The Alpha and Omega of Deadly Heresies
This book contains the following three documents

The Abiding Gift of Prophecy
Chapter 30—Denomination Saved From Pantheistic Teaching
By Arthur G. Daniells (1936)
(General Conference President; 1901 to 1922)

How the Spirit of Prophecy Met a Crisis: Memories and Notes of the "Living Temple" Controversy
By William A. Spicer (1934)
(Secretary to the Mission Board; 1901 to 1903)
(General Conference Secretary; 1903 to 1922)

Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-day Adventists (SpTB02)
By Ellen G. White (1904)
(Messenger of the Lord; 1845 to 1915)
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Preface

By Merlyn Mulkey

It has been said, “Those who fail to study history are condemned to repeat the mistakes of the past.” If this statement is true, it can also be said, Seventh-day Adventists who fail to study Seventh-day Adventist history are condemned to repeat the mistakes of former Seventh-day Adventists.

In 1897 Dr. John Harvey Kellogg introduced a very subtle deception into the Seventh-day Adventist Church that would soon escalate into the biggest crisis the Seventh-day Adventist Church has ever faced. The false philosophy he introduced was akin to pantheism, the foundational belief of the vast majority of eastern religions and the New Age movement.

Initially, the majority of leadership did not discern the deception and by October, 1903 (just six years later) it had gained a big enough following that the autumn General Conference session was deadlocked by its supporters. This deception, if allow to go unchecked, would have either completely destroyed the Seventh-day Adventist Church, split the church in two, or it would have so radically changed our distinctive beliefs, the church would not even resemble a Christian denomination today.

The following documents are from three people who were directly involved in foiling this crisis. They were Author G. Daniells, (General Conference President, 1901-1922), William. A. Spicer (General Conference Secretary, 1903-1922) and Ellen G. White (Messenger of the Lord 1847-1915). I have reprinted their accounts for three reasons.

(Reason 1) Mrs. White predicted there would be a similar crisis awaiting the last generation of Seventh-day Adventists. Only the last crisis will be of a magnitude and intensity that will completely dwarf the former. She implied it would be the most stealthy, seductive and dangerous deception ever to invade the Seventh-day Adventist Church, and the vast majority of Seventh-day Adventists would not recognize it and lose their way.

(Reason 2) It has become fashionable among Seventh-day Adventists to downplay, discount, criticize and openly reject the writings of Ellen White and her prophetic gift. But once you read the following accounts and the part that Mrs. White played, you will be compelled to acknowledge there was definitely a supernatural element involved in her counsel that saved the Seventh-day Adventist Church. Therefore, that leaves only two possibilities, either God inspired her, or Satan did. If it was God, you need to accept her for what she
claimed to be, “a messenger of the Lord.” But if it was Satan, you need to run away from the Seventh-day Adventist Church just as fast as you can. Out of all the evidences that are used to prove the validity of Ellen White's prophetic gift, I know of none that are as compelling as the crisis the church went through at the turn of the 20th century.

(Reason 3) This is the main reason I have reprinted these documents. The most seductive and deadliest deception of all time, Satan's masterpiece has been conceived and reserved, not for the world, but for the Seventh-day Adventist people. And yet, until just recently, we have heard almost nothing about it from mainstream Seventh-day Adventist media, the General Conference leaders or the highly visible and popular Seventh-day Adventist preachers. For some strange reason our leaders, historians, theologians and preachers have not kept the warning of this deadly deception prominently before the Seventh-day Adventist people. Why is this? I don't have all the answers to that question, except that history reveals apostasy after apostasy have taken place in God's church, and in every case, the leaders were the ones responsible for promoting the false doctrines that caused the apostasies.

One thing I do know is that if the Adventist people don't stop placing unbridled confidence in preachers and theologians to interpret the inspired writings for them, and start searching for truth as for hidden treasure themselves, along with earnest agonizing prayer, they are going to come up short and end up in the same place the Antediluvians went.

Those who are deceived, know it not! The spiritual battle grounds of the past are littered with innumerable souls of those who really believed they were right, when in fact, they were dead wrong. There is no such thing as a benign false doctrine! All of Satan's lies are designed to kill. I hope and pray that the following three accounts will give you some insight into some of the stealthy and deadly deceptions that lie in ambush for the Seventh-day Adventist people on our journey to eternity.

Some of the false doctrines that have entered the church in recent years are probably residing in your mind right now and believed to be true. I pray that the following information will inspire and motivate you into searching the inspired records like you have never searched before.
The Abiding Gift of Prophecy

Chapter 30—Denomination Saved From Pantheistic Teaching

By Arthur G. Daniells (1936)
(General Conference President 1901 to 1922)

The Bible sets forth as the object of our worship an infinite Being whose dwelling place is in heaven. That He is a personal Being, we have abundant evidence. As Creator, He made man in His own image. Jesus Christ came into the world to reveal to men His personality and His character. He Himself, as a man with our nature, prayed to the One who had sent Him on a mission of love to earth, and taught His disciples to address Him as “Our Father which art in heaven.”

Though the almighty God is beyond finite comprehension, yet many seek unwisely to delve into the question of His personal nature and attributes. Especially in this age of great learning is there danger that men will, by so-called scientific methods, enter into speculations regarding the Infinite,—speculations that will take away from their hearts that saving faith which is imperative for salvation.

In marked contrast to the Biblical view of a God infinitely greater than the creatures of His hand, One who is outside of and beyond us, is the teaching that God is a mysterious essence, or an impersonal influence, a mere force pervading all nature. Such a teaching is known as pantheism, though it is found in various forms and in sundry religious garbs. In India, it is found in Hinduism; in China, in Taoism and Confucianism; among the followers of Colonel Alcott and Annie Besant, it is named theosophy; with Mrs. Eddy and her followers, it constitutes the very heart of Christian Science; with Herbert Spencer, it is denominated the Unknowable Intelligence. Others designate it “New Thought.” This teaching is popular today. [NOTE: In the 12-Steps of Alcoholics Anonymous it is known as “god as you understand him—step number 3.”]

The story of the insidious attempted entrance of pantheistic sentiments into the Seventh-day Adventist Church, and of the checking of the movement by messages from heaven through the gift of prophecy, is of thrilling interest to those who passed through the experience herein narrated. The story is related briefly here, not for the purpose of reviving
old controversies, but as a remarkable instance of the profound influence of
the spirit of prophecy in restoring unity in the church, and in warning
against subtle dangers unperceived by those being unconsciously drawn into
a fatal snare. Some of those whose feet were slipping, again planted their
feet on the eternal rock of truth, while the few who persisted in their beliefs
have disconnected themselves entirely from the organized body.

A New Philosophy

One whose indefatigable energy, whose scientific research, whose skill
as physician and surgeon, and whose devotion to benevolent and
humanitarian principles had greatly endeared him to the denomination was
one of the chief exponents of what was sometimes termed the “new
philosophy.” In defining God, he had reached the place where he actually
said in 1897, before the General Conference:

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

After my return from Australia, and when I entered upon my official
duties in connection with the General Conference, I made my home in
Battle Creek. It was not long before I heard this new teaching, setting aside
the personality of God and making Him merely a pervading essence. One of
the illustrations used to furnish a supposed analogy was later printed as
follows:

“Suppose now we have a boot before us,—not an ordinary boot, but a
living boot, and as we look at it, we see little boots crowding out at the
seams, pushing out at the toes, dropping off at the heels, and leaping out at
the top,—scores, hundreds, thousands of boots, a swarm of boots
continually issuing from our living boot,—would we not be compelled to
say, ‘There is a shoemaker in the boot’? So there is present in the tree a
power which creates and maintains it, a tree maker in the tree.” “The Living
The logical conclusion was drawn that man, instead of looking to some great being sitting on a throne in some far-away heaven, should look within himself to find the God to whom he should pray.

Such teaching troubled me, and all the more as I found that it had to some degree been accepted by certain of the teachers in Battle Creek College, and was being taught to the students. A number of physicians, prominent in the denomination, were fascinated by this new conception of God, which made Him seem so near to the individual. Even ministers who were honored and revered by the church defended the doctrine when it was questioned. None of us, however, at that time realized fully the subtle danger that lay in such a conception of God.

Health Book for Raising Funds Proposed

On February 18, 1902, our sanitarium in Battle Creek burned to the ground. Not long after this, the medical superintendent met with the General Conference Committee to confer regarding plans for raising money to rebuild that large medical institution. At the time, we were in the midst of a great circulation campaign with a book on the parables of Jesus, entitled “Christ's Object Lessons.” Mrs. White, the author, had given the manuscript of this book for the benefit of our schools, and, at her request, the publishing houses had relinquished their usual profit. Our people everywhere were being asked to take a few copies and sell them to their neighbors. As a result of this concerted action, thousands of dollars were being realized for the purpose of paying off the indebtedness on our schools.

The success of this enterprise led me to suggest that a book be prepared dealing in a simple way with physiology and hygiene, and with home remedies for sickness, and that such a book be handled, for the benefit of the sanitarium, in the same way as “Christ's Object Lessons” was being used for the relief of the schools. This plan met with favor by the Committee, and the medical superintendent of the sanitarium was asked to prepare the manuscript for the book.

At the same time the plan was proposed, it was made very plain that the book was to be purely medical, and that none of the theology relating to the personality of God should be included, for it was evident that the inclusion
of a controverted dogma would make impossible the united effort necessary for success. This was agreed to. Some months later, a few copies of galley proofs were distributed. The name chosen for the book was “The Living Temple.”

**Honeycombed With Pantheistic Teachings**

But some of us were appalled to find, on examination of these proofs, that the author had strongly set forth this “new philosophy” regarding the actual presence of God in all His works. There were such expressions as the following:

“God is the explanation of nature,—not a God outside of nature, but in nature, manifesting Himself through and in all the objects, movements, and varied phenomena of the universe.” “The Living Temple,” p. 28.

Such teaching would make God personally responsible for all the temptations and unholy desires that move within the sinner, leading to the grossest sin.

Again, certain phenomena were spoken of as—“a physiological proof of the existence within the body of some power superior to the material composition or substance of the body, which exercises a constant supervision and control whereby individual identity is maintained. This can be nothing less than the Power which builds, which creates,—it is God Himself, the divine Presence in the temple.” Id., p. 52.

In support of this conclusion, the author quotes a scriptural expression:

“The apostle Paul in his declaration, ‘Your body is the temple of the Holy Ghost,’ simply gave expression to a fact which the most profound scientific researches in the fullest degree corroborate.” Id., Preface.

But it should be noted that Paul was addressing a company of believers in Christ, whose hearts were opened to the presence of the Holy Spirit. In the eighth chapter of Romans, the same writer draws a marked contrast between the natural man who walks after the flesh and the regenerate Christian who walks after the Spirit. That there is a distinction between those whose bodies are surrendered as temples of the Holy Spirit and those who are devoid of that Spirit as a controlling power is made very clear in the following verse:
“Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.” Rom. 8: 9.

Confused Nature With God

After speaking of the mysteries connected with the thought processes of the body, the conclusion is drawn in the book under discussion:

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

The logical conclusion of such a premise is that this “all-pervading Intelligence” is responsible for the operation of our mind, irrespective of the purity or the impurity of the thoughts that are generated.

One more brief quotation only will be given here of the pantheistic sentiments that were interwoven throughout the book which was seeking entrance into our denomination to mold its theology. Its full significance will be apparent:

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

A Divine Interposition

This created a deplorable situation, which could but result in controversy between leading men. When the author of the book appeared before the Committee and asked for the promised co-operation in bringing out and circulating it as a relief agency for the rebuilding of the sanitarium, we could not give that co-operation. We could not conscientiously consent to giving our approval to the circulation of teachings that we believed dangerous and erroneous. On the other hand, the author was just as firm in his belief that his views were new light, and should be disseminated everywhere.

At length a committee of five was appointed to bring in a report on the teaching of the manuscript, and on its suitability for the purpose for which it
had been planned. But the subcommittee was itself divided. Three were in favor of its publication, and two were opposed. After hearing their report, the General Conference Committee voted against the majority report, and accepted that of the minority.

Then a public hearing was demanded by the disappointed author. This was granted, with the inevitable result that the issue became more involved, and as the controversy became more widely known, strong men were taking sides.

Despite the advice of the majority of the General Conference Committee that the book be dropped, an order was sent to the Review and Herald Publishing House to print five thousand copies at once. Then there came, what seemed to some, a divine interposition to avert the open rupture that must inevitably follow its publication and its attempted circulation in the church. Just as the book had received its final corrections and was about to be run through the press, the factory was destroyed by fire and the plates were ruined.

The copy, however, was immediately sent out to another publisher. A few months later a large edition of “The Living Temple” was printed. It was placed on the market, and energetic efforts were made to enlist our young people in its circulation.

Up to this time I had made no public statement, either through the press or on the platform, in opposition to some of my brethren who were working most earnestly to leaven the denomination with what I believed to be veiled heathenism. But I spent many sleepless nights, as I reviewed the situation, and sought to be true to the trust that had been committed to me, while avoiding a controversy that I feared would bring confusion and pain to our people. I saw seeds being sown among the hundreds of young people in our leading institutions that I firmly believed would produce results heartbreaking to hundreds of our brethren.

Crisis Comes in 1903

Men of prominence in ministerial, medical, and educational circles openly took their position in favor of the book and of its teachings. A campaign of correspondence encouraging the young people to come to Battle Creek to obtain an education that was made to seem very promising was carried forward by the advocates of the new teaching.
The crisis came in the month of October, 1903. The headquarters of our denominational work had been moved from Battle Creek to Takoma Park. We had appointed a council of our leading workers, and were hoping to lay broad plans for advance moves. But our proposed plans were interrupted when a group of about ten men came to our meeting and introduced points of controversy, which soon focused in a discussion of the teachings to be found in the book to which we have referred, “The Living Temple.” It was a painful session to us all.

One evening a prominent worker accompanied me from the meeting to my home. He believed the new views, and was doing all in his power to uphold and to circulate the book which was the cause of our controversy. As we stood under a street lamp on the corner near my home, he said to me, “You are making the mistake of your life. After all this turmoil, some of these days you will wake up to find yourself rolled in the dust, and another will be leading the forces.”

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

Timely Messages From the Spirit of Prophecy

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

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

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

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

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

“In 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?’” E. G. White Letter 211-1903. (338)

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

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

**Light Comes at the Parting of the Ways**

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

It would be impossible to find language to state as clearly and as forcefully as I wish I might all the facts relating to the reception, presentation, and influence of these testimonies, and others received during that council. Never had I seen such signal evidences of the leadership of an all-wise Being as in connection with these experiences. Only the divine mind could have foreseen our condition and our needs, and have sent us the exact help we needed at precisely the right moment. We had come to the parting of the ways. It was evident that we were facing a complete division of leading men, and soon the people would have been called upon to choose sides.

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

**These Messages a Great Blessing**

I wish that it might be truthfully said that all present accepted these powerful messages. A number, indeed, of those who had been in confusion were led back into the light. A few maintained their opposing positions, but they soon took their stand so decidedly against the church that they had no further influence in spreading their teachings.

These plain, positive messages regarding the specious errors taught in “The Living Temple” errors which a number of our brethren had more or less fully accepted—were a great blessing. They brought both unity and separation,—unity among those who accepted the counsel given, and separation on the part of a few who still maintained their position, even though it meant a repudiation of the gift so closely related to the church.

This narrative would not be complete without relating briefly why these messages came just when they did at the peak of the crisis. The timeliness
of their arrival was so impressive that I wrote a letter to Mrs. White, telling her that they had come just in time to give us the light we needed. In answer to this letter, she wrote me under date of November 1, 1903, explaining why the documents were hastened to me at the particular time they were sent. Her own words follow:

“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.”

E. G. White Letter 238-1903.

**Effective Work of the Gift**

The fact should be repeated that the introduction of the controversy over pantheism in this council came as a complete surprise to the brethren in Washington, and there was no possible way in which Mrs. White could have known of this from any human source. The angel of the Lord aroused
her at exactly the right time to write and mail these messages so they might be received at the very moment when they were needed.

Mention should also be made here of the part that the spirit of prophecy acted in defeating a related movement planned by the same group of leading workers who had so stoutly defended the teachings found in “The Living Temple.” In order to comply with the instruction that had been given regarding the advantages of a country location for our educational institutions, the large college that had been operated in Battle Creek had been moved to Berrien Springs, Michigan. The buildings in Battle Creek were later secured by those who controlled the sanitarium. They were used in connection with the medical school, which was then conducted in Battle Creek.

**Warnings Against a Proposed College**

Far-reaching plans were then laid for the establishment of a great educational center in Battle Creek. Attractive circulars were printed and widely circulated among the young people of the denomination, setting before them the great advantages of training in this re-opened Battle Creek College.

Had this enterprise succeeded as its promoters hoped, the flower of Seventh-day Adventist youth would have been called to this great center, contrary to the plain counsels of the spirit of prophecy calling for decentralization. In this college the students would certainly have become indoctrinated with the subtle teachings of the “new philosophy,” which was prominently advocated by leading members of the faculty.

But the Lord, through His servant, sent most solemn warnings against this movement. Our youth were emphatically admonished that they should not go for their education to Battle Creek, where their faith in some of the fundamentals of God’s word would be undermined. These messages published in the Review were loyally accepted by nearly all our people, and the proposed college received but little support.

A few months later, “Testimonies for the Church,” Volume 8, appeared, and much of the instruction that had been sent to our leading brethren was thus made available to the church members everywhere. Eighty pages of this book are devoted to a refutation of the views that were set forth by the author of “The Living Temple.” By this clear, forceful presentation of “the
essential knowledge” regarding the personality of God, the church is now fortified against a recurrence of such pleasing but subtle teachings.

**Blessings of the Gift**

In concluding this account of a memorable experience, illustrative of the great blessings of the gift of prophecy, I quote from a letter that I addressed to Mrs. White on October 20, 1903.

“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….

“These messages you are sending are so clear, so pointed, so applicable, that everyone can see that God has revealed the situation clearly to your mind. Great confidence is being established in the hearts of our workers in the spirit of prophecy. This is true not only of our ministers, but of all our people. From the day we began to move out of Battle Creek, faith and confidence and assurance in the spirit of prophecy began to come to this denomination. I believe God is preparing for a great work, and I believe that in the closing struggle the great masses of this denomination will stand by your side, and walk in the light God gives them through you.”

The messenger of God to whom these words were addressed is dead. It seems to be His will that I, too, shall go to rest before the work is finished. Yet the messages given to guide God's people still lives, and it is still my firm conviction that “in the closing struggle” God's people need as never before to walk in the light that has been given to direct them all the way to the city of God.
How the Spirit of Prophecy Met a Crisis: 
Memories and Notes of the "Living Temple" Controversy
By William A. Spicer (1934)
(Secretary to the Mission Board 1901-1903 and
General Conference Secretary 1903 to 1922)

Introduction to William A. Spicer's Book

W. A. Spicer was General Conference president from 1922 to 1930. In 1898 he went to India and the next year became editor of the newly founded Oriental Watchman. He also became leader of Seventh-day Adventist work in India. He was the only ordained SDA minister in Southern Asia at that time. In 1901 he was appointed secretary to the Mission Board at Battle Creek, Michigan, becoming in 1903 secretary of the General Conference.

In this manuscript, he gives as his reason for writing:

"Down to the present there has been no time of greater crises in our work than the time of the pantheism crisis at the turn of the century. For the sake of those who were not observers of those things, it seems as though some of the record should be set down as a memorial to the Lord's guidance." We trust that this will shed some light, not only on the way the Lord led our church through these crisis years and away from the philosophies that would have changed the character of the SDA church from that of a Christian denomination to a theosophical cult, but also on the role that Ellen White played and the manner in which she played it. Of special interest is the way she tried to prepare the minds of the ministers to understand and withstand it by sending them to specific Bible passages, yet not precisely defining what it was that they would be finding there."

(Original Publisher)
Special Guidance in Time of Need

The story of the Advent Movement affords many an example of divine guidance in times when more than human counsel was needed. In the ancient days the Lord led and guided His people of the Exodus movement. In order to speak the special counsels to them, He placed the gift of the Spirit of prophecy in their midst: "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

Just so He has guided in the Advent Movement. According to the Scripture, a world movement was to spread through all the nations in the last days, preaching the message: "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7.

The people of the movement were to keep the commandments of God. (verse 12.) In other chapters this commandment keeping people were described as having also "the testimony of Jesus," which is the spirit of prophecy." (Rev. 12:17; 19:10)

The prophecy of Daniel had described the opening judgment scene in the heavenly sanctuary, and fixed the hour--in the year 1844, at the end of the long period of 2300 prophetic days. Surely angels were watching for that hour so long foretold. When it came the Advent people, keeping the commandments of God, appeared in view. And the watching angel cried, "Here are they!" The people of the prophecy, the remnant church, had come at last, at the appointed hour. And in those days of 1844 the Lord was preparing the human agent through whom He was to speak by the Spirit of prophecy in the guidance and preservation of the Advent Movement.

Many a time, when the way was hard to discern, that gift of the Spirit of prophecy pointed the way. It was so from earliest years, when the agent chosen--Mrs. E. G. White--was but a young woman. Not from maturity of human wisdom and experience did the helpful guidance come, but from the counsels of the divine Spirit. Speaking of the early years, in the youth of the human agent, one of the pioneers wrote of the messages of this gift in times of perplexity: "They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off dangers from the cause of truth upon every hand." --U. Smith in Review and Herald, June 12, 1866.
As much guidance came in the youthful days of the agent of this gift, so the same sure touch, the same unwavering certainty in counsel attended the gift to the last years, when it might have been thought old age would weaken the service. As a matter of fact, it was in fair old age that we saw this gift doing some of the strongest and most effective work in meeting subtle and intricate situations that threatened peril to the cause.

At the turn of this twentieth century the Advent movement was passing into some years of special difficulty. It seemed as though error, in the most unexpected way, was threatening to come in like a flood. Just there we saw the Spirit of prophecy working, instant on the right hand and on the left, with special power to meet special needs. The promise was surely fulfilled for us: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

Down to the present there has been no time of greater crises in our work than the time of the pantheism crisis at the turn of the century. For the sake of those who were not observers of those things, it seems as though some of the record should be set down as a memorial to the Lord's guidance.

**Forewarnings from Afar**

In point of time, the instruction of the Spirit of prophecy sought to give us forewarnings from afar of subtle dangers that were preparing to spring into action against the Advent Movement. When the peril arose and was recognized as the very thing against which the warnings had been uttered, we realized that truly the Word of the Lord had been fulfilled again, as of old: "Before it came to pass I showed it thee." Isa. 48:5.

It is interesting, also, to note that the specific messages that dealt with an approaching crisis at the old headquarters came from over the sea. The agent of the gift was far remote from any personal contact with circumstance and personalities involved.

At the end of 1891 Mrs. E. White had gone to Australia at the request of the General Conference Committee. It was felt her help was needed in that field, where it was evident a strong over-sea base was to be built up. While there, the messages by the Spirit of Prophecy began to come in greater volume of detail than ever before it seemed, bearing upon the ministry in general, upon the work in North America, and upon the responsibilities of the General Conference executives.
While the human agent in this gift was far away and immersed in the affairs of a growing cause in the new Australasian field, the burden of instruction for the cause at the old headquarters seemed only to be increased.

In a communication from Melbourne (dated February 18, 1892), entitled "An Appeal to Ministers"—sent out in leaflet form O.A. Olsen, then president of the General Conference—we were told:

"Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revealed, and new controversies will spring up; new and old will commingle, and this will take place right early....

"Intensity is taking possession of every earthly element. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins."—Special Testimonies for Our Ministers," No. 1 (of a series of envelope-size booklets.)

Older workers will well remember the awakening influence of this instruction in those early nineties. But we little realized than how near to us was this revival of "old controversies," and this commingling of "new and old." Nor did we foresee the nature of the peril. True, the phrases suggested just such controversies as disturbed the ancient church in New Testament days. We catch the earnest note of anxious warning against such commingling of new and old in the Apostle Paul's epistle to the Colossians. (In fact in later messages to us from the Spirit of prophecy we were urged: "Read Paul's exhortation to the Colossians.")

The history of the early church makes very clear what that subtle philosophy was that tried to fasten itself upon the church of apostolic times. These very Colossians, warned by Paul, were face to face with this deceptive commingling of old and new. One historian says:

"We have in Colossians the first appearance of that syncretism [commingling] of Oriental theosophy and Christian faith which in one form or another characterized all the Gnostic systems of the second century. It was not a mere form of Jewish Christianity which Paul attacked in his epistle, but a superimposition of Jewish and heathen elements...upon the

This early attack upon the Christian movement was, says another writer, "Christianity perverted by learning and speculation."—"Early Church History," p. 73, Gwatkin.

The perversion of the terms of Christianity itself in the systems of error that sought to take over the control and teaching in the church made the attack the more dangerous. The very phrases and truths of the gospel were perverted, and that, too, in the name of Christianity. To quote only one more writer on this period

"If indeed the tumult in men's minds had been of a nature wholly hostile to the Gospel, they might perhaps have allowed it to exhaust itself by its own struggles; but that which rendered it peculiarly dangerous was the false appearance it assumed of relationship to the Christian movement. Christian truth was imperiled by the inability of many minds to distinguish the radical difference in the two currents of ideas."—"History of Christian Theology in the Apostolic Age," Vol. 1, P.326, Reuss.

This was the mixture of spiritualistic heathen philosophy with Christian truth that sought to capture a dominating place in the early apostolic church. And now to our own church of the nineties, there came these earnest warnings that old, old controversies, long silent, would be revived, new controversies were to spring up; "new and old will commingle, and this will take place right early."

What face this revival of old controversies would present we knew not. We could only pray that while new life and power were springing up from beneath, we might be sharers in the "new light and life and power" descending from on high to prepare God's people for the times before us. There was an awakening power in these messages to ministers and people and to General Conference leaders in those years. As one of the young men at headquarters—as secretary of the Mission Board—I well remember how the leading brethren of that time called us to consecration and earnest preparation for a time of crisis that was drawing near for the advent movement.

In those same years also—the message was read to us in the Battle Creek tabernacle, in 1893—earnest instruction came from over sea, saying that the Lord was in earnest about the repeated counsels that had been given concerning so many believers moving in about the general headquarters.
This tendency to gather in centers was contrary to the gospel plan of diffusing the light. No more Jerusalem centers did the Lord want on earth we were told, but a devoted people living the truth in many places where the light was needed. We were told that the presence of so many not needed at the institutions there was imperiling the very institutions; and if it continued, the Lord would allow the institutions themselves to be laid in ruins.

So, in the early nineties, came very earnest and definite counsels from over the sea. We were to see the meaning of these cautions in the years to come. We were to see our two largest institutions in ruins, and round that same time, also, we found ourselves involved in conflict with old controversies revived.

A Closer View of the Approaching Crisis

In 1899 the General Conference session was held in South Lancaster, Massachusetts. Into that session the mail from Australia brought messages regarding the peril that was wrapped up in subtle teachings knocking at our doors.

At that time, so far as I know, no one connected up these messages of caution with the warnings against the revival of old controversies, and the mingling of new and old, which had come to us in the message of 1892:

"Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early."

To this 1899 Conference came ringing messages to be on guard, especially in our educational plans, against the commingling of true and false. Of the consequences of partaking of the tree of the knowledge of good and evil in our work and teaching, the message said:

"We cannot consent, at this period of time, to expose our youth to the consequences of learning a mixture of truth with error."

This exhortation continued:

"Satan, in a deceptive garb, still lurks in the tree of knowledge. The words of God, spoken at creation, 'But of the tree of knowledge of good and evil, thou shalt not eat of it,' come sounding along the line of ages to us today; for 'they are written for our admonition, upon whom the ends of the world are come.' "—Bulletin," 1899, P. 158.
In a message entitled, "Reform in our Educational Work," it was said:

"The Bible has been brought into our schools to some extent; but teachers and students have depended largely upon books, containing ideas and sentiments that are misleading. When the light of truth for these last days came to the world in the proclamation of the first, second, and third angel's messages, we were shown that a different order of things must be brought in; but it has taken much time to understand what changes should be made in lines of study in our schools.

"It is most difficult to practise right principles after having been so long accustomed to the practices of the world; but reforms must be entered into with heart, and soul, and will. Errors may be hoary with age; but age does not make error truth, nor truth error... The Lord would now have every idea that is false put away from teachers and students. Above all other books the word of God must be our study book, the basis of all our education....Its living principles woven into our lives like threads of gold will be our only safeguard in trials and temptations....Teachers are to bring this instruction into their class work, yoking up with Christ, the great Educator."

Our educators of the time heard in these and many further messages a clarion call to weed out the worldly elements from the educational program. They began anew in dead earnest to build up the system of Christian education for which we thank God today, though still our school men tell us they are strugglers toward yet higher standards.

To this General Conference of 1899, also, came definite warning against ancient systems of error that we hardly thought could ever press dangerously upon us. But from far off Australia, the trans-ocean mail had brought into the South Lancaster Conference, as it sat in session, a message entitled, "The True Relation of God and Nature." In earnest words it set forth the truth of a personal God in heaven. We had known, of course, that the ancients made of Him a mystical personality pervading all nature—an error that seemed far from touching us in this advent movement. But like a sudden flash of light out of the blue came these messages insisting on the true view. Old controversies, remember, were to be revived, as we had been forewarned some years before—"and this will take place right early." Now, in greater detail came the admonitions to beware of ancient error:

"The ancient philosophers prided themselves upon their superior knowledge, but God has said of them: 'Professing themselves to be wise,
they became fools, ... and worshipped and served the creature more than the Creator...

