904}*
- *My Instructor said, "This in no case must be." They have had warnings in the past over and over again, for eighteen or twenty years, but have not fully heeded these warnings. **There are those who have had no heart in the matter of moving out of Oakland, but have been opposing their resistance to the instructions that have been given; and their unbelief has strengthened with the spirit of opposition to the movement.** The Lord's message was, "Out of the cities; break up the continual temptation to engage in commercial business, which has been such a great injury to the work." A failure to heed the messages given, and repeated for years, has been a decided injury to the souls of many.--MS 57, 1906.*
- *All heaven is interested in the work in which we are engaged. We must do a solid, not a superficial, work. **I am grieved when I see our printing offices doing so much commercial work, virtually saying to the world, "Bring your work to us; we will do it for you." We have more work for the Lord than we can possibly perform. There is much to be done that we will overlook unless we are baptized with the Holy Spirit. We desire that commercialism shall be purged from every office.**--MS 73, 1906.*

Someone may interject, ok, so Sanitarium was burned Feb 18, 1902; if the other materials were written in 1906-7 which was 4 yrs after, then which Sanitarium or judgments was she referring to when she said, "His judgments will be executed"?

Let it not be forgotten that 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. Notice:

- *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}

The statements were made just after the publication of Living Temple while the Great Controversy sat dead in the publishing house receiving little attention instead of being circulated. She lamented

- *I feel very grateful to my heavenly Father that He has heard the prayers offered in my behalf. I am not in the least discouraged. But I feel very sorry that the books which should be finding ready sale are lying on the office shelves. These books contain the light that the people need. May the Lord move upon many of our young men to enter the canvassing field as canvassing-evangelists. By the canvassing work the truth is presented to thousands that otherwise would not hear it. Our time for work is short. Many, very many, need the “quickly” in them, to lead them to arouse and go to work. The Lord calls for workers just now. {Lt21-1902}*
- *While at St. Helena, again and again it has been revealed to me that there was not a correct state of things at Mountain View; that there were present the very conditions that made it essential for the publishing work to be removed from Oakland. **[THE ORIGINAL WEST COAST PRINTING HOUSE IN OAKLAND WAS ESTABLISHED IN 1874. BECAUSE OF GROWING WORK AND THE PROBLEMS CREATED BY THE CITY ENVIRONMENT, THE PUBLISHING HOUSE WAS MOVED TO MOUNTAIN VIEW IN 1904. THE DESTRUCTIVE FIRE OF JULY 20, 1906, EFFECTIVELY SETTLED THE PROBLEM OF COMMERCIAL PRINTING.]** I saw that in the working out of human ideas and plans there was a disregarding of the light God had given in the past to correct existing evils. There is danger that the experience of the past will be repeated. The men who are serving in the management of the work can just as surely swerve the work into lines of commercialism as in the past. {Ms57-1906}*
- *Years ago, when I was in Battle Creek, I was much distressed that Great Controversy should lie idle on the shelf. For two years it was held back, that Bible Readings might have more attention. All that I could say did not change the course of those who had control of the canvassing work. They treated me as if I were a child. If at that time I had appealed to the people, asking for agents to handle my books, and promising to supply them, it would have been in the order of the Lord; but now things have changed. There is not now a studied, determined effort to hold back the books that are of the most importance. We are planning to bring out many books, and for the pioneer in our work to make any move now that would create confusion would not be wise. We must not bring any discouragement on our publishing houses at this critical period in their experience. {Lt70-1907}*
- *This condition of things has been created in our conference and churches under a **RELIGIOUS CLOAK** which existed in the world. Confederacies have been formed to make **THEIR SHOWING STAND OUT AS SUPERIOR,***

and they have gained the name of having done a large work in their responsible positions of trust. They flatter themselves that they were doing God service when they were **ESTABLISHING PRINCIPLES OF ROBBERY.** They were depriving their brethren of their rights in gathering everything in the book line under their control, and making their own laws and rules,—rules that were not after God's order at all, but which revealed the very attributes of Satan. It was this spirit that was manifested by the priests and temple officials in their gatherings for the Passover. **CATTLE WERE BOUGHT BY THE DIGNITARIES, THE MONEYED MEN, WHO OPPRESSED THEM OF WHOM THEY PURCHASED. THE REPRESENTATION WAS MADE THAT THESE ANIMALS WERE TO BE OFFERED AS A SACRIFICE TO GOD AT THE PASSOVER, AND THUS URGED THE OWNERS SOLD THEM AT A CHEAP PRICE. THEN THESE SCHEMING MEN BROUGHT THEIR PURCHASES TO THE TEMPLE,—PURCHASES WHICH MEANT DOUBLE ROBBERY—ROBBERY OF THE MEN OF WHOM THEY HAD PURCHASED, AND ROBBERY OF THOSE WHO WISHED TO SACRIFICE, TO WHOM THEY WERE SOLD AGAIN AT EXORBITANT PRICES.** They used the courts of the temple as though the animals brought there made them of the highest value. Oh, what deceit, what hypocrisy was practiced. Twice Christ's displeasure was evidenced against them. Divinity flashed through humanity, and he drove out the buyers and sellers from the temple courts, saying, "Take these things hence: it is written, My Father's house shall be a house of prayer, but ye have made it a den of thieves. He overturned the tables of the money changers, and priests and people fled before that one man as though an army of soldiers with drawn sword were pursuing them. **THIS WORK HAS BEEN CARRIED ON AT BATTLE CREEK.** The publishing office was turned from the original design; men made terms with authors; councils were formed; schemes were entered into. **WHILE ONE AUTHOR WAS ENGAGED IN THE SERVICES OF A MEETING AT A DISTANCE, THE EXPENSES OF ONE MAN WERE PAID TO GO AND SEE THIS BROTHER AND INDUCE HIM TO PUT THE LOWEST FIGURES ON HIS BOOKS.** They urged that they wished to get this important matter before as many people as possible, and that the book would have a very much larger sale if it were sold at cheap price. **THE ROYALTY WAS PLACED AT THE LOWEST FIGURE.** Then this confederacy held this example up as a rule for others. Warnings were given me that all this was the working out of a system of oppression and robbery, and that the whole institution was leavened throughout with corrupt principles, that the light of God was fast departing from all who were engaged in this confederacy. God sanctioned none of this spirit. He could not place his signature upon this devising. He would forsake those men, remove his spirit from those who entered upon this course, and the glory of his presence would depart from them. {Ms105-1898}

The following is worthy considering Fire Chief Weeks:

- "There is something strange," he said, "about your SDA fires, with the water poured on acting more like gasoline." (Arthur L. White, Ellen G. White

— *The Early Elmshaven Years: 1900-1905 [Washington, D.C.: Review and Herald, 1981], 224)*

A.T. Jones caught up

I would just mention Jones in passing here, that messenger of Righteousness by Faith at Minneapolis 1888. He reviewed the Living Temple and said he found nothing objectionable. His association with Kellogg did not work in his favor. He was one of the men who proof-read the reading temple and here is what they had to say:

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

The Real Controversy with Kellogg's Living Temple

This issue of people saying that a part of God's **being** is in them is removing God from the throne in heaven and placing him in you. Then just go ahead and pray **"Our Father who art in us"**

Kellogg started out that God is in everything then modified the issue when he adopted the trinity and said no, it is now God the Holy Spirit who is in everything. Think about that for a second he is saying the Holy Spirit which is part of God and Christ is in everything. He said **"he had come to believe in the trinity" {Letter: A. G. Daniells to W. C. White. October 29, 1903. pp. 1, 2}**. EGW never knew what to call it, she said: **"Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love. {Lt230-1903}"**. The issue was is a part of God in anything. This was the controversy.

- *"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'.... He (Kellogg) 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 creation works...**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 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 books up so that it would be all right.” {Letter: A. G. Daniells to W. C. White. October 29, 1903. pp. 1, 2}

So far from the materials I have gone through, Kellogg denies teaching pantheism and says he is teaching exactly what Ellen White taught in the book Education Chap. 10 - God in Nature. So what did EGW teach?

- **“Upon all created things is seen the impress of the Deity.** Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the **working of infinite power.** Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. **A mysterious life pervades all nature—a life that sustains the unnumbered worlds throughout immensity, that lives in the insect atom which floats in the summer breeze, that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit.** {Ed 99.1}
- **The same power that upholds nature, is working also in man.** The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. **From Him all life proceeds.** Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—**a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will.** To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin.” {Ed 99.2}
- “Nature is a power, but the God of nature is unlimited in power. His works interpret his character. Those who judge him from his handiworks, and not from the suppositions of great men, **will see his presence in everything.** They behold his smile in the glad sunshine, and his love and care for man in the rich fields of autumn. Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of the forest, testify to the tender, fatherly care of our God, and to his desire to make his children happy.”--S. of T., 1884, No. 11. {HL 285.1}
- “Fathers and mothers, teach your children of the wonder-working power of God. **His power is manifest in every plant, in every tree that bears fruit.** Take the children into the garden and explain to them how He causes

the seed to grow. The farmer plows his land and sows the seed, but he cannot make the seed grow. He must depend upon God to do that which no human power can do. **The Lord puts His own Spirit into the seed, causing it to spring into life.** Under His care **the germ** breaks through the case enclosing it and springs up to develop and bear fruit." {8T 326.4}

- **THE PSALMIST REPRESENTS THE PRESENCE OF THE INFINITE ONE AS PERVADING THE UNIVERSE.** "If I ascend up into Heaven, thou art there; if I make my bed in hell, behold, thou art there." We can never find a solitude where God is not. The ever watchful eye of Omniscience is upon all our works, and although he can marshal the armies of Heaven to do his will, he condescends to accept the services of frail, erring mortals. {ST, July 14, 1881 par. 10}

What did Kellogg again say?

- 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 if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives." {Letter: A. G. Daniells to W. C. White. October 29, 1903. pp. 1, 2}

If you are not getting it, Kellogg is saying that a part of God called God the Holy Spirit is in everything. Remember I have not seen a place where Kellogg left the begotten theology so far. If anyone has such evidence I would be so glad. Kellogg was a Non-Trinitarian Trinitarian.

What did EGW reply?

- Today there are coming into educational institutions and into the churches everywhere spiritualistic teachings that undermine faith in God and in His word. **THE THEORY THAT GOD IS AN ESSENCE PERVADING ALL NATURE IS RECEIVED BY MANY WHO PROFESS TO BELIEVE THE SCRIPTURES; BUT, HOWEVER BEAUTIFULLY CLOTHED, THIS THEORY IS A MOST DANGEROUS DECEPTION.** It misrepresents God and is a dishonor to His greatness and majesty. And it surely tends not only to mislead, but to debase men. Darkness is its element, sensuality its sphere. The result of accepting it is separation from God. And to fallen human nature this means ruin. {MH 428.2}
- **You are not sound in the faith.** I have stated this in my diary months ago. **You have certainly placed the people of God, whom the Lord has led step by step in the ways of truth and placed upon a solid foundation, in a false showing before unbelievers.** Some have departed from the faith and will continue to misrepresent the work God has given me. **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. *Ellen G. White to John Harvey Kellogg, Letter 300, March 16th 1903*

Why should EGW introduce the concept of the sanctuary in her replies to pantheism and personality of God? Because God was being removed from the sanctuary and placed everywhere, this is destroying the personality of God. Men are repeating the same sentiments of Kellogg. She says

- **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.** {Letter 211, 1903}

And what worried EGW most is that all the OTG present truth members of that time had read the book by Kellogg and did not see anything wrong in it. It shocked her that she said

- *I was shown a platform, braced by solid timbers—the truths of the Word of God. **Someone** high in responsibility in the medical work was directing this man and that man to **loosen the timbers supporting this platform.** Then I heard a voice saying, **“Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep?”** This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.”* EGW Lt 242-1903
- **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, between truth and error.** {SpTB07 35.1}

Where were the watchmen who had long known the truth and ought to be standing on the walls of Zion? They were saying

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

Can you imagine that? And why had they been deceived? Because EGW had said

- **“Upon all created things is seen the impress of the Deity.** Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the **working of infinite power.** Not by its own inherent energy does the earth produce its bounties,

*and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. **A mysterious life pervades all nature—a life that sustains the unnumbered worlds throughout immensity, that lives in the insect atom which floats in the summer breeze, that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit.** {Ed 99.1}*

Thought Inspiration vs Verbatim Expression

It's like someone entered in my house today and I said to him "you know am in USA" and he went about and said "Sami told me he is in USA" and this be held as a literal truth rather than an inquiry as to how I am in USA. It's via "World Wide Web" friend. You should have thought of what am saying rather than insisting you are saying what I said and meant what you thought. What is EGW saying? The power of God is in everything not a part of him while Kellogg using the same words is saying a part of God called God the Holy Spirit is in everything. And many always repeat the same things and say a part of God is in them. Kellogg doctrine was a two sided coin. One side a trinitarian and the other side a pantheistic non-trinitarian. Just a last observation; I noticed that Kellogg was confounding the spirit of God and God and so he argues then if it's dangerous believing that where God's power is working spiritually God is not present then he would drop pantheism belief and just be comfortable with God sustaining him. Now remember he is saying this while he actually was confessing that he believes in Trinity where God the Holy Spirit is the one in everything. Simply Kellogg believed in the Spirit of God or what he calls God the Holy Spirit being a part of God in everything. Check this argument of his in the image below

Now, if there is some way in which God can direct the wonderful work which we see going on all about us in the universe, intelligently and beneficently, without being personally present, and if it is dangerous to believe that God is personally present wherever he is working, either spiritually or physically, then I do not want to believe that; and it is not so necessary for my comfort or peace of mind, or for any doctrine that I hold, that I should believe it. The only thing that I consider essential, or that I ever considered essential, is to recognize that God keeps my heart beating just as truly as that he puts good thoughts in my mind, and gives me strength to resist evil.

