

Leaves of Life



Tree of Life Ministries

Edition 08

The Alpha Apostasy (Part 3)

19th November, 2017

All that was lost by sin has been restored... “The righteous shall inherit the land, and dwell therein forever.” Psalm 37:29. A fear of making the future inheritance seem too material has led many to spiritualise away the very truths which lead us to look upon it as our home... Those who accept the teachings of God’s word will not be wholly ignorant concerning the heavenly abode. And yet, “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Corinthians 2:9. Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

In the Bible the **inheritance of the saved** is called “a **country**.” Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of **living waters**. The **tree of life** yields its fruit every month, and the **leaves of the tree** are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God’s people, so long pilgrims and wanderers, shall find a home. *{The Great Controversy, pp. 674.3 – 675.1}*



Tree of Life Ministries

Tree of Life Ministries is a self-supporting, non-profit, Seventh-day Adventist ministry, which was officially registered in Germany in 2016 and is currently situated in Austria.

Our mission is to prepare Seventh-day Adventists for the soon-coming crisis and to teach the everlasting gospel of the three angels' messages of Revelation 14 through seminars, video productions and written publications. We believe that we are living in the last generation, for whom the entire Bible has been written. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. The different stories in the Bible typify events that will take place at the end of the world. History will repeat itself. We must study the scriptures "line upon line" in light of their prophetic application to the final generation. This constitutes the "present truth" for this time, which is needed to prepare the church to receive the "latter rain." By understanding the spiritual application of these histories, we are to learn "righteousness by faith."

Leaves of Life is a present truth periodical, which is mainly compiled and edited by Robert Latham.

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Defending the Spirit of Prophecy

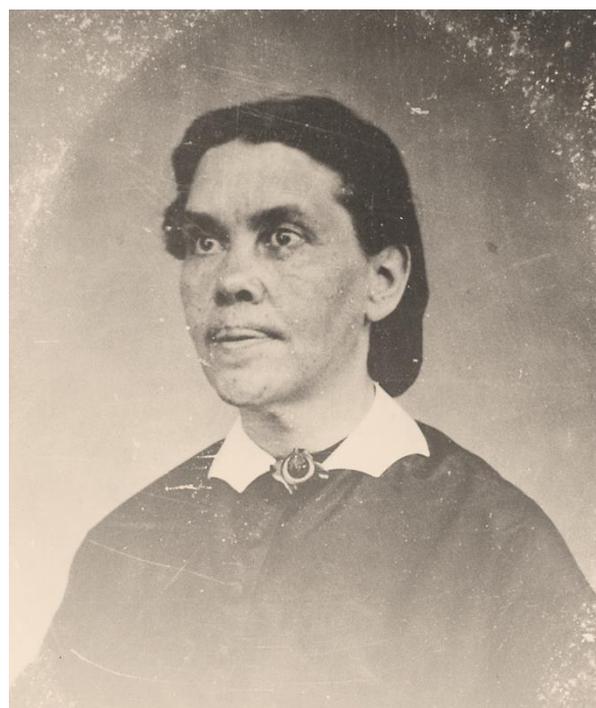
The following was written by Dr. David Paulson (date unknown):

The following was written by Dr. David Paulson (date unknown):
 “Dear Brother, I have recently reread the stirring article you wrote nearly twenty years ago, entitled, ‘*Believe His Prophets, So Shall Ye Prosper.*’ God at that time evidently gave you a new glimpse of this whole question of the Spirit of Prophecy.

“If the principles you stated in that article were sound then, (and I find no flaw in them), they are just as true today, even though you may shrink now from accepting them. If you are questioning the spirituality and inspiration of the *Testimonies*, under which of these classes of doubters do you belong that you pointed out in that article? ...

“You bring out a truthful observation in this article: ‘I have observed that whoever partially rejects the *Testimonies* discards what he needs most, and that every person who wholly rejects them eventually doubts the Scriptures also, and loses his spiritual life and his hold on God, though he may still hold on to the church.’ A friend of mine who has wholly rejected the *Testimonies* told me only recently he did not take any stock in some of the Bible stories. It is more important to love the *Testimonies* than it is merely to believe them. A man who only believes his wife, but does not love, will soon cease to believe in her...