"Christ came to the world as a personal Saviour. He represented a personal God. He ascended on high as a personal Saviour, and He will come again as He ascended to heaven—a personal Saviour. We need carefully to consider this; for in their human wisdom, the wise men of the world, knowing not God, foolishly deify nature and the laws of nature...

"The Father in heaven has a voice and a person which Christ expressed. Those who have true knowledge of God will not become so infatuated with the laws of matter and the operations of nature as to overlook or refuse to acknowledge the continual working of God in nature."— Id. P. 157.

It is not God Himself in plant and tree, but the "working of God in nature," in the things that are made. Over and over was stressed the fact of a personal God in heaven, with Christ the "express image" of the Father's person. The power of God, whose throne is in heaven, works in the things of nature—

"Vegetation flourishes because of the agencies employed by the great and mighty God. He sends the dew and the rain and the sunshine, that verdure may spring forth."

He is not in person in the dew and the rain; He sends the dew and rain to cause the plants to spring forth. That seems so self-evident that one might wonder why it should be so stressed in a communication sent to the General Conference in session, in South Lancaster, in the year 1899. What could it mean to those brethren?

But the fact was, in just a short time, the brethren were to meet the very subtleties of ancient pantheistic error—the doctrine of a personality in the blade of grass and plant and tree—and all in the name of the third angel's message. Strange it was, that with this development just before us, this warning message should come from far across the sea. None understood the reason then, but we were to understand the need of this instruction a little later, to the full.

At this time, in 1899, I was living and working in old India, The General Conference Bulletin with this insistence on the true view of God and nature came to us in a field where we were daily face to face with the erroneous view. We were of necessity stressing this truth of the personal God in heaven, working by the Word of His power in the things that are
made, as opposed to the idea of deity or personality in the things. All about us in India was the idea of the worship of a divine personality in animals and plants.

In the country, especially, one saw on every side signs of worship of plant and tree. The deity was supposed to be in the grass, in the plant, the "imaginary personality," as writers on the animistic philosophy described it.

But down in India these mystical ideas of the old heathen philosophy carried not the remotest suggestion, in our minds, of anything that could take troublous form among us. And we in India had no more idea of the meaning to us of this urgent message on the relation of God to nature than had our brethren in the South Lancaster session, in 1899. It was later that we understood the timeliness of this stressing of the fundamental truth of a personal God in heaven, sending forth the word of His power to work in creation. For we came face to face with the insistent teaching among us of the idea of a personality in grass and tree.

We had not the slightest idea that we were anywhere near facing such issues at our own door. How was it that away across the Pacific, a sister burdened with close contact with a growing work in a new field, could turn aside and pen such instruction regarding as issue soon to press upon the brethren at the general headquarters? There is but one answer—the Spirit of Prophecy.

**Reorganization and a Basis for Closer Cooperation**

(A review of a situation preceding the development of a crisis.)

The 1901 General Conference session saw quite a reorganization in our plans of work. A much larger and more representative General Conference Committee was elected; the union conference plan, which had been worked out in Australasia, was introduced to take many administrative burdens from the central committee; and a better working arrangement between medical and evangelistic departments promised a basis for cooperation. All this holds with us still, and time has shown that right moves were made.

Early in the Conference Mrs. White had said: "Brethren, before we have finished, we shall know whether or not God is handling this Conference."—"Bulletin," 1901, P. 24.
When it was over, she wrote:

"During the General Conference the Lord wrought mightily for His people. Every time I think of the meeting, a sweet solemnity comes over me and sends a glow of gratitude to my soul."—"Review and Herald," Nov. 26, 1901.

A basis laid down in the reorganization for the growing work to hold closely together—medical, evangelistic, publishing, educational and all the rest. In actions and in counsels special attention was given that the medical missionary interests might be drawn closer as a very part of the organization in all fields. Nothing was to be working apart, but all interest were to be joined in one harmonious effort to get the message to the world.

For two or three years before the Conference, messages had come through the Spirit of prophecy especially counseling against centralization, and expansion in the larger institutions at headquarters. The growth of the sanitarium work was not to lead to larger and larger equipment. The Lord's plan was to be diffusion—the prosperity given in older centers to be turned to increasing plants in other parts. There was caution against over-expansion of the medical arm, which was not to be made body of the work. And further with the judgment hour message to give to all nations, it was not desirable to swing efforts and means so largely toward relief work for the poor and depressed in city missions. There was a bit of tenseness over these issues as the 1901 session was approaching. Mrs. White had but recently returned from Australia. She told the brethren that she had been perplexed as to just where to stop in Battle Creek during the session, not wishing any one to have occasion to say she was being influenced in her counsels by her associations. The veteran leader in our medical work had placed quarters in his home at the disposal of herself and her helpers. While she was hesitating and paying for guidance, she told the conference,—

"A voice said to me, 'Respect the courtesy of
Dr.______________________. I have appointed him as my physician, and I will be his helper if he will trust wholly in me. You can encourage him.'"—"Bulletin," 1901, p. 204

Thus the Lord wrought to bring all interests close together on a basis to encourage mutual trust and cooperation. The medical leadership of the time was given prestige before the workers, and the reorganization was started off with nothing of past differences to hinder full cooperation. The newly
elected general officers were counseled emphatically to stand by the medical work and to uphold the hands of its leaders.

Of the general fitting together of all parts of the work for a new order of efficiency and harmony, Mrs. White wrote after the Conference:

"I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction."—"Review and Herald," May 7, 1902.

So, off to the task for another two year term, the workers went forth at home and abroad. In February, 1902, came the burning of our large sanitarium and hospital buildings at Battle Creek. Then, in December of the same year, the Review and Herald printing plant was laid in ashes. Nine years before, we had heard the reading of the message from Australia telling us that if the gathering of believers to the old headquarters continued, the Lord would allow some of our institutions to be laid in ruins. We had seen the work fulfilled. And following the loss of the publishing house many felt a conviction that these events meant that our general headquarters should be moved elsewhere. The Spirit of Prophecy gave that counsel definitely. So the removal of the General Conference and the Review and Herald from West to East came about in 1903. Out of these apparent great losses, we saw the providence of God work great gains to the cause. The work was given a new impetus. Institutional plants increased. We saw again "that all things work together for good to them that love God."

Immediately following the loss of the sanitarium, in early 1902, counsels were held between the board of that institution and the available members of the General Conference Committee looking toward plans for rebuilding. To help in rebuilding, it was agreed that a medical book should be written, on popular lines to be sold by our people for the benefit of sanitarium work, as Mrs. White's book, "Christ's Object Lessons," had been sold for the benefit of our schools.

It was agreed that the leader of the medical forces should write the health book. It was out of the teaching of this book that a crisis developed that touched many phases of the work, raising issues not only about teaching, but about church organization and unity of the advent movement, and the integrity of the Spirit of Prophecy which had been a counselor in the movement and a guide since the days of 1844.
Nothing that developed in the crisis affected the fact that a good platform had been laid down in the 1901 General Conference session, and a basis for cooperation in every department of the work, including the health phase of the message. It was this interfusing of all phases that set the health and medical work on vantage ground; so that even though the crisis developed out of this department, the health movement stood unmoved from its original foundations, and swept on in its good work with increasing power. So, though the perplexing issues developed so soon after 1901, no observer could question the happy note about that Conference that was sounded by Mrs. White at the time:

"During the General Conference the Lord wrought mightily for His people. Every time I think of the meeting, a sweet solemnity comes over me and sends a glow of gratitude to my soul."

Out of this comforting assurance that the Lord had led onward for strong advance in all the world, the brethren found themselves facing a real crisis.

**Teachings Strange to Us Appear**

In the early summer of 1902 the chairman of the General Conference Committee, A. G. Daniells, had gone to Europe for summer conferences. Just before this time a message had come to the General Conference officers, by the Spirit of Prophecy, cautioning them that they should not be led to accept every suggestion that might come from the leadership in the medical work. They were to be on guard.

I recall it well; for it troubled me. "How is this?" I felt in my heart: A year ago we were urged to stand by, to uphold the hands engaged in a good work and a strong work. Now come cautions to be on guard against some suggestions that might come. I said nothing, but I surely murmured in my tent, as we are told some in the camp of Israel murmured at times when they did not understand. Very soon we were to learn why the cautions had come.

Early in the summer the health book that was to be sold for the benefit of the sanitarium work had been practically finished. The author had gone to Europe for a time. Assistants were seeing the book into type. Proofs of the great portions of the matter had been placed in the hands of W.W. Prescott, Field Secretary of the General Conference, who was acting executive while the chairman was in Europe. He was troubled by some of the expressions in various chapters. It seemed to him readers might get
wrong ideas of the relation of God and nature from certain portions. I was at the headquarters as one of the younger men in those days, as secretary of the Mission Board, and Professor Prescott called my attention to two or three chapters, which I read from the proofs.

In talking with one of the author's medical associates I mentioned my feelings that wrong ideas might be obtained from the language in certain portions of the forthcoming book. My medical friend looked the matter over, and wrote me of his convictions that the matter questioned was right and in harmony with our message, however differently truths might be expressed from the scientific standpoint. He felt we ought to be ready to accept advancing light. To reflect our puzzled situation, as we were feeling our way along, I quote as follows from a letter I wrote to my friend in reply (dated June 5, 1902). I said:

"This is the point. A book to be used as it is purposed that this shall be, in order to pay debts on our sanitariums, must be altogether above question and controversy. It is not a question as to whether our people ought to take advanced light or not, but simply a question as to rallying everybody to undertake what at best will be a very difficult problem. "It will take all the energy the leaders can summon to secure anything like success without spending any energy in defending the book. I certainly should not ask the author to take out any vital portions of the book, for I do not consider the objectionable chapters vital. In fact, I think they weaken the book very much. There is no necessity for getting into the region of speculative theology, where one man's philosophy is pitted against another's and where the language is not the language of scripture but of science. These things are not necessary to the popular study of the health question, and, right or wrong, have no place in a book which aims to strike a popular chord, and the success for the circulation of which demands that the rank and file of our plain people shall take the book to their plain neighbors....

"I believe the author means better than he says, but I confess I do not like the terms he uses. It is easy to give people the impression that reason and philosophy are sound guides. We must pull the other way. I know the author is the other way, but the use of terms necessary to discuss the philosophic side of the nature of mind and matter are very liable to a misinterpretation. I like the advice given the old Brahmins, who gave their time to the threshing out of questions concerning mind and matter— "Seek not with words to measure the immeasurable; Drop not the line of thought into the unfathomable; Who asks doth err; who answers, errs. Say naught."
"I enclose a copy of suggestions which Professor Prescott wrote out for the author's benefit, and sent him in London."

(It is to be understood that this letter was in no wise official, but merely a personal note to a friend. As secretary of the Mission Board, I had no authority to pronounce about books or policies. But I am giving, necessarily, my own memories of a crisis in which each one had to get his own bearings as issues developed. And I must tell it as my own personal contacts gave me a view of the crisis our cause passed through.)

Very shortly the author of the forthcoming book returned from abroad.

Possibly my medical friend had given him some hint of my feeling about the book, as expressed in the above abbreviated extract. At any rate, I received from the author a line requesting that I call. We spent the whole Sabbath afternoon in the interview.

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

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

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

Over against this mysticism I found it good to let my mind lay hold of
the concrete picture of scripture and of the Spirit of prophecy. I urged that
there is a place called heaven; and there God's throne is, and there the
personal God is as He in person is not in all places. There is the Garden of
Eden, translated to heaven before the Flood, with trees that once grew on
earth, as real and tangible in heaven as when they grew rooted in the soil of
Eden on earth. The redeemed, in immortal flesh, can walk in the midst of
the garden and go up to the throne and see the Father's face, and they can go
from the throne down through the garden. The pictures of little "Early
Writings," with their concrete descriptions of the verities of heaven and the
New Jerusalem, and the scenes and the redeemed first enter there were a
blessing to me [during] that interview.

As I came away, I knew well enough that there was nothing of the
Advent message that could fit into such a philosophy. As I had listened, one
light after another of the message seemed to be put out. Religious teaching
that to me was fundamental was set aside. Looking back upon the
experience, I was reminded of a description that I read many years before
the interview, of a visit paid to Schopenhauer, the pessimistic philosopher of
Germany, by Robert Buchanan, literary man of London. The poet and writer
closed his report of impressions at that interview in Frankfort with the
words (quoted from my memory of fifty years ago, but fairly accurate):

"As one who walks in gardens of the feast,
When the last guests trip down the lamp-hung walks
To music sadly ceasing in the air,
And sees a dark hand pass from lamp to lamp,
quenching their brightness,
So I seemed listening to his voice of cheerless prophecy.
Turning with a sigh, I left in the graveyard of
his creed."
That is exactly how I felt as I came away from an interview in which I had seen a hand ruthlessly pass from lamp to lamp turning off one light after another of the shining third angel's message. Then I knew, of course, why the counsel of the Spirit of prophecy had come urging caution. I had murmured about it at the time. But now, it was all too plain that there was indeed cause for caution and carefulness. Anew for my own heart's salvation I went over every feature of the controverted points in the next day or two. I settled it anew in my heart that this advent message was the everlasting truth of God.

But then another perplexity arose. What about those counsels of a year before, urging hearty cooperation? What about those sayings of the Spirit of prophecy concerning the good work and the strong work, with which the Lord would have all hands cooperate? The interview had shown me that the attitude toward the truth which had startled me was not a matter of a few months. The ideas expressed dated back through a series of years. They had evidently been in the brother's mind at the very time when the testimony was telling of the good work and the strong work and urging closest association. How about that? I thought.

But I had learned one thing about the Spirit of prophecy. I had learned to wait. I would not suggest that I had learned it thoroughly, but at any rate I had found that the best thing to do when one did not understand, was to wait and see. One learns by hard experiences that the Lord has many ways of doing things that we poor humans may not foresee. Thus while I wondered at the apparent endorsements of a year before, I waited to see the explanation.

The explanation came, two or three years later. When the issues had come fully into the open, the agent in the work of the Spirit of prophecy sent to the General Conference headquarters in Washington copies of the instruction which, during the preceding dozen or fifteen years, had been written out for the brother concerned. There I found the explanation of my difficulty concerning the instructions of commendation. In the series of communication and their dates it was all made plain. At the very time when associates were being told the strong points, the good points, the splendid work with which it was to be their duty to cooperate holding up the hands that were engaged in that important work in which the Lord was aiding — at the very same time, I say, and from long before, communications had been going personally to the one concerned, warning of the tendencies to
wrong views, and setting forth the urgency of making changes in plans and policies and sentiments and attitudes.

How plain it all was! If the warnings had been placed before those who were called to cooperate, the very warning would have weakened their hands and unfitted them to give unstinted and whole-hearted help.

One could see in it the long-sustained effort of the Lord to draw a beloved workman of His away from the wrong course to the right way. It helps one better to understand the continual struggle that goes on in heaven for men. There is not one of us but has our strong sides and our weak sides. The Lord, by every agency at His command, is seeking to influence every one of us to repudiate the things of our natural mind and heart and to develop the strong and the good traits planted by grace in every life.

In the light of the facts revealed, it was apparent that there was no ground for perplexity or difficulty over the communications from the Spirit of prophecy. Far from that, there was plainly apparent the touch of more than human planning and discretion and precision in the passing on of counsels. Many good mothers in Israel have had part in the work of the Advent Movement; but we have never seen them handling intricate matters as we have seen things handled all through the years by the agent called of God to exercise the gift of the Spirit of prophecy.

A Time of Waiting and Perplexity

Late in the summer of 1902 the chairman of the General Conference Committee and others returned from the European meetings. By that time it was apparent that a real issue was developing between the general executives and the leadership of the medical work, not only over teaching, but over administrative organization and finance, and over the counsels of the Spirit of prophecy that had been coming in.

As to the teaching, it seemed at the headquarters' office that warnings should be sounded, to put our workers and people on guard.

But just then came a message from the Spirit of prophecy, from California, telling the brethren to hold still, to be quiet, to wait.

Wait? Keep quiet? It was hard counsel to take. How could we keep quiet when we saw the new-old teaching getting out into the open. We saw friends accept it as something fine and new and advanced. And were we to keep quiet? I recall that it seemed to me I would have to cry out openly against it or deny my own deepest convictions. It was a painful situation.
We did not discuss it much among ourselves. It was a time when each one had to feel his way along, not leaning on anyone else.

But as though the Lord knew how painful it was to be told to wait quietly, another message soon came. We were told that we must remember the rebellion in heaven, and how mysterious was the working of evil principles and mystifying error even among the angels. The Lord had to wait, and allow error to develop. Had He acted at once, angels would not have understood. There would have been greater loss still in the family of heaven. That thought of delay in heaven, waiting for error to work out, brought wonderful relief. And when, a year or two later, the issues involved were brought fully into the open, and workers and people had had an opportunity to see for themselves what was involved, the crisis was fully met with much less confusion and loss than would likely have followed had we at once started in to sound warning to all.

Throughout these times of perplexity that followed our first views of the dangers involved, we saw how steady and sure and unhurried was the work of the Spirit of prophecy in giving guidance. The agent of the gift was thousands of miles away, out of personal contact with matters at headquarters. Yet there came surer and more timely counsel than any leader among us could have given, though living in personal contact with affairs.

Late in the summer of 1902, as general representatives were returning from Europe and summer meetings, messages began to come from the Spirit of prophecy that plans for the rebuilding of the sanitarium at headquarters contemplated a larger building than should have been. It was not the Lord's will, for Mrs. White had been shown anew that our people should not erect very large institutions in any place. Counsels of former times were repeated that instead of large institutions in a few places, the funds should be divided and plants made in many places.

In October a group of brethren representing the sanitarium work called at the General Conference office, seriously questioning the attitude of Mrs. White and of the executives of the General Conference. It was interpreted that the instruction meant that the sanitarium now well under way, should have been moved from Battle Creek. But no instruction to this effect was ever produced. The trend of all that was available in the general office was after this order (letter of May 1, 1902):

Do not erect an immense institution in Battle Creek, which will make it necessary for you to draw upon our people for means. Such a building
might far better be divided, and plants made in many places. Over and over again this had been presented to me.

On the misinterpretation of the counsels, it was declared that if the General Conference men believed what was written, they should build a sanitarium elsewhere and turn this one over to the board and faculty. In November of this year, 1902, came the Autumn Council. The matter of General Conference relationship to the Sanitarium enterprise came in for consideration. Attention was also given to the teaching in the book *Living Temple*, which was to have been sold to raise funds for this and other sanitariums. Some things in the book were reviewed by W.W. Prescott. The author made explanations. A. T. Jones appealed that we should read the book "with confidence." The minutes record:

[ATJ]: He had found recognition of Christ as a personal Saviour in at least 23 galleys [proofs] of the work before him, although many chapters are strictly physiological in their nature. This, he believed, should commend the book to our confidence."

There was a strange influence attending dipping into this philosophy of God in nature with a consenting confident attitude toward it. There was a bewitching atmosphere about it. Professor Prescott labored to show how phrases and ideas here and there thrown into the matter of the book seemed to mystify the scriptural view of God. The author told the council that while it was serious, it seemed also absurd—the idea that there was a mysterious something undefined pervading the book. But that was the very fact — there was a spiritualistic mysticism in the ideas that no one could safely delve into with a consenting mind. More than one who went into it in that attitude of approach was taken captive by it.

A subcommittee of four was appointed to go through the proofs together and report. On a later date, the minutes show the majority report was made as follows:

"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.J., J.H.K., D. Paulson.

One member, W.W. Prescott, presented a separate report:
"I am compelled to say that I regard the matter, outside those portions of the book which deal with physiology and hygiene, as leading to harm rather than good; and I venture to express the hope that it will never be published."

In the discussion which followed, the minutes tell us, "the author requested the privilege of withdrawing the book from consideration."

Even those who were not present can well understand how all these issues brought question, and anxiety, and more or less confusion in the field. About a month after the Autumn Council, occurred the burning of the Review and Herald office. Troubles certainly abounded. There began a promotion of the idea in the field that these teachings that the general brethren objected to could be taught from the writings of the Spirit of prophecy. So events traveled on toward the General Conference session in the Spring of 1903.

At the 1903 General Conference

There was a nervous tension on as the time of the General Conference session came in the Spring of 1903. It was held in Oakland, California. The matter of the disputed teachings and questions of administration were in the background of many minds. No one knew how things would turn in the conference.

For one thing, the General Conference delegation emphatically settled it that the conference in session should elect the leadership. The 1901 Constitution provided for the election of the large representative General Conference Committee, but the committee was to elect its own chairman. On this basis, a movement had been started at the 1902 Autumn Council to change the chairman. It was proposed by those friendly to the new teaching that Elder Daniells give himself to mission interests and that A. T. Jones be the chairman. The delegation at Oakland in 1903 changed the constitution providing again for a president of the General Conference, so that choice of leadership should rest with the general body in session.

The messages from the Spirit of Prophecy to the session were earnest appeals for putting away differences, for unity, for clearing away suspicion and criticism. And there was call to a reformatory work in all the institutions, and to loyalty to the message:

Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God
wants His people to know that we have the message as He gave it to us in 1843 and 1844. We knew then what the message meant, and we call upon our people today to obey the word, 'Bind up the law among my disciples.'—"Bulletin," 1903, p. 32

Especially kind and commendatory words were spoken by Mrs. White concerning the work of the medical leader. His position was not to be made difficult, but all were to stand by the good work he was doing. The medical leader, referring to the new building plans at Battle Creek, said:

"Now if we have made a mistake in erecting this building, the mistake can be corrected. The building can be sold, the entire institution can be sold. There are parties who will be very glad to buy....If this Conference will vote that this enterprise shall be abandoned at Battle Creek, the property can be sold promptly, and the enterprise there can be off your hands."—Id., p. 83

As though in answer to this proposition, Mrs. White, in a later message said:

"You were surprised to hear me say that we are not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make another effort to place our institutions on solid ground."

"When the sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can see that no one man is to have the control of everything in it, then God will help them all to take hold with courage to build it up. Today you do not know just where it is. God wants us to know every timber of the foundation, where it is and what it is; then He wants all to put shoulder to shoulder, and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr.____ shall not be pushed out of his place but that he shall stand supported and acknowledged in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptation will come in, through scientific problems and scientific theories regarding God and His Word.

Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not endorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow. You
know that Satan will come in to deceive if possible the very elect. He claims
to be Christ, and he is coming in, pretending to be the great medical
missionary."—"Bulletin" 1903 p. 87

It was a startling message, as viewed in the light of the new-old
teaching that was seeking entrance. As the conference progressed, Mrs.
White told the officers of scenes that had passed before her regarding these
dangers. She said she must come before the conference and open up the
whole issue, so that all might understand. That was good news. We had held
still, waiting for such a time. But Sister White came in and spoke on a
general theme. Again she said she must open up the whole question; but
again she spoke on other themes. Then, on the last Sabbath afternoon or
evening, when the Conference was to close the next day, she told the
executives that she must take up these matters Sunday morning.

I recall with what expectancy I sat that morning, leaving editing work
on the "Bulletin" to go. Now we would surely hear the issues set forth. But
again Sister White came in, spoke on a theme of unity and courage and
faith, and hurried immediately away to her home in St. Helena.

The conference was to end with the real issues as to erroneous teaching
still untouched. Friends of the teaching learned of the situation. It was
talked about that three times, under human influence, Mrs. White had
proposed to take her stand against the teaching, and the Lord had restrained
her. But to the officers came a message from Mrs. White saying:

"Under the pressure that came upon me last Sabbath, I felt that the time
had come to warn our people against being taken advantage of in any way.
But I was admonished that the course I had pursued during the meeting was
the right course, and that I must not say anything that would stir up
confusion and strife in the Conference. I was forbidden to say the things
that I thought I must say on Sunday morning. Light came into my mind, and
I was given a subject to present. I was instructed that I must lead the minds
of the people away from the difficulties and perplexities around them."

The time to meet the issue had not come, evidently, and when we saw
later how Providence was all along preparing the situation for the time
when the issue had to be met, we saw the clear guidance of the Lord in the
waiting. The friends of the teaching, growing stronger, predicted freely that
the course of the general brethren in quietly resisting the teaching and the
plans associated with it, was sure to "split the denomination." But the split
never came, sad as it was to see some lose the way.
There was no longer waiting for counsel about publishing the book. The *Living Temple* was brought out and put on sale. It was urged upon the tract societies. The delicate situation involved is indicated by a letter dated Battle Creek, July 23, 1903, sent by the officers to conference presidents:

**Dear Brother:**

"A number of Conference Presidents have written to the General Conference office, saying that they are being urged to handle a new book, 'The Living Temple,' the proceeds to go to sanitarium enterprises. They ask if the General Conference has made any recommendation in the matter, and what the attitude of the General Conference is toward the proposition. We feel it proper to state the facts to you.

"The General Conference has made no recommendation in this matter, which has come to the attention of its officers only through communications from the conferences. Somewhat over a year ago, a proposition was being considered relative to handling a popular medical book, for the benefit of our sanitariums, when the 'Object Lessons' work was finished. At the last autumn council of the General Conference committee, in 1902, the matter came up for consideration, and proofs of the 'Living Temple' were submitted. The religious teaching of certain portions of the book was very seriously questioned by various members of the Committee who had examined it. They felt that its tendency was to undermine the truth, and that the circulation of such teaching would do no good. After the matter had been thoroughly discussed, it seemed to the Committee that while it was not a proper thing for a General Conference Council to pass formally upon any question of religious teaching, it was likewise not a proper thing to recommend the circulation of literature so seriously criticized. The book was withdrawn by the author from the consideration of the Committee and the Committee has had no dealings with the matter since.

"Of course, as to the truth or falsity of teachings, every soul must individually know for himself. But we appreciate the fact that our conference brethren have a right to ask whether plans proposed are in harmony with the understanding and plans of the General Conference.

"Personally, in view of the times in which we are living, and in view of the instruction given us at the last General Conference, to the effect that 'Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith,' we feel that
each one charged with sacred responsibilities in leading this people in the final work of the message should move surely and understandingly.

"In view of these facts, we do not believe it is right to urge our people to take hold of the sale of the book on the plans proposed.

(Signed) "A. G. Daniells, President" "W. A. Spicer, Secretary"

The book was taken to some of the camp meetings by its friends, who read from the writing of the Spirit of Prophecy (and the Bible, of course), interpreting Scripture and phrases and sentences of the Spirit of Prophecy as teaching the same as this book. It was promoted in some of the schools. It was a perplexing situation, but we seemed unable to act. The waiting commission was the order of the day.

Some friend of the aggressive propaganda were saying that the Spirit of Prophecy would not yet "roll the general men in the dust." But we know that the Lord could never set His seal upon a system that said things one way in private only to talk another way in public. That sort of thing could never stand, regardless of our human fallibility and the possibility that we might err in pronouncing on an item of teaching.

Meanwhile the locating committee had found a place for the new headquarters for the General Conference and the Review and Herald office. The Spirit of prophecy had directed to Washington. As plans were under way for moving there was talk among leaders of the new philosophy that it was absurd to talk of moving the headquarters of the denomination. It was said to be like the mayor and a few aldermen of Battle Creek leaving the city and saying they had moved the city of Battle Creek. Why, it was said, the Sanitarium remained the Tabernacle remained, the church remained, and Elder A. T. J. and Elder E. J. W., and others were with them; and we think the headquarters will still be here, it was said.

But it was very soon apparent that as the pillar of cloud of God's providence rose and led forward, the hosts of Israel moved with it, in their hearts. The cause of the living Advent Movement could not be led away into paths unknown and uncharted. In the unions, and conferences and churches the work was being pressed forward; and among workers and believers the removal to the East was seen as a command to go forward.

"MEET IT!"

In early October, 1903, the Autumn Council met for the first time in Washington, in the M-Street Church. The brethren were pressing on with
general business as usual; but like a cloud over us again was the shadow of the differences about this matter of teaching. It was painful to see how aggressive planning for the world work was hampered by the confused issue. One day in the Council, when it was being represented by one that it was all really a petty struggle to see who was who, the message of deliverance came—the message by the Spirit of prophecy entitled, "Decided Action to be Taken Now."

If ever a message came timed to the hour—timed almost to the minute, one might say—this testimony of deliverance was so timed. We were deadlocked in the council. It seemed as though nothing could be done further, when in from far California came the call to decided action. Mrs. White wrote later how it came about that the messages were sent off just at that time:

"Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead! There, towering high above the ship was a gigantic iceberg. An authoritative voice cried out, 'Meet it!'

"There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

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

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. "—"Letters to Physicians and Ministers," Series B. No. 2, p. 55.
In the original letter to Elder Daniells, in Washington, she told how, for the next day or two she worked continually on the messages, the copyist worked at the task, preparing copies to send forward as early as possible. When prepared, the matter was taken down to St. Helena by a special messenger and put into the train mail. That is how the messages came to Washington, into that session, when the general brethren were at their wits' end to know how to go on with the business, with this matter of teaching making a cleavage in the council. And think of a document like "Decided Action to be Taken Now," being put on paper from one o'clock at night and onward, the pen moving "as fast as my hand could pass over the paper." As a piece of writing it is a masterly thing—the first document, "Decided Action." And as meeting issue, in phrase and language quite unlike that called for in messages on ordinary topics, it is wonderful piece of work. The writer was far away in California; but not one of the brethren who had been in close contact with this teaching all along could ever have phrased it to so meet the very inwardness of the teaching. The message, "Decided Action," as printed in leaflet form, left out the opening paragraph in order that it should go to the public on the teaching issue alone. That opening paragraph was, as in one of the original copies that I have:

"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. _____ at that time done thorough work, the terrible experience through which we are now passing would never have been."