Letter 1904-08-22 - Kellogg to GI Butler page 4 paragraph 2

So if you look closely at the matter, some trinitarians have a third God called God the Holy Spirit outside floating everywhere while some non-trinitarians have "another being" called the Spirit of God inside them. All this is trinitarianism in a very subtle way. I can but just re-echo the sentiment of Washburn **"this monstrous doctrine transplanted from heathenism into the Roman Papal Church is seeking to intrude its evil presence into the teachings of the Third Angel's Message"** and modify EGW's words **"the**

foundation of our faith which was established by so much prayer, such earnest searching of the Scriptures, is being taken down pillar by pillar. Our faith has nothing to rest upon—the sanctuary is gone, the atonement is gone.” May God continue help us discern the truth.

A.G. Daniells Fulfilment of 1910 Prophecy

- *Message after message has come to me from the Lord concerning the dangers surrounding **you and Elder Prescott**. I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general **overhauling of our books** that have **done a good work in the field for years**. But neither of you is called of God to that work. ...I have been instructed that **the Lord is not the author of the proposal to make many changes in books already published. Lt70-1910***

Was the prophecy above fulfilled? By the end of the 1930's the last remaining "old guard" aka pioneers had died and a new generation of Adventist leaders was coming into prominence. General Conference Session Minutes for January 16, 1940 recorded the discussion of editing of Uriah Smith's Daniel and the Revelation:

*"The Chairman stated that the matter of the republication of the book 'Daniel and Revelation,' was brought up at the last Autumn Council, and in the discussion it was agreed that if the book were to be republished it should be a project undertaken by all the North American publishing houses, **and that the book should be modernized.**" But 9 months later nothing had yet been done. "Consideration was given to the question of the revision and republication of the book "Daniel and Revelation," which was **allowed to go out of print** some years ago. It was reported that **there is a large demand from the field for its republication** in subscription book form." "While it was agreed that we ought to have a book for circulation at the present time on the prophecies of Daniel and the Revelation, **there was quite a difference of opinion** as to the advisability of attempting to revise this book. After discussion of the arguments offered **in favor of, and opposed to** the republication of the book, it was **VOTED**, To refer the matter to the officers of the General Conference and the heads of the three publishing houses for further study." General Conference Session Minutes, October 23, 1940*

Obviously there was a dispute over the use of Smith's book. It had long been a popular and profitable book and even yet there was "a large demand" for its continued availability. However, there was also significant opposition to its "republication," so much so that two years later progress on settling the matter was "still in committee"-now a subcommittee!

*"The General Conference Committee at the time of the 1940 Autumn Council appointed a committee consisting of the managers of the "three publishing houses and the General Conference Officers, to give attention to the **bringing out of a revised edition**, which has in turn appointed a*

committee on the revision of the book. This committee is not yet ready to report." General Conference Committee Minutes, January 1, 1942

The committee came back two weeks later and reported that the original committee was nearly ready to present its recommendations on the production of a revised edition of Daniel and the Revelation. So it was "VOTED, That we earnestly recommend to the Southern Publishing Association that their edition of "Daniel and Revelation" be withheld from circulation pending decision on the report of the committee appointed at the time of the Autumn Council of 1940." Ibid, January 19, 1942

When the subcommittee finally presented its report in April, it was recommended that

1. **"The republication of 'Daniel and the Revelation' as a subscription book in a revised Volume.**
2. *That a special book committee of eleven members on revision, be appointed with representation from the three publishing houses of North America, giving them power to act in **revising and preparing the book** for publication.*
3. *That **the revised edition** of 'Daniel and the Revelation' be published by the three publishing houses.*
4. *That the proposed revised edition of 'Daniel and the Revelation' **take the place of all editions** now published." General Conference Committee Minutes April 7, 1942*

Warren Eugene Howell, chairman of the committee assigned the task of editing Daniel and the Revelation, included in his report a brief history of the book, noting it had began its life as a series of articles in the 1862 Review and Herald. It was then recorded in the minutes,

*"An agreement was entered into at the beginning of the work that in all matters **touching doctrine or the rights and privileges of the author**, no action would be recorded to be carried out until it could be made unanimous in the committee, and that resolution was carried through, there being unity and harmony throughout the work." Ibid, April 7, 1942.*

The committee realized that "any revision of Daniel and Revelation was still a highly sensitive matter" (Movement of Destiny page 424). Nevertheless,

*"The next logical and inevitable step in the implementing of our unified "Fundamental Beliefs" involved **revision of certain standard works so as to eliminate statements that taught, and thus perpetuated, erroneous views on the Godhead.**" "The first and most conspicuous of these involved certain erroneous theological concepts that had long appeared in **Thoughts on Daniel and the Revelation by Uriah Smith**, who had died in 1903." LeRoy Froom, Movement of Destiny, page 422-423, 1971*

Froom admitted that Smith's book had been "**accorded an honored place**" in our Adventist history and even "**recognized by Ellen White**". In 1926, Froom began personal studies on the **Holy Spirit**, and **Daniells** asked him to give a presentation at the Milwaukee General Conference session. This led to an invitation to present a series of studies on the same theme at the North American Union Ministerial Institutes of 1928. In preparing for these meetings, Froom consulted the Spirit of Prophecy and pioneers writings. He was rather shocked, he said:

- "Aside from **priceless leads** found in the **Spirit of Prophecy**, there was **practically nothing in our literature setting forth a sound Biblical exposition** in this tremendous field of study. **There were no previous pathfinding books on the question in our literature.**" *Movement of Destiny* pg. 322.

Now this is a very serious allegations considering what I just shared in Section 6. And mind you this is not even a snippet of what was in our literature. There are volumes in our literature on this topic. The Book Ministry of Healing has a lot to speak on this subject. It is like Froom never read this book. Determined to have sufficient materials for the Institute meetings, **he turned to non-Adventist sources**, saying:

- "I was compelled to search out a score of valuable books written by **men outside our faith** for initial clues and suggestions, and to open up beckoning vistas to intensive personal study. Having these, I went on from there." *Ibid* pg. 322.

This is like Israel going to sharpen their instruments in the camp of the enemy and allowing Jezebel that woman to teach their camp. It is nothing short of Balaam setting a stumbling block to the children of Israel. This is the tragedy of seventh day Adventism. 1Samuel 13:20-22. Israel without weapons of war and going to the Philistines to sharpen their instruments. This is total annihilation. The current Israel have become destitute of the instruments of war, they go to the Seminaries, Colleges of the Philistines and suffer them to sharpen their swords and give them instruments of war and the results have been a spiritual quagmire. How history and Revelation 2:20 is being fulfilled under our silence is a mystery indeed. He listed many of the men from whom he drew information for his studies, saying he could have easily listed fifty; Dwight L. Moody, founder of Moody Bible College and Joseph A. Seiss, a Lutheran, were just two of them. Why was there nothing in our literature? Simply because the Holy Spirit believed by the pioneers was different to that which Froom believed. After the Institute meetings he said:

- "**You cannot imagine how I was pummeled by some of the old timers because I pressed on the personality of the Holy Spirit as the third person of the Godhead.**" *Letter from Leroy Froom to Dr Otto H. Christenson. Oct 27. 1960.*

Ellen White also used the term 'third person of the Godhead', but with very different connotations. Following on from the Institute, Froom put his studies in

a book called **'The Coming of the Comforter'**, printed that same year. He said this was **"an urgent request of hundreds of ministers"** who had heard him at the meetings. Coming of the Comforter pg. 9. In the book he **emphasized very strongly the personality of the Holy Spirit as a separate being from the Father and Son.** It was clearly a **Trinitarian** understanding. He wrote:

- **"We are under the direct, personal guidance of the third person of the Godhead, as truly as the disciples were under the direct leadership of the second person of the Godhead."** *The Coming of the Comforter* pg. 23.

There is nothing like the first person and the second person of the Godhead. The phrase the third person of the godhead is a grammatical title not a quantitative theological arithmetic. Two years after 'The Coming of the Comforter' was published, Froom had a proposition put to him.

- *"Back in the spring of 1930 Arthur G. Daniells told me he believed that, at a later time, I should undertake a thorough survey of the entire plan of redemption – its principles, provision, and **divine Personalities** – as they unfolded to our view as a Movement from 1844 onward, with special emphasis upon the developments of '1888', and its sequel."* *Movement of Destiny* p17

Now forty years of age, Froom saw the enormity of the project. He was awed by its magnitude and far-reaching character. He suggested that someone else should do it, but Daniells said he **"felt it was for me to do – for I had gotten a vision of it, and had a background and burden for it."** Ibid. Daniells told Froom he **"was a connecting link between past leaders and the present. But, he said, it is to be later – not yet, not yet."** Ibid. Both men understood the serious problems involved in printing a book on this subject, for it would contain sentiments not acceptable to those who had been close to the early beginnings of the church. Daniells

- *"Knew that time would be required for certain **theological wounds to heal**, and for attitudes to modify on the part of some. Possibly it would be necessary to wait until certain **individuals had dropped out of action [DIED]**, before the needed portrayal could wisely be brought forth."* Ibid pg. 17.

You cannot afford to skip over these matters. Subtle changes were taking place. Froom stated that by this time, **"most conspicuous champions of the 'derived' view of Christ had gone to their rest"**, and it was felt there would be little opposition. *Movement of Destiny* pg. 411, 418. Russel Holt wrote later,

- *"This period saw the death of most of those pioneers who had championed and **held the anti-trinitarian position**. Their places were being taken by men who were **changing their thinking, or had never opposed the doctrine**. The trinity began to be published, until by 1931 it had **triumphed and become the standard denominational position**. Isolated **stalwarts remained who refused to yield, but the outcome***

had been decided.” *The doctrine of the Trinity in the Seventh-day Adventist denominational: Its rejection and acceptance*. 1969. Russell Holt.

The 1936 Sabbath School lesson for the 4th quarter was an interesting mixture of Trinitarian language and non-Trinitarian belief, showing the struggle that was going on in the minds of many during this period. <http://theprophetstillspeaks.co.uk/SBDH.htm> Section 42. That same year, Benjamin Wilkinson, who wrote his book ‘Truth Triumphant’, answered a letter from Dr. T.S. Teters saying:

- **“Replying to your letter of October 13 regarding the doctrine of the Trinity. I will say that Seventh Day Adventists do not, and never have accepted the dark, mysterious, Catholic doctrine of the Trinity.”** <http://omega77.tripod.com/bivensholyspirit.htm>

Once the Statement of Faith and Baptismal Certificate were printed, Froom said,

- **“We were now ready... to go to all the world with the Everlasting Gospel message in a clearer and more compelling way... The culminating events of the decade 1931 and 1941 consequently marked the end of an old epoch, and the beginning of a new day in unification and auspicious witness for us as a Movement. It was definitely another major turning point in denominational history.”** *Movement of Destiny* pg. 421, 422.