“Dear Brother, you cannot build even a successful worldly career on a lie. The things that come



from Sister White’s pen, even down to *Volume 9*, her latest book, stir my soul [and] bring me to my knees, a humble wretch before God; they illuminate the Bible to me afresh just as much as what I read from her pen written years before I was born. And yet sensible, sane people, who know that the business faker and crook cannot last only a few short years, even in worldly business, will try to convince me that Sister White has been able to live a successful pretense and still continue for more than sixty years to have a spiritual message that cuts one to the very bone.” {*The Discerning of Spiritual Things*, by David Paulson. Taken from the Spalding and Magan Unpublished Manuscripts, pp. 483-486}

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The Alpha Apostasy (Concluded)

Continued from Edition 07

Dear readers, in the previous two Editions of *Leaves of Life*, we learned much about **Dr. Kellogg** and the “**alpha apostasy**.” In this Edition, we will (by God’s grace) conclude this theme. The focus of this Edition will have to do with some rather interesting facts that we read about Dr. Kellogg, as have been recorded for us by A. G. Daniells and W. A. Spicer. Moreover, we will see many parallels in this Edition between **Dr. Kellogg, Satan and Judas**. These different characters typify the players who are to fulfil the “**omega apostasy**.”

Dr. Kellogg’s Argument with Arthur G. Daniells

In the summer of 1902, Dr. Kellogg’s book, “**The Living Temple**,” was being proofread for its suitability. The Battle Creek Sanitarium had burned down earlier that same year, and it was proposed that this book on physiology and health could be sold to help rebuild the Sanitarium. Church leaders were concerned that it would appropriately represent the Seventh-day Adventist faith. (Five years prior to this, Dr. Kellogg had first begun to publicly teach his belief in the doctrine of pantheism.) Therefore, in the summer and early autumn of 1902, the manuscript was carefully perused by Elder Alonzo T. Jones, Professor William W. Prescott, Doctor David Paulson and Doctor John H. Kellogg.

As we read in Edition 07 on pages 9-10, Dr. D. Paulson and Elder A. T. Jones sided with Dr. Kellogg and were in favour of publishing the book. It was only Professor W. W. Prescott and Elder W. A. Spicer who took their stand against the manuscript.

William Prescott said, “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.**” (See Edition 07 for references.)

Fortunately, the General Conference accepted W. W. Prescott’s minority report, when it was submitted at the 1902 Autumn Council, which took place in November, 1902.

Now the following story took place some months prior to this decision being made. In either late May or early June, 1902, Dr. Kellogg and the General Conference chairman, A. G. Daniells, left to attend the European General Conference. ^[1a] ^[2b]

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Whilst A. G. Daniells was attending a meeting held in Christiana, Norway, Dr. Kellogg was attending to some business matters in London, England. One day, a telegram came for Daniells, from Dr. Kellogg, which invited Daniells and his men to view a prospective building near London, Britain, which Dr. Kellogg was keen for the General Conference to purchase and use as a sanitarium, for the cause of the medical work in the UK. ^[1b] ^[2b]

Arthur Daniells and his men then travelled to London, to meet with the doctor. Dr. Kellogg then made the following proposal to A. G. Daniells:

The property would cost **\$25-30 thousand dollars**. *If the Seventh-day Adventist Church in Britain were to assume \$5-10 thousand dollars of the purchase price, then could the General Conference assume responsibility for the remaining \$20-25 thousand dollars?* ^[1b] ^[2b]

Writing of his first thoughts when he heard of this proposal, Daniells says, “I knew we did not have a dollar. I knew we would have a controversy, and I was afraid it would result in a permanent break.” ^[1b] (At this time, the church generally was in a lot of debt; A. G. Daniells and others were working extremely hard to relieve the church of this debt. On the other hand, Dr. Kellogg was keen to purchase this property, thus adding to the church debt already existing.)

When Arthur Daniells met Dr. Kellogg in London, the doctor explained his proposal. After Daniells had clarified that the acceptance of this proposal would therefore create an **additional debt** to the General Conference of **\$25,000 dollars**, he then asked Dr. Kellogg, “**Are you aware that we have been working night and day for two years... to roll away the reproach of debt?**” ^[1b] ^[2b]

Dr. Kellogg affirmed that he was aware of the financial situation of the church. Then Daniells plainly told him that the church would **not** assume an additional burden of debt. The General Conference chairman refused to agree to fund the new sanitarium in Great Britain, unless the money was actually available. Dr. Kellogg then “began to get **fretful** and **snappish**.” A. G. Daniells records that they “had been together nearly an hour, when he [Kellogg] just flew into a rage. He hit the table with a terrible bang, and said, ‘**You do not want to have any medical work done in England. You’re blocking everything!**’” Then he left **hastily**. “He grabbed his hat and went out.” ^[1b] ^[2b]

Then Daniells said to the other men present, “Boys, you can see we are in a **crisis** now with the doctor.” ^[1b]

(It is interesting that Daniells uses terms that we already understand as symbolising **midnight**.)