Then, as to the teaching of the book:

"God has permitted the presentation of the combination of good and evil in *Living Temple* to be made to reveal the danger threatening us...."

"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...."

"I am now authorized to say that the time has come to take decided action.... 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 voice 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 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....

"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 Mater Worker, and will stand the 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." And there was a lining up for the truth as the real issue was opened to ministers and physicians. That which had been obscure was brought into the light of day. Our people were to be instructed. In the first Review set up after the Council one of the messages on the issue was printed. Here are two paragraphs:

"I have something 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.... The Speaker held up *The Living Temple* saying, 'In this book there are statements that the writer himself does not comprehend... 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?"

"The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truths that it is essential for the people to receive, and whose study it is to divert minds from the great truths relating to what is soon coming upon the world.
Let our teachers beware lest they echo the soothsaying of the enemy of God and man.—Oct. 22, pp. 8, 9.

It was in repeated messages that the first words of specific warning came, and soon the light was carried out by the Review, and believers and workers in every department were put on guard. At the Council all expressed themselves as accepting the messages of instruction, including the author of the book in question, who had just arrived at the Council. In an after meeting he said that he still thought he was right, but would do anything rather than go out alone.

The Document: "Decided Action to be Taken Now"

As not all may have the printed testimony, "Decided Action to be Taken Now," I think I should insert a complete copy of the original document in this memorandum. There were several messages sent on by Mrs. White in the first enclosure that was rushed to the train at St. Helena. (There was no air mail then.) This "Decided Action" statement was the key message for the hour. Other messages related especially to teachers and physicians and the need of guarding our people. I have quoted from one of these in the former chapter, giving a few paragraphs from the Review that came out the week following the Council. But in reading this "Decided Action" message, consider the background. For a year we had been in the crisis. For a year the messages of the Spirit of prophecy had insistently urged carefulness and patient waiting, while all the time indicating the perils that surrounded.

Then suddenly, in the night, an aged sister was awakened to take pen in hand over in California, nearly three thousand miles away from the Council in Washington. In the Council the issue in the background was tying things up again, so that it seemed nothing could be done to define positions and relationships and plans. Just there, in the California valley, the pen of the agent of the Spirit of prophecy began to move—"writing as fast as my hand could pass over the paper," Sister White told us. And consider the unusual complexity of the teaching knocking at our door. Yet as one reads "Decided Action" it is seen to meet the issue at every turn. It is a wonderful piece of writing to be started at one o'clock in the morning and hurried out to reach a time of need. Imagine any of our brethren awakened in the night and asked to review that book and situation in such haste! Not a man could have done it and all the circumstances of the situation and the accurate choice of words and turn of phrases, and the timeliness of it all, and the more than natural
force attending its reading in that Council gave and clear and overwhelming evidence of a super-natural power before our eyes:

Nov. 4, 1903-8 B. -242; St. Helena, Cal., October, 1903

DECIDED ACTION TO BE TAKEN NOW:
TO OUR PHYSICIANS AND MINISTERS

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 could lead.

Men have given 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 him, 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 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 who 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 can not be treated as a small matter that men who have had so much light, and such clear evidence as to the genuineness of the truth we hold, should become unsettled, and led to accept spiritualistic theories regarding the personality of God. Those doctrines, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to his people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experiences, giving them instead a false science.

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 the 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 path, 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 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 men 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 sending us messages of mercy. Those accepting the theories regarding God that are introduced in the "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 call for humiliation rather than for proud boasting and self-exaltation.

The heavenly messenger turned to those professing to be medical missionaries, and said, "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 moving 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 the 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 the truth?

A mind trained only in worldly science fails to discern the deep things of God, but the same mind, converted and sanctified, would see the divine power in the word. Only the mind that is cleansed by the sanctification of the Spirit can discern heavenly things.

The Scriptures, given by inspiration of God, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Let us go to the word of God for guidance. Let us seek for a "Thus saith the Lord." We have had enough of human methods. Brethren, awake to your God-given responsibilities. Your judgment, unless perverted by a wrong practice of false principles, will discern the deep things of God, given the Holy Spirit, and your hearts will be made susceptible to the teaching of the word.

May God bring his people under the deep movings of his Spirit. The Spirit makes efficient the ordinary means of grace. God teaches that his kingdom is to be established in the earth. "Not by might, nor by power," but by his Spirit. The Spirit is the efficiency of his people.

I am instructed to say that those who would tear down the foundation that God has laid are not to be accepted as the teachers and leaders of his people. We are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, unto the clear light of
present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

The Lord calls for a renewal of the straight testimony borne in years past. He calls for a revival of spiritual life. The spiritual energies of his people have long been torpid, but there will be a resurrection from apparent death.

In the future, God will call for the gifts and talents of men not now actively engaged in his service. Let these respond to his call, putting their trust in the great Medical Missionary. The power that is the life of the soul had not been seen as it must be. It had been smothered for want of spiritual ventilation, —the blending of human effort and divine grace.

God is calling upon his people to work. He come to them as they idle away the precious, golden moments, and says, "Go work to-day in my vineyard."

By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come for the Lord has promised to send his Spirit as the all-conquering power.

Men may still learn the things that belong to their peace. Mercy's voice may still be calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." It is only when spiritual life is given that rest is found and lasting good secured. We must be able to say, in storm and tempest, "My anchor holds." He who builds upon any other foundation than that which has been laid, builds upon shifting sand. God calls for a reformation. But he who seeks to bring about a reformation without the aid of the Holy Spirit's reviving power will find himself adrift. Those who turn from human foolishness and frailty, from men's seductive arts, from Satan's planning, to Christ, the shepherd and bishop of our souls, will stand secure upon the platform of eternal truth.

Changes That Brought No Change

The persistence of erroneous ideas of the mystical sort is something passing comprehension. There is a more than natural force behind the teachings. These ideas that we faced in the first decade of this century were
determined to gain a recognized place in our teaching, despite all the warnings.

Among the messages of the Spirit of prophecy that followed the exposures and warnings at the time of the Autumn Council of 1903, was one, entitled, "Seductive Influences." As it was never, I think, put in printed form I will not quote from it. In effect it told the general brethren,—

If error does not succeed in getting fast hold, because of warnings from God, it changes somewhat its features, while working in more covered ways seeking to deceive if possible the very elect.

We saw the application of these warnings very soon. We think not so much of the promoters of the views, who themselves did not understand. We think of the evil one behind it all who was working unceasingly to fasten fatal error upon the movement.

Soon after the Council of 1903 the book, "Living Temple," was brought out under another name, with some things that had been objected to eliminated. It was republished under the title, "The Miracle of Life." Friends of the new movement were quick to point to this as a sign that the author had accepted correction and that now all was well. To one such, a medical associate who had formerly been on of our ministers, Mrs. White wrote (July 31, 1904):

"It will be said that 'Living Temple' has been revised. But the Lord has shown me that Dr. __________ 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!'"

Friends thought there was a change, but the agent of the Spirit of prophecy said there was no change. A few months afforded ample evidence that the Spirit of prophecy knew the facts. Not very long after this, I was in England. In London I saw a copy of a journal called "The Herald of the Golden Age." It was the organ of a society called the "Order of the Golden Age," devoted to food and other reforms, along the lines of the new-thought propaganda. The editorial led out:

"In response to a great influx of spiritual illumination from higher spheres, there is apparent in every country of our Western World at the present time, a wonderful awakening on the part of more highly evolved
souls, to the fact that it is our privilege to attain freedom from bondage to prevalent materialistic thought."

The editor then went on to speak of a new book called, "The Living Temple," saying:

"The Council of the Order is so impressed with the importance and value of this book, and feels so strongly that the information contained in its pages would prove of the greatest value to our members, co-workers, and converts, that a special arrangement has been made with the proprietors for it to be supplied direct to the English public from our Publishing Office."

In the advertising columns the book was featured; and along-side it was featured the "Life of Dr. Anna Kingsford"—"a rare and wonderful book that teaches much concerning transcendental truth and the higher forms of Spiritualism." In such association was the book promoted in England at the time when many in America thought that its teachings had been repudiated by the author. Invariably, during those years, the messages of the Spirit of prophecy came with an accuracy and timeliness that could not have been the result of mere human foresight and discernment.

In the summer of 1903, before the opening up of the issue, some of our tract societies had taken the book for sale to our people, not knowing that some of its teachings were under question. One over-sea tract society sold a copy to a non-Adventist customer. Ere long the purchaser visited the office to tell how much he appreciated the book, adding: "You Seventh-day Adventists are Theosophists, and you don't know it."

So close were we to being swept off our foundations by a flood of mystical teachings. But it was worked out for us by a guiding gift that gave warning at every turn on the right hand and on the left. When the enemy came in like a flood, the Spirit of the Lord lifted up a standard against it.

**No Change in Attitude of the Spirit of Prophecy**

As soon as the messages came warning against the erroneous views, it began to be said that Mrs. White had been lead to change her teaching. At one of the schools Mrs. White had spoken to the students saying that it should not be said that God is in tree or leaf or flower; that these things are manifestations of His power and love; that students must not be taught that God is personally in the things of nature. One of the promoters of the new view declared, in effect:
"This, of course, is very different from what she wrote some years ago. W. C. White and others have made her believe we are teaching a pernicious doctrine, so it must be downed."

(In passing, imagine how anyone, persuaded only by influence of some associate, could take up the pen and write these piercing analyses of every feature of the teaching. No one, on such a basis, could possibly have so turned the searchlight of truth upon every winding turn of his philosophy. Such writing could never come from one acting on the suggestions of another. These warning messages could only be penned by one pouring out the deepest conviction of the soul. The influencing of the mind was there, but it was the influence of the Spirit from within. In no other way can one account for such messages as sprang forth at the instant of need.)

But far from having changed, it is on record that from the earliest days the Spirit of prophecy had borne witness against these ideas of Deity. When men misinterpreted her writings, and claimed they could teach "Living Temple" doctrines from her books, Mrs. White felt stirred. True, the modern school of religio-scientific thought in all the world has long been perverting phrases of Scripture to support error. When the Apostle John wrote, "God is light", no doubt the ancient Gnostic perverted it about as the modern Theosophist does. The words convey one idea to the Christian believer, quite another to the Theosophist.

It has become a current method with Spiritualists and others to pervert Scripture phrases to support their errors. And so among us phrases from the Spirit of prophecy were seized upon to give color to defense of the pantheistic idea. In the pamphlet, "Letters to Physicians and Ministers," issued in 1904, Mrs. White said:

"About the time that 'Living Temple' was published, there passed before me in the night season representation indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding the foundation principles of our faith.

"A copy of Living Temple" was sent me, but it remained in my library unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it.
"In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: 'It contains the very sentiments that Sister White has been teaching.' This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true.

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

"And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of 'Living Temple,' would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in 'Living Temple' are in harmony with my writings. But God forbid that this sentiment should prevail."—pp. 52-54

In the first book of Mrs. White's experience and views, published in 1851 there was a refutation of the teaching that diffused the personality of God in the things of nature. These ideas were all abroad in the years following 1844. The rise and spread of "Transcendentalism" in New England is a well-known feature in history. Mystical ideas of God and of mind and life were all abroad.

Pantheistic theories were promoted by poets and philosophers; and modern spiritualism was soon adding to the confusion of thought. From the beginning, the Spirit of prophecy was bearing witness for the plain Bible view. In the second vision ever to be put in print, given to Ellen Harmon (White) in February, 1845—but a few weeks after her first vision—she told of a view of the person of Jesus in glory:

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His
Father had a form like Himself. He said he had, but I could not behold it, for, said He, if you should once behold the glory of His person, you would cease to exist."—Early Writings p. 45.

This view is in harmony with Bible descriptions. Strike this view from us, and substitute the idea [of] the all-pervasive personality called God by the pantheistic philosophy and we are at once involved in the mazes of the spiritualistic deception. Then Heaven and the throne are wherever God is, and He is everywhere, in tree and plant and creature.

In the first interview I had with the author over the book prepared for us he illustrated his idea that it was idolatry to conceive of God as having form. He gleefully told of pressing one of our ministers into a description of the Father's person. Naming different portions of the human anatomy, he go the unsuspecting minister to say "Yes" as to likeness of man's bodily members, until the picture was crude and irreverent. The reverent view leaves it just where the view given by the Spirit of prophecy left it. The form was there on the throne, as real as the form of Jesus on the throne beside the Father. But a cloud of glory veiled the Father's person. The reverent mind does not seek to penetrate that veil between.

Again, later, in "Early Writings" Mrs. White wrote in warning against the view that diffused the Deity in nature:

"I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself.

Said Jesus, 'I am in the express image of My Father's person.'

"I have always seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of spiritualism."—p.67

The door of heaven is open to the faith of a little child. It is a real place. The throne of God is there, and angels wait to speed between heaven and earth. Enoch and Elijah and Moses, and the saints who were raised with Christ (Matt. 27:52) are going to and fro amid surroundings real and tangible to men in redeemed flesh. Eden, that once was on earth, is there, with its trees that once grew on earth. Jesus, "this same Jesus," "the man Christ Jesus," is by the Father's throne, in the same flesh, glorified, that He bore as our Saviour here, And there is the Father, whose face the angels and the redeemed can see, and whose loving face we, too, shall see if faithful.
Strike out this view of Bible truth and substitute for it the pantheistic conception that makes of Deity a personality present everywhere the same as He is anywhere, and there is no place in the universe for the sinner to come before God. This hopeless Hindu conception is easily recognized in its own heathen surroundings. But clothe it in the language of Christian thought, and in third angel's message phraseology, and it may readily deceive the very elect if they are off guard.

In the very first writings of the Spirit of prophecy—in 1844 and 1845—descriptions of heaven and of the throne, and of the Father and Son were given to lift up a standard against the religio-scientific philosophy of God and nature that was to come in like a flood.

More Than Common Error

In the message, "Decided Action to be Taken Now," the teachings pressing in were described as "spiritualistic sentiments." Those who had received the ideas were said to have consented "to eat of the fruit of the tree of knowledge of good and evil." It was in these terms that the messages of the Spirit of prophecy to the 1899 General Conference, twelve years before, had foretold the perils before us:

"Satan, in a deceptive garb still lurks in the tree of knowledge. The words of God spoken at creation, 'But of the tree of knowledge of good and evil, thou shalt not eat of it,' come sounding along the line of ages to our day."—"Bulletin," 1899.

And, as quoted early in this review of experiences, the topic of the relation of God and nature was also dealt with the messages of 1899. It was along this line that speculative philosophy about God would bring peril to us. We did not understand what this meant then, but now these very deceptions had swept in upon us. It was spiritualism for Seventh-day Adventists. Recall that message at the 1903 General Conference, already quoted at length:

"Spurious scientific theories are coming in as a thief in the night.... you know that Satan will come in to deceive if possible the very elect.... He is coming in, pretending to be the great medical missionary."

Long had the messages tried to forewarn us. But there was something supernatural in the working of this thing. We who first came in contact with real inwardness of the teaching at close quarters had felt that power working in this philosophy. Friends of the teaching smiled at the idea that there was
anything mysterious in it. For myself I knew there was mystic, hypnotic power in it. I knew by painful experience that I had to fight it, resist it in my soul or I would be swept off my feet. And I never got free from the paralyzing fear of it and challenge [of] it in face to face committee work. Yet some smiled at the idea of danger. At the 1903 General Conference the author of the book in question declared:

"This talk about an awful crisis, and awful dangers; I want to say to you, There is nothing in it; there is nothing in it. The truth of the matter is that all we want is confidence, confidence in the truth, confidence in God, and confidence in one another."—

At the preceding Autumn Council, of 1902, one veteran minister, to whom we had looked for years as a teaching leader, begged us to read the book, "Living Temple," with "confidence." It was that confidence in partaking of the mixture of truth and error dealing with speculative views of the Deity, that betrayed our brother. For two days in that council he had stood with the General Conference executives. Then time came when he spent some hours in counsel with promoters of the new ideas, and he came out as an advocate of them. In the Council he told us the book taught true ideas of God from the scientific standpoint. Now he would teach the same things from the Scriptures. Scornfully he told us that what a lot of Seventh-day Adventists needed was a "new God;" that many were worshipping a God altogether too small for the larger and true idea. He then set forth this idea from Scripture. It was later brought out by the Good Health Publishing Company as a tract entitled, "The Revelation of God."

Two paragraphs will suffice:

"'Hath measured the waters in the hollow of his hand.' Open your hand as wide as you can, and hold it level, palm upwards. Note the depression in the middle of your hand. That is the hollow of your hand. Fill it with water and see how much it will hold without running over. And all the waters are measured in the hollow of God's hand as easily as those few drops of water lie in the hollow of your hand. Then if only his hand is so great that all waters lie in the hollow of it, how large is he himself? It is simply impossible for any human mind to conceive of the size that such a hand would have to be. Then if it would be impossible for any human mind to conceive of a true likeness even of the hand of God, how much less a true likeness of himself?
"Meted out heaven with the span.' The span is the measure from the tip of the thumb to the tip of the second finger. What is the compass of the heaven? Conceive it if you can. Yet the whole compass of the heaven is by him measured simply with the span. Then again, what is the size of that hand? No human mind can conceive of the compass of heaven. Then no human mind can conceive of the size of that span by which he meted out the heaven. And when no human mind could possibly conceive only the size of the hand, the reach of the span with which he meted out the heaven, how infinitely beyond all reach of human thought is any true conception of the form of God."

The fatal error was the assumption that the prophet Isaiah (Isaiah 40) was endeavoring to impress us with the greatness of God's form. It is "the greatness of His might" (Verse 26) that the prophet is describing in these figures of speech. This philosophic view, set forth as the true one, was but repeating the ancient heathen philosophy of the Universe-God, sometimes thus given colossal members and parts, and again represented as an ether-like personality pervading all. The Hindu philosophy says: All this (universe) is Brahma." And Pike, an old Washington jurist, professor, and philosopher said of the Persian view: "It was thought the universe should be deemed an immense being." In the Egyptian and other philosophies, he says:

"The universe was a living and animated being like man.... This was the Universe-God, which the ancients adored as supreme Cause and God of gods.... God, in the view of Pythagoras, was One, a single substance, whose continuous parts extend through all the universe. The world or universe was thus compared to man... Thus he made the universe a great intelligent being, like man—an immense deity."

It was conceived that great power must imply great size. It was thought Deity must be great in form in order to be great in power. So came the idea of colossal form, such as we had pictured to us in the vestry of the Tabernacle in that Council of 1902.

The error was due to failure to apprehend that which is the only hope of our salvation. God's power is manifested by His word. He is "upholding all things by the word of His power." He saves us by this all-powerful word which works within. It is not infinite form but infinite power and love and mercy. The sinner redeemed will not have to search the universe to view, a little at a time, a form that the logic of the philosophy must necessarily
picture as greater than the universe, one whose smallest measurements—it is an awful suggestion—must be beyond all human conception. The redeemed, in the flesh, immortal, will "see God." They can approach a Father upon His throne in the heavenly temple. "They shall see His face." And by the Father's side we shall see "the man Christ Jesus"—"this same Jesus" that the disciples saw—in form like unto the Father.

The heathen philosophy takes the thought away from infinite power, which is our hope of salvation, to fasten it upon the mind-staggering conception of infinite form. It is truly a god "that our fathers knew not," as the record of Israel says, speaking of idolatry that crept into the Exodus movement.

The message, "Decided Action to be Taken Now," said of the issue facing us: "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."

The Bible story of the way in which the ancient people of Israel were lured into idolatry seemed heretofore to have recorded perils from our own path to the promised land; but here we were in danger of going into idolatry ourselves. This "commingling" of the pantheistic idea of a pervasive personality in living things with the other idea of an infinite form seems illogical, but it is characteristic of some of the ancient heathen philosophies. And the author of "Living Temple" laid hold of the idea of colossal form as soon as it was set forth before us in that Council. A paragraph was added to the proofs, and appeared as follows when the book was published:

"A hand large enough to hold the waters of the earth in its hollow, would be as large as the earth itself. Hence, no human eye could ever see more than a very small fraction of it at a time. A span great enough to mete out even the earthly heavens, would cover at least 9,000 square miles. Try to form a conception of a hand of much proportion; when out-stretched, the distance from the tip of the thumb to the tip of the little finger would be 9,000 miles. The height of a person is nine times the length of the span, so the height of being with such proportions must be at least 81,000 miles. It is just as easy to conceive of a person filling all space as of a person having a height equaling ten times the diameter of the earth."—"Living Temple," p.

One might ask, How could the same book teach both these ideas—of God as intelligence pervading all nature, and as a colossal form? How could both ideas be set forth together? But this seeming contradiction is
characteristic of pantheism. One of the most often quoted portions of the Khandogya Upanishad (14th hap., 3rd part) had this declaration:

"All this is Brahma (That is, everything is God).....He is myself within the heart, smaller than a corn of rice, smaller than a canary-seed, or the kernel of a canary-seed. He also is myself within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds."—"Literature of the East," Vol. 9, p.111.

The flinging about of these new-old teachings, infected with the contagion of spiritualistic heathenism, led the Spirit of prophecy, to rush off that first message to catch us in the midst of the Washington Council. The message cried out:

"It is something that cannot be treated as a small matter than 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 experiences, giving them instead a false science."

Until the Spirit of the Lord lifted up a standard against it, the teaching was spreading like a plague. It was spiritualism for Seventh-day Adventists.

**Pantheism Here and in Its Ancient Setting**

Here in the Western lands, where general culture and standards have been more or less influenced by Christianity, the new-thought and pantheistic ideas are by many considered interesting evidences of deep thinking. Amid the conditions that have arisen as the fruitage of pantheism, in ancient pagan lands, the ideas do not seem so picturesque.

When it was noised abroad that Seventh-day Adventists had repudiated any possible religious sympathy with the new-thought philosophy, it was of course, written down by the average journalistic story-writer that the broad-minded thinkers in the crisis were those who had refused to be held to old and narrow ways. In the popular New York Magazine, The Delineator, an interviewer of our former medical associate told how his philosophy appeared to a worldly looker-on. The interview ran:
"While Dr. ________ and his household have lived in conformity with the most unworldly religious views, he has faced existence with no narrow outlook. And thus he has outgrown the anthropomorphic conception of God (that is, the conception of Genesis 1, of God in whose image man was made). 'My God,' he says simply today, 'is the personal, but universal intelligence that pervades the heights and the depths and the farthest reaches of the universe.'

"While this faith was growing wider with the years, some time ago the doctor gathered his children together on a Sabbath in Spring. He pointed out the buds on the trees. 'See,' he said, 'they will be leaves tomorrow. Who is it makes the leaves?"

"'Why, God does,' answered the children promptly. "'But where? Does He make them form the outside and stick them on?' "'Oh, no,' said the children. 'He makes them through the sap inside the tree.' "'Oh,' said the doctor. 'Then God must be inside the tree.' "'Why, yes,' agreed the children. "'Then their father laid a hand on Jack's head. 'What makes Jack's hair grow?' "'Why, God,' said the children. "'But how? Does He stick it on from the outside?' "'Oh, no. He makes it grow from the inside of Jack's head.' "'Then God is within Jack. Is it not so?' "'The children looked in wonderment as they had never looked at Jack before. 'Yes,' they assented, 'God must be within Jack.'

"'And God is within all of us and God is everywhere,' concluded the doctor."—"Delineator," Dec., 1910.

Poets can make this philosophy look very refined. But the philosophy in its native oriental home does not hesitate to go the whole way of this kindergarten lesson. Jack not only has hair, but he has thoughts, good thoughts and evil thoughts. If God is within sending out the hair, then is He within sending out the good thoughts — and the evil thoughts. And the doctrine of pantheism strikes out the distinction between good and evil. It is all divine. While appearing to exalt all natural life to the divine, it really drags the divine down to the level of the natural.

"There is nothing supernatural about religion," the Delineator interviewer was given to understand. "It is a perfectly natural thing."

There is where the pantheistic philosophy has ever left man—with only natural forces, notwithstanding all the talk of the divine and of Personality and Intelligence and God. Man himself is as much divine as anything. The great saying of the Hindu philosophy was "Tat twam asi, " meaning, "That
thou art." You yourself are the mystical Absolute. Man is the same as God. "We speak without hesitation of our body as the temple of God," wrote Max Miller, yet we shrink from adopting the plain and simple language of the Upanishads that the self of God and man is the same."—"Six Systems of Indian Philosophy," p. 254.

At the 1937 Autumn Council at Battle Creek those who attended a lecture at the sanitarium heard the speaker—our old associate—tell of the personality in the grass, by which the tender blade reared up again after a foot, in stepping across the lawn, had crushed the blade to the earth. So would the Hindu philosophy of nature tell it. In the book, "Advanced Course in Yogi Philosophy," the Yogi Ramacharaka says:

"The Grani Yogi sees Intelligence in everything, from the mineral to man...Each little cell contains intelligence, or mind, which works along unconscious lines, and builds up the plant. Our bodies are built up in the same way. There is Intelligence in everything—and it all emanates from the Absolute."

This was really the doctrine that Seventh-day Adventists were asked to accept as advanced light. In the Delineator interview our former associate was quoted as having outgrown the anthropomorphic conception of God. "My God," he says simply today, "is the personal but universal intelligence that pervades the heights and the depths and the farthestmost reaches of the universe."

As a man can work only where he is personally, so this teaching really conceives that God must be limited. If His power is to work in the leaf and tree, then God must be personally in leaf and tree. Thus pantheism would make God like man—notwithstanding this talk about outgrowing the anthropomorphic idea of the old-fashion Bible believer. It misses the blessed truth that fills all Scripture, that our God in the heavens speaks power by His word. He created the heavens and the earth by His word. "He spake, and it was." He upholds all things, "by the word of His power." His Spirit speaks to hearts. His angels are everywhere at work for Him, going to and fro from His throne. In these ways—by the sending forth of His agencies—the Bible teaches that He is working everywhere in the universe, His power manifested in all creation. It is by His power that He is present everywhere. It is not that one "outgrows" this simple Bible conception when he goes into the mazes of pantheism. One simply loses the revealed knowledge of God and slips back into the age-old religion of primitive
Animism, that peoples all living things with divine all-pervading Personality. The encyclopedia describes the primitive pantheist as conceiving that all living things are "endowed like himself with will and personality." (Hastings' Ency., art. "Animism")

It was into this maze of mysticism that primitive men fell when they forgot God as the Creator, Whose throne is in heaven. Into this mysticism, which has darkened the outlook and the life for pagan peoples through the ages, we were invited to take a plunge in those days of controversy.

Our Institutions: Denominational or Undenominational?

Before the issue had been openly joined over the question of teaching, there had been no little counsel from the Spirit of prophecy about the matter of the organization of our oldest health institution under a law that provided the institution could not expend any of its funds outside the State of Michigan. While in Australia, in the nineties, Mrs. White had called earnestly on the old institution to help in planting the first sanitarium in Australia. As the issue was developing, in the Autumn of 1902, one complaint against the Spirit of prophecy was over this insistent call that had come for the old bas to help in establishing new plants, whereas the law under which the institution was incorporated forbade such sending out of funds.

Messages such as the following had been sent from Australia to the General Conference of 1899, held at South Lancaster, Massachusetts, appealing for help for Australia:

"The Battle Creek Sanitarium has received thousands of dollars in donations which should be passed over to institutions in other countries, which are struggling for an existence. And more than this, the profits of the sanitarium should be largely used in helping similar institutions in needy circumstances.—"Bulletin," 1899, p. 131.

Along with the appeal for help for new fields from the old institution, the same message repeated the counsels against the tendency among our institutions to keep on with increasing enlargements in old centers:

"The Lord has presented to us that the enemy is still seeking with all his power to center the work the work in Battle Creek, contrary to the word of God. A movement to erect more buildings there, and to gather in more people, will bring results for evil that are not now foreseen."
"Not all the institutions now at Battle Creek should have been there. Our people have found excuse after excuse for establishing new enterprises and erecting more buildings."—"Bulletin," 1899, p. 131.

In the meantime, Mrs. White had returned from Australia. The burning of the old institution in early 1902 had raised the question of finance for rebuilding, and Mrs. White had repeated the plea of not so much building in one place.

Before the issue of teaching had involved the medical management and the General Conference in serious discussion of these things—while most of the leaders were in Europe—Mrs. White spoke at length on the question of older institutions helping new plants. It was the chapel of the St. Helena (California) Sanitarium, adjoining her home. The attorney of the Battle Creek institution, Judge ________, was present. He was a member of our church then. The meeting was held June 22, 1902 (while the old institution was rebuilding). The report of the meeting was sent to headquarters in those days, and I venture to quote a few paragraphs from it, as it introduces the matter of denominational institutions.

Speaking of the restriction preventing giving aid to new enterprises, Mrs. White said a view had been given her:

"One of authority stood before the company, and spoke words....he said that these restrictions were not inspired by God, but were of human devising. The means coming to the sanitarium were brought by people from all parts of the world, and should not be used in one state only."

"In the providence of God, my husband and I were largely responsible in founding the Battle Creek Sanitarium first called the Health Reform Institute. The Lord instructed us to establish this institution. ...We were led to encourage the people to believe that after they had helped to establish the Battle Creek Sanitarium it would in time repay them by assisting them to establish similar institutions in different parts of the country. Time and again we have stood before congregations and made this promise, pleading with them to help us firmly establish this institution, and assuring them that in turn it would help them when they were ready to establish institutions in other places."

Thus speaking of the founding days, it was explained why the calls were so insistent when Australia needed help—help being called for, not from individuals but from the institution.
Then Mrs. White's son called her attention to the provisions of the law, under which the institution was later organized, forbidding the sending of money beyond the state.

In reply Mrs. White said: "Did God devise these restrictions?... The Lord is not pleased to have His people bound by any such yokes."