God moves in mysterious ways. The book Leroy Froom was asked to write at the request of Arthur G. Daniells is the very book from which we learn the details of the change in our denomination’s teachings on the doctrine of God. Little did he realize that God would use his own material to trace the change from truth to error. Did Daniells and Froom deliberately foist something they knew to be evil upon the church? Probably not. Both men had come to believe in the Trinity, and this affected everything they did. **Froom believed he had eradicated from the church the Arian heresy, which he did not believe was Christian**

There were more to come – later. In 1946, small portions of Ellen White articles were placed in a compilation called **‘Evangelism’**. This would be a very important volume in the process of change. Those on the committee were A.L. White, W.H. Branson, R.A. Anderson, Miss Louise Kleuser and J.L. Shuler. Under the heading **‘Misrepresentations of the Godhead’**, critical portions of the prophet’s articles were placed together, many not even complete sentences. When reading the statements under such a heading, a subtle message is given. The book **‘Evangelism’** achieved its purpose, and Froom was elated. Years later, he wrote to Anderson saying, **“You know what it did with men in the Columbia Union... They either had to lay down their arms, and accept those statements, or else they had to reject the Spirit of Prophecy.”** Letter from Leroy Froom to Roy Allen Anderson. Jan.18. 1966. In fact, it has worked so well, that even today ‘Evangelism’ is one of the first books used in a Trinitarian discussion. And it is true, to deny the portrayed message of the chapter *appears* to be a denial of the Spirit of Prophecy. Herein lies the power of

sub-headings connected with incomplete sentences and small portions of paragraphs. What has Ellen White has to say about such work:

- There is another fact that should be stated here. I am not responsible for all that has been printed as coming from me. About the time that my earliest visions were first published, several articles did appear purporting to have been written by me, and to relate what the Lord had shown me, but sanctioning doctrines which I did not believe.** These were published in a paper edited by a Mr. Curtis. Of the name of the paper I am not certain. In the years of care and labor that have passed since then, some of these less important particulars have been forgotten, but the main points are still distinct in my mind. **This man took articles that came from my pen, and wholly transformed and distorted them, picking out a sentence here and there, without giving the connection, and then, after inserting his own ideas, he attached my name to them as if they came direct from me.** On seeing these articles, we wrote to him, expressing our surprise and disapprobation, and forbidding him thus to misconstrue my testimonies. He answered that he should publish what he pleased, that he knew the visions ought to say what he had published, and that if I had written them as the Lord gave them to me, they would have said these things. **He asserted that if the visions have been given for the benefit of the church, he had a right to use them as he pleased.** Some of these sheets may still be in existence, and may be brought forward as coming from me, but I am not responsible for them. The articles given in *Early Writings* did pass under my eye; and as the edition of *Experience and Views* published in 1851 was the earliest which we possessed, and as we had no knowledge of anything additional in papers or pamphlets of earlier date, **I am not responsible for the omissions which are said to exist.** {1SM 60-61}
- There are some who, upon accepting erroneous theories, strive to establish them by collecting from my writings statements of truth, which they use separated from their proper connection, and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth; and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.**—Letter 136, 1906, pp. 3, 4. (To Brethren Butler, Daniells, and Irwin, April 27, 1906.) {5MR 154.1}
- And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.** {5T 696.1}

- ***They come to me, those that are copying my writings, and say, “Now here is the better revised words, and I think I will put that in.” Don’t you change one word, not a word. The revised edition we do not need at all. We have got the word that Christ has spoken Himself and given us. And don’t you in my writings change a word for any revised edition. There will be revised editions, plenty of them, just before the close of this earth’s history, and I want all my workers to understand, and I have got quite a number of them. I want them to understand that they are never to take the revised word, and put it in the place of the plain, simple words just as they are. They think they are improving them, but how do they know but that they may switch off on an idea, and give it less importance than Christ means them to have.*** {Ms188-1907}

In 1952, a book was copyrighted called **‘Principles of Life’**, and printed in 1956. It has been used by school children as their Bible Doctrines study book. One paragraph says, **“While God the Father, God the Son, and the Holy Spirit are three separate and distinct beings, yet they are ‘one in nature, in character, in purpose’. (PP34:1), working in such close relationship as to be one.”** Principles of Life p28. The wording **‘beings’** would probably be unacceptable to Trinitarians today.

Time has now moved on to 1955, and Walter R. Martin, an Evangelical, working in harmony with Donald G. Barnhouse, Editor of ‘Eternity’ magazine, has approached church leaders to meet and discuss the beliefs of Seventh-day Adventists. He was working on a book about cults and wanted to know what we believed. Martin was acquainted with T. Edgar Unruh through correspondence, and he knew of Froom through his volumes on history. The meeting was arranged between R. Allan Anderson, Walter E. Read, and LeRoy E. Froom, with the full approval of the General Conference president Reuben R. Figuhr. T. Edgar Unruh acted as chairman.

Were Adventists a cult? That was the question of the Evangelicals. Martin had furnished the group with a long list of questions, and it was Leroy Froom’s task to write out the answers. He had stayed up until 2.00am, and in the morning was able to hand over twenty pages of notes. It was a momentous day. After the discussion was over, Martin announced that he had been mistaken about several of our teachings, and had come to the conclusion that Adventists were not a cult. Extending the hand of fellowship he said, **No, you are definitely not a cult. Seventh-day Adventists can be accepted as fellow Evangelicals by the mainline Protestant churches of America!** He then asked that our denominational leaders be sent a series of questions on our major beliefs, the answers to be acceptable to Ecumenicals. These would be placed in articles for ‘Eternity’ magazine. He also asked the denomination to write a book for all church members on the beliefs given in the meetings, and have it sent to Protestant public libraries throughout the world. Martin himself would publish his book exonerating Seventh-day Adventists.

There is no doubt Martin was seeking to cement the answers given by our leaders, as his reputation, and that of the Evangelical leaders, were at stake. In

September 1956, an article appeared in 'Eternity' that Barnhouse called **"a bombshell article."** Few would be in a position to read it, but word spread by word of mouth. Two months later, an article appeared in 'Ministry' magazine under the title **'Changing Attitudes of Adventism'**. An article by Froom accompanied the heading entitled, **'The Atonement the Heart of our Message'** www.sdadefend.com

The meetings with Martin covered important doctrinal areas, such as the investigative judgment, the nature of Christ, the atonement, sinless perfection. Some years later R. Allan Anderson said he had been asked before the meetings began – **"What do you folks believe about the Trinity?"** Adventist Review Sep 8. 1983 pg. 3. This aspect is not often highlighted. One can study the 'Eternity' magazine articles and not realize this subject was even part of the discussions. Anderson's comments continued, **"The answers to their earnest questions lengthened into days of prayerful discussions. Our answer concerning the Godhead and the Trinity was crucial, for in some of the books they had read Adventists were classed as Arians."** Adventist Review. September 8. 1983 pg. 3.

At Campus Hill Church in 1989, Loma Linda, Walter Martin said the following words:

- **"When I first met with L. E. Froom, he took me to task for about fifteen minutes on how I could ever possibly think that Adventism was a cult. 'Adventism rings as true as steel.' I said, 'Do you think Arius was a Christian?' He was an excellent church historian, and he said, 'Of course he wasn't a Christian, he denied the deity of Jesus Christ.' I said, 'So did Ellen White.' Dr. Froom replied, 'What!' I said, 'Yes', and opened up a suitcase and produced at least twelve feet of Adventist publications stacked up and marked for Dr Froom's perusal. And for the perusal of the committee to check the sources in there."** Walter Martin - taped conference at Campus Hill Church in Loma Linda. January 1989.

He said the committee was in **"mortal shock"**, and Martin went on to say that **Ellen White had denied the eternal deity of Christ in the beginning, relegating Him to the place of a second deity, but that she later changed her belief and taught the Trinity, being influenced by Uriah Smith.** The suggestion that Uriah Smith influenced the prophet is ridiculous. Smith wrote a book called **'Looking unto Jesus' the same year Ellen White printed 'Desire of Ages', and it was clearly non-trinitarian.** Both were advertised in the same church papers.

It took some days for the committee to peruse the material. When they met again, it was stated, **"Well, a great deal of these things are there, and we agree with you, and we don't agree with the statements. They do not reflect orthodox Adventist theology, and we reject it."** Donald Barnhouse wrote in his 'Eternity' magazine:

- **"Immediately it was perceived that the Adventists were strenuously denying certain doctrinal positions which had been previously**

attributed to them.... The Adventists specifically repudiate any teachings by ministers or members of their faith who have believed, proclaimed, and written any matter which would classify them among Arians.” *Eternity Magazine. September, 1956.*

Obviously historian George Knight and William Johnson were correct in saying our doctrines have been changed, however, the change began much earlier than the Martin and Barnhouse episode. Concluding these meetings a book was published entitled, ‘Seventh-day Adventists Answer Questions of Doctrine’, **“prepared by a representative group of Seventh-day Adventist Leaders, Bible Teachers, and Editors.”** Questions on Doctrine. Front page 1957. Section 4 on the ‘Deity and Eternal Pre-existence of Christ’ states, **“It is frequently charged that Seventh-day Adventists deny the actual deity and eternal pre-existence of Christ, the Eternal Word.”** The question is then asked, **“Do you believe in the Trinity?”** Questions on Doctrine pg. 35. The answer is very subtle. **“Our belief in the deity and eternal pre-existence of Christ, the second person of the Godhead, is on record in our ‘Fundamental Beliefs of Seventh-day Adventists’, appearing annually in our official Yearbook and in our authoritative Church Manual... Moreover, those who are baptized into the Adventist Church subscribe to the ‘Summary of Doctrinal Beliefs’ appearing on our standard Baptismal Certificate...”** Ibid pg. 35.

The way had been prepared many years earlier. After the printing of this book, Donald Barnhouse stated, **“The Adventists fortunately deny the logical conclusions to which their doctrines must lead them; i.e. a negation of the full validity of the atonement of Christ.”** www.sdadefend.com. It was suggested that the denomination go on public record denying certain erroneous statements. Our response was, **“No... those early statements were the declarations of individuals or groups, not of the Church as a whole, and had never committed the denomination. Our later formal declarations were clear, Biblical, sound and ‘orthodox’.”** Movement of Destiny pg. 483. But the Evangelicals insisted. Finally, a statement was prepared, which read:

- **“The belief of Seventh-day Adventists on these great truths is clear and emphatic. And we feel that we should not be identified with, or stigmatized for certain limited and faulty concepts held by some, particularly in our formative years. This statement should therefore nullify the stock ‘quotations’ that have been circulated against us.”** Questions on Doctrine. Question No.3. pg. 31.32. Quoted in Movement of Destiny. Pg. 484.

Questions on Doctrine’ further states,

- **“But with the passage of years the earlier diversity of views on certain doctrines gradually gave way to unity of view. Clear and sound positions were then taken by the great majority on such doctrines as the Godhead, the deity and eternal pre-existence of Christ, and the personality of the Holy Spirit. A few, however, held to some of their former views, and at times these ideas got into print. However, for decades now**

the church has been practically at one on the basic truths of the Christian faith.” Ibid p30.31.

It had been agreed upon that ‘Questions on Doctrine’ would be placed in Martin’s bookshop, as well as his book ‘The Truth about Seventh-day Adventists’, and that both books would be available through the Adventist Book Center. According to Ralph Weitz, a non-Adventist who has studied Adventists for many years, the ABC did not carry Martin’s book. www.lifeassuranceministries.com. Leroy Froom said he was **indebted to the Spirit of Prophecy and Ellen White’s “contribution” to ‘Questions on Doctrine’**. He wrote,

- *“We here unfold the Ellen White coverage on the **Deity of Christ and its involvements.** It is sublime in scope. Here is penetration, comprehensiveness, balance, dependability. No other writer in our ranks has ever approached it in coverage. Our greatest theologians have not come anywhere near to matching its impressive outline or content. We have nothing to be ashamed of – and everything to be proud of – in Ellen White’s contribution to the full truth of the Deity of Christ in this day of widespread challenge and repudiation of His eternal pre-existence and complete Deity, His atoning death, literal resurrection, actual ascension, and imminent personal return. Here is an anchor, a guideline, a blueprint to have and to use. Here is set forth the solid faith of Seventh-day Adventists.” Movement of Destiny pg. 494.5.*

We wonder what Ellen White would have said about her ‘contribution’ to ‘Questions on Doctrine’, the most controversial book in our recent history. This sounds like Kellogg saying “The Living Temple is in harmony with Sister White writings” to which EGW would say “Far be it the sentiments in Living Temple harmonizes with my writings”

W.W. Prescott Fulfilment of 1910 Prophecy

- *Message after message has come to me from the Lord concerning the dangers surrounding **you and Elder Prescott.** I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general **overhauling of our books that have done a good work in the field for years.** But neither of you is called of God to that work. ...I have been instructed that **the Lord is not the author of the proposal to make many changes in books already published.** Lt70-1910*

In 1936, Prescott preached a sermon at the Takoma Park Church, where he said that Scripture **“clearly implied the doctrine of the Trinity. There are three persons in the Godhead, but they are so mysteriously and indissolubly related to each other, that the presence of one is equivalent to the presence of the other.”** The sermon was published as a pamphlet, bringing forth a very strong response by Judson S Washburn. He wrote a letter to the General Conference president, J.L. McElhany in protest. This letter also became a pamphlet. (It was was liked by a conference president so much that

he distributed it to 32 of his ministers. You can see a photocopy of the original J.S. Washburn letter in PDF format ([HERE](#)). Here is the letter of protest it was titled “The Trinity”

J. S. Washburn 1939 Letter: “The Trinity”

“The doctrine of the Trinity is regarded as the supreme test of orthodoxy by the Roman Catholic Church. *Many of the councils of that church during its development were almost entirely given over to the discussion of the Trinity, the Arian and the Trinitarian controversy.*

“Was Christ of the same substance of the Father, or of like substance?” Very naturally the nature of the personality of God was the center, the core, the key of the teachings of Roman theology, Satan's crowning masterpiece of Apostate Counterfeit Christianity.

The leading doctrines of the Roman papacy were taken directly from heathenism, -the sign of the cross, Holy water, monks, nuns, the celibacy of the priesthood, the Sunday Sabbath, etc., etc. So this Catholic doctrine of the Trinity comes from heathenism. In India we have Brahma, Shive, Vishnu, vengeful, unforgiving trinity.

Where in Heathenism or in Romanism is the Divine mediator between God and man? “There is one God and one mediator between God and man, the man Christ Jesus.” I Tim. 2:5. There is none in heathenism; and in the Roman church, as Christ is a very physical part of God, the deity, it becomes necessary to invent a multitude of human mediators, the Virgin Mary, Peter, Andrew, etc. and a multitude of manufactured saints, a band of immortal souls of dead men and women. Jesus has become so fully and literally a component part of the great severe judge who delights in eternal torment, according to the Roman teaching of the Trinity, that they must find or manufacture a multitude of human spiritualistic mediators. THIS REMOVING OF JESUS FROM HIS TRUE RELATIONSHIP TO GOD AND MAN, TAKES HIM SO FAR FROM US THAT HE BECOMES AN INFLICTOR OF EVERLASTING TORMENT AND NO LONGER OUR LOVING SAVIOUR.