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After lunch, they came back to resume their meeting. Then there was a knock at the door. It was Dr. Kellogg. He wanted to talk with the General Conference chairman. Arthur Daniells stepped out to talk with the doctor. They mutually agreed that they had “worked together too long and too well to have a break.” ^[1b]

Then Dr. Kellogg said to the chairman, “I want to talk over this new policy [of not going into debt] you have formed.” They went into a nearby lavatory, and Dr. Kellogg pushed A. G. Daniells inside. “He came in and shut the door and stood against it.” He kept Daniells in there for “**nearly two hours**,” whilst he made every effort to convince the chairman to borrow the necessary \$25,000 dollars for the proposed sanitarium. The doctor protested that they “had always assumed obligations and worked them out and raised the money.” ^[1b]

Elder Daniells replied, “I know we have always assumed, but we have never paid up yet, and we are in debt, head over heels, everywhere – the *Pacific Press*, the *Review and Herald*, all our schools, everything we have got is just buried with debt... I am pledged to my committee and to our people, not to go on any longer with this borrowing policy.” ^{[1b] [2b]}

Then Dr. Kellogg “wept, and he stormed, and he told [Elder Daniells] that Sister White would roll [him] over in the dust if [he] took such a stand as that.” ^{[1b] [2b]}

Finally, the doctor said, “Well, sir, I will never work with you on this **cash policy**. I will see you in America. Good day.” ^{[1b] [2b]}

Dr. Kellogg’s Habit of Reckless Borrowing

Dr. Kellogg would add building after building to his enterprises, working on borrowed money. That is, he would go ahead and build whatever he wanted, just as expensive as he wanted, even though there was no immediate money available. This created a heavy debt in the church. Up until 1904, the General Conference assumed the responsibility of paying the debts on the Sanitarium. ^[2c]

Arthur L. White records for us that, at the time of the fire in 1902, the Battle Creek Sanitarium had a large debt amounting to \$250,000. ^[3a] Commenting on the state of things at the Battle Creek Sanitarium in 1879, Ellen G. White records that too much money was spent on the buildings:

“A mistake was made in the **large outlay** in the erection of the **Sanitarium building**... **Thousands of dollars were lost** in experimenting with various plans – **building up and tearing down**.

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Wisdom seemed to have departed... It is not strange that **mistakes were made**... Very much of the **heavy debt** might have been saved by prudent calculation... There has been a greater effort to **make a display**, and to provide for the **indulgence of appetite**, than to carry out hygienic principles. **Thus, the Sanitarium has been perverted from its original design, until it resembles a grand hotel rather than an institution for the treatment of the sick**... The **financial embarrassment** has called into active exercise all of **Dr. Kellogg's scheming** and **planning** to gather means to lessen the **heavy debt**. This has caused him great care and labour, and has **nearly cost his life**... With the **heavy debt** now hanging over the institution, – a **debt** which should never have been incurred, – there is a continual temptation to **deviate from principle**, – to **follow the customs of the world** in the gratification of pride and of the appetite, in order to **gain the favour of worldlings**... As my guide conducted me through the different apartments, the **lack of economy** everywhere stirred my soul with grief; for I had a full sense of the **debt** hanging over the institution. The **petty dishonesty**, the **selfish neglect of duty**, were marked by the **recording angel**.”
{Pamphlet 100: Testimony for the Physicians and Helpers of the Sanitarium, pp. 52.2 – 54.2; 90.1}

Thus, we see that one characteristic of **Dr. Kellogg** was his **reckless use of money**. Although the doctor was meant to set a good example in terms of healthful living, the stress involved in his financial scheming and planning of the Sanitarium “nearly cost his life.”

However, the Sanitarium was not always in such a condition. Regarding its early days, the prophetess wrote:

“**The Health Institute** has been established at **Battle Creek** to relieve the afflicted, to disseminate light, to awaken the spirit of inquiry, and to advance reform... **Money is not the great object with its friends and conductors**. They conduct it from a conscientious, religious standpoint, aiming to carry out the principles of Bible hygiene.” *{Testimonies for the Church, Volume 3, p. 165.2}*



This testimony was published in 1875, just one year before Dr. Kellogg started work at the Battle Creek Sanitarium. It therefore appears from these testimonies that that the Sanitarium only began to get into financial problems after Dr. Kellogg took over as the director and chief physician.