Then the attorney for the institution, Judge __________, remarked:

"I do not think the brethren understood, when they incorporated the Association, that the Act under which it was done provided that its means should not be used outside the State."

Mrs. White: "Is not that a yoke?"

Judge __________: "I think __________ now recognizes the fact that it ought to be reorganized. I am strongly in favor of reorganizing it.... I recognize the evil, and I think we ought to try to remedy it.... In times past I have had several talks with __________ on the advisability of such reorganization, so that it might be free from some of these restrictions. Until recently he has not been able to see the necessity for doing so.... I am sure he has begun to realize the necessity of such reorganization."

Mrs. White: "I hope it will be reorganized, because it does not now stand right in the sight of God."

Judge __________: "I am satisfied myself that you are right."

**Denominational or Undenominational?**

In connection with instruction as to desirability of organizing our institutions so that they might contribute to the work of the denomination wherever help was needed, the question of relation of our oldest medical enterprise to the denomination was raised among us. It began to be urged that the plant was not a denominational institution. Mrs. White, who was at the founding of the first medical institution, wrote:

"If ever a sanitarium was established to be denominational in every sense of the word, this sanitarium was.... In the name of the Lord, we are to identify ourselves as Seventh-day Adventists. If anyone among us is ashamed of our colors, and wishes to stand under another banner, let him do so as a private individual, not as a representative of Seventh-day Adventist medical missionary work."—(Undated statement, of 1902).

Sure enough, however, as our crisis developed it appeared that in the latest organization of the institution it was provided that it should not be
denominational. A journalist, the assistant editor of the Pilgrim Magazine, gave us and the public, this information in reporting an interview with our former medical leader. The interviewer wrote:

"One year ago the Sanitarium in this city, generally believed—and by Adventists quite as much as by the public at large—to be a denominational institution, was burned to the ground. It is now nearly rebuilt."

As the journalist sought information, he was told:

"The sanitarium of which I have charge has no more connection with the Seventh-day Adventist denomination, as such than you have."

"Believing that I had not heard correctly I asked the doctor to repeat the expression, which he did, precisely as quoted.

"Who, then, is it that owns it or runs it, or holds it in charge?" I asked.

"A private association, he replied. . . ."

"The doctor continued:

"I myself drew up the institution's articles of association. I saw to it that it should be absolutely unsectarian. Membership in the association governing it as open to a Catholic as to a Seventh-day Adventist."—Kalamazoo Telegraph, January, 1903.

Groping for an understanding, the interviewer referred to the Review and Herald publishing house, the main building of which had been burned a week before. "That is a church institution?" he said. "It is not," was the reply. "The Review and Herald concern is owned by a private stock company." But the essential difference was that the brethren who held the non-profit yielding stock in the printing house saw to it that when that corporation was reorganized, it was under articles that made the governing constituency altogether denominational. That was the difference.

In later years the original denominational character of our first medical work was minimized in vigorous terms. A highly placed member of the British government, Sir Horace Plunkett, had become a patron of the institution while holding some office in Canada, I believe. He gave an address at the institution. He told how a "little band of altruists" had begun the work in 1866. "The founders were Seventh-day Adventists. But he explained that the sect had no connection with its management now. That was the way in which the average man of the world would want to recognize the founders of a worthy enterprise. But the management, using
this address as a publicity document, inserted the following paragraph at this point:

"(The institution was from the start a private enterprise and was never under the control of any denomination or sect, though for some years affiliated with the church of its founders. All such affiliation ceased years ago. The management have no connection with the religious organization referred to and no sympathy with the fanatical beliefs and practices which pertain to it. Neither had the Battle Creek Sanitarium any connection whatever with the numerous small religio-medico-sectarian institutions established by this sect in various parts of the world. The prestige of the Battle Creek Sanitarium System has suffered greatly because of the unauthorized claims of some of these church-controlled concerns. Hence this explanatory note.—Publishers.) —" Battle Creek Idea, " Sept. 15 1913.

Years before this, and before the undenominational issue had ever been thought of by our people, I would say, the messages of the Spirit of prophecy pointed out to our former associate the danger in a possible tendency toward the undenominational position. This appeared in copies of the instruction of years before, placed in hands of General Conference officers after it became apparent that we were in a real crisis over the teaching. From Cooranbong, Australia, February 27, 1900, the message had been sent:

"You may think that you can discard the name of Seventh-day Adventist, and make a name for yourself because of your supposed prosperity. But just as surely as you yield to this temptation, you will understand what the warnings mean that God has been sending you for years....O John, for Christ's sake do not spoil your record."

We think of this admonition now, when we see the institutions built larger and larger, to really mammoth proportions, and standing as a monument to the warning messages sent through the years. These messages indicated the way even of business success. But men rejected the counsel and had their own way. And, as I write, we know that the great institution has passed into the hands of a court, and is directed by the court in the interests of the bond holders.

What the future may hold we do not know, and we point no finger of reproach at former associated; but we must recognize a voice that bore true witness and gave wise counsels all the way along.
Counsels of Safety

The message, "Decided Action to be Taken Now" came to the Washington Autumn Council of 1903. One of our veteran ministers and teachers was present. (A. T. Jones.) He had planned to spend some time at our oldest health institution to give the large family of workers there help that he felt he could give. He had been in cooperative sympathy with the promoters of the new teaching, but did not realize that this meant any change in his relation to the Advent Message. When the message of the Spirit of prophecy, "Decided Action to be Taken Now," was read in the M-Street church that day in Washington, he spoke a few words of acceptance of the instruction.

His plans however were to go on to the old center as he had arranged. But later messages from Mrs. White urged that he should not do this, that he and others should keep away from contact with this propaganda that was at work. I recall how strong he felt, how well able he appeared to take care of himself. He said to us in effect

"I am going to the sanitarium, and I am going to preach the third angel's message to the workers there just as I have always preached it."

So he went. But so far as the third angel's message was concerned he surely lost touch with it, measured by standards that represented its place in building up this movement, form the days of 1844. It was not long before his influence was merged with the work of those who had forsaken the old paths. Under date of August 1, the next year (1904) Mrs. White had a message for a little group, including our former strong teacher, telling what her Instructor had said concerning their danger:

"To Brother A.T.J. He said, 'Why have you permitted your mind to be worked as it had been? I warned you not to permit this.'"

To another of the group it had been said that a hypnotic influence was upon him, and he was exhorted, for Christ's sake, to break the spell. The teaching that was abroad was of a spiritualistic nature. It was a supreme effort of the great deceiver to get into the movement. No man's strength is sufficient to stand against spiritualistic philosophy if he puts himself in friendly contact with it. His only safety is in the attitude of constant mental and spiritual opposition to it. "Men in positions of responsibility, "we were told at that time, "are in danger of changing leaders." (Series B No. 2, p. 48.) There was a hypnotic power in the teaching, as some of us knew, and it was not to be curiously looked at or studied to see what it was composed of.
It is like a "live" wire. The very power of death is in it. The atmosphere of its promotion was deadly, and only by open hostility to it in the name of the Lord, could one safely have anything to do with it. In a message of 1904, entitled, "the Great Controversy," we were told:

"Those who feel so very peaceable in regard to the works of the men who are spoiling the faith of the people of God, are guided by a delusive sentiment.

"There is to be a constant conflict between good and evil.... If this matter were rightly understood and closely guarded, God's servants would feel a continual burden of responsibility to counterwork the efforts of the men who do not know what they are about, because they are enchanted by the delusive allurements of Satan." Series B No. 2 p. 11.

The formerly strong leader thought he could go safely with these influences. "I am going there," he told us; "and I am going to preach the third angel's message just as I have always preached it." But it was not long until, without knowing it, he was opposing things that in all our history had built up this movement. He had early persuaded one of our younger ministers, (C. L. Taylor) a very kind and conscientious man, to come and help the spiritual interests in the great institution. This brother knew little of what had been going on. His six months' effort, and his statement as he tendered his resignation, show how truly the Spirit of prophecy counseled in representing the impossibility of serving the cause of truth in cooperative association with a propaganda of error and opposition to the denominational organization. In his parting letter of May 31, 1906, a copy of which he sent me, this younger minister said to the management of the institution:

"In my letter to Elder (A.T.J.), stating the conditions under which I could come, I announced that I would not come to take part in any partisan effort....In coming to Battle Creek and joining in the work here, I did not believe it necessary, much less plan, to be any less Seventh-day Adventist in my views and methods and practices."

He tells how Elder (J) had assured him the plan was to ignore controversy, and seek to place the work on such a basis that our people would have to acknowledge it as the work of God and give it cooperation as aforetime. But, he said, all were "painfully conscious" that it did not work out. He felt to acknowledge that he himself was drawn into attitudes that did not "encourage respect for the Spirit of prophecy." The College there had been reopened, and the Spirit of prophecy had counseled that the
environments were such that the old headquarters was not the place for our young people to get their education for this cause. Our brother says he had planned to take up revival work for the young people from the first. But he was asked to promote the school matter first. He wrote about it:

"But from the day that I undertook the circulation of the schools calendar my influence with the young people was canceled. (Most of the workers were Adventists, and they evidently expected to see their ministerial leaders stand for the Adventist faith.) I did not know the real status of the family, or I should certainly have utterly refused to take any part in pushing the school work; and you did not know the conditions, else you would never have allowed me to do what you asked. From inquiries made, I gathered that the helpers, in spirit and in practice, were in sympathy with the management; but such was not the case.... They were looking to see whether I would at once begin to help improve existing conditions or whether I would join in what appeared to them as a work contrary to the Spirit of prophecy. Looking back upon those days I wonder that the young people were as patient with some of us as they were....

"I wanted at the very first to have a study of the Testimonies; but I found no one else having a burden in that direction, and my efforts proved fruitless. But suppose at the beginning we had all done that very thing—had studied the instruction, had seen clearly our need of divine help, and had made suitable acknowledgment of our sins, and together had mutually and determinedly kept at the work; would we not have seen different results? And should we wonder that the helpers, so many of them, after waiting in vain for that very thing, left for other parts?"

The brother had had no contact with the situation that enabled him to understand that it was impossible to bring about spiritual conditions while keeping in harmonious touch with elements promoting positive error. The helpers evidently knew the issue better than their teachers. Many of them passed on. Others remained but took a positive stand against error and held firmly to the church of their faith.

Our brother who was drawn in to help, saw how impossible was his position, and the story of his six months' effort and withdrawal shows how truly the Spirit of prophecy had spoken in warning the older worker that he could not safely undertake his purpose. As it was, ere long our former veteran brother was an open critic of the denominational organization and a scornful critic even of the gift that had formerly held his loyalty. There is no
of neutrality or of keeping peace with both sides. When the issue of truth and error comes to the dividing point. In those days the Spirit of prophecy said:

"When God's people are fully awake to the danger of the hour, and work fully on Christ's side, there will be seen a sharp contrast between their course and that of those who are saying, 'Good Lord and good devil,' and we shall see much firmer and more decided work done to counterwork the schemes of Satanic agencies."—Series B, No. 2, p. 11, 1904.

**Forewarned Was Forearmed**

In those years of crisis there was one point of danger that I think none of the brethren had foreseen. I do not recall a suggestion of it round our new General Conference headquarters in Washington. Then came from California messages by the Spirit of prophecy saying that effort would be made by some not in sympathy with the General Conference to get control of our old Battle Creek Tabernacle.

In documents passed to us in those times was the following message to a veteran of the publishing work from the days of the first printing office, in Rochester, New York, to the later times of the old Review and Herald Office—our aged Brother G. W. Amadon. For some years he had been senior elder in the Battle Creek church, giving his time to church work. The message read:

"I wish to say to you and to the leading men in the church, and to the trustees of the Tabernacle, that light has been given to me very distinctly that Elder (A.T.J.) has taken a position that divorces him from the privileges of the use of the Tabernacle. He does not know what spirit is leading him. Efforts are being made to get possession of the Tabernacle. Brethren, be on guard. Keep burnished for action the weapon of your warfare, which is the Word of God. Pray, believe, and walk humbly with God; and let your prayers be without ceasing, that God shall be glorified. Make a most earnest effort to call to Battle Creek the very best ministerial talent, men of experience in the early days of the message, men who will give the trumpet a certain sound. Hold the fort. Do not let it be taken by those who have placed themselves decidedly in a position of opposition to the truth which God has given us for these last days.

"Our call is, Come out from among them, and be ye separate; and the Tabernacle should be set apart decidedly to those who are true and loyal.
"Those who have denied the faith, and who should tear down that which in past years they have labored to build up, should understand that they have no let nor part in the faith that has firmly held the people of God in unity. You do not know how earnestly they will work to get possession of the Tabernacle. But this must not be permitted. In no case should a decidedly opposing element be permitted to hold forth in the Tabernacle."

It was certainly a sounding of the trumpet, calling the brethren of the old Tabernacle to be on guard. And, sure enough, the time came quickly when they needed to be on guard. In those days Elder M. N. Campbell was called to the pastorate in this, our largest church. He saw the danger come, of which the brethren had been forewarned. I heard him tell the story briefly at a union conference session. It was this, as told in his own words:

In the year 1907 a strong feeling prevailed in the Battle Creek church that a certain group of men representing an institution which at that time was at odds with the movement, was trying to get a controlling voice in the Tabernacle affairs. On various occasion they had made it quite clear that they would be glad to see the property so held as to enable the representatives of the institution to use it whenever they saw fit.

"I was pastor of the church at that time and felt that steps should be taken to safeguard the property. A legal meeting had been appointed for a certain evening to re-incorporate the legal body which held the church property. It appears that in Michigan corporations can continue for only thirty years. The corporation which held the Tabernacle property had lapsed, and it was necessary to re-incorporate. At this meeting the representatives referred to were there in full force. They were accompanied by an attorney who had been a judge as well as a lawyer.

"Just before the meeting I had called the church elders together for counsel. A feeling of depression had taken possession of their hearts when they learned the strength of the forces we would have to meet in the meeting about to follow. They felt that our case was hopeless. One dear old brother kept groaning: 'O, if only Sister White were here!' It was our veteran Brother Amadon, who had seen Mrs. White bearing testimony in the early days, leading through crises of opposition. I endeavored to awaken faith and confidence in the hearts of the brethren. I knew that if we went into the legal meeting with our men in a discouraged state to begin with, it would be practically impossible to bring anything to pass. I was praying very
earnestly for the Lord to bring courage and deliverance to us in some fashion.

"About five minutes before we were to walk into the larger meeting, a telegram came from Mrs. White in which were the words: "Philippians one, twenty-seven, twenty-eight." We opened our Bibles and found these verses reading as follows:

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation and that of God.'

"As these words were read the brethren realized that the Lord was present, and that He would work in our behalf. Courage and confidence came. And we walked into that legal meeting with victory in our hearts. In spite of the opposition that was met with, a complete victory was won. The tabernacle administration was re-incorporated and the property deeded over to the West Michigan Conference to make sure it was for ever to be under the control of the denominational organization that had built it, for the preaching of the advent message."

A Lesson For the Future

It is evident that the controversies of the "Living Temple" era were not something that were to stand alone. The Spirit of prophecy represented it as a beginning of an onslaught by the evil one that we would have to reckon with to the end. Of these things of 1902 and 1903, it was said (at the 1903 General Conference):

"Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks....You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and He is coming in, pretending to be the great medical missionary."—"Bulletin," 1903 p. 87.

Satan's appearing at the finish as an angel of light is described in the book, "Great Controversy," Evidently the special message of preparation for his coming is after this order of speculative teaching that flooded in upon us in the first decade of this century. In one document, "Teach the Word," dated July 24, 1904, at Washington, it was said:

"Living Temple' contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew
that I must warn our brethren not to enter into controversy over the presence and personality of God." —p. 53.

Having the fact nailed down forever in Scripture, and set forth in the Spirit of prophecy (especially in "Early Writings") we know that the Person of the Deity rules from heaven above. In the vision given in "Early Writings" His form upon the throne was veiled from sight by the cloud of glorious light. We are not called to try to pierce that veil by speculative reasonings or definitions about Deity. We know that the Father is there. The "man Christ Jesus," the "express image" of His Father's person, ministers there before Him as our High Priest. All Holy Scripture records the universal ministry of the Spirit and to the angels in behalf of men. And we see God's power—"upholding all things by the word of His power"—manifested in all creation. We know that by faith we can pray to our heavenly Father, before a throne of grace, and that His ear is ever open to hear.

It is so plain and concrete that a child can understand it.

But the moment the touch of mysticism is given to it, the concrete and substantial vanish into mist. And mysticism is what the speculative teaching was declared to be: "We need not the mysticism that is in this book."—Series B, p. 52.(Emphasis supplied)

It was this mysticism that the Spirit of prophecy met in the early days, when Mrs. White was but a young woman. She then wrote:

"I have often seen that the spiritual view took away all the glory of Heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of spiritualism." —"Early Writings," p.

It was mysticism that flavored the theory that set aside the truth of the heavenly sanctuary with its services of the holy and most holy places, when A. F. Ballenger brought the spiritualizing method from his study of the popular commentators in England. At the General Conference of 1905, Mrs. White bore testimony to him and to all the workers:

"Take heed how you mystify the gospel.... Those who are striving for originality will overlook the precious jewels in God's cabinet in an effort to get something new.

"Let this simple doctrines of the word shine forth in their true bearings, and let them be urged home according to their relative importance."
The most pitiful exhibitions of weakness in the truth have come in all our history from those who felt the urge to turn our something that would be recognized as deep and profound. This was apparently the urge that led the late Brother Ballenger in England to take on what appeared to his brethren there as an air of spiritual exaltation. His brethren there were distressed over it, long before he brought forth the old theories that to him were new. Out of it came the teaching about the sanctuary that the Spirit of prophecy classed with the mysticism of the "Living Temple" school:

"He draws out certain passages so fine that they lose their force...Brother Ballenger does not discern what he is doing, any more than Dr. _______ discerned that the book 'Living Temple' contained some of the most dangerous errors. **Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God and of Christ, are working as blind men.**

(Emphasis supplied) They are seeking to bring in uncertainties, and to set the people of God adrift, without an anchor."

In warning against the perils of the last days the Spirit of prophecy at the time of this crisis **continually spoke of the danger of speculative philosophy that obscured and cast a mist over the plain and concrete and substantial things of truth.** (Emphasis supplied) In Volume 8 of the "Testimonies," brought out in those days, there is much said after this order:

"**I have been instructed that it is not new and fanciful doctrines which the people need.... God has not laid upon anyone the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience.**" —p.295. (Emphasis supplied)

All these speculative, mystifying methods were abroad in apostolic days. It was the heart of Gnosticism, that ancient system, that spiritualized everything of Christian teaching. The apostles fought it day and night. And the Spirit of prophecy called us to study the apostolic warnings against these same things:

**"Please read Paul's exhortation to the Colossians."**—Series B. No. 2, p. 13. (Emphasis supplied)

**Especially the second chapter of Colossians was commended to our attention.** (Emphasis supplied) In other parts Paul referred to this so-called knowledge ("Moses") which the Gnostics felt so sure of. It was a mingling of Christian phrase with spiritualistic pantheistic teaching that was like
germs of a contagion in those early times. The apostles fought it by the
plain things of the word of God. So, as these ideas of mysticism came
flooding in upon us, the Spirit of prophecy led Mrs. White to appeal to us to
preach the fundamental things of the advent movement. She wrote:

"About the time that 'Living Temple' was published, there passed
before me in the night season representations indicating that some danger
was approaching, and that I must prepare for it by writing out the things
God had revealed to me regarding the foundation principles of our faith."—
Series B. No. 2, p. 52.

Those foundation principles, the plain truths of the advent
message, are our defense. They are God's answer to all the winds of
error that can ever blow. (Emphasis supplied) But we must handle the
truth with humility of heart, and teach it in simplicity and plainness. The
more one know of it the less deep and complicated and philosophical one
needs to be in holding it and teaching it. Above all, it must be held in the
surrendered heart. In a time of controversy and mysterious working of evil
Paul wrote: "Let him that nameth the name of Christ depart from iniquity."
The clean heart sees more clearly than the clever mind. We do not
know what forms the final attacks may assume, but the same message
that has built up this work will finish it. (Emphasis supplied)
Introduction

"And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with My words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee."

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

"Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." Ezekiel 3:4-6, 17-21.
Chap. 1 - The Great Controversy  
Washington, D.C., July 25, 1904.

This morning, long before day, I received a blessing from God. Before this blessing came, I felt that my strength was leaving me. I had great suffering through my whole body. It seemed as if the entire system were being crushed. Every nerve and sinew was in pain. I thought of calling up the family, and then I said aloud, "They can not give me relief." I prayed to the Great Physician to change the condition of things, to let me feel His healing power. And relief came.

The Lord has given me this message for our churches: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The whole of the fifty-eighth chapter of Isaiah is to be regarded as a message for this time, to be given over and over again.

There is a strife between the forces of good and evil, between the loyal and the disloyal angels. Christ and Satan are not at an agreement, and they never will be. In every age the true church of God has engaged in decided warfare against satanic agencies. Until the controversy is ended, the struggle will go on, between wicked angels and wicked men on the one side, and holy angels and true believers on the other.

There is not, and cannot be, a natural enmity between fallen angels and fallen men. Both are evil. Through apostasy, both cherish evil sentiments. Wicked angels and wicked men are leagued in a desperate confederacy [conspiracy or secret plot] against the good. Satan knew that if he could induce men, as he had induced angels, to unite with him in his rebellion, he would have a strong force with which to carry on his rebellion.

In the hosts of evil there is jarring and discord, but they are all firm allies in fighting against heaven. Their one aim is to disparage God, and their great numbers lead them to entertain the hope that they will be able to dethrone Omnipotence.

When Adam and Eve were placed in the garden of Eden, they were innocent and sinless, in perfect harmony with God. Enmity had no natural existence in their hearts. But when they transgressed, their nature was no longer sinless. They became evil; for they had placed themselves on the side of the fallen foe, doing the very things that God specified they should not do. Had there been no interference on the part of God, man would have
formed a firm alliance with Satan against heaven. But when the words were spoken, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Satan knew that although he had succeeded in making human beings sin, although he had led them to believe his lie, and to question God, although he had succeeded in depraving human nature, some arrangement had been made whereby the beings who had fallen would be placed on vantage ground, their nature renewed in godliness. He saw that his action in tempting them would react upon himself, and that he would be placed where he could not become conqueror.

In the statement, "I will put enmity between thee and the woman, and between thy seed and her seed," God pledged Himself to introduce into the hearts of human beings a new principle,—a hatred of sin, of deception, of pretense, of everything that bears the marks of Satan's guile.

In the fulness of time Christ came, and in human nature (emphasis supplied) lived on this earth a life unmarred by spot or stain of sin. With His whole being He hated sin of any kind. The emissaries of darkness give Christ the credit for being the one who expelled them from heaven. They hate Him for His purity. When He came to this world, His purity was a constant reproach to the proud, sensual generation then living on the earth. They hated Him, and in the end crucified Him.

In His work on this earth, Christ saw how, by a disregard of the injunctions of God, in regard to righteousness and true doctrines, evil would be made almost indistinguishable from good. At times He looked upon the deceiving power of Satan, and saw that the wrong-doing of evil workers must be met. At one such time there fell upon the ears of the multitude the words:--

"Why do ye not understand My speech? even because ye can not hear My word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe Me not."

Explaining the parable of the tares and the wheat, He said:--

"He that sowed the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil: the harvest is the
end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

So we see that between Christ and Satan there is unceasing conflict. This conflict will be waged until the work of salvation is accomplished. And it will grow fiercer as the end approaches.

Through the transforming power of the grace of Christ, men may prevail against the evil that strives for the victory. They need not become the servants of Satan, the dupes of his lies. They need not continue to be his willing captives. They may rise against the deceiver, whose wily tissue of lies cost our first parents their Eden home. They may resist the attacks of Satan. God can give them power to distinguish between falsehood and error, between sincerity and truth. If they choose, they may stand on vantage ground. But they can continue to stand there only by placing their hand in the hand of Christ, and following where He leads the way.

It is after man has received light and evidence, after he has seen the contrast between truth and error, that the struggle against sin begins in his heart. But this enmity against wrong did not exist in his heart until Christ placed it there. Those who are truly loyal will show that their mind and heart are fully with the Lord Jesus. They will discern the specious sentiments of Satan, and will refuse to endorse actions that God condemns. But he who continues to depart from the laws of Christ's kingdom displays a spirit that is more and more decidedly at enmity against God.

The Lord calls upon the one who has been working unrighteousness to put away his sins, and be converted. Unless the transforming grace of Christ is poured into his soul, he will refuse to oppose the works of Satan. The human agent who is worked by the power of the enemy, will close the door of his heart to every appeal made by the Saviour. He will refuse to hear the words, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." And the God of heaven will not exercise His power to force man to practise righteousness, with the heart in determined resistance.
"There shall be enmity between thee and the woman, and between thy seed and her seed." We pray that this enmity may be more decidedly seen, that righteousness may be exalted, and sin called by its right name.

When there are among God's people those who have departed from the path of humble obedience, those who have exalted self, those who have united with Satan in accusing and condemning the men appointed of God to be ministers of salvation, shall we keep silence for fear of hurting their feelings? When there are men in the church who love riches more than righteousness, and who stand ready to take advantage of their fellow men by unjust dealings, shall we make no protest? And when men standing in the position of leaders and teachers work under the power of spiritualistic ideas and sophistries, shall we keep silent, for fear of injuring their influence, while souls are being beguiled? Satan will use every advantage that he can obtain to cause souls to become beclouded and perplexed in regard to the work of the church, in regard to the word of God, and in regard to the words of warning which He has given through the testimonies of His Spirit, to guard His little flock from the subtleties of the enemy.

When men stand out in defiance against the counsel of God, they are warring against God. Is it right for those connected with such ones to treat them as if they were in perfect harmony with them, making no difference between him that serveth God and him that serveth him not? Though they be ministers or medical missionaries, they have dishonored Christ before the forces of the loyal and the disloyal. Open rebuke is necessary, to prevent others from being ensnared.

To believe that evil must not be condemned because this would condemn those who practise the evil, is to act in favor of falsehood. If, after a man has been given many cautions and warnings, to save him from his hereditary and cultivated tendencies to wrong, he takes offense, and refuses to accept the message graciously sent him from heaven, and puts aside the reproof of the Holy Spirit, his heart and conscience become hardened, and he is in great darkness.

The enmity that God has put in our hearts against deceptive practises, must be kept alive, because these practises endanger the souls of those who do not hate them. All deceptive dealings, all untruthfulness regarding the Father and the Son, by which their characters are presented in a false light, are to be recognized as grievous sins. There are those who have become apt scholars in this deceptive work. Those who can not see the danger that is
threatening the Lord's heritage because of these things will soon feel no
enmity against the arch deceiver. Those who stand in positions of trust in
our institutions are to show constant vigilance, else they will be taken
captive. In words and deportment, in all their business transactions, they are
to show the exactitude that will win the commendation, "Well done, good
and faithful servant."

It should now be clearly understood that we are not really helping those
who are determined to do evil, when we show them respect, and keep our
words of reproof for those with whom the disaffected one is at enmity. A
grave mistake has been and is being made in this matter. Shall the servants
of Jehovah, into whose heart He puts enmity against every evil work, be
assailed as not being right when they call evil evil, and good good? Those
who feel so very peaceable in regard to the works of the men who are
spoiling the faith of the people of God, are guided by a delusive sentiment.

There is to be a constant conflict between good and evil. Those who are
enlightened by the Holy Spirit's power are to strive with every power of
their being to snatch the prey from the seductive influences of men who
refuse to obey the word of God, whether they be in high places or in low.
Christ's property is not to pass out of His control into the control of the
children of darkness.

If this matter were rightly understood and closely guarded, God's
servants would feel a continual burden of responsibility to counterwork the
efforts of the men who do not know what they are about, because they are
enchanted by the delusive allurements of Satan. When God's people are
fully awake to the danger of the hour, and work fully on Christ's side, there
will be seen a sharp contrast between their course and that of those who are
saying, "Good Lord, and good devil," and we shall see much firmer and
more decided work done to counterwork the schemes of satanic agencies.
Chap. 2 - Teach the Word
Washington, D.C., July 24, 1904.

To Our Leading Physicians:--

Dear Fellow Workers: I am awakened at eleven o'clock. The representations passing before me are so vivid that I can not sleep. The word of the Lord has come to me that there is a decided work to be done in warning our medical missionaries against the dangers and perils that surround them.

The Lord calls upon those connected with our sanitariums to reach a higher standard. No lie is of the truth. If we follow cunningly devised fables, we unite with the enemy's forces against God and Christ. God calls upon those who have been wearing a yoke of human manufacture to break this yoke, and no longer be the bond-servants of men.

The battle is on. Satan and his angels are working with all deceivableness of unrighteousness. They are untiring in their efforts to draw souls away from the truth, away from righteousness, to spread ruin throughout the universe. They work with marvelous industry to furnish a multitude of deceptions to take souls captive. Their efforts are unceasing. The enemy is ever seeking to lead souls into infidelity and skepticism. He would do away with God, and with Christ, who was made flesh (emphasis supplied) and dwelt among us, to teach us that in obedience to God's will we may be victorious over sin.

Every form of evil is waiting for an opportunity to assail us. Flattery, bribes, inducements, promises of wonderful exaltation, will be most assiduously employed.

What are God's servants doing to raise the barrier of a "Thus saith the Lord" against this evil? The enemy's agents are working unceasingly to prevail against the truth. Where are the faithful guardians of the Lord's flocks? Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass unheeded? Where are the medical missionaries? Are they co-workers with Christ, wearing His yoke, or are they wearing a yoke of human manufacture?

