

# UNBELIEVABLY, MANY ARE RETURNING TO: 'THE ALPHA OF APOSTASY'

## SECTION 2-B

Her next words to Daniells were highly significant:

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

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

"Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, 'falsely so called' (1 Timothy 6:20). Others for different reasons question portions of the Word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God's Word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God's Word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable." 1 Selected Messages, page 42.

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

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

" 'Where is God?' I was asked. I would naturally say, He is in heaven; there the Bible pictures the throne of God, all the heavenly beings at His command as messengers between heaven and earth. But I was told that God was in the grass and plants and in the trees . .

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

It should be remembered that the apostasy of Kellogg and Ballenger in the 1903-1905 crisis was termed the "alpha" of apostasy by Ellen White. She warned that the "omega" would follow later and be even worse. Keep in mind that the "alpha" involved both by Kellogg and by Ballenger--a repudiation of

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Those who have most to say against the testimonies are generally those who have not read them, just as those who boast of their disbelief of the Bible are those who have little knowledge of its teachings. They know that it condemns them, and their rejection of it gives them a feeling of security in their sinful course." 1 Selected Messages, pages 454-6.

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

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

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

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

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

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

Do not underrate the importance of that item, which brought the first heavy debating at this Session. The members of the Church had paid for those institutions with heavy sacrifice of many years and not one of those institutions was to be transferred to different ownership or a different

corporation. Our present problem with Adventist Health Systems would never have existed if the above action taken at the 1903 General Conference Session had been followed.

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

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

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

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

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

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

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

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

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

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

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

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

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



The delegates were to be housed in the exotic new Sanitarium building which had just been completed and would be dedicated in but a few week's time. In calling for the meeting, it was announced that "matters of the highest importance, questions of vital interest, principles which are far-reaching, must be considered." (Ibid).

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

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

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

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

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

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

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

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

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

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

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

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

Copies were sent not only to A.T. Jones, but also to other Church leaders. But Jones arrived late at the gathering and the first week was occupied with stormy debate on the part of pro-Kellogg and pro-General Conference forces. Out of the whole experiences of the Ellen White letters, Dr. Kellogg privately told Elder A.T. Jones that he was sorry. Unity with the General Conference brethren was obtained, and all seemed to be peace and harmony. But as with King Saul's efforts to awake from the spell over him, repent and turn about, this present experience was to be short-lived. (It is the opinion of this writer that the shattering experience of failing in his plan for an organizational take-over at the medical missionary session was the jolting factor that brought on the temporary change of heart and reconciliation. But

having failed to gain control of the entire worldwide medical work of Seventh-day Adventists, he soon set to work to capture control of the plum of it all: the gigantic Battle Creek Sanitarium.)

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

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

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

At that session, she wrote to him:

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

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

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

But at the Autumn Council that year, which began on October 7 in Washington D.C., the issue was brought up. The time had come that the pantheism crisis must be met. And John Kellogg came to that meeting determined that it be introduced also.

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

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

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

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

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

The crisis had come and must be met in the next day's council meeting. And to meet that crisis were two letters that had just arrived in the mail from the prophet of the Lord. The first message spoke directly regarding the book, "The Living Temple," and its teachings. Here are portions of that letter:

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

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

"The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error. .

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

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

"After taking your position firmly, wisely, cautiously, make not one concession on any point concerning which God has plain spoken. Be as calm as a summer evening, but as fixed as the everlasting hills. By conceding, you would be selling our whole cause into the hands of the enemy. The cause of God is not to be traded away. We must now take hold of these matters decidedly. I have many things to say that I have not wanted to say in the past, but now my mind is clear to speak and act.

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

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

How thankful we can be for prophetic guidance!

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

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

"We are in the midst of our Council, and I am terribly pressed with work, but I must take a minute this morning to tell you what a wonderful blessing your communications have been to our Council. Never were messages from God more needed than at this very time; and never were messages sent from Him to His people more to the point than those you have sent to us. They have been exactly what we have needed, and have come at just the right time from day to day in our Council. You can never know, unless

the Lord Himself causes you to know it, what a great blessing your communication regarding The Living Temple has been to us. It came at just the right time exactly. The conflict was severe, and we knew not how things would turn. But your clear, clean-cut, beautiful message came and settled the controversy. I do not say that all parties came into perfect harmony, but it gave those who stood on the right side strength to stand, and hold their ground.

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

"Satan is . . . constantly pressing in the spuriousto lead away from the truth. The very last deception of Satan will be to make of none effect the testimony. of the Spirit of God. 'Where there is no vision, the people perish' (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

"On the night of October 13, 1903, she had a vision regarding Dr. Paulson. She saw someone looking over his shoulder and saying, 'You, my friend, are in danger.' She warned him against trying to make it appear that the testimonies sustained Dr. Kellogg's position, and revealed to him what she had

seen at Oakland: 'Angels clothed with beautiful garments, like angels of light, were escorting Dr. Kellogg from place to place, and inspiring him to speak words of pompous boasting that were offensive to God: (Letter 220, 1903)."Early Elmshaven Years, p. 304.

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

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

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

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

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

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

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

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

"These are the very sentiments against which I was bidden to speak in warning at the very beginning of my public work. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. Living Temple contains the alpha of these theories. The omega would follow in a little while. I tremble for our people."Manuscript 46, 1904.

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

And she said this:

"Unless he changes his course, and takes an entirely different course, he will be lost to the cause of God .. I have lain awake night after night, studying how I could help Dr. Kellogg .. I have spent nearly whole nights in prayer for him: Week after week I have not slept till twelve o'clock .. It is time that we

stood upon a united platform. But we cannot unite with Dr. Kellogg until he stands where he can be a safe leader of the flock of God."Manuscript 46, 1904.