The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus from his true position of Divine Saviour and Mediator. *It is true we cannot measure or define divinity. It is beyond our finite understanding, yet on this subject of the personality of God the Bible is very simple and plain. The Father, the Ancient of Days, is from eternity. Jesus was begotten of the Father. Jesus speaking through the Psalmist says:*

The Lord (Jehovah) hath said unto me, Thou are [art] my son, this day have I begotten thee. Psalm 2:7.

Again in Proverbs eight (where Jesus is spoken of under the title of Wisdom, See I Corinthians 1:24), we read: The Lord (Jehovah) possessed me in the beginning of his way. Verse 22. Before the mountains were settled, before the hills was I brought forth. Verse 24.

The Son says he was brought forth, begotten, born of his Father (Jehovah). He calls his father "Jehovah." In Psalm 110:1, The Lord said unto my Lord, sit thou on my right hand, etc. Literal Hebrew, "Jehovah said unto Adoni," Jehovah (the Father) said to Adoni (the son). Psalm 110:4, The Lord (Jehovah) hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec. Who is this priest of the order of Melchisedec? It is Jesus. See Hebrews 7:21, 22; Mark 19:35, 36.

In these scriptures Jesus himself says the Father's name is Jehovah, his own name Adoni. Put in Exodus 23:31, the Lord said he would send his Angel before his people, literally his Messenger, and said, "My name is in Him," **so God placed His name in His son. So on earth the name of every father is in his son. It is therefore permissible to say that the son may be spoken of as Jehovah, but primarily, fundamentally, the Son said his Father's name is Jehovah.**

On the 14th of October 1939, Elder W. W. Prescott preached a sermon in the Takoma Park Church on the subject, The Coming One. From a copy printed by the speaker, I quote the following from pages 1 and 2. "In the Old Testament we find the name Jehovah or Lord about 7,000 times, and in the New Testament, we find the name Jesus about 1,000 times and the name Lord more than 700 times. **Now the Jehovah or Lord of the Old Testament has been manifested as Jesus the Lord in the New Testament therefore this ONE PERSON, Jehovah-Jesus, is mentioned by name about 8,750 times.**"

This is one of the most astounding perversions of the original language of the Bible ever written, and coming from a man of education it seems almost inexcusable. The coining of the double name "Jehovah-Jesus" is certainly original with Elder Prescott, for I fail to find it in the Bible or in the writings of the Spirit of Prophecy. As shown from the Hebrew of Psalm 2:7, Psalms 110:1, 4 and Prov. 8:22, we have shown that Jesus says his Father's name is Jehovah, and in the Hebrew of Psalms 110:1, the name of the Son is Adoni.

It is true that the Father says in Exodus 23:21, that his name is in the Son. This is true of every son on earth. His father's name is in the son, but the son and father are TWO PERSONS NOT "ONE PERSON," as Elder Prescott incorrectly states in his sermon.

For many years my father was a leading minister in the Iowa Conference. In 1884 I began my work as a minister in that

conference. My father was Elder Washburn. Then upon my ordination I became Elder Washburn also. But we were TWO PERSONS NOT “ONE PERSON.” Now would it be fair or true to say that in writing up a history of the Iowa Conference every mention of Elder Washburn applied to myself? Emphatically NO!!! It would be utterly false, as is the statement that every time in the Bible where the word “Jehovah” or “Lord” appeared it meant Jesus and that Jesus and the father were “ONE PERSON.” Several thousand times it applies to the Father and not to the Son.

The statement of the sermon is a tremendous misrepresentation of the truth of the Divine separate personality of the Father and the Son. **THE FATHER AND THE SON ARE NOT “ONE PERSON” BUT TWO PERSONS AS DISTINCT AS THE TWO PERSONS OF MY FATHER AND MYSELF.**

Jesus, who illustrated and explained heavenly things by earthly things, in his parables, had made it plain that the Father and the Son are NOT “ONE PERSON” as Elder Prescott teaches, **thus following the Roman doctrine of the Trinity.**

In John 17:21, 22, That they (his disciples) all may be one as thou father art in me and I in Thee that they also may be one in us . . . that they may be one even as we are one. Jesus knew, and we know, the disciples were NOT ONE PERSON; and that represented the unity of the Father and the son. They could not from Christ's own word be “one person.”

Read this glorious statement from the Spirit of Prophecy, explaining John 17:21, 22, the text just quoted, Testimonies, volume 8, page 269: “Wonderful statement. The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but **NOT IN PERSON. IT IS THUS THAT GOD AND CHRIST ARE ONE.**”

Elder Prescott squarely contradicts the words of Jesus in the Bible and words of the Holy Spirit of Prophecy when he states that they are “one person.” **Satan has taken some heathen conception of a three-headed monstrosity, and with deliberate intention to cast contempt upon divinity, has woven it into Romanism as our glorious God, an impossible, absurd invention. This monstrous doctrine transplanted from heathenism into the Roman Papal Church is seeking to intrude its evil presence into the teachings of the Third Angel's Message.**

On page 8 of the printed sermon by Elder Prescott is this statement: **“We cannot regard the three persons of the Godhead as separable beings, each one dwelling in and confined to a visible body the same as three human beings. “There are three persons**

in the Godhead but they are so mysteriously and indissolubly related to each other that the presence of each one is equivalent to the presence of the others.” This is the doctrine of the Trinity as expressed in the statement already quoted from the sermon, page 1, that the three, Father, Son and Holy Ghost are “ONE PERSON.” He states that they are NOT distinct separate persons but “One Person” and **“that the presence of each one is equivalent to the presence of the others.”**

Christ himself teaches in John 17:21, 22 that the three persons of the Godhead are three “separable beings.” For the disciples were “separable beings,” and Christ compares the unity of the Father and the Son with the unity of the disciples united in perfect unity of heart. Thus this statement of Elder Prescott's is absolutely contrary to John 17:21, 22, and I Corinthians 1:10.

If the teaching of this sermon of Elder Prescott be true, then of course as the three, **in the doctrine of the Trinity, are one person, when Christ was conceived and born of the Virgin Mary, the Father was conceived and born of the Virgin Mary; when Christ hung on the cross dying, the Father hung on the cross dying; when Christ lay in Joseph's new tomb the Father lay in Joseph's new tomb; if the person of Christ died the person of the Father which is counted one person, also died; either the Father and the Holy Ghost died when Jesus died, or Jesus did not die. If Jesus was actually dead from Friday afternoon to Sunday morning the Father and the Holy Ghost were also dead from Friday afternoon to Sunday morning, if Prescott's sermon is correct.** But Professor Prescott is very logical. Which horn of this dilemma does he take?

I quote from a letter written to me by Elder J. F. Anderson, former pastor of Takoma Park Church, dated January 16, 1940, 112 St. Louis Avenue, Fort Worth, Texas:

“In answer to your question as to my conversation with Elder Prescott, it was after I had spoken on the vicarious sacrifice of Christ, that he called me and wanted to talk with me about it. He tried to convince me that Christ DID NOT DIE AS THE SON OF GOD, as I had preached. And when he could not convince me, he said, 'I do not appreciate your leaving me without a Christ for three days and nights.' “And remember, Elder Washburn, this statement was made after he had taken the position that the Son of God did not die but only the Son of Man.”

Other teachers of the Trinity say that the death of Christ was not vicarious but only his sufferings. But the wages of sin is DEATH not suffering. Christ's sufferings alone could not pay the penalty. The Son of God must DIE to pay the penalty of the broken law. For what the law could not do in that it was weak

through the flesh, God sending His own Son in the likeness of sinful flesh, and (by a sacrifice for sin) (margin) condemned sin in the flesh, that the righteousness of the law might be fulfilled in us. Romans 8:3, 4. The Son of God died that the law of God might live in us.

If Christ did not die, we never could keep the law. Either Christ must die or the law dies in us. That the law might live in us the Son of God died. But the Trinity makes the death of Christ impossible, as Professor Prescott seems to teach, therefore the Roman Trinity destroys the law. No wonder that the Papacy changes and destroys the law of God, and substitutes tradition and human works. As stated in the letter from Elder Anderson, we have the logical bold denial of the death of Christ, the very foundation of the Gospel—"the son of God did not die," only the son of man, only a human atonement. This is the only logical position any man can take who believes the heathen Roman doctrine of the Trinity, which is a twin sister of eternal torment and as true and logical as purgatory and the Sunday Sabbath. No wonder that the Roman papacy is the original teacher of both doctrines of the Trinity and eternal torment. Very logically the Roman Church must have many human mediators but also many human works to earn salvation or by purgatory, or the mass, or by the torments of self-inflicted punishment to gain Heaven.

Because Christ being a part of the one person of the "Trinity" could not die unless the Father and Holy Ghost all died with Him, according to this false doctrine of the Trinity, if we accept the Catholic Trinity, we must accept that which goes with it, human mediators and human works, for according to Elder Prescott, the Son of God did not die; he resented the idea that the Son of God was dead "three days and nights." The Christ of Professor Prescott was not dead but alive from Friday afternoon to Sunday morning. IF THIS IS SO, THEN OUR DEBT HAS NOT BEEN PAID, AND WE ARE ALL LOST. This is the logic of Elder Prescott's adoption of the Roman doctrine of the Trinity. The Bible teaches that the Son of God died, as the Son of God. For if when we were enemies we were reconciled to God by the death of His Son: much more being reconciled we shall be saved by his life. Romans 5:10. See also Colossians 1:13-22, 1 Thessalonians 1:10. The words "Son of God" and "Christ" are synonyms Matthew 16:16. And again and again the scriptures state that Christ died for our sins, the foundation principle of the Gospel.

Nothing is clearer in the scripture than the truth that the Son of God died for us and we have a Divine and not simply a human atonement. Those who believe that the Son of God did not die quote an unpublished statement of Sister White. "Deity did not

sink and die, that would have been impossible.” This is all very clear if we believe the Bible statement of death as found in Job 34:12, 14, 15: Yea surely God will not do wickedly . . . If he (God) set his heart upon man, if he (God) gathers unto himself His Spirit and His breath (God's spirit and God's breath) all flesh shall perish together, and man shall turn again to dust.

WITH GOD IS THE FOUNTAIN OF LIFE. Psalm 36:9.

All life, angelic, human, animal, vegetable, comes from God and is simply loaned for a time to God's creatures. It was God's life before the creature received it. It is God's life while they have it and if God takes back to Himself His own life, the creature goes back where he was before he received the life of God. But that life is not a separate person. It is the life of God, taken back by the Lord to himself where it was, before being given to the creature. **It is true that we are partakers of the Divine nature, if we are Christians. But that does not mean that we are conscious personalities in death. God takes back his life and we are dead. And SO WAS CHRIST.**

When Christ was begotten of the Father, He received the life of God, His father. When Jesus died on the cross, he said, “Father into thy hands I commend my spirit,” (or life) and the life of God was given back to the Father, and for a time, three days and nights, that life was with the Father from whence it had come. In the resurrection that life of God is restored to the one who died. Ps. 104:30. But between his death on Friday afternoon, till Sunday morning, the Son of God was dead.

HE Poured out his soul unto death. Isaiah 53:12. Read this clear statement from the Spirit of Prophecy, volume 3, page 203: “When he closed his eyes in death upon the cross, the soul of Jesus did not go at once to Heaven. **ALL THAT COMPRISED THE LIFE AND INTELLIGENCE OF JESUS REMAINED WITH HIS BODY IN THE SEPULCHRE. AND WHEN HE CAME FORTH IT WAS AS A WHOLE BEING. HE DID NOT HAVE TO SUMMON HIS SPIRIT FROM HEAVEN.**”

This squarely contradicts the teaching of Elder Prescott. Truly as the scripture says, “We have been reconciled to God by the death of His Son.” The Son of God died for fallen man. We have a Divine atonement, all sufficient. **That papal doctrine of the Trinity destroys the Gospel and leaves us without hope, for it compelled its defender, Elder Prescott, to deny that great scripture truth, that the Son of God died for the sins of the world. Any doctrine that leads a man to deny that the Son of God died must be an evil doctrine, an anti-Christian doctrine, not from God but from Satan.**

The distinct separate personality of the Father and the Son are absolutely essential to the plan of salvation. It was essential, an

absolute necessity that while Christ was dead, the Father should live upholding all things and bringing Jesus from the tomb. Christ is the one, only, mediator between God, the Father and man. If the Father and the Son are “one person,” then Christ is a mediator between Himself and man. Christ was made in the express image of His Father's person. The Father has a person. The Son has another, a distinct, a separate person.

I beheld till the thrones were cast down and the Ancient of Days did sit whose garment was white as snow and the hair of his head like the pure wool. His throne was like the fiery flame and his wheels as burning fire. Daniel7:9.

I saw in the night visions, and beheld one like the Son of man came with the clouds of Heaven and came to the Ancient of Days and they brought him near before him. Verse 13.

Here are two persons, distinct and separate in their personality. The scriptures are as clear on this point as on any subject of Bible truth.