Satan and his angels are making every effort to obtain control of minds, that men may be swayed by falsehood and pleasing fables. Are our physicians lifting the danger signal? Are the men who have been placed in prominent positions in our sanitariums lifting the danger signal? Or are
many of the watchmen asleep, while mischievous tongues and acute minds, sharpened by long practise in evading the truth, are continually at work to bring in confusion, and to carry out plans instigated by the enemy?

**Please read Paul's exhortation to the Colossians.** (emphasis supplied) He speaks of his earnest desire that the hearts of the believers might be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge," "And this I say," he declares." "lest any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily."

Will the men in our institutions keep silent, allowing insidious fallacies to be promulgated, to the ruin of souls? The sentiments of the enemy are being scattered everywhere. Seeds of discord, of unbelief, of infidelity, are being sown broadcast. Shall our medical missionaries raise no barrier against this evil? Is it not time that we asked ourselves, Shall we allow the adversary to lead us to give up the work of proclaiming the truth? Shall we allow him to keep us from being channels through which the blessings of the gospel, as a current of life, shall flow to the world? Let every man now arouse, and work as he has opportunity. Let him speak words in season and out of season, and look to Christ for encouragement and strength in well-doing.

The dangers coming upon us are continually increasing. It is high time that we put on the whole armor of God, and work earnestly to keep Satan from gaining any further advantage. Angels of God, that excel in strength, are waiting for us to call them to our aid, that our faith may not be eclipsed by the fierceness of the conflict. Renewed energy is now needed. Vigilant action is called for. Indifference and sloth will result in the loss of personal religion and of heaven.

At this time the Laodicean message is to be given, to arouse a slumbering church. Let the thought of the shortness of time stimulate you to earnest, untiring effort. Remember that Satan has come down with great
power, to work with all deceptiveness of unrighteousness in them that perish.

For years our physicians have been trained to think that they must not give expression to sentiments that differ from those of their chief. O that they had broken the yoke! O that they had called sin by its right name! Then they would not be regarded in the heavenly courts as men who, though bearing weighty responsibilities, have failed of speaking the truth in reproof of that which has been in disobedience to God's word.

Physicians, have you been doing the Master's business in listening to fanciful and spiritualistic interpretations of the Scriptures, interpretations which undermine the foundations of our faith, and holding your peace? God says, "Neither will I be with you any more, unless you awake, and vindicate your Redeemer."

My message to you is: No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries which, if received, will lead ministers and physicians and medical missionary workers to ignore the truth. Every one is now to stand on his guard. God calls upon men and women to take their stand under the blood-stained banner of Prince Emmanuel. I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith.

Sometimes our physicians talk for hours, when they are weary and perplexed, and in no fit condition to talk. Medical missionaries should refuse to hold long night sessions of conversation. These night talks have been times when Satan with his seductive influence has stolen away from one and then another the faith once delivered to the saints. Brilliant, sparkling ideas often flash from a mind that is influenced by the great deceiver. Those who listen and acquiesce will become charmed, as Eve was charmed by the serpent's words. They can not listen to charming philosophical speculations, and at the same time keep the word of the living God clearly in mind.

Our physicians have lost a great deal out of their lives because they have seen wrong transactions and heard wrong words spoken, and seen wrong principles followed, and have not spoken in reproof, for fear that they would be repulsed.

I call upon those who have been connected with these binding influences to break the yoke to which they have long submitted, and stand
as free men in Christ. Nothing but a determined effort will break the spell that is upon them.

**Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.**

(emphasis supplied)

We need to study the words that Christ uttered in the prayer that He offered just before His trial and crucifixion. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy word."

The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be. The life of Christ is to be revealed in the lives of His followers. In all His public and private acts, in every word and deed, practical godliness was seen and this godliness is to be seen in the lives of His disciples.

Those who heed the light given them will bring the virtues of the character of Christ into the daily life. Christ did no sin, because there was no sin in Him. God has shown me that the lives of believers are to reveal practical righteousness.

Has not God spoken in His word concerning the solemn events which must shortly take place? As you read these things, do you believe what He says? Or have you, through listening to specious philosophy, given up your faith in God? Can any power avert the punishment that must come upon you unless you humble your hearts before God and confess your sins? How is it, my brethren in the medical missionary work? Does not the living God speak to you from His word concerning the events that are taking place in fulfilment of that word? Soon the last great reckoning with man will take place. Have your lives been such that you can then be weighed in the balances of the sanctuary, and not be found wanting? Or has your faith been
molded and restricted until it has become unbelief? Has your obedience to men become rebellion against God? "Examine yourselves, whether ye be in the faith; prove your own selves."
Chap. 3 - A Message of Warning
Nashville, Tenn., June, 1904.

To Medical Missionaries:

We have a special message to bear to the world, and our medical missionaries should be exerting an influence that God will accept. Their lives should reveal the influence of the cross. A great interest should be shown by them in the extension of the Lord's work. They should feel a deep sense of grief and humiliation as they think that many of the cities which have been kept before us for the last twenty-five years have not yet heard the message of present truth. There are heathen, as it were, right in our borders, in our large cities. But how few have a burden of soul for these unwarned ones! How few are willing to invest their means in the work of enlightening them! Entreaties have been made, but many have listened to the counsel of men not guided by the Holy Spirit.

The members of the Christian church are designed expressly by God to live the Christ-life, and to diffuse the influence of the cross. When this is done as God requires, Christian missions will furnish a striking illustration of the power of the principles of Christ. The wonderful efficacy of the cross will be seen and felt. The power of the love of Christ, "that passeth knowledge," will be revealed. The kingdom of God is founded upon infinite love, compassion, and purity. In perfect obedience is found perfect joy.

Had God's people lived up to all the light they have received, standing firm in their integrity, and striving with united effort to advance God's cause, thousands upon thousands would have been converted, and the message of warning would have been proclaimed to the world. Our adversaries would have been put to shame; for it would have been seen what the grace of God can accomplish.

All missionary successes have been gained by consecrated effort. By God's ordained means we can work successfully, meeting and surmounting obstacles, standing steadfastly under Christ's banner, refusing to fail or become discouraged. But often the Lord's workers relax their devoted, persevering efforts, and prosperity declines. Often the door is opened to Satan's temptations, and God's Spirit is sorely grieved. Pride of heart is cherished, and self-exaltation makes the church weak and strengthless.

Unreserved consecration is needed now. Every worker is to make the great Medical Missionary his example. Then there will be seen in his work a
purity, a righteousness, that will bring success. Unless self-renunciation and entire consecration are brought into the medical missionary work, human ideas will be followed, and evil influences will come in to sway things in accordance with the purposes of the enemy. Divine enlightenment is greatly needed at this time; for the perils of the situation are very great.

There are some who in the past have had a correct experience, but who have changed leaders. Not all, but many have been beguiled. There are leaders who, before God can own and accept them, must first be converted, and led back to God. The beauty of His holiness is eclipsed by their unsanctified words and acts. They are strangers to God. They have no union with Him.

Those leaders and teachers who refuse to follow Christ place themselves under the guidance of the evil angels. Some have already done this, and some, without severe chastisement from God, will never break the spell that is upon them.

The Laodicean message must be given with earnestness and power, as a message from heaven. If it be ignored, the Lord will certainly cast away from Him those whose spiritual condition is so objectionable. Christ declares that pretentious piety is nauseating to Him. To the ones so full of self-sufficiency He says, "I know thy works, that thou art neither cold nor hot." Their works are opposed to the holy principles of God's word.

My brethren and sisters, will you take heed to the word of the Lord? Will you listen to His rebuke? If, after men in positions of responsibility have been warned and reproved by the Lord, they continue to follow their own way, affliction will come upon them. God chastens them, giving them opportunity after opportunity to repent. If they utterly refuse to repent, and are determined to listen to the sophistries of the enemy, they are left to their own course of action, and will surely perish in their sins; for God will not be trifled with. Sufficient light and evidence will be given to every soul. If men are overcome by the enemy, it will be because they have hardened their hearts, refusing to listen to the voice of God. Will men hear the word of the Lord, or will they, through yielding to temptation, refuse to hear until it becomes impossible for them to discern between good and evil?

Some of our medical men have been learning lessons that will prove to be to their eternal ruin, unless they earnestly seek the Lord. They need to purify their hearts through obeying the truth. A reformation is needed in their lives. Physicians need to set the Lord ever before them, carrying the
lamp of life with them wherever they go, or else Satan will use their scientific knowledge to lead them astray.

The purest, most Christlike influences must control their lives, else the enemy will lead them to believe that the end justifies the means, and they will do strange things, that will make the God of heaven ashamed of them. They will sacrifice principle in order to obtain their desires, and will endeavor to bring into the work of God the methods of worldlings.

When physicians do this, God says of them, "You have sold the truth, and you must reap the displeasure of heaven. Unless you change, the gates of the holy city will be closed against you. Nothing that man can do has power to sanctify an unrighteous act."

If there be first a willing mind, a way to the sanctuary will be found. But those whose hearts are humble and contrite would not engage in the work that for years has been done in Battle Creek, a work of accusing and condemning the brethren, and especially the ministers. It is the influence of the great deceiver that has led to this work. When men and women realize their own weakness and their entire dependence upon God, a standard of Christianity very different from that which now appears will be seen.

Our Youth Not to Go to Battle Creek

When I first heard of the re-opening of Battle Creek College, I was in great distress; for I knew that this, if managed as some desired, would call many young people there. I knew that this move, if unopposed, would bring results very different from those intended or anticipated by some connected with the movement.

How could we consent to have the flower of our youth called to Battle Creek to receive their education, when God has given warning after warning that they are not to gather there. Some who stand there as leaders and teachers do not understand the real groundwork of our faith. Many of those who have been educated in Battle Creek need to learn the first principles of present truth.

We can not advise our youth to go to Battle Creek to obtain their education when the Lord is calling them away from Battle Creek, that they may be taught the truth for this time. "I will turn and overturn," saith the Lord. Not all the leaders in Battle Creek are safe, reliable teachers; for they are not taught and led by God. Those who have had message after message,
and yet have not heeded these messages, do not know the value of the knowledge that maketh wise unto salvation.

Let those who have seen our youth lose their Christian experience and go into infidelity in Battle Creek, for quite a number have, ask themselves the question, "What will it profit a man if he gain the whole world, and lose his own soul? or what will a man give in exchange for his soul." What line can sound the depths of the ruin of one soul? Who can weigh the eternal weight of glory and bliss that every human being who is saved will surely enjoy?

God forbid that one word of encouragement should be spoken to call our youth to a place where they will be leavened by misrepresentations and falsehoods regarding the testimonies, and the work and character of the ministers of God.

My message will become more and more pointed, as was the message of John the Baptist, even though it cost me my life. The people shall not be deceived.

I have been instructed that there are in Battle Creek men who are or have been connected with our institutions, who have rejected light, and chosen their own perverse way. Unless these men are converted, they will become Satan's decoys, to lead souls away from the truth. At times they will work to undermine the confidence of those in whose minds they can plant the seeds of doubt and questioning. They hate the testimonies of reproof sent them, and refuse to follow the light given by God to direct their feet in the right way.

My soul is so greatly distressed as I see the working out of the plans of the tempter that I can not express the agony of my mind. Is the church of God always to be confused by the devices of the accuser, when Christ's warnings are so definite, so plain?

The showing at the Battle Creek Sanitarium is not in harmony with the Lord's design for that institution. I have been instructed that in building so large a sanitarium in Battle Creek, men have followed their own devising. They have not been led by the Lord, but have done directly contrary to the light that He has given. I write these words in order that the example that has been set in Battle Creek shall not be followed in other places; for it is not in accordance with God's plan. Instead of so large an institution being built in one place, plants should have been made in many cities in which there is nothing to represent the truth.
Large sanitariums place in close association a great number of believers and unbelievers. The Lord is calling for separation from the world, but large institutions call for the mingling of our youth with worldlings. This association brings great temptation to the youth. The work of soul-saving that could be done were fewer unbelievers gathered together in one place, is greatly retarded.

The enemy will devise many plans to occupy minds, and to divert attention from the message that is to be proclaimed. But we are to go straight forward with our work. The end of all things is at hand. The coming of the Lord in the clouds of heaven, with power and great glory, is very near.

At this time, when wickedness is at its height, ministers of the gospel are crying, "Peace and safety." Upon those whose minds are thus set at rest, sudden destruction cometh. Unprepared, they shall not escape.

When Christ comes to gather to Himself those who have been faithful, the last trump will sound, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines will hear. The righteous dead will hear the sound of the last trump, and will come forth from their graves, to be clothed with immortality, and to meet their Lord. And those who pierced the Saviour, those who scourged and crucified Him, will also be raised, to behold Him whom they mocked and despised, coming in the clouds of heaven, attended by the heavenly host, ten thousand times ten thousand and thousands of thousands.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and earth also, and the works that are therein shall be burned up."

This scene has been presented before me as fully as I could bear to behold it. Then the scene has changed, and representations of things existing at the present time have passed before me. I have seen men who have been placed in positions of trust as watchmen, molding and fashioning the work in our conferences and institutions in accordance with worldly policy, which God condemns. The medical missionary work is sick, and needs the restoring power of the great Healer, before it can accomplish a work in harmony with its name.
Near the close of the Berrien Springs meeting, the Lord opened before me, in the night season, many scenes regarding the opportunities and experiences of that meeting. I was given a presentation of the meeting that has weighed me down almost to the earth, and nearly taken my life. I carried the load all the time that I was in Nashville, and I could not rid myself of it. At times I would try to rise above the things that burdened me, and then again they would come upon me with crushing force.

A glorious victory might have been gained at the Berrien Springs meeting. Abundant grace was provided for all who felt their need. But at a critical time in the meeting unadvised moves were made, which confused minds and brought in controversy. The Lord was working upon minds. Angels of God were in the assembly, and had all heeded the message borne, very different results would have been seen. Had all freely confessed their own sins, laying aside all anxiety about the acknowledgments and confessions to be made by others; had all humbled their hearts before God, as on the day of atonement in the days of ancient Israel, the Lord would have come in, and great victories would have been gained.

But in the scenes presented me, I saw men talking together between the meetings about the mistakes and faults of their brethren. In the place of searching their own hearts, and praying, and confessing their own mistakes, men seemed to be anxious that others should feel that they had acted unwisely.

Angels from heaven, sent to minister wisdom and grace, were disappointed to see self pressing its way in, to make things appear in a wrong light. Men were talking and accusing, and conjectures were brought in that should have had no place in the meeting.

In some of the business meetings unwise words were spoken, which manifested suspicion and distrust of men bearing responsibilities. This aroused wrong feelings. Trifling things, looked at through the enemy's magnifying glass, became larger and larger. A mote became a mountain. Words were spoken and thoughts cherished that grieved the Holy Spirit.

Those who ought to have been seeking the Lord with subdued, contrite spirits, were bringing to the foundation material represented by wood, hay, and stubble.
Brother Sutherland spoke words that were untimely. For him to present his resignation at a time when so much was at stake, at a meeting in which the ministers had assembled for prayer and confession, and especially to seek for unity of spirit, was an unfortunate move, and showed that a strange power had come in to influence his mind, and lead it away from the living fountain to the brackish streams of the lowlands. He said that to which he would not have given utterance had he not been talked with and wrought upon. He spoke at a time when silence would have been eloquence.

Brother A. T. Jones acted unwisely. He acted in the light of another's mind. He introduced matters that he would not have touched had he been wholly worked by the Spirit of God.

Brother Hiland Butler lost a great blessing when he sought to humble others in the place of humbling himself. Every heart must feel its own peril. In the place of trying to humble others, men are to humble their own hearts, confessing their own sins, and placing themselves, where God can bless them. But many take an attitude that is like putting a new patch on an old garment, making the rent worse. From work of this kind the Lord turns away.

The course taken by some at the Berrien Springs meeting resulted in building up in self-confidence men to whom God had given solemn warnings. It confirmed Dr. Kellogg in his self-righteousness. Many are so blind that they do not yet discern the misleading character of some of the sentiments contained in the book "Living Temple." Such ones, whether they be ministers, physicians, or teachers, would better go apart and study the Scriptures alone with God.

O that men, instead of dwelling upon the faults and errors of their brethren, had talked with God concerning their own dangers and defects of character, leaving their fellow-workers with the Lord Jesus! O that those who had grievances had gone directly to those whom they supposed had wronged them, and said, "My brother, will you forgive me? I have had unchristian feelings toward you, because I thought that you were trying to hurt my influence. I know that God is working to make hearts one. If I have grieved you in any way, will you forgive me? Christ has forgiven my mistakes, and I will forgive everything that I have thought was an injury to me. Let us be one. Let us, right here and in unity, offer up our petitions to the Heavenly Father."
Had each one felt that he had done more to be forgiven by the Lord than he could express, a wonderful change would have come into the meeting.

The representation given me of the Berrien Springs meeting is similar to the picture presented in the third chapter of Zechariah. "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Compare this picture with the experience at Berrien Springs, where so many words were spoken in vindication of self and in condemnation of others.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Every one may have this change of raiment. Every one may be cleansed, refined, ennobled, covered with the robe of Christ's righteousness. But at the Berrien Springs meeting those who most needed to place themselves where they could have been thus favored were standing as accusers of their brethren. Heavenly angels were in the midst of God's people, ready to give glorious victories, wrought out through prayer and the personal intercession of Christ. These victories would have been given had men been looking at their own defects, instead of pointing to the defects of others.

By empowering His people to employ the argument of His name, Christ places the merits of His virtue within the reach of those who are meek and lowly. He will imbue them with His Holy Spirit, giving them power to plead for themselves, as well as to grasp His promises in their behalf. Thus man and God become united in one. Those who have gained this experience do not utter accusations against others. They are too earnestly engaged in making sure that they themselves shall be baptized with the Holy Spirit.

Those who are invested with Christ's Spirit are virtually clothed with priestly garments, and are placed on vantage ground, commissioned to minister to others. Christ puts into their hands a censer filled with the incense of His righteousness. And He distinctly pledges Himself to answer
their supplications. "Whatsoever ye shall ask in My name," He says, "that will I do."

But if men occupy the time of the heavenly Guest in justifying themselves and finding fault with others, they lose the opportunity to be placed on vantage ground, and they encourage evil angels to abide with them, and to unite with them in warfare against God's people. Earnest pleading with God for the holy fragrance of the character of Christ is of value. But Christ is ashamed of those who exalt self, and bring accusations against others. To those who set themselves up as accusers of their brethren comes this reprimand from God, "Who art thou that sittest as a judge? Get down from the judgment seat, and on your knees, with humility and contrition, confess your sins." If this course of humiliation and confession is followed, the sure result will come. Christ's intercession prevails with God, and at the same time is the almoner of infinite grace.
Chap. 5 - An Opportunity
Dear Brethren Daniells and Prescott:

Yesterday a very strong impression came upon me that now is our time to save Dr. Kellogg. We must now work with determined effort. We must not prescribe the precise steps he must take, but we must lay hold of the man himself, and let him see that the Spirit of God and the spirit of soul-saving are in us. Satan has worked to bind him up with himself, but shall we stand by, and make no effort to pull him away from Satan? Shall we not, in the name of the Lord, call for Dr. Kellogg to come to this meeting, not that we may make accusations against him, but that we may help him, and all of us draw with Christ?

Not one of us is above temptation. There is a work that Dr. Kellogg is educated to perform as no other man in our ranks can perform it; and if he will draw nigh to God, God will draw nigh to him. We are to draw with all our power, not making accusations, not prescribing what he must do, but letting him see that we are not willing that any should perish, but that every man should have that which Christ died to present to him,—eternal life.

Is it not worth the trial? Satan is drawing him, but last night I saw a hand reached out to clasp his hand, and the words were spoken: "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me. Satan is striving for the victory. I will help Dr. Kellogg to stand on vantage ground, and every soul who loves Me must work with Me. As he sees Me do, so must he do.

"Leave the individuality of the man for God to work with at the present time. Every one needs to remember that Christ will pardon all transgression and all sin, because He came to save those that were lost."

To all—for there were many looking on—He said, "Look not on this man, but look on Me. I gave My life to save him unto eternal life. He has dishonored Me. It is My name that must be honored as a sin-pardoning Saviour. I will open blind eyes.

"Take heed, every soul, take heed to yourselves. lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things
that shall come to pass, and to stand before the Son of man. The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Then the Saviour stretched out His hand, saying: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. If ye be obedient to the knowledge ye have received from My word, then, walking according to My word, ye are the children of the day. Ye are not of the night, nor of darkness; therefore ye are not to sleep as do others, but to watch and be sober. Walk as children of the day. You all need a more earnest hold upon heavenly things. All need the faith that works by love and purifies the soul. You have not already attained, neither are you now perfect. A work of purification is to be done in your souls; then your lives will demonstrate that you are pressing toward the mark of the prize of your high calling in Christ.

"Every man needs to walk humbly with God. Grow in grace and in a knowledge of God and your Saviour Jesus Christ. By looking unto your Saviour, beholding with open face as in a glass the glory of the Lord, you will be changed into the same image, from glory to glory, even as by the Spirit of the Lord. As I work with you and you abide in me, you will reveal perfection of character. You will be made perfect in one. John Kellogg, put on the Lord Jesus Christ, that you may see that of your own self you can do nothing. You can not possibly atone for your own sins. Through faith in Christ Jesus purify your soul from all dross, and reveal the righteousness of Christ, which is of God by faith. Christ has marked your desires when His Spirit has striven with you."

Then Dr. Kellogg exclaimed: "I am sinful, but He hath covered me with His own righteousness, and henceforth I will go in the strength of the Lord God. Henceforth I will make mention of Thy righteousness, even of Thine only."

Confessions were made, and the words were spoken by Christ, "Unless you walk in all humility of mind, Satan will obtain the victory."

Dr. Kellogg exclaimed, "He hath broken the bands of Satan; He hath covered me with the robe of His righteousness. I will go in the strength of the Lord God. I will make mention of Thy righteousness."

A hand was laid upon the hand of Dr. Kellogg and upon the hand of W. K. Kellogg, and the Saviour said: "I have not been unmindful of your
struggles; but ye would not come unto Me that ye might have life. Take My yoke upon you, and unite with your brethren, all of whom need to wear My yoke. Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light. Ye were sometimes in darkness, because you did not wear My yoke. If you will wear My yoke and learn of Me, you will henceforth reveal My meekness and lowliness. Ye were sometimes darkness, but henceforth you are to be children of the light. If you will keep hold of My strength, you will be all light in the Lord. Have no fellowship with the unfruitful works of darkness, but rather reprove them. All things that are reproved are made manifest by the light."

Christ took the hands of both Dr. Kellogg and W. K. Kellogg, and said, "Awake to your responsibilities, but take on yourselves fewer burdens than you have taken in the past. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee spiritual light. See that you both walk unitedly. I will be your sufficiency. Do not walk in your own strength, but with the sense that I am your helper. See, then, that ye walk circumspectly."

Then His hand was laid upon the hands of Elder Daniells, and Elder Prescott, and W. C. White, and the words were spoken: "Let the word of Christ dwell in you richly in all wisdom. The sword of the Spirit is the word of God. The word of God is quick and powerful, and sharper than any two-edged sword. The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of the enemy, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Then He turned to the gospel medical missionaries, and said: "Ye strike too low. There is a broader work for you to do. Leave the smaller work for those who need the experience, but teach them all to be ever reaching a higher standard. Keep your souls in the love of God. Broaden your work. Teach those who know not the truth. The cities are to be worked. All the work to be done God will open before those who are striving to save souls perishing in their sins. There are various lines of work; but unite, unite in perfect harmony. This is your safety and your wisdom and your strength.

"Except a man be born again, he can not see the kingdom of God. If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. A new heart also will I give you, and a
new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Purge out therefore the old leaven, that ye may be a new lump,—the new man which after God is created in righteousness and true holiness. Thou shalt be called by a new name, which the mouth of the Lord shall name. The Lord your God proveth you, to know whether you love Him with all your heart and with all your soul. He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.

"Unify. Your unbelief and lack of unity have been a standing reproach to the people of God, who have been given such great light. The pride of the human heart has dishonored the greatest work ever committed to mortals. Unify; come into the sanctifying circle of truth. Draw together; walk humbly with God; and be subject one to another, according to the light of the word. Let no man seek to be the greatest. This has been an offense to God. Press together, and heed every word of God; that will create oneness. Avoid all fault-finding and dissension. Perplexing matters will adjust themselves if each one will walk circumspectly.

"As you seek to reach the highest standard, I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin. I will melt them and try them. Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness. You are to be one. Strive no longer to be first. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Read the first twelve verses of the second chapter of First Peter. God gave these words through His servant. Let all help their brethren to be one as Christ is one with the Father."

I can write no more now. I am bidden to present this to my brethren, for them to carry to others, who are not at this meeting. Work with all diligence in harmony with Christ. We have not a moment to spend in contention. Every soul is to be hidden with Christ in God. There is to be a time of trouble such as was not since there was a nation. Those who have any realization of this will not regard it as a virtue to make little differences a hindrance to their own spirituality and to the advancement of the work of
God. Let the Lord's entrusted means be put in operation, that new fields may be opened. Let lines of work be set in operation to warn the cities and villages as fast as possible; for the time will soon be upon us when the enemy will imbue all wicked men with his devising. The secret of the Lord is with them that fear Him, and He will show them His covenant. God calls upon His people to assist with their means, that in the places which He has specified should be worked, there may be wise men to carry the work forward.
Chap. 6 - Councils in Battle Creek
Huntsville, Ala., June 15, 1904.

To Union Conference Presidents:

During the past night, scenes that clearly outline our present position, were vividly presented to me. Scenes that had passed before me while we were on the steamer "Morning Star," were once more presented. These representations, with the instruction given me, make clear to my mind some of the experiences of the Berrien Springs meeting, and of the councils which followed in Battle Creek. The long-suffering patience of God and His wonderful forbearance were manifested during the Berrien Springs meeting. Once more the Lord held forth to men who have been linking up with worldlings and working with unbelieving lawyers, the words of love and mercy that He has been speaking for years.

The meeting at Berrien Springs was an occasion of great perplexity to many of our brethren. It was a time of heavy burden and of taxing labor for me. The Lord strengthened me, and gave me power to stand before the people, and speak words of counsel and encouragement. A special message of hope and courage was given for men at Battle Creek. O, why did they not lay hold of it! There was opportunity for them to be placed upon vantage ground. Why did they not appreciate this opportunity? Greater evidence will not be given them that God is calling for a change of attitude. Some good confessions were made, but some chose to justify themselves, and demanded confessions from their brethren.

I have been given no encouragement to go to Battle Creek. I was shown that efforts would be made to call our leading men there to investigate the Scriptures, and discuss points of difference. I was then instructed that the students who had been called to Battle Creek, and the ministers held there, are in a dangerous atmosphere. The proposition to continue the same relations to Battle Creek, which again and again have been pointed out as detrimental, and the proposal to do that which should not be done, are ill-timed and dangerous. The result of these relations is unbelief in the movings of the providence of God. The testimonies that the Lord has given to establish the faith of His people in His word, have been made of no effect.

Men have sneered at the thought that it was God's judgments which had come upon the institutions in Battle Creek. Notwithstanding this, God's hand of mercy was not withdrawn from the institutions, and the men in
positions of responsibility. He still strove to save those who have been
binding themselves up with worldlings. . . .

I have been instructed to say that altogether too long have our ministers
been answering the calls to come to Battle Creek to attend councils. That
which has been done by calling men away from their work to attend
councils in Battle Creek for the purpose of bringing about a better
understanding, has failed to meet our expectations, because leading men in
the medical work were determined to carry out their cherished plans, and at
the close of each council these men have made representations that they had
gained decided victories.

It has been shown me that the effort made at Berrien Springs to save
the leading men in the medical work, was interpreted by them as a victory
over their brethren, and has been used to strengthen their hands in the
carrying out of their purposes. The gracious invitation was given, "Come
unto Me, all ye that labor and are heavy laden, and I will give you rest. Take
My yoke upon you, and learn of Me; for I am meek and lowly in heart, and
ye shall find rest unto your souls. For My yoke is easy, and My burden
light." But the invitation was not accepted. The Lord says, "Why will you
not come to Me and find rest? Why do you refuse My outstretched, helping
hand?"

After I had spoken for the last time at Berrien Springs, a scene passed
before me, showing me that some would construe what had been done at
that meeting to save them, as special victories for their side. I saw evil
angels working with their deceptive sophistries on men's minds, so that they
might work on other minds, to deceive if possible the very elect. I was filled
with an intense desire that those who were deceived might come to the light.

Our brethren are not to be called to Battle Creek to hold a council for
the examination of doctrines, while the men who profess to know the truth
remain surrounded by a cloud of unbelief. Our ministers, instead of turning
their faces toward a council at Battle Creek, should be considering the
thousands of people in the cities of America, who should be hearing the
message of warning. These cities have been strangely neglected, and the
judgment will reveal the result.

This is not a time to call from the field our leading workers, to discuss
and adjust points of difference between the medical workers and the
workers in other lines. The remedy for many of these differences will be
found in heeding the messages of counsel published in recent testimonies.
The present is a time for aggressive work in the field. To our brethren in Washington the word is given, "Arise and build." To our people in all the conferences the word is, "Strengthen the hands of the builders." . . .