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

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

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

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

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

In the summer of 1903, he visited Ellen White at Elmshaven and told her that Dr. Kellogg had requested that he return to Battle Creek and teach Bible in the Adventist college there. That institution (the American Medical Missionary College) had been started by Kellogg after E.A. Sutherland and P.T. Magan had, at Ellen White's request, closed the Battle Creek College and moved everything down to Berrien Springs.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

"The light given me by the Lord that our youth should not collect in Battle Creek to receive their education has in no particular changed. The fact that the Sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for the education of our youth makes it unsuitable today, so far as influence is concerned . . .

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

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

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

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

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

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

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

 ("Medical Missionary," February 1906). "Lewis Walton, "Omega," pp. 13-14.

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

"Our sanitariums should not be linked up with the Medical Missionary Association at Battle Creek . . . The book Living Temple contains specious, deceptive sentiments regarding the personality of God and

of Christ. The Lord opened before me the true meaning of these sentiments, showing me that unless they were steadfastly repudiated, they would 'deceive the very elect.' .. It has been presented to me that in view of Dr. Kellogg's course of action at the [1904] Berrien Springs meeting, we are not to treat him as a man led of the Lord." Manuscript 70, 1905.

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

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

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

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

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

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

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

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

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

"By mid-1905 church leaders found strong anti-Spirit of Prophecy sentiments rampant in North America and overseas. It was being reported that the Spirit of Prophecy could not be 'safely relied upon to guide us in our affairs' (A.G. Daniells, letter dated October 3, 1905, to W.C. White). In almost every case such sentiments could be traced to Battle Creek and particularly to Dr. Kellogg."Ibid.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

story as he did the next day:

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

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

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

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

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

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

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

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

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

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

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

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

Later, Ellen was to write:

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



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

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

"I have put in print most decided testimonies. A volume of lies will be circulated to counteract the very work God would have me do. But guard the outposts. Let every precaution be taken. Let us watch and pray. 'Ask, and ye shall receive.' We must have increased faith. We must watch unto prayer. I know that our God is a strong defense, and that He will lift up for us a standard against the enemy.

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

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

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

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

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

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

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

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

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

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

Although Dr. Kellogg had closed down the Medical Missionary and Benevolent Association, he continued to publish its journal, "The Medical Missionary." With most of the other Adventist periodicals virtually closed to him by this time, he found the "Medical Missionary" a way to keep sending his bitter, acrimonious messages to Seventh-day Adventists.

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

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

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

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

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

Two full years were to pass before one more interview would take place. A brother Foy mentioned to several of the leaders in the Battle Creek Tabernacle that Dr. J.H. Kellogg had told him that he "did not think that . . . [he] would withdraw from the church, but that . . . [he] would be rather pleased to have the church drop . . . [his] name." So on the morning of October 7, 1907, that George Amadon and Elder A.C. Bourdeau stopped by Kellogg's large residence to visit with him. Arriving at 8:20 a.m., they continued on through much of the day. But Kellogg was ready for them. He had arranged to have the entire interview taken down in shorthand, and realizing that this would probably be his last opportunity to give his message, which was himself, nigh and afar off, he spent more than seven hours discussing his views of church workers, and especially Ellen White into the ears of the two representatives from the Tabernacle Church.

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

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

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

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

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

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

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

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

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

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

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

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

"At the 1904 meeting Kellogg was desperately pressed from two sides. He needed the denominational influence to supply money to buy bonds to pay for his new building. The bonds were a drug on the market without denominational approval and Sister White condemned them. That hurt

Kellogg awfully. The medical school was deteriorating for lack of students as were his nursing classes. Kellogg was ready to surrender along theological lines but not on control. It was on control that he had his backing. Jones, Magan, Sutherland, and others I could name, some conference officers and many ministers feared centralization of power. That was the real issue all along."Sanford P.S. Edwards, letter dated July 28, 1957.

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

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

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

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

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

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

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

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

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

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

At the board meeting of July 25, 1908, it was suggested that it would be best to purge the membership list of members that might not be in sympathy with the Sanitarium. At that time there was a total of 680 members. It was estimated that of that number, only about 10 percent were "in sympathy"



with the institution. Dr. Kellogg had been doing his homework. So a letter was sent to each of the 680 members advising them of the plan.

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

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

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

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

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

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

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

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

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

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

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

The next year, John Harvey Kellogg passed to his rest in his spacious Battle Creek home on December 14, 1943. (After his death, the Sanitarium again went into receivership in May 1957, at which time a group of Adventist physicians took over. At that time, the Sanitarium consisted of a 236-bed sanitarium, a 59-bed hospital located a block away, several doctor's offices, and an auditorium. After considerable remodeling and re-equipping, it was reopened in 1959 as the Battle Creek Health Center. Twelve of its 13-member board were Adventists. An emphasis was placed on the acute-care aspects of treatment, rather than the sanitarium natural remedies, and gradually in the years that followed more additions were constructed. On October 1, 1974, the 108-year-old institution was transferred by vote of the board to the Seventh day Adventist Church. The word "sanitarium" has long since been removed

from the name of the institution, and the Battle Creek Adventist Hospital today has about 155 beds and is a psychiatric hospital, specializing in the care of the mentally ill.) Many there are among us who sorrow that our denomination no longer has such natural therapy institutions.

[\*TOC NEXT\*](#)