*Because the heathen believed in some gods who had one body with more than one head and because the Roman Church adopted that heathen idea, eternal torment, the worship of dead men, the sign of the cross, **and also the Trinity, direct from heathenism, is the doctrine of the Trinity any more sacred than eternal torment, the Sunday Sabbath, purgatory, or any other Pagan papal doctrine? CERTAINLY NOT! And the fact that Christ is not the mediator in the Roman church demonstrates that the Trinity destroys the truth that Christ is the one, the only mediator.***

The so-called Christian church, the Papacy, that originated the doctrine of the Trinity, does not recognize him as the only mediator but substitutes a multitude of ghosts of dead men and women as mediators. If you hold the Trinity doctrine, in reality, Christ is no longer your mediator.

The Trinity doctrine like its author, Satan, is a destroyer; a bungling absurd irreverent caricature, a blasphemous burlesque on the glorious free unity of heart and purpose and perfect almighty love and creative life of the Father, Son and Holy Spirit.

*Many times in the New Testament we read of Christ praying to God. If the three persons of the so-called Trinity were always together, always inseparable, 3 persons in 1 person, a very personal part one of another and as Elder Prescott teaches that Christ was always Jehovah the father, **WHY SHOULD CHRIST PRAY? AND WAS HE NOT REALLY PRAYING TO HIMSELF?***

When Jesus said, “I can of myself do nothing,” John 5:30, was he a personal part of the “one person” of the Trinity? He recognized a

person above himself, a separate personality when he said, **“MY FATHER IS GREATER THAN I,”** John 14:28, he surely looked up to a person greater than Himself. While he was NOT “one person” with the Father, as the scripture and Spirit of Prophecy have stated, yet he was in absolute harmony with His Father, and rendered to Him perfect obedience, an example to every angel and every creature in the universe. And when sin is over forever and “when all things shall be subdued unto Him, then shall the Son also be subject unto Him, that God may be all in all.” 1 Corinthians 15:28. These and many other scriptures make the doctrine of the Trinity impossible.

When Jesus came to this world as a human being, he took the same risk that every man faces, the “risk of failure and eternal loss.” It was possible for Jesus to fail, to fall into sin and to be lost. I quote one of the most beautiful, pathetic statements found in the Spirit of Prophecy. Desire of Ages, page 49: “Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe subject to humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as very child must fight it at the risk of failure and eternal loss.”

“The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only begotten son that the path of life might be made sure for our little ones.”

“Herein is love. Wonder O heavens! And be astonished O earth.”

If Christ, as was possible, had suffered “failure and eternal loss,” if the Trinity doctrine that Christ was “one person” with the Father is true, then the Father would also have been lost, and the universe annihilated. This whole beautiful passage indicates as separate a personality for the Heavenly Father and His Son, as of any earthly father and son.

The whole Trinity doctrine is utterly foreign to all the Bible and the teachings of the Spirit of Prophecy. Revelation gives not the slightest hint of it. This monstrous heathen conception finds no place in all the free universe of our Blessed Heavenly Father and His Son, our Lord and Saviour, Jesus Christ.

The three distinct, separate persons of the Godhead were present at the baptism of Jesus, who, when coming out of the water, heard the Father's voice proclaiming, “This is my beloved son,” and the Holy Spirit descended upon Jesus in the form of a dove, in divine benediction. The Father, the first person of the three, spoke from Heaven of his son, the second person, and the Holy Spirit, the third

person of the three, confirmed the word of the Father that Jesus was the beloved Son of God. Here are the three distinct persons that the Spirit of Prophecy calls the “Heavenly trio.” Series B, No. 7, page 62.

On page 8 of Professor Prescott's sermon, he says that the Spirit of God and the Spirit of Christ and Christ are “equivalent Expressions,” that is, that Christ is the Holy Spirit and the Holy Spirit is Christ. So the logic of Professor Prescott's teaching is that the Father, the Son, and the Holy Spirit are “one person,” the Holy Spirit is Christ and the Father, Son, and Holy Spirit are “one person.” When therefore he emphasizes the expression, “the Person of Christ,” he must mean that the Father and the Son and the Holy Spirit are one person, “the person of Christ.”

The Catholic teaching of the Trinity (3 persons in 1 person) is a monumental falsehood, and a fountain of deadly evil.

God has given a distinct, a separate personality to every being in the universe, angelic and human, an independent, a distinct individuality and personality and desires that we should preserve that individuality and personality distinct and separate from that of every other being. Thus there is given to everyone the right of choice, freedom, liberty; and how glorious are the privileges of liberty, to choose the will of God and thus be in perfect oneness, unity with all who love and obey God, the fountain of life and liberty.

SO GOD CREATED MAN IN HIS OWN IMAGE IN THE IMAGE OF GOD CREATED HE THEM. Genesis 1:27.

If God was a trinity, (3 in 1 person), man created in his image was a trinity. But he is not. God has given to every person in the universe a separate distinct person and a will, a personality of his own. Into that separate sacred personality even God does not intrude. He gives every person the liberty to make his own choice.

In the garden of Gethsemane Jesus prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt. Matthew 26:39. Here the will of Jesus was that the cup of agony and death should pass from him. But he surrendered freely his own will to His Father's will.

THIS WAS THE UNITY OF FREEDOM, OF LIBERTY.

The Father has one person with his own Divine will. The Son was a distinct separate person with an individual will of His own. The Son was free to make his personal choice and freely he chose the will of His Father rather than his own will.

HERE BETWEEN THE GLORIOUS FATHER AND HIS ONLY BEGOTTEN SON AND ALSO THE HOLY SPIRIT IS PERFECT DIVINE LIBERTY AN EXAMPLE TO ALL HIS CREATURES, TO HIS CHURCH.

The liberty God desired His people to enjoy is enjoyed in glorious heavenly perfection by the “three living persons of the Heavenly trio, the Father, Son and Holy Spirit.” Series B, No. 7, page 62.

WHERE THE SPIRIT OF THE LORD IS THERE IS LIBERTY. 2 Corinthians 3:17.

*There is liberty in Heaven where the Father, Son and Holy Spirit are. God made us free and leaves us free to all eternity on earth and in Heaven, and the glory of righteousness is that without a shade of compulsion we freely choose to do the will of our glorious God. **But in the Catholic Church, Roman or Greek, where the Trinity had been borrowed from Satan's pagan religion, there is no liberty, only bondage and tyranny, cruelty, darkness, death.***

Where the Trinity is the central doctrine, one man supreme, the Pope, tyrannizes over the bishops; the bishops over the priests; and the priests over the people. This is the natural, the logical fruit of their central, key doctrine, the Trinity. No one can deny this fact that where the Trinity is made the supreme test, there is tyranny, cruelty, torture, death. And when finally in desperation men rise up and destroy the Catholic Church, whether Roman or Greek, the pendulum swings and there is tyranny, destruction, infidelity, despotism, ruin. This was seen in the French revolution where the streets of Paris ran with blood, and in the terrible revolution in Spain and in the fearful upheaval in Russia where infidelity, force, murder, darkness, are reigning supreme worse than in the darkest heathen lands. Men trained under the Catholic trinity principle, when they revolt, set up another government on the same principle, despotism, tyranny.

The heathen doctrines of the Trinity, supreme in the Catholic Church, Roman and Greek, blots out the light of God given liberty, fills the world with darkness and blood, either when it is logically enforced as the only religion, or, when men filled with the same spirit, revolt and take revenge in the same way that they have suffered, and set up another government on the same principle, despotism, dictatorship.

No one living can deny that where the Trinity was the supreme doctrine there has come horrible bondage, destruction, ruin; liberty utterly lost. Look at Italy, Spain, Russia; Hitler an Austrian Catholic, Stalin studied for the priesthood, Franco in Spain, Mussolini in Italy. The world is in torment from action and reaction of the blasphemous doctrine of the Trinity. The

fruit of the Trinity is only evil, only cruel, despotic, the opposite of the glorious personal liberty in Heaven of the Father and the Holy Spirit, of the Son of God and of His children, on earth, the sons of God.

The Catholic heathen doctrine of the Sunday Sabbath is just as sacred as the Catholic pagan doctrine of the Trinity and no more so. Elder Prescott has as much authority to advocate the Sunday as the Sabbath as to teach that the Father and Son are “one person,” “Jehovah-Jesus.” If he believes the words of Christ that the disciples are to be ONE as Christ and the Father are ONE, he can never again say they are “one person.” And if he will believe the following on page 422 of Ministry of Healing: “They are one in purpose, in mind, in character, but not in PERSON. IT IS THUS THAT GOD AND CHRIST ARE ONE,” he will never again borrow the central doctrine of Romanism to teach to Seventh-day Adventists.

Seventh-day Adventists claim to take the word of God as supreme authority and to have “come out of Babylon,” to have renounced forever the vain traditions of Rome. If we should go back to the immortality of the soul, purgatory, eternal torment and the Sunday Sabbath, would that be anything less than apostasy? **IF, HOWEVER, WE LEAP OVER ALL THESE MINOR, SECONDARY DOCTRINES AND ACCEPT AND TEACH THE VERY CENTRAL ROOT, DOCTRINE OF ROMANISM, THE TRINITY, AND TEACH THAT THE SON OF GOD DID NOT DIE, EVEN THOUGH OUR WORDS SEEM TO BE SPIRITUAL, IS THIS ANYTHING ELSE OR ANYTHING LESS THAN APOSTASY? AND THE VERY OMEGA OF APOSTASY?**

Thank God for the Spirit of Prophecy! In the printed copy of Elder Prescott's sermon, I note that he quotes profusely from the teachings of Sunday-keeping ministers of other churches; from the I am's of Christ, Samuel H. Giesy, from Peter Payne, Thomas Dehany Barnard, James M. Campbell and H. Grattan Guinness, in his sermon he quotes 1205 words, while he only quotes from the Spirit of Prophecy 75 words; 16 words from outside popular preachers to 1 word from the blessed light God has given to this people by His Holy Spirit. If he would read the writings of the Spirit of Prophecy more and the teachings of popular Sunday-keeping ministers less, if he would in simple faith take the teachings of the Testimony of Jesus, he would not make the mistake of teaching the heathen doctrine of the Trinity or bringing in any other arguments to overthrow the established settled faith of the people who believe the great closing message.

A little more than 40 years ago I was working with Elder Prescott in England. Beginning there and almost constantly since then he has been teaching “new light,”(?) constantly criticizing the original

message of which Sister White says in *Early Writings*, “Woe unto him that shall move a block or stir a pin of these messages.” page 258.

Even before he came to England he made a great campaign for the so-called Testimonies of Anna Rice, who claimed the gift of Prophecy. In a tremendous testimony from Australia, Sister White unmasked the dangerous teaching of these false prophecies and reproved those who had pushed these teachings on our people.

Elder Prescott has often told me how greatly he appreciated being associated with Dr. Waggoner and learning his wonderful “new light.” For some time they lived in the same house. When Dr. Waggoner began teaching Pantheism (God in everything), Elder Prescott followed as a pupil follows his teacher. Then at conferences, etc., they both visited Dr. Kellogg in Battle Creek and worked in harmony with him. After a few years, when Elder Prescott had become the editor of the Review, Elder W. C. White said to me, “Professor Prescott has as truly taught Pantheism as Dr. Kellogg has taught it, and yet made no acknowledgment of his wrong teaching.” With the hope that Elder Prescott would make this matter right, I requested that he make an acknowledgment in the Review of his mistake, as wide as his wrong teachings had been made. But my kindly suggestion was indignantly and emphatically refused. If he had been willing to acknowledge this wrong, he might have been kept from many strange teachings later on, contrary to our great message.

When Elder Prescott and Dr. Waggoner were in England, Elder Conradi was at the head of all the work in Europe and they were often together and Elder Prescott learned some of the Conradi theology. In the summer of 1931 L. R. Conradi wrote a letter to the editor of the Review finding fault with *The Great Controversy*. He asserted that Sister White had made quotations from history that were false. He further says in the same letter, “I well remember when the LIGHT OF THE NEW DAILY came to my mind some forty years ago. I was again and again met with Sister White's statement to the contrary. But this settlement of the Daily was but the first step to the second one.” Thus L. R. Conradi with the Daily as his first step in the Light (?), he took the second, and third steps, etc., etc., into the “light”(?) of final and complete apostasy. HE, CONRADI, THE ORIGINATOR OF THE new view of the DAILY, IN OUR TIME, LEFT HIS EXAMPLE AS A WARNING. At the head of the way, THE DAILY (NEW VIEW), AND AT THE END OF THE WAY A COMPLETE AND UTTER DENIAL OF THE LAST MESSAGE. This is the logic of the NEW VIEW OF THE DAILY, because it denies the Spirit of Prophecy as Conradi himself states.

I have a letter in the handwriting of Dr. E. J. Waggoner, dated November 22, 1909, in which he discusses the DAILY at length. He says: “I knew the view that Prescott held in London, and which Conradi teaches in his German book on Daniel and do NOT see how

anybody who has regard to the scriptures can hold any other view, I mean anyone who regards the scriptures as above all other books and sufficient in themselves. Early Writings most clearly and decidedly declares for the OLD VIEW.” Thus Dr. Waggoner sets the Bible squarely against the Spirit of Prophecy and with a covert sneer at the Testimonies declares for the NEW view of the Daily and identifies the teachings of Conradi and his own (Dr. Waggoner's view with Prescott's view).

CONRADI ORIGINATED THIS MODERN IDEA AND LED PROFESSOR PRESCOTT INTO THE LIGHT(?). CONRADI AND WAGGONER BOTH APOSTASIZED AND DIED OUTSIDE THE MESSAGE. BUT PROFESSOR PRESCOTT STILL PERPETUATES THE CONRADI-WAGGONER APOSTATE DOCTRINE.