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God."
Chap. 7 - Words of Counsel

Dear Brethren Magan and Sutherland:

I have words of counsel for you. There must be harmony between you and the men in responsible positions in the General Conference. You catch at straws in matters concerning Elder Daniells and Elder Prescott. Why? -- Because they have not harmonized with you in all your plans, and have not given you the credit that you deserved. But when the Lord corrected errors, and spoke encouraging words concerning your efforts, why did you not praise Him, and show your gratitude by manifesting thankfulness and a forgiving spirit, and by showing an appreciation of the burdens borne by these fellow workers of God's appointment? Why did you cast imputations upon them, or allow others to cast imputation upon them?

Your feelings in regard to Elder Daniells and Elder Prescott are not correct. If you expect them to harmonize with you, you must harmonize with them.

Elder Daniells and Elder Prescott have made some mistakes. But where can you find men of capability who have not made mistakes? A grave mistake was made when you and Elder A. T. Jones set yourselves to the defense of the movement for the re-opening of the Battle Creek College, the full results of which none of you understand. The Lord did not inspire the words spoken in defense of that movement, and the criticisms that were made against the attitude of the men who felt it to be their duty to point out the dangers attending the effort to bring a large number of our youth to Battle Creek. Another counselor had taken the place of the divine Counselor.

In this perilous time the Lord has given us men of His choice to stand as the leaders of His people. If these men will keep humble and prayerful, ever making Christ their confidant, listening to and obeying His words, the Lord will lead and strengthen them. God has chosen Elder Daniells to bear responsibilities, and has promised to make him capable by His grace of doing the work entrusted to him. The responsibilities of the position he occupies are great, and the tax upon his strength and courage is severe; and the Lord calls upon us to hold up his hands, as he strives with all the powers of mind and body to advance the work. The Lord desires every church to offer prayer for him as he bears these heavy responsibilities. Our brethren
and sisters should not stand ready to criticize and condemn those who are bearing heavy burdens. Let us refuse to listen to the words of censure spoken regarding the men upon whom rest such weighty responsibilities. . . .

I know that Elder Daniells is the right man in the right place. He has stood nobly for the truth, and has striven earnestly to deal in a right way with the controversies arising regarding the relation of the medical work to the evangelical work.

If the men whom the Lord has chosen to stand in positions of responsibility will heed the testimonies that God has given and is giving, if they will keep close to His word, if they will separate from those who are binding up with worldly influences, they will be safe men for the times upon which we have entered.

The words and attitude of Brother E. A. Sutherland and Brother A. T. Jones at the Berrien Springs meeting struck an inharmonious note,—a note that was not inspired of God. It created a state of things which resulted in harm that they did not anticipate. It made the work of the meeting very much harder than it would otherwise have been. Had it not been for their injudicious course, the Berrien Springs Conference would have shown very different results.

My brethren, God is dishonored when you seek to throw a burden of censure upon your brethren, as you did at that meeting. You were not working in harmony with God; for this is not the way in which He works. If you felt it your duty to lay before your brethren matters reflecting upon the leaders in General Conference work, it was your duty first to call the most reliable men together and modestly present to them your statements. You should not have thrown in your ideas without counsel, as you did. The impulsive disposition of Brother Jones has led him many times to make wrong movements, which have called for correction and reproof.

At the Fresno camp-meeting, after I had borne a very plain testimony, Brother Jones acted the part of a man, doing thorough work in confession. He was working out his own salvation with fear and trembling. The blessing of the Lord came in, and the glory of the Lord was revealed. Angels of heaven were present in that meeting, and a great blessing was experienced by all who were present. And so it would have been in the meeting at Berrien Springs, if Dr. Kellogg had heartily accepted the message sent by the Lord, and had fully broken with the enemy. A spirit of humiliation
would have filled every heart, and sincere confessions would have been made by all.

At the Berrien Springs meeting, a special message of hope was given for Dr. Kellogg. He might have stood on vantage ground, accepting the Lord Jesus as his counselor. In and through the power of the Saviour, he might then have broken the spell. But he did not.

For a long time Dr. Kellogg has not been humbly accepting Christ as his teacher, and, unknown to himself, has been taught by the master of sophistries. And the enemy has used him as a channel through which to exert a strong controlling influence upon the physicians associated with him. But the Lord will break the spell that is upon these men if they will allow the yoke that has been placed upon them to be broken.
Chap. 8 - Freedom In Christ

Christ gives to all the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." All who accept this invitation will bear testimony that Christ's yoke is indeed easy and His burden light.

It means much to our physicians whether they are wearing the yoke of Christ or the yoke of some man. Those who are wearing a yoke that man has placed on their necks will have to be freed from this yoke before they can act the part that God desires them to act in the proclamation of the truth. Those who receive and believe in Jesus are not to wear any man's yoke, neither are they to be non-committal in regard to where they stand. A fierce conflict is raging between two powers,—the power of light and the power of darkness. This conflict has a vital interest for the people of God. The question that is asked us is, Who will stand on the Lord's side? You can not remain neutral, and yet be Christ's followers, His faithful servants.

"He that is not with Me is against Me," Christ declares, "and he that gathereth not with Me scattereth abroad." God has given to every man his work. He expects every follower of His to exert an influence that will tell for the upbuilding of His kingdom. He who is not actively engaged in promoting love and unity and equity is exerting an influence that is opposed to Christ.

At this time men need to think under the inspiration of the Holy Spirit, and they need to pray more and talk less; for souls are hanging in the balance. The one who has exercised masterly power in the medical missionary work has not been given permission to exercise this power. He has taken this power to himself. Heaven is grieved because acts so imperious and unadvised and often so oppressive are done. Christ has looked upon the kingly dictation as to what shall be and what shall not be, and He says: "Speak words that are more appropriate. Men and women are My heritage. I have not passed them over into your hands. Stand aside, and exercise your authority over yourself. I have given to My children their code and charter. For man to interfere with My heritage, or to harm one of My purchased possession, is to impugn the divine efficacy and efficiency. Those who assume such authoritative power are to be rebuked for their presumption.
"My kingdom is not of this world; for it refuses all human patronage. For any man to put forth his hand to guide and control My missionaries, as if he had the charge of their souls, is displeasing to God. I have bought them with a price such as no human mind can compute. They are My property."

Those who are true to the divine Leader will hold fast to the simplicity of the gospel, and will put away the masterly sentiments and sophistries that are coming in to deceive. Those who would be saved from the wily, deceptive influences of the foe must now break every yoke, and take their position for Christ and for truth. They must reject all fictitious sentiments, which, if accepted, will spoil their faith and their experience. Unless they obtain this freedom, they will go on step by step in the downward path, until they deny Him who has bought them with the price of His blood.

This is the message that I am instructed to bear to our physicians. The Lord calls upon those who claim to be medical missionaries to free themselves from the control of any human mind. He says: "Break every yoke. My servants are not to be under the jurisdiction of any man. Their minds belong to Me. They have not been sold into bondage to any human being, for him to lead into philosophical speculation and spiritualistic theories."

Christ never causes confusion in minds. He says, "I will surely bring punishment upon those who put themselves in My place, to control the minds of My blood-bought heritage; for thus they endanger the souls of those who have been purchased with the price of My own blood. These physicians are My workmen. They are to present to the world a standing evidence that the human mind, under the control of the Holy Spirit, represents the heavenly world. Better would it be for a man never to have been born than to spoil the souls of My heritage. The soul that is turned away from the word may lose eternal life. Unless the one who does this work comes to Me with repentance and confession, he will lose the life that measures with the life of God."

One soul misled—forfeiting eternal bliss—who can estimate the loss!

The missionaries of the Christian church are to stand in their God-given manhood, with the privilege of exercising freedom of speech and freedom of faith. When they see that a fellow laborer is not doing as a man in his position ought to do, they are not to harmonize with his plans, or be cowed into silence by a masterful spirit. For them to do this would be a great injury to him and to them.
Our physicians should not be required to verify statements that they know are not true. How dare they do this? How dare any one require it? They do great harm to a speaker when they listen to false statements without making any protest or correction.

Our physicians are to stand where no binding influence will hold them speechless when they hear wrong sentiments expressed. At times, with burning earnestness and words of terrible severity, Christ denounced the abominations that He saw in the church and in the world. He would not allow the people to be deceived by false claims to righteousness and sanctity.

We are to unify, but not on a platform of error. 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. 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.

We are living amidst the perils of the last days. We are to watch unto prayer. We are to put our entire trust in God, glorifying Him. Daily we are to learn lessons from the greatest Medical Missionary that ever trod this earth. He is our tabernacle of witness for heavenly things. He will not accept that which has been done in bringing so much of a commercial spirit into the medical missionary work, neither will He accept the Laodicean condition of the Medical Missionary Association. This association is not doing the work indicated by its name. It is not preparing a people to obtain a sound, healthy experience, which will stand the test of the judgment. I am so sorry; for God is dishonored. His work, which should be a praise in the earth, is belittled. False sentiments have been entertained, and a strange work has been done.

The cause of God is in great peril because there are physicians in whose minds sophistry has prevailed against the truth. These men are bracing themselves against the impressions of the Holy Spirit, and are placing themselves where the Lord can not use them as leaders of His people.

This is a time when Satan's deceptive power is exercised, not only upon the minds of those who are young and inexperienced, but upon the minds of
men and women of mature years and of broad experience. Men in positions of responsibility are in danger of changing leaders. This I know; for it has been plainly revealed to me. I have been instructed that the enemy seeks to link up with men bearing large responsibilities in the Lord's work, in order that he may fill their minds with evil devisings. Under his influence men will suggest many things that are contrary to the mind of God.
Chap. 9 - Beware
Washington, D.C., August 7, 1904.

My dear Brother:

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

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

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

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

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

I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay." But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book "Living Temple" there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.
Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, holding fast the beginning of their confidence unto the end.
Chap. 10 - The Foundation of Our Faith

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

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

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

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

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

About the time that "Living Temple" was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God has revealed to me regarding the foundation principles of our faith.

A copy of "Living Temple" was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book, did not bear the indorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it.

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

Finally my son said to me, "Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. "Living Temple" contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in "Living Temple" in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied.

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

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

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

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which,
without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

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

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

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

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

That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us.

I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained.
Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the word of God.

What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith,—the foundation that was laid at the beginning of our work by
prayerful study of the word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!"

I have the tenderest feelings toward Dr. Kellogg. For many years I have tried to hold fast to him. God's word to me has always been, "You can help him." Sometimes I am awakened in the night, and, rising, I walk the room, praying: "O Lord, hold Dr. Kellogg fast. Do not let him go. Keep him steadfast. Anoint his eyes with the heavenly eyesalve, that he may see all things clearly." Night after night I have lain awake, studying how I could help him. Earnestly and often I have prayed that the Lord may not permit him to turn away from sanctifying truth. This is the burden that weighs me down,—the desire that he shall be kept from making mistakes that would hurt his soul and injure the cause of present truth. But for some time his actions have revealed that a strange spirit is controlling him. The Lord will take this matter in His own hands. I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled.

We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word,—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.
Conclusion
By Merlyn Mulkey

In my travels, I often hear Seventh-day Adventists downplaying Ellen White and her prophetic gift. But from the three previous documents, it should be abundantly clear, there was definitely a supernatural element working in and through Mrs. White that saved the Seventh-day Adventist Church. If the Seventh-day Adventist Church is the remnant church of God, that supernatural element could have been only one thing, the Holy Spirit.

Since the alpha crisis took place during Mrs. White's twilight years, is there any reason to believe the Holy Spirit was not guiding Ellen White from the very beginning of this movement? When we study the history of the Seventh-day Adventist Church, it can be seen that time after time her counsel thwarted many uprisings, and fanatical/mystical movements. If it was not for Mrs. White's contribution, there would either not be a Seventh-day Adventist Church today, the church would have been split in two, or our beliefs would have been so radically changed you could not even recognize it as Christian denomination today. That is just how critically important her contribution was in keeping the Seventh-day Adventist Church united throughout her career, especially during the alpha crisis at the turn of the 20th century. It is hard to conceive how a sincere Seventh-day Adventist can read the previous three documents and still doubt.

To put her contribution into perspective, contemplate these facts…

While living in Saint Helena, California, one October night in 1903, Mrs. White received a dream about a ship, an iceberg and an authoritative voice stating "Meet It." She recognized this dream to mean she needed to take immediate action. (Keep in mind, at the time she received this dream, the alpha crisis had been building and intensifying for about six years, and all during that time, the Lord had instructed her not to take any action.) She was up at 1:00 AM writing as fast as her hand could move. When her staff came in that morning they worked all day, into the night and the next day preparing the manuscripts and letters. Just as they were finishing, they heard a train whistle in the distance. One of Mrs. White's trusted helpers took the letters and rode his bicycle over a mile to the train station in time to get the letters on board the east bound train. It took the train at least three days to reach Tacoma Park, Maryland and another day to deliver the mail.
The next day Elder Daniells read the letters to the deadlocked assembly. The letters turned the tide and saved the Seventh-day Adventist Church from certain destruction. After the council, Elder Daniells stated that if the letters had come a day earlier they would have come a day too soon, and if they had come a day later they would have come a day too late. The timing of the letters was almost to the minute.

From the time Mrs. White started writing in California, it took six or more days for the letters to reach their destination at the General Conference session in Tacoma Park Maryland. Contemplate for a moment all the events that transpired during this period, both in California and Maryland, and the precise timing of the precise messages needed to break the deadlock.

Considering the fact that Mrs. White received the dream and started writing a few days before the controversy even began at the General Conference, there is no way she could have been forewarned by the General Conference leaders because none of them knew. And there is no way all these events could have happened by chance.

As such, if the Seventh-day Adventist Church is the Remnant Church of God, Ellen White is unquestionably God's true messenger to His remnant people. This crisis, beginning with a warning from Australia (half way around the world) in 1892 from Mrs. White, (five years before it even started in 1897) and spanning a period of almost two decades is one of the most compelling pieces of evidence to prove that Mrs. White was exactly who she claimed to be.

Yet, in my 48 years in the Seventh-day Adventist Church, I have never heard a highly visible mainstream Seventh-day Adventist preacher or even a local pastor share this information about this crisis and how Mrs. White's counsel defeated it??! I have watched a few Internet presentations about the alpha/omega deception, read a few Internet articles and a couple books, but none of these sources were from people you see or hear on mainstream Seventh-day Adventist media.

The alpha crisis, which spanned almost two decades, is absolutely the best evidence I know to prove that Ellen G. White was a prophet of God. Yet, in all the years I have been in the Seventh-day Adventist Church, (until just recently), I have never heard even one of the popular mainstream Seventh-day Adventist preacher talk about the omega. Why is this? Perhaps one reason all our highly-visible leaders have keep silent about the alpha/omega heresies is because they are actually teaching and promoting it.
to be a true Bible doctrine. Therefore, they cannot present the history of the *alpha heresy* because it would expose the error they are promoting.

Compared to the Bible, Mrs. White's writings are the lesser of the two lights, but she is not a lesser prophet. She was inspired by the same Holy Spirit that inspired the Bible writers, and light is light. Even the smallest light is not darkness. All light, regardless of its brilliance, comes from the same source and needs to be accepted as truth and obeyed. Ellen White's mission was different than the Bible writers. Instead of establishing Bible doctrine, her mission was (among other things) to explain and clarify what the Bible writers had written.

A few years after E. J. Waggoner left the church, he was in one of the local conference offices reminiscing with a local conference president when the subject of Ellen White and her prophetic gift entered the conversation. Waggoner stated, she had written nothing that could not be found in the Bible. The president looked at him and replied, "The alpha and omega heresies are not in the Bible."

Neither, the *alpha* or the *omega heresy* are mentioned in the Bible because these two terms were coined by Ellen White approximately 1800 years after the last book of the Bible had been written. Yes, there are some Bible predictions that do overlap and encompass the *omega heresy*, but all of them are of a general nature. The *omega heresy* can be deciphered without the Spirit of Prophecy, but by using the clues Mrs. White, Daniells, Spicer and a few others have written, will shorten your investigation time immensely.

But the most important reason for using their writings to decipher the *omega* is because they will give you the filters needed, whereby you can narrow your search to a pinpoint. Thus, keeping you from accepting one of Satan's decoys, and keeping you out of the minefield of suppositions and opinions, while giving you the information you need to precisely identify the *omega*.

It is imperative that we detect the *omega heresy* because like the *alpha*, the *omega* is an eternal life or eternal death issue. The *omega* is definitely a salvation issue for everyone who falls for it.

And for those who think that believing in the righteousness of Christ is all they need to get them into the kingdom, reexamine what happened to the two foremost proponents of righteousness by faith in Jesus Christ (Jones and Waggoner) the church has ever had.
Quite often I hear a Seventh-day Adventist state, just as Waggoner did, that Ellen White's writings are not needed. This may be true, but if you are one that believes this, can you tell me precisely what the omega heresies is? If you can't, and if eternal life sounds appealing to you, I highly recommend you start studying Mrs. White's writings as if your life depended on it. God has not given us this gift to disparage and squander. The writings of Mrs. White, along with the early pioneer's, gives us Bible insight, that without, could take several lifetimes to uncover.

From its very inception, Ellen G. White has always been an integral part of the Seventh-day Adventist Church. The two are inseparable linked together and there is no changing that historical fact. When the pioneers were uncovering truths that had been buried for centuries under superstition and error, Ellen White was the last link in that chain. All of the pioneers that were instrumental in formulating our foundational beliefs, recognized the Spirit of God working through Ellen White, and they accepted her visions as the final authority coming from God.

If Ellen White was a false prophet, all of our pioneers were false teachers for accepting her. As such, the Seventh-day Adventist Church is a false church, and you need to find the nearest exit. Since Ellen White was the last link in the chain of truth, if you accept what our pioneers taught, by default, you have accepted what Ellen White taught. They are inseparably linked together.

Ponder on this: If God has given the prophetic gift to the Seventh-day Adventist people through Ellen White, for doctrine, for reproof, for correction and for instruction in righteousness, how can He hold anyone in the truth if they reject the very means He has given to hold them in the truth? Examine the aftermath of what happened to Dr. Kellogg, Jones and Waggoner once they started doubting. Three of the brightest stars ever to embrace and extol the Seventh-day Adventist message went out in darkness shortly after they started doubting and finding fault with Ellen White and her prophetic gift.

If you believe the Seventh-day Adventist Church has the truth, you need to thank God for the Spirit of Prophecy, because the pioneers were not perfect in all their interpretations. If you do not believe Ellen White had the prophetic gift and make no effort to give her a fair trial by reading the evidence she has written, it will only be a matter of time until like Kellogg, Jones and Waggoner, you too, will leave the church.
Here are four predictions Mrs. White said would happen with her writings.

One thing is certain: **Those Seventh-day Adventists who take their stand under Satan’s banner WILL FIRST GIVE UP THEIR FAITH IN THE WARNINGS AND REPROOFS CONTAINED IN THE TESTIMONIES OF GOD’S SPIRIT.** --3SM 84 (1903). (Last Day Events 177.4)

**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.--1SM 48 (1890). (Last Day Events 177.5)

**THE ENEMY HAS MADE HIS MASTERY EFFORTS TO UNSETTLE THE FAITH OF OUR OWN PEOPLE IN THE TESTIMONIES. . . . This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the Testimonies of the Spirit of God WILL SEE THAT A TIDE OF ERRORS OF ALL KINDS WILL SPRING INTO LIFE.** --3SM 83 (1890). (Last Day Events 178.1)

**IT IS SATAN'S PLAN TO WEAKEN THE FAITH OF GOD’S PEOPLE IN THE TESTIMONIES. NEXT FOLLOWS SKEPTICISM IN REGARD TO THE VITAL POINTS OF OUR FAITH, THE PILLARS OF OUR POSITION, THEN DOUBT AS TO THE HOLY SCRIPTURES, AND THEN THE DOWNWARD MARCH TO PERDITION. WHEN THE TESTIMONIES, WHICH WERE ONCE BELIEVED, ARE DOUBTED AND GIVEN UP, SATAN KNOWS THE DECEIVED ONES WILL NOT STOP AT THIS; AND HE REDoubles HIS EFFORTS TILL HE LAUNCHES THEM INTO OPEN REBELLION, WHICH BECOMES INCURABLE AND ENDS IN DESTRUCTION.** --4T 211. (Last Day Events 178.2)

Every one of the four preceding predictions have come to pass within the Seventh-day Adventist Church, exactly as predicted. How does Satan “unsettle the confidence” in the writings of Ellen White and make them “of none effect?” He does it with today's Adventists the same way he did with Kellogg, Jones and Waggoner—by getting one to first doubt her prophetic gift. One of Satan's most effective ways to get one to doubt is by holding Mrs. White to a higher standard than the Bible writers. He instills into a person's mind the false assumption that a prophet must be prefect, and
if they make one mistake in any of their writings or lifestyle, (whether true or perceived), they question everything else the prophet has written that doesn't correspond with their views. Once they start down this slippery slope, Satan leads them on step by step until they not only reject the prophet, but they will soon start finding fault with the Bible.

Did Ellen White make mistakes? Absolutely! She was human wasn't she? But so did all the Bible prophets—lots of them. You can read about many of their mistakes in a book called the Holy Bible.

The biggest reason people reject Ellen White’s prophetic gift is because she has exposed some darling little sin in their life that they do not want to give up.

In my travels I cannot count the number of times I have heard people state that they believe Mrs. White was inspired by God, but.... They profess a belief in the gift, but then come the negative comments, expressing doubt and instilling doubt into the minds of those listening. They profess a belief in the gift, but they reject it by disregarding and disobeying it. This is exactly how Satan has “unsettle the confidence of God's remnant people in the true testimony.”

Even though many tell you they believe Mrs. White was inspired by God, they make the testimonies “of none effect” by neglecting, disregarding and disobeying them. Because the majority now neglect, doubt and reject this gift, the Adventist church is overrun with heresies of every description—exactly as Mrs. White predicted. This is the same attitude the Antediluvian people took toward Noah's message. Many started out believing him, but they all missed the boat. “And as it was in the days of Noe, so shall it be also in the days of the Son of man.” (Luke 17:26)

Was Mrs. White a Plagiarist?

One of the most frequent accusations I hear against Mrs. White is that she was a plagiarist, and that a plagiarist cannot be a prophet God. Because of this reasoning, many reject Mrs. White as a messenger of God. Granted, plagiarism can be unethical; however, there is a difference between plagiarism and literary borrowing. According to United States law, plagiarism is illegal, whereas literary borrowing is perfectly legal. So, the real issue is, did Mrs. White borrow or plagiarize?

The accusers have not done their homework. It seems strange, because every Adventist I have met that believes Mrs. White was a plagiarist, and
every statement I have read from Christians that make the same accusation, believe that a plagiarist cannot be a prophet of God. They are using a double standard with Mrs. White because many books of the Bible contain borrowed statements. Most of the New Testament writers borrowed statements from the Old Testament without giving credit. Luke borrowed extensively from his contemporaries in the book that bears his name.

King Solomon borrowed extensively in the books of Proverbs and Ecclesiastics. In Ecclesiastics 12:9, 10 he even admitted he did.

> And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out. and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. (Ecclesiastes 12:9-10)

To paraphrase the above two verses, *King Solomon sought out many proverbs and acceptable words, and set them in order in the books of Proverbs and Ecclesiastes.*

The term “the preacher” in the above verses refers to King Solomon. Seven times in the book of Ecclesiastes, Solomon referred to himself as “the preacher.” (Read Ecclesiastes 1:1, 12)

The accusation of plagiarism by the Bible writers is close to the top of the list why atheists reject the Bible. But are their accusations legitimate?

Here are a couple of links about Mrs. White and plagiarism from the E.G. White estate. [http://www.whiteestate.org/issues/faq-egw.html#faq-section-b4](http://www.whiteestate.org/issues/faq-egw.html#faq-section-b4). This next link is an excellent in depth article about Bible prophets and plagiarism by Roger Coon. [https://www.andrews.edu/~fortind/EGWPlagiarism-Coon-98.htm](https://www.andrews.edu/~fortind/EGWPlagiarism-Coon-98.htm)

Some of Mrs. White's accusers quote Jeremiah 23:30 to prove that it is wrong for a prophet to plagiarize.

> Therefore, behold, I am against the prophets, saith the LORD, THAT STEAL MY WORDS every one from his neighbour. (Jeremiah 23:30)

The ones that use this verse to prove it is wrong to borrow another's words, have misinterpreted this verse. The whole twenty third chapter of Jeremiah, (as much of Jeremiah does), is dealing with false prophets, false shepherds, and God's attitude toward them. The word prophets, as used in Jeremiah 23:30 is not referring to God's prophets, but to false prophets.
Jeremiah 23:21 is a lead-in to this verse. It says...

**I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.** (Jeremiah 23:21)

If you noticed, the prophets addressed in verse 30 were stealing “my words.” What this means is, the false prophets were stealing God's words, not man's words. Question: How can a true prophet of God steal God's words when God has commanded them to preach, teach and write His words? If you will carefully examine this verse, along with a few surrounding verses, you will see that what Jeremiah was describing was not plagiarizing prophets, but false prophets that were stealing God's words for the purpose of cloaking their lies to make them more appealing. Satan always mixes his lies with the truth.

**All truth emanates from God.** He is the one that has defined what truth is. He is truth! Therefore, **all truth belongs to Him and is not up for copyright by created, fallible mortals and God freely gives to all.** To borrow and use truth from another human to promulgate the gospel is not plagiarism because truth does not originate or belong to any human. It belonged to God eons before anyone on earth spoke a word or picked up a pen. Truth belongs to every being in the universe. Do you think the other intelligent inhabitants throughout the universe copyright God's truth, then sue each other in court because someone stole their words?

If a person is the author of a novel or a scientific paper that does not acknowledging God, he/she is at liberty to copyright it because it is of their origin. But to borrow truth from another to convert a sinner from the error of his/her ways should cause every Christian to rejoice—not want to sue. God's ways and man's ways, and God's law and man's laws do not always harmonize. God desires that we share the truth with everyone we can. It is to be shared with all who will listen or read—without copyright.

At one time in his life, King Solomon had 700 wives and 300 concubines, (1,000 women). Many of his wives were even sacrificing their children to pagan gods on the alters that Solomon built for them. He became a despot and taxed the people severely so he could live in sensual pleasure, pomp and extravagance.

**Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem. [In Jesus' day, they called it Mount of Offense.] and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange**
wives, which burnt incense and sacrificed unto their gods. (1 Kings 11:7-8)

Fortunately, Solomon seen his folly and repented before it was too late. During the later part of his life, he wrote his autobiography; the book of Ecclesiastes, which starts out with these words “all is vanity.” Even though Solomon repented, he set the nation of Israel on a course of idolatry so deep and dark that the kingdom was rended in two. (Read 1 Kings, chapter 11) The northern kingdom continued to spiral down down down until they separated so far from God that He was unable to protect them from Assyrian annihilate. The southern kingdom of Judah fared a little better, they only had to go into Babylon captivity for 70 years.

It seems a paradox that with all the abominations and atrocities King Solomon committed, many accept him as a Bible prophet, while rejecting another for plagiarism??? If Ellen White was a plagiarist, accordingly to the standard set by her accusers, King Solomon was absolutely a plagiarist, and a whole lot more! He borrowed from his contemporaries the biggest portion of the book of Proverbs.

“You blind guides, which strain at a gnat, and swallow a camel.” (Luke 7:35; Matthew 23:24)

If you are not afraid to read about King Solomon's life, written by a so-called plagiarist, read the first five chapters of the book Prophets and Kings. Also, you might want to read the Bible book of 1 Kings, chapters 1-12 along with these chapters to see if the author got it right.

God's prophets did not seem too concerned about borrowing from others when they wrote the Bible. When Jesus taught, He did not seem concerned that someone might plagiarize His words. He even stated... “freely you have received, freely give.” (Matthew 10:8) Jesus is here speaking of the words he spoke. In this statement, is Jesus not encouraging us to plagiarize His words? If so, according to Him, there is no such thing as plagiarizing truth, regardless of man's ideas and laws. God has given His truth to the whole universe—without cost or copyright.

Lessons from history

Throughout history, there have been numerous apostasies in God's church. When you analyze them, you find there were at least two things they all had in common. (1) The theologians, the PhDs, the doctors, preachers and/or kings and princes; the leaders, were always promoting the
heresies that caused the apostasies. (2) The vast majority of people, instead of searching the inspired writings for themselves, trusted their leaders, and therefore, apostatized right along with them.

This was the condition of the Jewish people during Christ's day, and this is exactly what has happened to the Adventist people today. We are following in the footsteps of the Jews. It seems people never learn anything from history?

For anyone, anywhere, anytime to apostatize, they had to have first, rejected the words of God's prophets. Because God's people have neglected and/or rejected the writings of Mrs. White, the church is now overrun with error. If you don’t believe me, study Ezekiel chapter 9, and Revelation 3:14-22 (Remember, Jesus is the one speaking in Revelation, chapters 2 and 3.) All the pioneers and Ellen White applied these two passages of Scripture to the Seventh-day Adventist Church in their day, and the church is in far worse condition today.

Do you remember reading this statement?

**IT IS EVIDENT THAT THE CONTROVERSIES OF THE "LIVING TEMPLE" ERA WERE NOT SOMETHING THAT WERE TO STAND ALONE. THE SPIRIT OF PROPHECY REPRESENTED IT AS A BEGINNING OF AN ONSLAUGHT BY THE EVIL ONE THAT WE WOULD HAVE TO RECKON WITH TO THE END.** Of these things of 1902 and 1903, it was said (at the 1903 General Conference): (William A. Spicer, page 69 of this book)

Elijah and John the Baptist were not educated doctors or PhDs, but they were two of the greatest prophets that ever lived. Who did Jesus choose for his disciples, the educated and influential? or the unlearned and obscure? Judas, the most educated of the twelve apostles was the one that betrayed Him. The Pharisees and Sadducees, the church leaders and most educated and influential in all Judah, were Jesus' biggest antagonists. They were the ones that cried “**crucify Him.**” All the leaders of the Antichrist system are highly educated. They were the ones that came up with accreditation and degrees. Mrs. White had only a third grade education. These examples should speak volumes to us about trusting the educated with our eternal interests. History is repeating itself in the Seventh-day Adventist Church.

Mrs. White first warned us about the *omega heresy* in 1904, but yet, out of all the hundreds of Seventh-day Adventists I have talked with, the majority have never even heard of the *alpha and omega heresies*, and vast majority of the ones that have, know almost nothing about it. I have talked
with men and women in their 60s and 70s who were raised in the Seventh-day Adventist Church that have never heard of it. I have talked with young pastors that have graduated from our universities that have never heard of it. How can this be? The deadliest deception of all time, Satan's masterpiece, reserved for the last generation of Seventh-day Adventists, and the vast majority know almost nothing about it?

The very fact that Satan has managed to keep this deadly heresy concealed from the Adventist people is proof positive our leaders have been listening to the wrong leader. It is also proof positive the Adventist people have placed misguided trust in the wrong leaders. How many times have you seen this subject taught in the Sabbath School Quarterly? How many times have you hear this subject presented by one of your favorite Adventist preachers?

The omega heresy for Seventh-day Adventists is the equivalent of the Mark of the Beast for the world. Only its magnitude of deception is on a scale never before equaled. And yet, the Adventist people are in no better condition than the nominal Christians. Just as the world has failed to recognize the mark of the beast, the Adventist people have failed to detect the omega heresy. We are in exactly the condition Jesus depicted us—blind (deceived) and naked (lost). (Revelation 3:17)

Just as the nominal Protestant preachers have failed to warn their flocks about the Mark of the Beast, the popular Seventh-day Adventist preachers have failed to warn the Adventist people about the enemy in the camp. In the same way the nominal Protestant preachers are teaching and promoting Sunday worship as a true Bible doctrine, the Adventist preachers are actually teaching and promoting the omega heresy to be a true Bible doctrine.

The most intriguing mystery surrounding the omega is that at the present moment, the whole church is firmly in its grasp, and yet, the watchmen don't seem to have a clue??? The most seductive and dangerous deception of all time is probably residing in your mind, and believed to be true this very moment, and instead of the self-proclaimed theologians, leaders and highly visible preachers informing you of its danger, they are actually promoting it as one of the grandest truths taught in the Bible. Why are the Adventist people unquestionable trusting the men that are leading them into perdition?
The sentinels on the wall have allowed the enemy to slip through the gates unheeded and they have overrun the fort. The watchmen are either asleep or they are tares. It seems the Adventist people have forgotten, the tares will be among us till the end. Not only are impostors among us, their performance is impeccable. Whether the watchmen are asleep or pretenders, it makes no difference, because whatever they are, they have failed to sound the trumpet. Why haven't they informed us about the omega heresy? Are there other deadly errors they have allowed to slip through? If there ever was a time for every individual to be proving all things from the Scriptures themselves, that time is now.

Five years before the alpha crises started, Mrs. White warned the leading brethren of impending danger, but none of them understand what she was warning them about until they came face to face with it. Even then, many did not recognize it, and none of the ones that did, could fathom the magnitude of the deception attached to it. In a repeat performance, the Adventist leaders and people today have again fallen into Satan's trap. Like the Pied-Piper, Satan is playing his seductive tune and the Adventist people are hypnotically rushing toward the precipice. Why are the Adventist people so deceived? Here is the answer...

FOR THE TIME WILL COME WHEN THEY WILL NOT ENDURE SOUND DOCTRINE; BUT AFTER THEIR OWN LUSTS SHALL THEY HEAP TO THEMSELVES TEACHERS, HAVING ITCHING EARS, AND THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES. (2 Timothy 4:3, 4)

The above prophecy is addressed exclusively to the Seventh-day Adventist people! How do we know? Which end-time church has sound doctrine? There is only one—the Seventh-day Adventist Church. 3ABN, The Hope Channel, the Internet, the Adventist Book Center and many other Adventist media outlets have heaps and heaps of teachers the Adventist people are idolizing. Is not accepting man’s opinions before “a thus saith the Lord” idolatry against God? AND THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH.

Our leaders are bringing every from of heresy imaginable into the church, but the reason they are is because God’s people are asleep and not protesting. Instead of discerning their deceptions, and unitedly opposing them, God's people are playing the part of the harlot by chasing after the preachers, teachers and so-called theologians that have been whoring around with Babylon and her daughters. (If you think I am coming on too
strong, keep in mind, I am only using language the Bible uses to describe apostasy and apostate leaders. Read the book of Hosea. Ezekiel said there would be abominations in God’s last church, and Jesus clearly said the Laodicean are blind (deceived). Many of our preachers have been studying a mixture of truth and error, (spiritual adultery) at Protestant, Catholic, worldly and even Seventh-day Adventist universities and seminars.

When thou art come into the land which the LORD thy God giveth thee, THOU SHALT NOT LEARN TO DO AFTER THE ABOMINATIONS OF THOSE NATIONS. (Deuteronomy 18:9)

Most Seventh-day Adventists would never think of searching for truth by studying the doctrines of Baal, but many of our theologians and preachers have no hesitation to venture, with eyes wide open, into the minefield of Protestant and Catholic universities. What a contradiction of beliefs. All three, Baal worship, Protestantism and Catholicism have two main pillars in common—Sunday sacredness and the immortality of the soul, the two pillars that are going to captivate the whole world. The two main pillars of their system are the same as Baal worship. And because the deceptions of Protestantism and Catholicism are closer to the truth than Baal, their deceptions are harder to detect, thus, making them more dangerous than studying Baal worship.

Our theologians, preachers and PhD's apparently believe they are wise above the Scriptures when they knowingly venture into a learning institution that is teaching a mixture of truth and error. When they graduate from these worldly institutions, they teach the abominations they learned to all who will listen. If you are one of the listeners, you too are wise above the Scriptures for listening to them. The popular Adventist teachers and preachers are giving the Adventist people some very stealthy, stealthy deceptions and omissions.

The first commandment says... “Thou shalt have no other gods BEFORE me.” (Exodus 20:3) The word before means instead-of, or in-place-of. God’s people are violating this commandment by going to the popular preachers for their understanding of God's will “before” (instead-of) searching God’s Word for themselves the way He has instructed. Because we are, and because God never, never, never forces His will upon anyone, He cannot keep His people from accepting cunning devised fables, and has to let us reap a bitter harvest from the seeds we have sown ourselves.

In some instances men have been turned away from the truth to listen to fables. Efforts were made to set right those thus deceived, but some had drunk so deeply from the polluted
fountain, and had become so impregnated with false impressions, THAT IT WAS IMPOSSIBLE TO UNDECEIVE THEM. They had come to believe that it was more profitable to eat of the food offered in the strange doctrines presented, than to eat of the food contained in the Word of God. (Pacific Union Recorder, December 31, 1903 par. 2)

Whom shall he teach knowledge? and whom shall he make to understand doctrine? THEM THAT ARE WEANED FROM THE MILK, AND DRAWN FROM THE BREASTS. (Isaiah 28:9)

Since the vast majority of Adventists are going to the contemporary preachers for their Bible knowledge, “BEFORE” searching the inspired writings themselves, it is clear, the vast majority are not yet weaned from milk (preachers). I know of no Bible verse that instructs those who are drawn from the breast to continue drinking milk. Here is what Paul had to say about milk and teachers.

For when for the time YE OUGHT TO BE TEACHERS, YE HAVE NEED THAT ONE TEACH YOU AGAIN WHICH BE THE FIRST PRINCIPLES OF THE ORACLES OF GOD; AND ARE BECOME SUCH AS HAVE NEED OF MILK, AND NOT OF STRONG MEAT. FOR EVERY ONE THAT USETH MILK [teachers and preachers] IS UNSKILFUL IN THE WORD OF RIGHTEOUSNESS: FOR HE IS A BABE, BUT STRONG MEAT [the Bible] BELONGETH TO THEM THAT ARE OF FULL AGE, EVEN THOSE WHO BY REASON OF USE HAVE THEIR SENSES EXERCISED TO DISCERN BOTH GOOD AND EVIL. (Hebrews 5:12-14)

Do you want to understand Bible doctrine? Do you want to avoid deception? If you answered yes to these two questions, your only safety lies in obeying the following instructions.

My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; YEA, IF THOU CRIEST AFTER KNOWLEDGE, AND LIFTEST UP THY VOICE FOR UNDERSTANDING; IF THOU SEEkest HER AS SILVER, AND SEARCheST FOR HER AS FOR HID TREASURES; THEN SHALT THOU UNDERSTAND THE FEAR OF THE LORD, AND FIND THE KNOWLEDGE OF GOD. (Proverbs 2:1-5)

Did you notice the promise of knowledge and wisdom comes only after personally agonizing in prayer and seeking and searching as a prospector searches for gold or silver. In the preceding two Bible passages, not a word is mentioned about mature Christians, those who are weaned
from milk, seeking preachers and teachers for their Bible knowledge. There is no promise in the two previous Bible passages (or in the whole Bible) for mature Christians finding the truth by going to preachers. Those drawn from the breast are instructed to study the inspired writings for themselves. God intended His Word (the Bible) to be our meat, not preachers.

Preachers definitely have a place in God's scheme of things; but their original purpose was to give the milk of the Word to the new born babes in Christ, not to hover over the churches and preach to the saints. Study the book of Acts! The Adventist people have fulfilled 2 Timothy 4:3, 4 to the letter by lusting after preachers.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures DAILY, whether those things were so. (Acts 17:10-11)

There is a good reason the Devil attacks the church leaders the most relentlessly. One voice in leadership can influence many people, sometimes thousands with their misconceptions. With all the deadly errors being taught by the Seventh-day Adventist theologians and preachers, and published in the SDA media, don't you think it's time we stopped blindly accepting their views, and follow the Berean's example?

"Blessed is that man that maketh the LORD his trust, and respecteth not the proud, NOR SUCH AS TURN ASIDE TO LIES." (Psalms 40:4)

"THUS SAITH THE LORD; CURSED BE THE MAN THAT TRUSTETH IN MAN, AND MAKETH FLESH HIS ARM, AND WHOSE HEART DEPARTETH FROM THE LORD." (Jeremiah 17:5)

Jeremiah 17:5 was written during a time when God's people were in gross darkness and apostasy because they were trusting their leaders (man). Are you trusting your leaders to keep you informed and steer you away from false paths? If you are, you are under a curse! Please understand, I am not the one telling you this, the inspired Word of God is. Remember, those who are deceived, do not know they are deceived.

Shortly after the alpha crisis peaked, Mrs. White gave the following advise that would keep her generation, and future generations of Adventists from being deceived.

I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that we
should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord’s witnesses. **THE HISTORY OF THE EARLY EXPERIENCES IN THE MESSAGE WILL BE A POWER TO WITHSTAND THE MASTERLY INGENUITY OF SATAN’S DECEPTIONS.** This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings and in churches may live and do their appointed work. Letter 99, 1905. (Counsels to Writers and Editors, pg. 26.1, Ellen G. White)

Basically what Mrs. White was advising the people during the *alpha crisis* to do was that if they needed any extra Biblical advise, instead of going to the contemporary preachers and teachers, they were to go to the early Seventh-day Adventist pioneer writers. This advice is needed more today than at any other time in our history. Why? Because... **“THE HISTORY OF THE EARLY EXPERIENCES IN THE MESSAGE WILL BE A POWER TO WITHSTAND THE MASTERLY INGENUITY OF SATAN’S DECEPTIONS.”**

Keep in mind, concerning Seventh-day Adventist doctrine, the pioneers were in harmony with Ellen White.

In your search for truth, your Bible should be your number one source, accompanied with Mrs. White’s commentary. They should be studied side by side. Then, if you need any advice beyond these two, go to the early Seventh-day Adventist pioneers, the men and women who were instrumental in uncovering Bible truth that became the foundation and pillars of our faith, approximately the first 20 years after 1844. Most of the major pioneer writings can be found on the Ellen White DVD under the sub-menu **“Words of the Adventist Pioneers.”**

Brothers and sisters, we have it wrong. The Adventist people are seeking knowledge from the contemporary preachers **BEFORE** going anywhere else—even before going to the Word of God. Because we have been going to the wrong sources, the church is now weighed down under a curse. If you don’t believe this, just look at all the error that is being taught in the church today. **The harvest reveals the seed that was sown.**

*(2 Peter 2:1-3)* **BUT THERE WERE FALSE PROPHETS ALSO AMONG THE PEOPLE, EVEN AS THERE SHALL BE FALSE TEACHERS AMONG YOU, WHO PRIVILY [secretly, a conspiracy] SHALL BRING IN DAMNABLE HERESIES, EVEN DENYING THE**
LORD THAT BOUGHT THEM, [the omega denies our Lord] AND BRING UPON THEMSELVES SWIFT DESTRUCTION. (2) AND MANY SHALL FOLLOW THEIR PERNICIOUS WAYS; BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF. (3) AND THROUGH COVETOUSNESS SHALL THEY WITH FEIGNED WORDS MAKE MERCHANDISE OF YOU...

(2 Peter 2:20-22) (20) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. (21) For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. (22) But it is happened unto them according to the true proverb, The dog is turned to his own vomit again... (2 Peter 2:1-3; 20-22)

The word “vomit” in the preceding verse is a mediator for sin, false doctrine and et cetera that has been caused by listening to false teaches and preachers who are secretly and deliberately bringing in damnable heresies. (read verses 1 and 2 again)

SATAN IS CONSTANTLY ENDEAVORING TO ATTRACT ATTENTION to MAN IN THE PLACE OF GOD. HE LEADS THE PEOPLE TO LOOK TO BISHOPS, TO PASTORS, TO PROFESSORS OF THEOLOGY, AS THEIR GUIDES, INSTEAD OF SEARCHING THE SCRIPTURES TO LEARN THEIR DUTY FOR THEMSELVES. THEN, BY CONTROLLING THE MINDS OF THESE LEADERS, HE CAN INFLUENCE THE MULTITUDES ACCORDING TO HIS WILL. (The Great Controversy 595.2)

If, for some reason you should decide to venture into the contemporary minefield (preachers, teachers and theologians), you better be sure the Holy Spirit is leading you, because if He isn’t, you are going to get blown up.

Every deception is dangerous and potentially lethal, but the most dangerous lies are not the ones we are being told. The most dangerous errors are the truths that are being withheld from us—errors of omissions. The reason is because if a preacher is using heaps of Scripture to prove that a false doctrine is true by skewing those Scriptures, while at the same time, leaving out major pieces of evidence (an omission) that would completely change the conclusion reached, how can you detect the omission if you do not first know the truth? If you haven’t studied the inspired writings as for hidden treasure yourself, there is no way you can—you are doomed!

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Was the alpha heresy a salvation issue for those who got caught up in it? If it was, the omega heresy is certainly a salvation issue for those who fall for it. Question: How many of the truths about the alpha and omega heresy that you have learned from Dannells, Spicer and White in this book, have you heard from your favorite big-name SDA preacher?

Has your favorite preacher informed you that the personality of God is a foundational doctrine of the Seventh-day Adventist Church? How many sermons have you heard about the personality of God? How many sermons about the fallen, sinful human nature of Jesus do you hear from the pulpit or the DVDs that are passed among the people? How often do you hear sermons from the mainstream Adventist preachers, informing you that the foundational landmark doctrines and pillars of our faith, can never never be altered?

How many sermons from the popular preachers have you heard, urging you to study the book of Colossians, especially 2:4, 6-9 in relation to last day deceptions? It seems odd that none of the highly visible SDA preachers or the Sabbath School Quarterly editors are keeping these subjects prominently before the people? I am just a high-school educated layman, and if I can find these truths, why don't we hear about them from the highly educated?

Whether your favorite preachers are deliberately withholding information from you, or whether though ignorance, it makes no difference. What you don't know can kill you! If you are trusting preachers that are deliberately omitting facts, you are going to end up in the same place they are going. The fact is, there is much critical information we need in order to make life and death decisions that we are not getting from the mainstream Adventist preachers.

Brothers and sisters, after reading this book, you should be hearing sirens, screaming in your ears, telling you to stop blindly trusting FALLIBLE MEN with your eternal life. I am not casting reproach upon the preachers, but with the strongest language I know how to express, I am trying to drive home the message that ALL MEN ARE FALLIBLE and the only infallible voice we can trust is the VOICE OF THE LIVING GOD written out in the Holy Bible.

The Holy Bible is not a mixture of truth with error. There are no omissions in this book that will cause you lose your salvation. It can be trusted! But that cannot be said of Seventh-day Adventist theologians that
have been whoring around in Babylonian universities. The only way you are going to get all the information that God has for you is by studying all the Bible for yourself.

If you need a commentary on the Bible, instead of trusting man, trust the Spirit of Prophecy. And the only way you will get all the critical information you need from the Spirit of Prophecy and the pioneers is by studying them for yourself. But it will take lots of prayer, commitment, effort and time. Excuses are just glorified lies and the Bible tells us no liar will walk the streets of gold.

Seventh-day Adventists who fail to study Seventh-day Adventist history, are condemned to repeat the mistakes of former Seventh-day Adventists.

There is a decided testimony to be borne by all our ministers in all our churches. **GOD HAS PERMITTED APOSTASIES TO TAKE PLACE IN ORDER TO SHOW HOW LITTLE DEPENDENCE CAN BE PLACED IN MAN.** We are always to look to God; His word is not Yea and Nay, but Yea and Amen.-- Undated Manuscript 148. (Selected Message, book 2 395.4)

Did you catch that? God allows apostasies to come into His church for your benefit! He allows apostasies to come in, in an attempt to teach His people to stop blindly trusting preachers and teachers (man), and to show us that if we want to escape deception and ruin, we must study the Bible for ourselves.

**MANY WILL STAND IN OUR PULPITS WITH THE TORCH OF FALSE PROPHECY IN THEIR HANDS, KINDLED FROM THE HELLISH TORCH OF SATAN. . . .** (Last Day Events 179.3)

We are living in the last days of this earth's history, AND WE MAY BE SURPRISED AT NOTHING IN THE LINE OF APOSTASIES AND DENIALS OF THE TRUTH. UNBELIEF HAS NOW COME TO BE A FINE ART, WHICH MEN WORK AT TO THE DESTRUCTION OF THEIR SOULS. THERE IS CONSTANT DANGER OF THERE BEING SHAMS IN PULPIT PREACHERS, whose lives contradict the words they speak; but the voice of warning and of admonition will be heard as long as time shall last; and those who are guilty of transactions that should never be entered into, when reproved or counseled through the Lord's appointed agencies, will resist the message and refuse to be corrected. They will go on as did Pharaoh, and Nebuchadnezzar, until the Lord takes away their reason, and their hearts become unimpressible. **THE LORD'S WORD WILL COME TO THEM; BUT**
IF THEY CHOOSE NOT TO HEAR IT, THE LORD WILL MAKE THEM RESPONSIBLE FOR THEIR OWN RUIN. (NL No. 31, p. 1). (Seventh-day Adventist Bible Commentary vol 4 1170.4)

Many will show that they are not one with Christ, that they are not dead to the world, that they may live with Him; AND FREQUENT WILL BE THE APOSTASIES OF MEN WHO HAVE OCCUPIED RESPONSIBLE POSITIONS. --RH Sept. 11, 1888. (Last Day Events 179.1)

Personal Bible study, not preachers, is the means that mature Christians, (those weaned from milk), are to get sanctified and stay sanctified. The meat of God's Word is what will keep you sanctified. There is power in the Word, but opinions will destroy!

SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH. (John 17:17)

THE TIME HAS COME WHEN WE CANNOT DEPEND UPON THE DOCTRINE WHICH COMES TO OUR EARS, UNLESS WE SEE THAT IT HARMONIZES WITH THE WORD OF GOD. THERE ARE DANGEROUS HERESIES THAT WILL BE PRESENTED AS BIBLE DOCTRINES: AND WE ARE TO BECOME ACQUAINTED WITH THE BIBLE SO THAT WE MAY KNOW HOW TO MEET THEM. THE FAITH OF EVERY INDIVIDUAL WILL BE TESTED, AND EVERYONE WILL PASS THROUGH A TRIAL OF CLOSE CRITICISM. —Review and Herald, May 3, 1887. (Evangelism 590.2)

Every Wind of Doctrine

Because of the dangerous errors that were being taught in Battle Creek College, it was moved to Berrien Springs, Michigan in 1901. Dr. Kellogg and friends took possession of the Battle Creek University buildings and were attempting to draw the Seventh-day Adventist youth there. Mrs. White instructed the parents not to send their children to Battle Creek. Are our universities in any better condition today? I don't know of single Seventh-day Adventist university in North America that is not accredited, which has opened the flood gates of hell upon us through disciplines such as evolution, philosophy and all the mind sciences, such as psychology and psychiatry. Every theology student and teacher must take at least one course in psychology, (a mixture of truth and error), in order to graduate.

Leading up to, and during the alpha crisis, the Battle Creek Sanitarium was receiving thousands of dollars a year in donations, and Mrs. White
earnestly pleaded for some of this money to be sent to the struggling Australia field, but they never received any.

During the *alpha era* the General Conference was negligent with the preachers salaries in the southern states. Mrs. White stated that “*the southern field was being robbed.*” (See Manuscript Release 2, pg. 99.2 – 101.1)

**BEFORE THE LAST DEVELOPMENTS OF THE WORK OF APOSTASY THERE WILL BE A CONFUSION OF FAITH. THERE WILL NOT BE CLEAR AND DEFINITE IDEAS CONCERNING THE MYSTERY OF GOD. ONE TRUTH AFTER ANOTHER WILL BE CORRUPTED.** (Maranatha, pg. 192.2)

The above statement is in reference to the Seventh-day Adventist Church. Confusion comes by mixing the false with the true. Today, on any given topic, you can hear various opinions expressed, even by prominent preachers. Is this not confusion? It did not used to be this way. And the ones that listen to these various opinions are trapped in the middle trying to decide which one is true. But if you stay with the Bible, Ellen White’s commentary and the pioneer writings, you will avoid the confusion.

Pay extremely close attention to the following statement.

These words were spoken to me in the night season. **THE SENTIMENTS IN "LIVING TEMPLE" REGARDING THE PERSONALITY OF GOD HAVE BEEN RECEIVED EVEN BY MEN WHO HAVE HAD A LONG EXPERIENCE IN THE TRUTH. WHEN SUCH MEN CONSENT TO EAT OF THE FRUIT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL WE ARE NO LONGER TO REGARD THE SUBJECT AS A MATTER TO BE TREATED WITH THE GREATEST DELICACY. THAT THOSE WHOM WE THOUGHT SOUND IN THE FAITH SHOULD HAVE FAILED TO DISCERN THE SPECIOUS, DEADLY INFLUENCE OF THIS SCIENCE OF EVIL, SHOULD ALARM US AS NOTHING ELSE HAS ALARMED US.** (Battle Creek Letters 79.6 Ellen White)

**Twenty Clues that will Unlock the Omega Heresy**

Following, are twenty clues taken from the three previous documents that will unlock the *omega* mystery. If you will seriously **study** the preceding three documents, accompanied with much prayer, our God will direct your steps, and you can find the *omega heresy.*

The following three Ellen White quotations are the only statements I know where Mrs. White has linked the *omega heresy* to the *alpha heresy.*
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.** (Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-day Adventists, pg. 16.2) (Selected Message, Book 1 pg. 197.4) (page 83 of this book)

I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay." But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. **In the book "Living Temple" there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.** (Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-day Adventists, pg. 50.2) (Selected Message, Book 1 pg. 200.1) (page of this book)

Finally my son said to me, "Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. **"Living Temple" contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people.** I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in "Living Temple" in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. (Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-day Adventists, pg. 53.2) (Selected Message, Book 1 pg. 203.2) (page of this book)

1. First of all, with the exception of a few very broad and unspecific last-day Bible prophecies, the Bible is silent about the **omega heresy.** Mrs. White has given some excellent clues to uncover the **omega**, but she has indicated nothing about its name. Basically the only clues we have to decipher the **omega** are the clues Mrs. White and a few of her contemporaries have written about the **alpha heresy**, along with some
Seventh-day Adventist pioneer statements about some ancient philosophies.

2. “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.” (Selected Messages 197.4)

- If the Devil is going to be able to deceive God’s remnant people, those who have been given more truth than any other people in the history of the world, the omega has to be the Devil’s all-time masterpiece deception. It is not something we can take lightly and escape. If it is going to be “of a most startling nature,” to survive, we are going to have to get serious.

- Mrs. White used the first and last letters of the Greek alphabet, alpha and omega, to describe the two heresies. In the above statement, she clearly stated the alpha was the first heresy, (“We have now before us the alpha”). Therefore, the omega must be the last.

3. The letters “alpha” and “omega” are for a fact, two different letters of the Greek alphabet. Therefore, the omega heresy WILL NOT BE the same deception that the alpha heresy was. Because the alpha heresy was pantheism, the omega will not be pantheism. But since alpha and omega are part of the same Greek alphabet, the omega heresy must have some, perhaps many similarities in common with the alpha, but it will not be pantheism. This may appear to be splitting hairs, but keep in mind, if the omega heresy is the Devil’s most deceptive deception of all time, he will have many decoys for us to choose from, the most obvious being pantheism.

- If you are mathematically inclined, the following equation may help to visualize why the omega cannot be pantheism.

\[
\text{If } “A” = \text{pantheism} \\
\text{and } “A” \neq “Ω” (\neq \text{means does not equal}) \\
\text{then } “Ω” \neq \text{pantheism}
\]

- There is a deadly error being taught in the SDA church today that fulfills the “startling nature” much better than Spiritual Formation, The Emerging Church, the One Project, the 12-steps of Alcoholics Anonymous, contemplative prayer and etc. The underlying deception of all these stated errors is pantheism. Satan is way too
cunning to come at us with the same deception he did 120 years ago. But he won’t hesitate to use pantheism as a decoy to get us sidetracked. I know this for a fact, because in my 26 years search for the omega, at one time, I fell for one of his pantheistic decoys. (Pantheism can manifest itself in many different forms.)

● Also, Spiritual Formation, The Emerging Church, the One Project, 12-Steps of Alcoholics Anonymous, contemplative prayer and etcetera are too easy to detect to be the omega. Remember, the omega is the Devil's all time masterpiece, and you are not going to find it by just a stroll through the park, or by listening to the popular Adventist preachers.

● During the alpha heresy there were numerous errors being taught in the church, many based upon spiritualism. But Mrs. White did not identify the alpha as spiritualism, she singled it out as pantheism. If the omega parallels the alpha, the identity of the omega will be only one heresy, not a mixture of pantheism and/or spiritualism.

4. Many of the high profile Adventist preachers are now speculating that Spiritual Formation, The Emerging Church, the One Project, contemplative prayer and etcetera might be the omega. As such, we can use this as another clue. One of the best ways to eliminate some of the things that are not the omega is to observe what the Adventist theologians, General Conference leaders and highly visible preachers are promoting as the omega. (NOTE: Over 50% of 2018 Andrews theological facility have studied a mixture of truth and error at Catholic and Protestant universities. It is therefore guaranteed, whatever they are telling us is a mixture of truth and error. To verify, logon to https://www.andrews.edu/sem/contact/faculty/, click on each name and you can read where they received their education.)

● I suspect the reason many of our members have the opinion that Spiritual Formation, The Emerging Church, the One Project, contemplative prayer and etcetera are the omega is because this is what some of the highly visible preachers are now implying is the omega. And instead of doing their own studying, the people have blindly trusted their leaders opinions.

◦ Remember what the Lord told us? "THUS SAITH THE LORD: CURSED BE THE MAN THAT TRUSTETH IN MAN, AND"
Some of the highly visible Adventist leaders and preachers may recognize the real omega heresy in the future and come on board, but as of this writing, I do not know a single one that has. Because the omega is now being taught throughout the Seventh-day Adventist system from top to bottom, the preachers that do see the truth about the omega will have to buck the system. When they do, they will soon become unemployed and probably lose their retirement. When the shaking comes, it will become readily apparent which preachers are the Lord’s preachers and which ones only have a job. This is another clue. If it is popular among the leading brethren, beware!

5. Subtle errors never come into the church suddenly or overnight, but stealthy error always spreads almost imperceptibly in the form of creeping compromises. Mrs. White wrote “…I knew that the omega would follow in a little while; and I trembled for our people…” (Selected Messages 203.2)

- The omega deception is not future! It is already here, in the church today. But the recent entrance of “Spiritual Formation,” “The Emerging Church,” “The One Project,” the 12-steps of Alcoholics Anonymous, “contemplative prayer” and etcetera disqualifies them from being in a little while. Yes, all the above mentioned deceptions are dangerous and will destroy and need to be confronted and exposed, but they are not Satan's all-time masterpiece. The omega is something much more sinister and seductive.

- Why aren’t these deceptions the omega? (1) Because all these deceptions have come into the church within the last two to three decades. They are decoys! For creeping compromises to mesmerize the whole church, it takes a few generations. And if the in a little while in the preceding Ellen White statement means anything, the omega had to have been introduced much earlier than a couple of decades ago.

- (2) In Mrs. White's 1892 communication from Australia to the General Conference at Battle Creek, she stated the crisis would commence right early.” Five years later Dr. Kellogg began openly teaching his pantheistic theories. Therefore, is there any reason to
believe that “in a little while” does not also mean a short period of time?