When we were working together in England, I noticed that Professor Prescott used the American Revised translation of the Bible. I asked why he did not use the Authorized Version. He said, “I will show you why I use the A. R. V.” Then he turned to Daniel 8th chapter and showed me that the Revised Version was much more favorable to his new view of the 'Daily,' than the Authorized Version, and he has used the Revised ever since; and that is WHY he uses it. It suits the Conradi-Waggoner view of the Daily. In England, Professor Prescott said to me, “If I can only get these new views taught in America, I will change the whole face of our work.” And this he has evidently been trying to do for the last 40 years.

Shortly before the close of the last century he returned to the U. S. and a few years later he became editor of the Review and Herald. After a time he started a series of articles on Daniel to bring out this NEW VIEW OF THE DAILY. Sister White told him he was making a mountain out of a molehill. And she requested him NOT TO PUSH THIS VIEW in the Review. So he was cut down there and soon after started the Protestant Magazine, a regular anti-Catholic paper, in which he taught the NEW VIEW and moved nearly all the prophetic dates of the prophecies.

An edition of the book, Bible Readings for the Home Circle, REVISED BY W. A. COLCORD, WHO HAD ACCEPTED THE CONRADI-WAGGONER-PRESCOTT IDEA, and, (as he told me proudly that he was ASSISTED IN THIS REVISION BY D. M. CANRIGHT, who as nearly all our people know APOSTASIZED years before helping Colcord revise Bible Readings for the Home Circle) had in it several pages of the NEW VIEW OF THE DAILY with a 5-year sliding scale, moving nearly all the dates of our prophetic frame work. We thank God that the Review and Herald cut out this absurd sliding scale a few years ago and that Bible Readings now teaches the original message.

The Protestant Magazine was published a few years and as Professor Prescott even held meetings with the Orangemen, who are politically anti-Catholic, and there was danger that this anti-Catholic organ might bring premature persecution (see Testimonies, volume 9, page 243) the Protestant was brought to a sudden inglorious end.

At the General Conference in 1909, I had my last talk with Sister White, in the house for years owned by Dr. Kress. Just before the conversation closed, Sister White shook her head very sadly and said, "They are all tied up here in Washington and there MUST BE A GREAT CHANGE." One of the first changes Sister White requested was that Professor Prescott should no longer be editor of the Review and Herald and President of its association, but should do work in the cities. Her son, J. E. White, told me it was NOT that Professor Prescott was such a good city worker but that it was necessary to get him where his influence would not destroy the faith and confidence of the readers of the Review and Herald.

In a letter written to Elder Daniels by Elder George B. Starr, June 21, 1930, he states that Sister White said to him, "I have my commission from the Lord to see that he (Professor W. W. Prescott) DISCONNECTS from the Review and Herald." "Why," she said, "Brother Starr, if that man remains on the Review he will LEAD THIS WHOLE DENOMINATION ASTRAY."

*In a personal talk with Professor Prescott at Knoxville, Tennessee; he said to me, **"I have had to revise my belief of the Spirit of Prophecy. I have found that The Great Controversy is full of mistakes." In a personal letter to me, he said that The Great Controversy "had to be revised to be in harmony with the FACTS." His profound researches among the writings of UNINSPIRED MEN gave him the AUTHORITY and ABILITY to prove that the INSPIRED PROPHET OF GOD was mistaken.** Evidently he does not belong to those who believe the Testimony of Jesus, the Spirit of Prophecy. See Revelation 12:17. No wonder that Sister White said if he remained as editor of the Review he would lead the whole denomination ASTRAY. The years that have gone by have confirmed that statement.*

Professor Prescott in his sermons and articles uses the American Revised Version without any indication, as other writers use the Authorized Version. Is this fair or honorable? All English-speaking writers use the Authorized without any marks of identification, a universal understanding, and if the Revised or any other version is used they indicate what version by initial letters, R. V. for Revised Version, A. R. V. for American Revised Version, etc. One who was not acquainted with the versions, in reading the articles of Professor Prescott, might think Adventists had a different Bible of their own. I protest that this is not fair or honorable. If a writer uses the A. R. V. or any other version he must indicate the version. We have seen that the

reason why Professor Prescott uses the A. R. V. IS BECAUSE IT TEACHES THE APOSTATE CONRADI'S DOCTRINE OF THE DAILY.

This message was settled, sealed by the Spirit of Prophecy before the Revised Version was translated from two Catholic Manuscripts, the Vaticanus and the Sinaitacus. The Revised has many Catholic errors in it.

The Authorized version is translated from manuscripts kept by the Waldenses. "In a most wonderful manner it was preserved UNCORRUPTED through all the ages of darkness," The Great Controversy, page 69. "The Church in the wilderness and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasury of truth, which God has committed to the people to be given to the world." The Great Controversy, page 64.

So the manuscripts kept by the Waldenses and translated into the Bible of Luther, in German, and into the Authorized Version in 1611, in English, is the "truth, uncorrupted, unadulterated."

Sister White quotes, as anyone is at liberty to quote, the Revised and other versions where it is clearer and more modern English. However, she uses almost entirely the Authorized edition, but always indicates when the Revised or any other version is quoted.

But there are many falsehoods and blunders in the Revised Version, translated from Catholic Manuscripts: "without my flesh shall I see God." Job 19:26 teaches the Catholic Immortality of the soul. The Catholic Purgatory is directly taught in the Revised Version, of 2 Peter 2:9. The Revised Version translates Revelation 22:14, "Blessed are they that wash their robes," instead of "do His commandments," which must please those who oppose the Sabbath truth. The R. V. in Matthew 14:30 omits the word "boisterous" and gives us this crude absurdity, "When Peter saw the wind, he was afraid." No wonder! In the margin of the R. V., Revelation 13:18, instead of the number of the beast being 666, the margin of the R. V. gives 616. Does Elder Prescott believe the number of the beast is 666 or 616? The glorious close of the Lord's prayer in the R. V., Matt. 6:13, is omitted. "For thine is the kingdom and the power and the glory forever. Amen." Yet those words are quoted by Sister White in the Mount of Blessing. She thus seals the Authorized Version as the true word of God. In Revelation 8:7, the R. V. says "a third part of the earth (instead of "trees" in Authorized) was burned up." Who believes this Revised Version, impossible untruth! The whole text Acts 8:37 is omitted in the R. V., yet that text is quoted in full in Volume 8 of the Testimonies and thus sealed as the word of God by the Holy Spirit.

THE REVISED VERSION IS NOT THE TRUE COMPLETE WORD OF GOD, FIRST, BECAUSE IT IS NOT ALL THERE AND SECOND, BECAUSE IT IS NOT ALL THERE STRAIGHT.

Does Professor Prescott, who uses the A. R. V. as the only authoritative word of God, believe in the immortal soul? Job 19:26 R. V., in purgatory, 2 Peter 2:9 R. V.? Does he believe that “do his commandments” in the Authorized Version is a wrong translation? Does he believe that Peter “saw the wind” Matthew 14:30 A. R. V.? Does he believe that 616 is the number of the beast? Margin, A. R. V., Revelation 13:18. Does he believe that “For thine is the kingdom and the power and the glory forever, Amen,” should be cut out of the Lord's prayer? A. R. V. Matthew 6:13. Does he believe that a third part of the earth was burned up? , (a physical and historical falsehood)! Revelation 8:7, A. R. V. Does he believe that Acts 8:37 should be cut out of the Bible and that Sister White was wrong in quoting it? If he believes ALL THESE THINGS, he should continue using the A. R. V. as the complete authoritative Word of God. If not, he should use the grand old Protestant Authorized Version, that was accepted as the supreme foundation of this message long before the Revised Version was translated.

Professor Prescott believes that the R. V. teaches his NEW VIEW OF THE DAILY. It also teaches that Peter saw the wind. One is as true as the other.

The Spirit of Prophecy tells us that the word of God was preserved “uncorrupted” by the Waldenses. The Great Controversy, 69. “The church in the wilderness and not the proud hierarchy enthroned in the world's capital, (Rome) was the true church of Christ, the guardian of the treasures of truth which God had committed to his people to be given to the world.” The Great Controversy, 64. These were the manuscripts of the Received text translated into the Bible of Luther in German and translated into English in 1611 as the Authorized Version, while the Revised Version was translated mainly from the “Vaticanus” manuscript preserved in the Vatican in Rome, and the “Sinaitacus” kept in a Catholic convent, Which is the true Word of God???

When the Holy Spirit through God's appointed prophet endorses the Manuscripts of the Waldenses as “uncorrupted and unadulterated” then they ARE THE “BEST ATTESTED MANUSCRIPTS” and NOT the “Sinaitacus” and the “Vaticanus” kept by the Roman Church, from which the R. V. was translated. On this authority, the Testimony of the Holy Spirit, we may rest as final and decisive. To a Seventh-day Adventist, there is no appeal from this authority. On this rock, brethren, we may all build for eternity, and the “gates of Hell shall not prevail against it.”

In the Ministry of March 1939, appeared an article by Professor Prescott, based on quotations from Catholic writers which states that the position of Adventist on the number of the beast is not correct, that is, that the Latin words “Vicarius Filii Dei” in which the number 666 is found is not the true title of the Pope. There is abundance of evidence on this point which Professor Prescott had not seen, and yet he takes the position that his own researches are final, that he had seen all that was to be seen, and that the pioneers of this movement were all wrong and his judgment against them was correct and final. There is a logical result of his setting up his authority for many years to overthrow the established faith of the body on one point after another, or as, Sister White said, to “lead this whole denomination astray.”

In the Revised Version of Revelation 13:18, the margin gives 616 as the number of the beast instead of 666. Does Professor Prescott believe that 616 is the number of the beast? He takes away the established faith of the Body and gives us nothing solid or certain in its place. Is Professor Prescott a builder or a destroyer? Does he confirm the faith of the people of God? or has he been for more than 40 years a bank of clouds and darkness? He followed the false prophecies of Anna Rice. He accepted the Pantheistic doctrine of Dr. Waggoner and Dr. Kellogg and held them for years. He accepted the Conradi-Waggoner doctrine of the NEW VIEW OF THE DAILY and both the founder and teacher of that doctrine apostatized completely and died outside the fold. He perpetuated their theology that moved nearly all the dates of our prophetic framework.

Following the Conradi theology, he discarded the Authorized Version and took the American Revised Version as authority, based on Catholic Manuscripts because it was more nearly in harmony with the Conradi version of the Daily. When the Lord Himself through His prophet, removed Professor Prescott from the editorship of the Review and Herald, because he was “leading the whole denomination astray” and his anti-Catholic magazine came to a sudden inglorious end, he did not obey the request of the prophet that he work in the cities but remained in Washington to do “literary work.” Then, with Conradi, he taught that the principal book given us by the Lord, The Great Controversy was full of mistakes (that the prophet of God was mistaken) and that his wisdom is superior to that of the prophet.

He teaches that we are wrong on the number of the beast and now embraces the pagan papal doctrine of the Trinity that the Father and the Son are “one person,” “Jehovah-Jesus,” when Jesus in John 17:21, 22 and the Spirit of Prophecy directly state that they are “NOT one person,” and then he follows this Catholic doctrine of the Trinity to its logical end, affirming that the Son of God did not die, thus absolutely contradicting the Word of God and forever destroying our hope, a fitting climax to his developing program of “changing the whole face of our work” and the faith of this people, a program followed by him as many years as Israel wandered in the wilderness.

Professor Prescott is a courteous, cultured, educated gentleman. Personally I regard him very highly. But his teachings are thus the more dangerous and destructive. He has not strengthened the confidence of our people but has paralyzed the faith of many. I do not say that he has followed ALL the teachings of Conradi and Waggoner, but a number of them he has perpetuated, and when they with A. T. Jones, Fletcher and many others have given up the faith, he has continued to teach their destructive theories. We thank God that a number of our leading brethren have seen the terrible danger of his ruinous teaching. However kindly or beautiful or apparently profound his sermons or articles may be, when a man has arrived at the place where he teaches the heathen Catholic doctrine of the Trinity, and denies that the Son of God died for us, is he a true Seventh-day Adventist? Is he even a true preacher of the Gospel? And when many regard him as a great teacher and accept his unscriptural theories, absolutely contrary to the Spirit of Prophecy, it is time that the watchmen should sound a note of warning.

The Lord is calling on all his army of faithful workers to stand firm, unshaken, as the great enemy of God has marshaled the myriads of fallen angels and wicked men for the last terrific battle of the great controversy. He has told us to encourage one another, to strengthen the weak hands and confirm the feeble knees. And here is as educated, cultured man, with great ability, who might have been a safe wise leader, a rock of strength to God's people, and yet for 40 years he has taught one new discovery (?) after another of the mistakes and false (?) teachings of our pioneers and **even dared to criticize the Messenger** of God. Has God called him or any other man in such a time as this to weaken the hands of our valiant army of workers and to publish our "false (?)" teaching before our enemies? Is this the work of God or is it the work of the destroyer?

The Spirit of Prophecy in Series B, No. 7, p. 57, says: "One thing is soon to be realized, the great apostasy, which is developing and increasing and waxing stronger and will continue to do so until the Lord will descend from Heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning; after the passing of the time, we need today all the evidence in the confirmation of the truth when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils?"

The false teaching of the personality of God making him simply an essence and not a personality was the “Alpha of Apostasy.” Another phase of false doctrine on the personality of God, might become the “Omega of deadly apostasy,” Series B., No. 2, page 16. “Few see the meaning of the present apostasy, but the Lord has lifted the curtain and has shown me its meaning and the result that it will have if allowed to continue. We must now lift our voices in warning .” Series B, number 7, page 37.

The apostasy in the days of Dr. Kellogg was in regard to the personality of God. Then He was regarded as an ESSENCE pervading all nature. Being checked by the powerful Testimony of the Prophet of God, it is bound to come back later in a modified form. The Spirit of Prophecy has plainly indicated this. “THE RESULTS OF THIS INSIDIOUS DEVISING WILL BREAK OUT AGAIN AND AGAIN,” and it HAS BROKEN OUT AGAIN, and is still on the personality of God. Now Professor Prescott, once associated with Dr. Kellogg, takes up the subject of the personality of God again, but this time, asserts the Father and the Son are “one person,” and that the Son of God could not die, Satan's teaching through heathenism and the Papacy, of the doctrine of the Trinity, leading us back to Papal theology and darkness, and absolute destruction of all our hope that springs from the death of the Son of God. TO KNOW GOD ARIGHT IS LIFE EVERLASTING. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3. A false conception or false knowledge of God is eternal death.

Books that contain God's special message are counted full of mistakes, or thrown entirely out of publication. The Lord, through His prophet, has named the three books most needed today. Largely through the teachings of Professor Prescott, one of these is criticized as being full of mistakes, and one has been thrown out of publication. If God has ever spoken to this people the following words are the eternal truth of God.

“Patriarchs and Prophets, Daniel and the Revelation and The Great Controversy are needed now as never before; the very books most needed.” Mrs. E. G. White in Review and Herald, February 16, 1905. “Daniel and the Revelation, The Great Controversy and Patriarchs and Prophets would make their way. They contain the very message the people must have, the special light God has given his people. The angels of God prepare the way for these books in the hearts of the people. Of all the books that have come [forth] from the press those mentioned have been of the greatest consequence in the past and are at the present time.” Special Testimonies in regard to Royalties. [Now known as Special Instruction Regarding Royalties.]

One word of God is worth infinitely more than ten thousand words of men. “Heaven and earth shall pass away but my word shall not pass away.”

“The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us, in 1844 after the passing of the time ... **NOT A WORD IS CHANGED OR DENIED. That which the Holy Spirit testified to as Truth after the passing of the time in our great disappointment is the SOLID FOUNDATION OF TRUTH.**” Series B, number 7, pages 57 and 58.

Teachers of the doctrine of the Trinity often use figures of speech to explain its mysteries that cannot be understood. The Spirit of Prophecy has clearly stated the falsehood and danger of some of these illustrations. We quote from Series B, No. 7, P. 62: “Such representations as the following are made, 'the Father is the light invisible; the son is the light embodied. The spirit is the light shed abroad: . . . another representation: The Father is like the invisible vapor, the son is like the leaden cloud; the spirit is rain fallen and working in refreshing power.'”

“All these spiritualistic representations are simply nothingness. They are imperfect, untrue. The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested . . . The Comforter that Christ promised to send after he ascended to Heaven, is the Spirit in all the fullness of the Godhead making manifest the power of Divine grace to all who receive and believe in Christ as a personal Saviour. There are 3 living persons of the Heavenly Trio, in the name of these three great powers—the Father, the Son and the Holy spirit—those who receive Christ by living faith are baptized.”

One of the mightiest proofs of the Divine inspiration of Sister White is that she saw clearly through the dangerous false teachings on the personality of God and warned the people of God in this power statement. **“THERE ARE THREE LIVING PERSONS” NOT “ONE PERSON.”** “The more simple the education of our workers, the less connection they have with the men whom God is **NOT** leading, the more will be accomplished. Work will be done in the simplicity of true Godliness, and the old, old times will be back when under the Holy Spirit's guidance, thousands were converted in a day.” Series B, number 7, page 63.

“For if when we were enemies, we were reconciled to God by the DEATH OF HIS SON, much more being reconciled we shall be saved by His life.” See Ministry of Healing, page 422.

“The Unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, BUT NOT IN PERSON. IT IS THUS THAT GOD AND CHRIST ARE ONE.”

Appendix

*In 1933 there was published by Fleming H. Revell Co. a volume by W. W. Prescott, entitled *The Spade and the Bible*. In the chapter, “Light on New Testament Words,” an effort was made to prove that “Vicarius Filii Dei” was not the title of the Pope and that the Mark of the Beast contains “his name or the number of his name,” in other words that “the mark” is the name of the beast. That is to say that the number 666 is the Mark of the Beast. On page 448 of *The Great Controversy* are found the words, “What then is the change of the Sabbath but the sign or mark of the authority of the church . . . the mark of the beast.”*

At least three times the Spirit of the Lord has spoken emphasizing the fact that the mark of the beast is Sunday. Why then this confusing statement by Professor Prescott that the mark of the beast is the name, the number of the beast? “To the law and the testimony, if they speak not according to this word it is because there is no light in them.”

In the same chapter, Professor Prescott throws doubt on “Vicarius Filii Dei.” It is argued in the Ministry [Magazine of the SDA Church] that the title of the pope is “Vicar of Christ” not Vicar of the Son of God. But is not this simply a play upon words? For is not Christ the Son of God? Matthew 16:16. But the very words, “Vicarius Filii Dei” are given as the title of the pope in the Donation of Constantine, a document reputedly found on the tomb of St. Peter in the 8th century, now admitted by Roman Catholics to be spurious but nevertheless made use of by the popes when they were climbing into power. But while they repudiate the document they still cling tenaciously to the title, “Vicar of the Son of God,” or “Vicar of Christ.”

We quote from the Donation of Constantine by Coleman as given in Gratian's Decretum, “Blessed Petrus in Terris, Vicarius Filii Dei.” From the Treatise of Lorenzo Valla on the Donation of Constantine P. 12. See also Ferraris Ecclesiastical Dictionary issued by Extypographia Polyglotta, S. C. de Propaganda Fide, Rome, in 1890, under the Title Papa on page 43.

The Donation of Constantine using the Exact title “Vicarius Filii Dei” was referred to by many popes as authority for the assumption that, as a Roman Catholic priest in conversation with me asserted, the Pope is Christ on earth; “Vicarius Filii Dei.” These popes used this forged edict of Constantine to prove their divine authority; Leo IX, Urban II, Euginius III, Innocent III, Gregory IX, Innocent IV, Nicolas III, Boniface VIII and John XXII. There is much more, yea an overflowing abundance of authority to prove that Uriah Smith was right when he

taught that “Vicarius Filii Dei,” the real and comprehensive title of the Pope contained the number of the beast 666, and when the Holy Spirit through His prophet endorsed the book, Daniel and the Revelation and classes it with The Great Controversy, how can Professor Prescott or any Adventist minister or any real student of history presume to throw doubt and confusion and darkness on the Mark of the beast or the number of his name? When God speaks, true history must, and always does, respond with a unanimous “Amen”.

(This letter was liked by a conference president so much that he distributed it to 32 of his ministers. You can see a photocopy of the original J.S. Washburn letter in PDF format [HERE](#))

I didn't highlight the places where JS Washburn talks about “The Daily” because this is not the subject of our consideration. You can request me the document or check a two part series from these links for the detailed discussion on the subject:

1. <https://web.facebook.com/notes/sami-lm-wilberforce/daniel-8-part-a-the-daily-an-endorsement-by-egw/10162113172685160/>
2. <https://web.facebook.com/notes/sami-lm-wilberforce/daniel-8-part-b-the-daily-counsel-against-agitating-the-subject/10162113307145160/>

We see that A.G. Daniells and W.W. Prescott fulfilled the prophecy given about them. There was even more that Ellen White wrote to our brothers:

Ms 67, 1910 - Errors and Dangers of Elders Prescott and Daniells
Portions of this manuscript are published in 20MR.

- *Errors and Dangers of Elders Prescott and Daniells; The Cities to be Worked; God's Plan is “Two by Two”; **No Theatrics in Preaching** {Ms67-1910}*
- *At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. **And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott's mind were being worked by the angels that were expelled from heaven.** Satan's work was to divert your minds, that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is a work of Satan's devising. **To correct little things in the books written you suppose would be doing a great work. But I am charged, Silence is eloquent.** {Ms67-1910}*
- ***Now, everything like picking flaws in the publications of men who are not alive is not the work God has given any of you to do. For if these men—Elders Daniells and Prescott—had followed the directions given in working the cities, there would have been many,***

very many, convinced of the truth and converted, able men that [now] are in positions where they never will be reached. {Ms67-1910}

- **Where was your respect for the men of age?** What authority could you exercise without taking all the responsible men to weigh the matter? But let us now investigate the matter. We must now reconsider whether it is the Lord's judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. If you should carry the work another year with the help that shall unite with you, there should be a change take place in you and Elder Prescott. And humble your own hearts before God. **The Lord will have to see in you a showing of a different experience; for if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott.** {Ms67-1910}
- **Were Elder Daniells genuinely converted at the General [Conference] and Elder Prescott, I could then feel some courage to confide in his judgment when to speak and how to deliver the messages the Lord has for His people.** Our work in the future is not to be confined as in the past so largely to believers. There is a converting missionary Spirit to enthuse every mind that will come to search after the truth. There [are] many outposts. Important work must be done by men of sanctified discernment. No haphazard work must come in now. There are to be men of keen discernment under the influence of the Holy Spirit of God. Pastors are to [be] chosen under men of discernment to be directed to important outposts. {Ms67-1910}
- **Representations have passed before me which indicate that you and Elder Prescott and others united with you have been inclined to search out things to be criticized or condemned in our printed publications. Were encouragement given you, changes and revisions would be made in accordance with the ideas that you have in mind. But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature. He would be pleased to keep many minds employed in picking flaws in publications that God has blessed.** {Lt70-1910}
- **Message after message has come to me from the Lord concerning the dangers surrounding you and Elder Prescott. I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general overhauling of our books that have done a good work in the field for years. But neither of you is called of God to that work.** If you were to enter upon such a work, much time would be employed that should be given to the proclamation of the last warning message to an impenitent world. The Lord would have been pleased had you and Elder Prescott and your associates taken upon yourselves the burden of giving to the inhabitants of the great cities the last warning message. This is a work that He has been calling us to do these many years. {Lt70-1910}

- **Christ is not dead.** He will never suffer His work to be carried on in this strange way. **Let the books alone. If any change is essential, God will have the harmony in that change consistent;** but when a message has been entrusted to men with the large responsibilities involved, [God] demands faithfulness that will work by love and purify the soul. **Elders Daniells and Prescott both need reconversion. A strange work has come in, and it is not in harmony with the work Christ came to our world to do; and all who are truly converted will work the works of Christ.** {Ms67-1910}
- I copy from my Diary. The truth as it is in Jesus—talk it, pray it, believe every word in its simplicity. What would you gain if mistakes are brought before the men who have departed from the faith and given heed to seducing spirits? Men who were not long ago with us in the faith, will you stand on the devil’s side? Give your attention to the unworked fields. **A worldwide work is before us. I was given representations of John Kellogg. A very attractive personage was representing the ideas of the specious arguments that he was presenting, sentiments different from the genuine Bible truth. And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger. Elder Daniells was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere, it would be as a new world.** {Ms67-1910}
- **Yes, it would; but while their minds were thus absorbed, I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the every elect. I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment.** Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the “daily,” the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth. {Ms67-1910}

We had been advised:

- In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, **there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these**

brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good, soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be. {Ms11-1910}

These changes of course would be allowed if there was a careful consideration and they are called **“matters of minor importance”** Can we consider the doctrine of God a **“matter of minor importance?”** These can't be:

- ***Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary, or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift, without an anchor.*** {Ms62-1905}
- *You are not sound in the faith. I have stated this in my diary months ago. You have certainly placed the people of God, whom the Lord has led step by step in the ways of truth and placed upon a solid foundation, in a false showing before unbelievers. Some have departed from the faith and will continue to misrepresent the work God has given me. **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.*** EGW to Kellogg Lt 300, 1903
- *In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. **The foundation of our faith which was established by so much prayer, such earnest searching of the Scriptures, was being taken down pillar by pillar. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone. I realized that something must be done.*** {Ms46-1904}

These two men Daniells and Prescott through their influence helped the change of Seventh day Adventists belief of God. They edited our materials and preached spiritualism and trinity under the influence of Kellogg. There is a lot of talk about Edwin Leroy Froom but people forget he was a pen in Daniells hand as we have seen above Froom confessing in Movement if Destiny.

Closing Remarks**Adventism at Crossroads without a Living Prophet****A Little History from 1915-1989 by Herbert E. Douglass**

Because of God's plan to unfold truth as fast as His people are able to understand it, each generation is blessed with additional truth. Thus, we know more today about God's will than did earlier generations. Not that truth is evolving in some kind of evolutionary scheme, but our perception of truth is continually progressing.

Within the Bible story we find a built-in "capacity for self-correction of understanding." The Old Testament understanding of God's plan for this world and how He will intervene and create a "new world" was clarified in later revelations, in the New Testament. This is a practical example of how God always "meets people where they are, yet knows all along where He is going!"