● (3) Mrs. White also said. **“Certain sentiments in Living Temple were the alpha OF A LONG LIST OF DECEPTIVE THEORIES.”**

(Sermons and Talks, Volume 1 pg 343.4) *Spiritual formation and etcetera* came into the church only in the last two or three decades, whereas another deadly theory is being promoted throughout the Seventh-day Adventist Church today and was introduced in an official capacity in 1919. If the 1919 error is the *omega*, it preceded *spiritual formation and etcetera* by about seven or eight decades, thus, fulfilling the “in a little while” prophecy. Just as Ellen White foresaw, the *omega* was first officially introduced into the church just four years after she died and it has been stealthy creeping forward ever since. With each succeeding generation it has become more and more entrenched in our minds until today, it is unquestionably believed to be true by almost the whole Seventh-day Adventist Church.

6. **Pantheism (the alpha)** put out one light after another of the advent message. So does the *omega*.

7. During the alpha, much of the church was down-playing and discounting Mrs. White’s prophetic roll and influence, the same way most of the church is doing today. This is another sign that the *omega* is in the church today.

8. Old controversies, long silent, were revived, new controversies sprang up; new and old were commingled. Mystifying pagan philosophy was mingled with the Three Angel's Message. The *omega* is also a mystifying mixture of old and new that destroys the Three Angel’s Message.

9. **Alpha** was an ancient system of error the brethren hardly thought could press dangerously upon them. The *alpha* was artfully camouflaged with much Scripture. Since the *omega* will parallel the *alpha*, it too will be an ancient system of error with Scripture piled upon Scripture to try and establish its credibility, the same way the false prophets were doing in Jeremiah 23:30. The same way the Devil has always done.

● Dr. Kellogg and his associates claimed their new theology **“Contains the very sentiments that Sister White has been teaching.”** (see page 112 of this book). Mrs. White was heartbroken when she heard this,
and unequivocally refuted that claim. Most of our present leaders are now making the claim that in her old age, Mrs. White changed her mind about the omega heresy. Today, our leaders are making a very similar claim about Mrs. White and the 1919 false doctrine that is being taught from top to bottom of the SDA church. They however, are not making this claim about “Spiritual Formation,” “The Emerging Church,” “The One Project,” “the 12-steps of Alcoholics Anonymous,” “contemplative pray and etcetera. This is another clue that these deceptions are not the omega.

10. Pantheism mystifies God and Jesus Christ by making them an essence or an impersonal force pervading all nature. The omega also mystifies the Godhead and Jesus’ bodily human nature.

11. The advent truth was perverted by learning and speculation during the alpha. For decades, the omega has been taught as a true Bible doctrine at our universities to all the ministerial students throughout the world.

12. The Devil will certainly have decoys to confuse and draw our attention away from his main deception. As we have read, Certain sentiments in Living Temple were the alpha OF A LONG LIST OF DECEPTIVE THEORIES.” (Sermons and Talks, Volume 1 pg. 343.4)

- What will Satan's decoys look like? They will come in the form of false doctrine that the majority can recognize fairly easily as false doctrine—things such as “Spiritual Formation,” “The Emerging Church,” “The One Project,” “contemplative pray,” “the 12-steps of Alcoholics Anonymous” and etcetera.

- Along with this, many, if not all the leading brethren will be proclaiming these decoys to be the omega heresy, while at the same time teaching the real omega heresy to be a genuine Bible doctrine. Beware especially of this!

13. There was a hypnotic supernatural power accompanying the alpha. That is why an abundance of agonizing importuning prayer and intense Bible and especially Spirit of Prophecy searching will be needed to keep you from falling for one of Satan's decoys.

14. One more time: A hundred twenty years ago, many (perhaps most) of the leading brethren did not initially recognize the error connected to Dr. Kellogg's new theology, and NONE of those that did, realized the seriousness of the deception. If the omega is Satan’s all-time
masterpiece deception, it will be the most subtle, the stealthiest, the most seductive and hypnotic deception of all time.

- Just like the alpha, when the omega was first introduced into the church by one of the leading General Conference brethren in 1919, many recognized the danger of it, but many did not. But that generation has long passed to their graves and with each succeeding generation, fewer and fewer see the danger of it.

- From the time the alpha was introduced into the church, it took only six years for it to gain enough support to deadlock the General Conference session. The omega has been stealthy gaining ground for 100 years. (over 15 times longer than the alpha) Therefore, don't be surprised if all the leaders and popular preachers have already fallen for it.

- “MANY A STAR THAT WE HAVE ADMIRE FOR ITS BRILLIANCE WILL THEN GO OUT IN DARKNESS.” (1914) (Last day Events 178.3)

- Throughout history, given enough time, the majority of the church leaders eventually succumbed to Satan's deceptions. When Jesus was crucified, out of all the church leaders, only Nicodemus and Joseph are recorded as accepting Him. During Noah's day, only eight people out of perhaps 2 billion boarded the ark. Out of approximately 2 million people that Moses led out of Egypt, only 2 above the age 20 entered the Promised Land. Even Moses didn’t make it. Out of the hundreds of thousands of people living in Sodom and Gomorrah and the cities of the plains, only three made it out alive. Lot's wive was physically outside the city, but she left her heart in the city. That is the reason she turned around. “REMEMBER LOT’S WIFE.” (Luke 17:32)

- During the time of trouble the vast majority of Seventh-day Adventists will fall by the wayside. Therefore, if eternal life is one of your priorities, like a prospector, do not leave a stone unturned, and don’t stop searching until you are absolutely sure you know what the omega is.

- THE SHAKING OF GOD BLOWS AWAY MULTITUDES LIKE DRY LEAVES. (4T 89 (1876) (Last Day Events 180.1, Ellen G. White)

- When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and
our courage and firmness the most unflinching. To stand in
defense of truth and righteousness **WHEN THE MAJORITY**
**FORSAKE US**, to fight the battles of the Lord **WHEN CHAMPIONS ARE FEW**—**WILL BE OUR TEST. At this time we must gather**
warmth from the coldness of others, courage from their
**cowardice, and loyalty from their treason.** (5T 136 (1882). (Last Day
Events 180.4, Ellen G. White)

How many are a multitude? and how many are a few?

15. Mrs. White has made several statements similar to the previous three.
Jesus compared the time of trouble to the flood of Noah's days and
Sodom and Gomorrah. This clearly indicates the vast majority of
Seventh-day Adventists will lose their way. Even though the previous
Ellen White statement is not dealing directly with the **omega**, because
prophecy informs us that the vast majority of God’s people are not
going to endure, we can conclude the majority of Seventh-day
Adventists will accept the **omega** as a true Bible doctrine. This is
another indicator.

- **When you see the majority of Seventh-day Adventists (especially
our leaders) taking their stand in favor of the most controversial
issue ever to enter the Seventh-day Adventist Church, you will know
you need to be on the side of the minority.**

- **This is another indicator that** *Spiritual Formation,* **“The Emerging
Church,” “The 12-steps of Alcoholic Anonymous,” “The One
Project,” contemplative pray and etcetera** are not the **omega**.

- **Divisions will come in the church. Two parties will be developed...**
(2 Selected Messages, 114, Ellen G. White)

16. Had it not been for Mrs. White, many of the leading men during the
**alpha** would have never recognized it, and left in their deceived
condition, would have destroyed the church. Likewise, for decades
now, the majority of the leading brethren have failed to recognize the
**omega**. Could this be because most of our leaders just give lip service
to Mrs. White's counsel, the same way the leaders of the **alpha**
confederacy did. They present a good front by openly professing to
believe the Testimonies and freely quote them the same way Kellogg,
Jones and Waggoner did, but they do not heed, or take serious her
warnings, thus, they reject them.
17. During the alpha crisis, Mrs. White stressed the human nature of Christ. He represented a personal God. He ascended on high as a personal Savior, and He will come again as a personal Savior. The alpha mystified (or spiritualized away) His fallen, sinful, bodily human nature. In a different form, the omega will also attempt to make His fallen, sinful, bodily, human nature appear to be something other than what the testimony of Scripture says it is.

- Jesus had the same identical human nature that you and I have, a fallen, sinful, human nature. However, He did not have a sinful mind. When Jesus was incarnated as a human, he inherited a sinless mind from the Holy Spirit, but He inherited the same sinful, fallen human nature of his mother Mary.

- FORASMUCH THEN AS THE CHILDREN ARE PARTAKERS OF FLESH AND BLOOD, HE ALSO HIMSELF LIKewise TOOK PART OF THE SAME: that through death he might destroy him that had the power of death, that is, the devil; (15) And deliver them who through fear of death were all their lifetime subject to bondage. (16) FOR VERILY HE TOOK NOT ON HIM THE NATURE OF ANGELS; BUT HE TOOK ON HIM THE SEED OF ABRAHAM. (17) WHEREFORE IN ALL THINGS IT BEHOVED HIM TO BE MADE LIKE UNTO HIS BRETHREN, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (Hebrews 2:14-17)

- 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 for sin, condemned sin in the flesh: (Romans 8:3)

- Think of Christ's humiliation. HE TOOK UPON HIMSELF FALLEN, SUFFERING HUMAN NATURE, DEGRADED AND DEFILED BY SIN. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. HE UNITED HUMANITY WITH DIVINITY: a divine spirit dwelt in a temple of flesh. He united Himself with the temple. "THE WORD WAS MADE FLESH, AND DWELT AMONG US," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam. (YI Dec. 20, 1900). (The Seventh-day Adventist Bible Commentary, Vol 4 pg. 1147.4)

- In the desolate wilderness, Christ was not in so favorable a position to endure the temptations of Satan as was Adam when he was tempted in Eden. THE SON OF GOD HUMBLED HIMSELF AND TOOK MAN'S NATURE AFTER THE RACE HAD WANDERED FOUR THOUSAND YEARS FROM EDEN, AND FROM THEIR ORIGINAL.
STATE OF PURITY AND UPRIGHTNESS. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. (Confrontation pg. 31.3)

- **IT WOULD HAVE BEEN AN ALMOST INFINITE HUMILIATION FOR THE SON OF GOD TO TAKE MAN’S NATURE, EVEN WHEN ADAM STOOD IN HIS INNOCENCE IN EDEN.** BUT JESUS **ACCEPTED HUMANITY WHEN THE RACE HAD BEEN WEAKENED BY FOUR THOUSAND YEARS OF SIN. LIKE EVERY CHILD OF ADAM HE ACCEPTED THE RESULTS OF THE WORKING OF THE GREAT LAW OF HEREDITY.** What these results were is shown in the history of His earthly ancestors. **HE CAME WITH SUCH A HEREDITY TO SHARE OUR SORROWS AND TEMPTATIONS, AND TO GIVE US THE EXAMPLE OF A SINLESS LIFE.** (The Desire of Ages, pg 48.5)

- **OUR SAVIOUR TOOK HUMANITY, WITH ALL ITS LIABILITIES. HE TOOK THE NATURE OF MAN, WITH THE POSSIBILITY OF YIELDING TO TEMPTATION.** We have nothing to bear which He has not endured. (The Faith I Live By pg 48.8)

- Jesus had absolutely no propensities whatsoever to sin, even though he possessed a fallen, sinful human body. (Read again Hebrews 2:14-17; Romans 8:3 above) Jesus repulsed the temptations of the Devil by His sinless mind, while the rest of us allow our lustful bodies to control our mind, thus corrupting both mind and body.

- Jesus was tempted in all points just like you are, but not even in thought did He sin. If Jesus had a body that was in any way different than yours, He could not have been tempted in the same way you are. If Jesus overcame by having access to a power that you don’t have, He overcame in a different way than you can. Therefore, He cannot not be your example, and you will never reach His standard.

- The main reason Jesus was able to overcome while we do not, is because He spent hours in prayer (many times, He spent all night in prayer) in order to gain the needed power from His Father to resist temptation, while we only spend minutes.

- **And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION: THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK.** (Matthew 26:40-41)
● During the time of trouble, those who will be translated are going to be agonizing in prayer night and day. But if you wait until the time of trouble before you start, you will have waited too long.

● Jesus had to have had the same kind of human nature that all of Adam's descendants had, otherwise Satan's accusations would be true when he claimed to the whole universe that man cannot keep God's commandments. If Jesus overcame in any kind of human nature, other than what you have, if He had the slightest advantage over you, Satan’s accusations would have been true and Jesus died in vain and the Devil triumphed. Jesus took upon Himself a fallen, sinful human body after four thousand years of sin and degradation to prove to the whole universe that Satan's accusations were false, and that sinful, fallen human beings can perfectly keep all the commandments of God.

● “For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, BECAUSE HE IS THE SON OF MAN.” “For there is one God, and one mediator between God and men, the man Christ Jesus.” (1 Timothy 2:5; John 5:26, 27)

● Notice, the above verse says the Father gave Jesus authority to execute judgment, not because He is the son of God, but because “He is the Son of Man.” For Jesus to be a representative (advocate with the Father) of the human race in the judgment, He has to have the identical nature of those He is representing, a fallen, sinful human nature. For Jesus to be the representative of God in the judgment, He has to have the identical nature of the God He is representing. Jesus has both of these natures mysteriously blended into one person. For Jesus to be the mediator between God and man, He has to be 100% human, while at the same time, 100% God. We humans cannot comprehend this mystery, but this is the testimony of inspiration.

● When Jesus was resurrected He received a glorified body, no longer subject to temptation, but during His 33 ½ years sojourn upon this earth, He was subject to far more temptation than any human has ever experienced, or ever will. He sweat blood resisting temptation. His glorified human body (not His Godly nature) is the same kind of body all the redeemed will receive at His second coming.
The following Ellen White statement is based upon (John 1:1-3, 14; Philippians 2:5-8; Colossians 2:9; Hebrews 1:6, 8; 2:14-17; Hebrews 4:15). **Deity Did Not Die.**

**Was the human nature of the Son of Mary changed into the divine nature of the Son of God? NO; THE TWO NATURES WERE MYSTERIOUSLY BLENDED IN ONE PERSON--THE MAN CHRIST JESUS. IN HIM DWELT ALL THE FULLNESS OF THE GODHEAD BODILY. WHEN CHRIST WAS CRUCIFIED, IT WAS HIS HUMAN NATURE THAT DIED. DEITY DID NOT SINK AND DIE; THAT WOULD HAVE BEEN IMPOSSIBLE.** Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood. (Seventh-day Adventist Bible Commentary, vol. 5, pg. 1113.2)

18. Pantheism transforms God into an essence; therefore, it destroys His personality. Destroy God's personality and you have just destroyed God. If there is no God, the Bible writers were not inspired, therefore the Bible is a hoax. The omega also destroys the personality of God and Jesus; thus, destroying the three angel's message, along with the whole Bible and the whole Christian economy.

During the *alpha*, Mrs. White stressed the fact of a **personal** God in heaven sitting on a thrown, with Christ being the "express image" of the Father's person. She stressed that the *alpha* destroyed the personality of God and Jesus Christ. **This is one of the most important pieces of evidence in detecting the omega.** The omega also destroys the "personality of God and Jesus." Study every Ellen White statement, and especially what the pioneers have written about the "personality of God."

○ (If you have the complete writings of Ellen G. White on your computer, go to the main menu. (If it is not open click on the little house icon at the top of the screen.) Then click on “EGW writings.” Then click on “Full Text Search,” and in the search box, enter these exact words... “personality of god” including the quotation marks.

○ When you finish reading every paragraph in Mrs. White's writings, go to the main menu by clicking on the little house icon at the top of the screen, then click on “Words of the Adventist Pioneers.” You will find it in the lower right hand corner of the main menu. Click on “Full Text Search,” then in
the search box, enter the same exact words you used for Ellen White's search, "personality of god" including the quotation marks. Compare the statements in Mrs. White writings with the pioneer statements and you should see a common denominator.

- If you don't have this program on your computer, you can find the same information on the Ellen G. White website. For those who don't have access to a computer, ask a Seventh-day Adventist friend who does have this information to help you, or go to your local library.)

19. Mrs. White stressed over and over (the same way the Bible does) that the pillars of our faith and the foundational landmark doctrines can never be altered, abrogated, revised or reversed. No new doctrines can be added to, or deleted from the New Covenant Jesus established. (See Galatians 3:15) As such, teachings and/or doctrines that our pioneers deemed false, can never be converted to true ones. Established doctrines are true forever, and the false are false forever. The \textit{omega} will attempt to topple the established platform by replacing solid timbers with rotten ones. This is major clue!

20. During the months the leading brethren were perplexed about Mrs. White's delayed response to Dr. Kellogg's new teaching, (approximately 6 years), she repeatedly told them "Study your Bibles," especially the book of Colossians, and specifically chapter 2.

\textbf{COLOSSIANS 2:4, 6 - 9 IS THE MOST IMPORTANT PASSAGES OF SCRIPTURE THAT WILL UNMASK THE OMEGA HERESY.}

- (4) "AND THIS I SAY, LEST ANY MAN SHOULD BEGUILE YOU WITH ENTICING WORDS... (6) AS YE HAVE THEREFORE RECEIVED CHRIST JESUS THE LORD, SO WALK YE IN HIM: (7) ROOTED AND BUILT UP IN HIM, AND ESTABLISHED IN THE FAITH, AS YE HAVE BEEN TAUGHT, ABOUNDING THEREIN WITH THANKSGIVING. (8) BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITION OF MEN, AFTER THE RUDIMENTS OF THE WORLD, AND NOT AFTER CHRIST. (9) FOR IN HIM DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY." (Colossians 2:4, 6 - 9)

- Carefully study Colossians, chapter 2, and especially verses 4, 6 through 9 over and over, forward, backward and inside out, until you understand all the implications. Whatever the \textit{omega} is, just like the \textit{alpha}, it will come in the form of \textit{enticing words}, \textit{ancient philosophy}, \textit{vain deceit}, the \textit{tradition} of men and the \textit{rudiments} of
this world. It will attempt to mystify the Godhead and transform Jesus' sinful, fallen human nature into something different than what the Scriptures testify.

Colossians 2:4, 6 - 9; the personality of God and the pillars of our faith are the three most important clues in detecting the omega heresy. The term “personality of God” cannot be found in the Bible, but the pioneers and Ellen White wrote extensively about it. If you are one that believes Ellen White’s counsel is not needed, you are going to miss one of the most important clues in unmasking the omega.

And since Mrs. White has pinpointed the underlying philosophy of the omega by directing us to Colossians 2:4, 6 through 9, the amount of time this has saved us in our search is incalculable. And as pointed out before, can God really help anyone find the omega deception if they reject the Spirit of Prophecy? the very agency He has given to expose it?

Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, BUT OF HEARING THE WORDS OF THE LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, AND SHALL NOT FIND IT. (Amos 8:11-12)

The Bible term “run to and fro” means to run to and fro in the Bible, or to earnest study and search the Bible. If Mrs. White spoke the words of the Lord and you neglect or reject them, and if you are among the last generation upon planet earth, the above prophecy will be yours.

Identifying the omega heresy is a salvation issue folks, but it is nowhere mentioned in the Bible. If you reject Mrs. White’s counsel, you are going to come up short. Instead of doubting and rejecting the Spirit of Prophecy, we need to get on our knees and thank God for this gift. Then we need to get up and search her writings as we have never searched before.

In Closing...

Before you attempt to solve the mystery of the omega, log onto the website “To The Law And To The Testimony.” You can read it online at ttlattt.org. The four principles given in To The Law And To The Testimony, along with the previous clues in this book, some effort on your part and lots of earnest prayer, (Read Luke 11:1-13 & 18:1-8), will unlock the mystery of the omega deception—plus a whole lot more.
From the time I first learned about the omega in the early 1980s, until I pinpointed it and became fully convinced, took approximately 26 years. During my search, I considered many different teachings, philosophies and options, and midway into my search, I even fell for one of Satan’s pantheistic/spiritualistic decoys. But thanks to God, He kept me searching. With all the clues given in this book, along with the website “To The Law And To The Testimony,” your research time should be considerably shorter than mine. Even at that, to be absolutely convinced of the omega’s identity, after you believe you’ve found it, continue to study, search and pray until there is not a shadow of a doubt—your eternal life depends on getting this right.

To start your search, make a list of ALL the doctrines, precepts, philosophies and teachings that are now being taught in the Seventh-day Adventist Church that were not part of Seventh-day Adventist theology in the year 1915 (the year Ellen White died). Include both officially sanctioned doctrines and unofficial.

To give you a starting point in finding the official doctrines that have come into the church since 1915, compare today's 28 fundamental beliefs to the 1889 Fundamental Principles of Seventh-day Adventists. (You can find all the fundamental beliefs of the church from 1854 through 1981 on the 2008 edition of the Ellen G. White Comprehensive Research Edition on DVD.

Open up the program and click on the little house icon at the top of the screen, then click on Words of the Adventist Pioneers in the lower right hand corner of the menu, then in the upper part of the very left pane on your screen, click the large + sign to the left of “Miscellaneous Titles” > then click the large + sign to the left of “Fundamental Beliefs Statements of Seventh-day Adventists” > Then click on the large plus sign to the left of whatever year you want to read.) The 1889 fundamental beliefs remained unchanged until 1931; therefore, it encompass the year 1915. You can also open two windows of this application at the same time, resize them, and view two different years side by side.

Because there are a myriad of unofficial beliefs/doctrines being taught in the church today, it will be impossible to find them all. But, whatever the omega is, it will not be an obscure or insignificant teaching. It will be the most controversial issue ever to enter the Seventh-day Adventist Church. (This is a major clue.) Carefully follow the next three steps in the order given, and you will find the omega.
Step 1: Find all the teachings/doctrines that have found their way into the Seventh-day Adventist Church since 1915. (see preceding instructions)

Step 2: CAREFULLY compare each teaching/doctrine to the four principles given on the website To the Law and to the Testimony. ttlattt.org
If a doctrine FAILS this test, then...

Step 3: CAREFULLY examine it against each clue in this conclusion. When you find one that matches EVERY CLUE, you have found the omega heresy. (And I emphasize EVERY CLUE.)

All the decoys will fail the test of the four principles in the website To the Law and to the Testimony, and all will probably match many of the clues given in this conclusion, but the omega will match all the clues.

It will be best, and safest, if you can enlist a few of your Adventist friends to study this subject concurrently with you, then come together periodically and compare notes and discuss what you have discovered. This is the way our early Adventist pioneers uncovered truth that had been buried under centuries of superstition and error.

I have purposely not revealed the identity of the omega in this book for the simple reason the Adventist people have been depending way too heavily on man's interpretations, and I am a man. If we don't stop this foolishness, and start studying the inspired writings for ourselves, we are going to lose it all. With all the clues given in this conclusion, you should be able to find the omega heresy relatively easy, at least compared to my 26 year journey. Even so, it is going to take some time and effort on your part.

If the procedure I have given is from God, and you put forth the time and effort, you will find the omega. And because of this exercise, you will have the knowledge and experience to detect every deception the Devil can throw at you.

To uncover the omega deception, and become fully convinced, may take you many hours and days, perhaps months of intense study and searching. But this is the method our Creator has ordained. If you persevere, you will find the truth. God has promised. And because of your effort in finding it, you will not soon forget it, and when the inquisition begins, you will “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” (1 Peter 3:15)

But if you opt for a shortcut by going to the popular personalities, you are damned and doomed. Why? Let's allow Elder Spicer to explain.
...No man's strength is sufficient to stand against spiritualistic philosophy if he puts himself in friendly contact with it. His only safety is in the attitude of constant mental and spiritual opposition to it. "MEN IN POSITIONS OF RESPONSIBILITY." WE WERE TOLD AT THAT TIME, "ARE IN DANGER OF CHANGING LEADERS." (Series B No. 2, p. 48.)

There was a hypnotic power in the teaching, as some of us knew, and it was not to be curiously looked at or studied to see what it was composed of. It is like a "live" wire. The very power of death is in it. The atmosphere of its promotion was deadly, and only by open hostility to it in the name of the Lord, could one safely have anything to do with it. (How the Spirit of Prophecy Met a Crisis: Memories and Notes of the "Living Temple" Controversy; pg. 64 of this book, By William A. Spicer)

Everything stated in the preceding paragraph is applicably to the omega heresy, only amplified. If you do not know what the omega heresy is, and you listen with a friendly attitude to a preacher that is promoting it, God cannot protect you from being deceived.

Mrs. White warned the two biggest champions of righteousness by faith in Jesus Christ, (Jones and Waggoner), not to venture into Kellogg's territory, but they didn't heed her warning. They were self-confident, believing their wisdom sufficient to evade Satan's deceptions without Mrs. White's testimonies. Because they disbelieved the Lord's messenger, their belief in the righteousness of Christ was negated. There is a life or death lesson to be learned in their history for every Seventh-day Adventist.

"There was a hypnotic power in the teaching..." "...the ATMOSPHERE of its promotion was deadly..." With all the deadly error being taught in the Seventh-day Adventist Church today your only safe course is to maintain a skeptical and openly hostile attitude toward every new teaching (New Light) that has come into the church since 1915, and all the so-called (Present Truth). We need to be open and prove all things, but until you personally prove a doctrine/teaching true or false with the Law and the Testimony, you need to remain extremely distrustful of it.

(Since you do not know if I am an impostor, this advice is also applicable to me and what I have written. You need to prove everything I have written, especially in the website To the Law and to the Testimony. I encourage you to compare what I have written to the inspired writings. Truth can withstand a thorough investigation.)

Keep in mind, Elder Spicer personally went through, and weathered the storm of the alpha. He knows what he is talking about. If the counsel he
gives was needed to withstand the alpha, it is certainty needed to withstand a more intense and deceptive crisis. You cannot listen to an impostor with a friendly attitude and escape undeceived—guaranteed. I know there are many men and women in the church today that are teaching the unadulterated truth, but since there seem to be an abundance of impostors in high places, and since you do not know who they are, your only safe attitude is to be skeptical of all, until you personally prove them true.

One difference between Elder Spicer and you is that because of his experience with pantheism in India, he knew where most of the mines were going into battle, whereas you probably do not know what the omega is. Therefore, you need to stay out of the minefield. Don't go there! I cannot over emphasize this. With all the clues that Daniells, Spicer, and Mrs. White have given in this book, there is no reason for anyone to venture into that minefield.

The reason why the contemporary preachers and the SDA media are a minefield is because the vast majority of what is being taught is true. But the small amount of error that is attached to the truth contains deadly hypnotic power. Satan mixes a small amount error with truth, and its effects are similar to a drop of deadly poison in a glass of your favorite beverage. It would be well for you to study again the sections, “Counsels of Safety,” “Forewarned Was Forearmed” and “A Lesson For the Future,” beginning on page 64 of this book.

As you know, the human mind only comprehends and retains a small portion of what is read. The twenty clues given in this conclusion are critically in finding the omega. Therefore, to keep all the clues clear in your mind, read this conclusion over several times, starting at “Lessons from History” to the end of the book. Each day before you start your search, refresh your mind with this portion again. If you carefully follow the instructions given in this conclusion and in the website “To the Law and to the Testimony,” you will find the omega heresy—plus every other heresy the Devil can hurl at you.

I have already quoted the following Scripture, but the counsel it gives is so vitally important, I am quoting it again. Following the advice given in this Scripture is an absolute prerequisite for finding the truth and discerning error. Read it often.

My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; YEA, IF THOU CRIEST [agonize in prayer] AFTER KNOWLEDGE, AND LIFTEST
UP THY VOICE FOR UNDERSTANDING; IF THOU SEEkest HER AS SILVER, AND SEARChEST FOR HER AS FOR HID TREASURES; THEN SHALt THOU UNDERSTAND THE FEAR OF THE LORD, AND FIND THE KNOWLEDGE OF GOD. (Proverbs 2:1-5)

This is the method God has ordained for you to find the truth.

ALLOW NO ONE TO BE BRAINS FOR YOU, ALLOW NO ONE TO DO YOUR THINKING, YOUR INVESTIGATING, AND YOUR PRAYING. THIS IS THE INSTRUCTION WE NEED TO TAKE TO HEART TODAY. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable WITHOUT PAINSTAKING EFFORT. WHY SHOULD YOU EXPECT TO UNDERSTAND THE TREASURES OF THE WORD OF GOD WITHOUT DILIGENTLY SEARCHING THE SCRIPTURES? (Fundamentals of Christian Education pg. 307.1)

It is proper and right to read the Bible; but your duty does not end there; FOR YOU ARE TO SEARCH ITS PAGES FOR YOURSELVES. THE KNOWLEDGE OF GOD IS NOT TO BE GAINED WITHOUT MENTAL EFFORT, WITHOUT PRAYER FOR WISDOM IN ORDER THAT YOU MAY SEPARATE FROM THE PURE GRAIN OF TRUTH THE CHAFF WITH WHICH MEN AND SATAN HAVE MISREPRESENTED THE DOCTRINES OF TRUTH. SATAN AND HIS CONFEDERACY OF HUMAN AGENTS HAVE ENDEavored TO MIX THE CHAFF OF ERROR WITH THE WHEAT OF TRUTH. WE SHOULD DILIGENTLY SEEK FOR THE HIDDEN TREASURE, AND SEEK WISDOM FROM HEAVEN IN ORDER TO SEPARATE HUMAN INVENTIONS FROM THE DIVINE COMMANDS. THE HOLY SPIRIT WILL AID THE SEEKER FOR GREAT AND PRECIOUS TRUTHS WHICH RELATE TO THE PLAN OF REDEMPTION. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, "If any man willeth to do His will, he shall know of the teaching." John 7:17 (R. V.) (Fundamentals of Christian Education pg. 307.2)

After you and your friends have gone as far as you can, and believe you have uncovered the omega, drop me an email and let’s compare conclusions.
Please share this book/website, along with the information you have learned with your Adventist friends. If you have any questions along the way, or need clarification about anything, don't hesitate to email me at.... merlyn@deadbees.org