The Seventh-day Adventist Church is a forward-looking church. Its members and leaders have not let the past be the measure for the future. The primary value of the past has been in its unique ability to reveal the leading of God and His "big picture" that He is constantly unfolding.

Through the years Ellen White "was consistently ahead of the leaders. She had the ideas and the energy to set them before the people." What was the reason? She understood by concept and experience that God is always leading His people into greater light, as fast as they are able to receive it, as fast as they are willing to obey it.

Mrs. White was opposed to a creedal approach to Adventist doctrine. During the 1888 General Conference, resolutions were proposed that "nothing should be taught in the college contrary to what has been taught." She noted that she **"felt deeply, for I knew whoever framed that resolution was not aware of what he was doing."** Such a resolution would not only perpetuate errors then taught (for example, verbal inspiration of the Bible), but would also slam the door against the Spirit of God who might have further light for honest truth-seekers.

In another letter Ellen White wrote: **"I could not let the resolution pass, that nothing should be "taught in the college but that which had been taught during the past year",** that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message and the whole earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God to send light to His people in unexpected ways. Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light? The resolution was not called for."

For Ellen White, **"the best way to deal with error is to present the truth."** To paper over discussion with resolutions that often conceal opposition to truth and serious discord was not her way.

She spoke also to the present generation when she addressed the 1888 General Conference session: "No one must be permitted to close the avenues whereby the light of truth shall come to the people. As soon as this shall be attempted, God's Spirit will be quenched, for that Spirit is constantly at work to give fresh and increased light to His people through His Word." Christians until the end of time, and throughout eternity, will be listening to the Spirit as He continues to build on the tree of truth with new branches that extend the broad outlines understood in the past. **MOL 422.6 - MOL 423.4**

In Battle Creek, October 5, 1861, when the Michigan Conference was organized, the wording of the resolution included "covenanting to keep the commandments of God, and the faith of Jesus Christ." Some felt strongly that even these words suggested a creed.

J. N. Loughborough declared that "the first step of apostasy is to get up a creed, telling us what we shall believe. The second is to make that creed a test of fellowship. The third is to try members by that creed. The fourth is to denounce as heretics those who do not believe that creed. And fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense in the step proposed."

After others spoke, James White, in his inimitable fashion, made a comprehensive statement that had lasting significance. It included: "I take the ground that creeds stand in a direct opposition to the gifts. Let us suppose a case: We get up a creed, stating just what we shall do in reference to this thing and that, and say that we will believe the gifts too.

"But suppose the Lord, through the gifts, should give us some new light that did not harmonize with our creed; then, if we remain true to the gifts, it knocks our creed all over at once. Making a creed is setting the stakes, and barring up the way to all future advancement. God put the gifts into the church for a good and great object; but men who have got up their churches, have shut up the way or have marked out a course for the Almighty. They say virtually that the Lord must not do anything further than what has been marked out in the creed.

"A creed and the gifts thus stand in direct opposition to each other. Now what is our position as a people? The Bible is our creed. We reject everything in the form of a human creed. We take the Bible and the gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time. And in this we take a position against the formation of a creed. We are not taking one step, in what we are doing, toward becoming Babylon." MOL 426.6 - MOL 427.3

The **1919** Bible Conference, one of the most heated Sessions in Adventist history discussed passionately topics as the Eastern question, **the Arian-Trinity controversy**, the two covenants, the "daily" (Daniel 8:11-13), beginning and ending of the 1260 years, and the king of the north (Daniel 11). **At the heart of it was the issue of how to interpret Ellen White and her say on these topics. Should she be understood in the light of verbal or thought inspiration? Missing in that conference was W. C. White but why?** Herbert Douglass tries to give a glimpse of this:

(1) Some wonder why W. C. White was not present at the 1919 meetings. As a member of the General Conference Committee, he was automatically a delegate and did receive the mimeographed invitation. **Perhaps, after looking over the agenda, which included nothing on the work and relevance of Ellen White, he felt his time would be better spent in the Elmshaven office. Working alone after his mother's staff had dispersed in 1915 (no budget allotted by the Trustees, not even provision for a letterhead), White felt pressure to finish compiling Counsels on Health to satisfy the requests from medical leaders. If anyone had been able to predict that two long days of discussion (that arose spontaneously) would have been devoted to his mother's prophetic role, "he doubtless would have made a greater effort to attend."** MOL 438.8 - MOL 439.1

W. C. White, the most valuable source person available, could have answered some of the questions more accurately, more constructively, than anyone else. Perhaps, with his experience and communicative skills, he could have helped to focus more clearly the issues that were seriously dividing church leaders and laypeople at that time, and for years to come. That focus would have led to a careful, forthright examination of the facts regarding the work of a prophet in modern times. Cutting away mistaken ideas would have been painful for some, but the healing would have been quicker and longer lasting than the widening gap of confidence that followed the Conference/Council.

However, another aspect must be considered: For many church leaders, at the Conference and in the field, **W. C. White was suspect, and had been for twenty years, as being one of the "liberals."** Why? Because he had been emphasizing that his mother's writings should always be understood in context with "time, place, and circumstances" determining their meaning and application. W. C. White, with Daniells, Wilcox, and later Prescott, represented those who were thought-inspirationists, though that term had not been used at that time.

Often at the heart of the controversy with Dr. J. H. Kellogg and A. T. Jones was the issue of how to interpret the statements of Ellen White. These two articulate leaders eventually used Mrs. White's writings only when they seemed to support their views. Part of Jones's attack on Daniells was based on Mrs. White's comments regarding the unreliability of General Conference leadership in 1897, and then charging that the same statements applied in 1906. On other occasions, when they found difficulty with her writings, their response was that "someone" had told

her wrong information. Often that "someone" was, in their mind, her son W. C. White.

From 1919 to his death in 1937, W. C. White's contribution to the facts surrounding the prophetic ministry of his mother was enormously helpful.

(2) Beneath the differences of the delegates (and many of the ministers and lay-people in the churches) over such agenda topics as the Eastern question, the **Arian-Trinity controversy**, the two covenants, the "daily" (Daniel 8:11-13), beginning and ending of the 1260 years, and the king of the north (Daniel 11), **was the issue of how to interpret Ellen White. Accusations of disloyalty to her, of unfaithfulness to her authority by picking and choosing her writings as to what was inspired, of unsafe leaders leading the denomination down a fearful path without the guidance that she had given the denomination for seventy years—all such spirited words directed at General Conference officers and those among the teachers in the colleges who supported them did not bring out the best in people, on either side.**

The Conference/Council was charged with tension the moment it opened. At stake, each side believed, **was the authority of Ellen White**. Each side further believed that on this issue would hang the future of the church.

(3) Both sides, verbal- and thought-inspirationists, had much of value to hold on to. But neither side saw the heart-truth for which the other was contending. Thus they missed the transcending, healing nature of the ellipse of truth. Neither side saw clearly the biggest reason why the ministry of Mrs. White had made such an enormous impact on their lives, though each appealed to their own experience under her guidance as undeniable. **Neither side could see clearly that her distinctive message, her coherent, integrating theological principles, were the foundation for her guiding concepts in education, health, mission, and the Adventist theological teachings.**

The foundation principles, understood as the Great Controversy Theme, were the reasons why the policies these leaders had followed were so effective. They had been living so close to the rapidly developing church and the equally rapid change in national and world conditions that most of them had not stepped back far enough to see the big picture. Both sides saw these undeniably wonderful results (in education, health, and rapid church growth) and they wanted to protect their divinely guided messenger from the use or misuse of her writings. **Each side saw the other as the ultimate problem when they perceived what seemed to be a lack of appreciation for the gift of prophecy in their midst.** MOL 439.2 - MOL 440.2

(4) But the downside of these two positions was played out in the lives of some of the most eloquent partisans. **Many contributing influences affected Dr. John Harvey Kellogg but probably none was more crucial than his understanding of how revelation and inspiration works. The eventual drift of A. T. Jones and E. J. Waggoner, spiritual heroes of 1888 and the early 1890s, was largely caused by the same misunderstanding. Kellogg and Jones, especially, held to a rigid concept of virtual verbal inspiration**

without using the contextual principle for understanding Mrs. White's statements.

(5) But some of those contending for thought inspiration found themselves on the other side of the slippery slope. Though they had a clearer grasp of how God speaks to the minds of prophets, few seemed to possess the inner core of Ellen White's message that provided the theological structure for her global contributions to theology, education, health, mission, etc.

As time passed, some of these otherwise able leaders had nothing to hang on to when they began to separate what was inspired from what was not. When they said that Ellen White could not be trusted in historical and medical matters, or even in administrative and theological issues—where would they stop? If Ellen White could not be considered an authority in these matters, how could she be considered authoritative in others?

We do not know the motivation behind the written or public statements of either verbal or thought-inspirationists. Generally, however, thought-inspirationists contended for the freedom to interpret Ellen White on the basis of sound hermeneutical principles—such as the application of time, place, and circumstances. Such sought the principle behind the policy. This approach had been best articulated by W. C. White in his remarks regarding the 1911 revision of *The Great Controversy*. **F. M. Wilcox, in a general way, at the Council, also asserted this coherent, integrating approach to the writings of Ellen White: "I would like to ask Brother Daniells if it could be accepted as a sort of rule that Sister White might be mistaken in details, but in the general policy and instruction she was an authority."**

Others who contended against the verbal-inspirationists did not accept, or perhaps did not understand, this larger, more constructive reasoning. **The thought would be expressed, for whatever reason, "While I believe that Ellen White is a prophet of God, I do not believe that all she writes and all she says is inspired; in other words, I do not believe in verbal inspiration."**

That kind of thinking, if not severely modified, is an open door through which many have walked away from the Adventist Church over the years. Such thinking leads to personal judgment as to what a "prophet" means and to personal judgment as to what is inspired and what is not. This is truly a slippery slope if there is not a prevailing, fundamental message to hold on to.

At least verbal-inspirationists knew, in their minds, how to hang on to authority—even if it might not have been for the right reasons. Those of this group (and there were many) who remained in the church as strong leaders in administration and evangelism, believed that they were the only ones left who could save the denomination from apostasy. They could point to many who tried to "reinterpret" Ellen White as examples of where such thinking would lead others—**men such as the Ballenger brothers (A. F. and E. S.), J. H. Kellogg, A. T. Jones, W. A. Colcord, E. J. Waggoner, L. R. Conradi, and W. W. Fletcher.**

Common to all these highly visible leaders who defected was their decision "that the Spirit of prophecy could be divided into 'inspired' and 'uninspired' portions. It seems relevant that, in most cases, those who began to make such determinations eventually lost confidence in the Spirit of prophecy."

(6) Evidence that the Conference/Council did not appear to change anyone's mind is reflected in later comments. On one hand, A. G. Daniells wrote to W. C. White that "we stand together more unitedly and firmly for all the fundamentals than when we began the meeting." **[But was this true when he later commissioned Leroy Froom to write on the issue of the Holy Spirit; an action that gave birth to compiling Evangelism which painted an idea that was foreign to Ellen White!]. Brackets mine**

(7) **On the other, J. S. Washburn, a highly visible representative of those who opposed Prescott and Daniells on their positions concerning the "daily," the Eastern question, etc., wrote an open letter to Daniells and the General Conference Committee, expressing the concern of many. In referring to "this so-called Bible Institute" where "teachers were undermining the confidence of our sons and daughters in the very fundamentals of our truth," he quoted "one of our most faithful workers" who said that the Institute "was the most terrible thing that had ever happened in the history of this denomination."**

(8) The issues that surfaced in the 1919 Conference/Council remain today, reflected in at least three of the four positions that divide Christians generally and Adventists specifically:

(a) Those who believe that Biblical writers and Ellen White were inspired but were not given propositional truth;

(b) Those who hold that Biblical writers and Ellen White received divinely dictated truth and that their messages were given as God wanted the writings to be read or heard:

(c) Those who believe that the Bible and the writings of Ellen White are divinely inspired by God impressing thoughts on the prophets' minds who would then convey the message in the best language and thought frames at their disposal; (THIS IS MY POSITION)

(d) Those who believe that the Bible and the writings of Ellen White are generally inspired but their value is more pastoral than theological. MOL 440.3 - MOL 441.7

Brothers and sisters, here we stand and we are the generation that are to restore the truth once delivered to the saints:

Psalms 11:3

If the foundations be destroyed, what can the righteous do?

Jude 1:3

*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that **ye should earnestly contend for the faith which was once delivered unto the saints.***

How can we forget the words of the Messenger!

*When waking out of sleep, she called the nurse to her side and said, “I want to tell you. **I HATE SIN (REPEATED THREE TIMES).** I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to **MAKE SINNERS OUT OF SAINTS.** “I tell you now, that when I am laid to rest, **GREAT CHANGES WILL TAKE PLACE.** “I do not know when I shall be taken; and I desire to warn all against the devices of the devil. “I want the people to know that I warned them fully before my death. **“I do not know especially what changes will take place; but they should watch every conceivable SIN THAT SATAN WILL TRY TO IMMORTALIZE.”** {Ms1-1915}*

God needs watchmen who will stand on the walls of Zion and blow a trumpet. Can we safely say:

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. {LS 196.2}

Blessings