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Dr. Kellogg Opposes Daniells' "Cash Policy"

In November of 1902, the General Conference voted that they would not support the publishing of Dr. Kellogg's book, "**The Living Temple**." Then "the doctor jumped up and demanded an open hearing, so that everybody at the Sanitarium and the *Review and Herald* [factory] could hear both sides of [the argument]." [1c]

A meeting was then called at the *Review and Herald* Chapel. It began at 8:30 am and lasted until the afternoon. Many people attended this meeting. "The chapel was packed clear out into the anteroom, and down the stairs." [1c]

Elder Daniells opened with a morning speech. He informed his audience of "the plain facts in the case," of the doctor's complaints "over Sister White's mistakes and misrepresentations, (as he [Kellogg] called them)." Next, A. G. Daniells told the story of the recent trouble he had had with the doctor in London. He explained why he could not consent, on behalf of the church, to assume a debt of \$20,000 dollars for a new sanitarium in Great Britain. Next, it was Dr. Kellogg's turn. [1c]

In the afternoon (after the lunchbreak), Dr. Kellogg took approximately one hour to advocate his side of the story. "**Most of the time he spent in ridicule of [Daniells'] new born baby, called 'cash policy.'**" He reminded [the audience] of the beautiful image [that] Nebuchadnezzar set up on the plain of Dura, and of how Nebuchadnezzar gloried over it, and was determined that everybody should bow down to it. He said [that] [Elder Daniells] had a nice little god inside of [his] coat pocket, an image that [he] had named '**cash policy**;' and that [he] kept it there until, every once in a while, [he] would take it out of [his] pocket, and smell of it to see whether it were alive or dead. Then [Dr. Kellogg] pretended to smell of it, and make an awful face. He said, 'It has been there long enough to have begun to putrefy!'" He ridiculed Elder Daniells and accused him of adopting this '**cash policy**' to put himself into the leadership, where he "would compel everybody



in the denomination to bow down to [the] image, the '**cash policy**.' He said [that] it was a bad-smelling affair, and then he would make a wry face... He lost tremendously, because [Elder Daniells] made no fun of him. [Arthur Daniells] made no faces. [He] told it all as a serious story. [The] people at the *Review and Herald* and at the Sanitarium went away very much surprised, with their confidence in [Dr. Kellogg's] side of the thing broken." [1c]

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Two years earlier, the prophetess had written to the ironic doctor:

“Dr. Kellogg..., your wit and sarcasm were inspired by a spirit from beneath. Where you should have shown benevolence, kindness, love, and tenderness, as a representative man, you manifested traits exactly the opposite of these. I cannot find words to describe the way in which God regards such a course.” [Written to **Dr. Kellogg** on the 21st of January, 1900.] {*Manuscript Releases, Volume 11, p. 310.2*}

Thus we see that **Dr. Kellogg** cherished a **“borrowing policy.”** He would erect massive buildings, costing much money, and assume that the General Conference would take on the responsibility of paying for all his projects. Thus, at the General Conference Autumn Council of November, 1902, the following was resolved:

“We recommend that all evangelistic and missionary enterprises be conducted on a strictly cash basis. We further recommend that the General Conference or mission board be not held financially responsible for any obligations which they have not assumed by their own action.” ^[2b]

Ellen G. White had written to Dr. Kellogg on numerous occasions, counselling him to **share out the resources** of the Sanitarium; and not to continue enlarging the Battle Creek facilities. However, Dr. Kellogg continued to use the Sanitarium profit to do just that.

“Dr. Kellogg, there is need of continual watchfulness, lest building shall be piled upon building, and advantages shall be heaped upon advantages in Battle Creek. The means that is thus expended will testify against them. You should put wise calculation into exercise and scatter the influence that is centring in Battle Creek, and diffuse the light that God has given you. Blessed are those that sow beside all waters... **Advantages in Battle Creek mean destitution in other places: for other localities are robbed of the means that is expended in Battle Creek.** The money should be invested in enterprises elsewhere, in establishing souls in the truth and in providing houses of worship for them. In adding building to building are we not encouraging neglect to other fields? God has pointed out the fact that it is the duty of those in Battle Creek to help institutions in other places... The Lord demands this of you... Men must learn to bear responsibilities.” {*The Ellen G. White 1888 Materials, p. 1413.2*}; also see {*Spalding and Magan Collection, p. 13.4*}

On the 5th of September, 1902, Ellen G. White wrote the following to Elder A. G. Daniells:

“I am much worried about **Dr. Kellogg**. In many respects, his course is not pleasing the Lord...

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“My brother, I wish to write a few words to you confidentially in regard to the doctor. **Do not let him beguile you by his statements. Some may be true; some are not true.** He may suppose that all his assertions are true; but you should neither think that they are, nor encourage him to believe that he is right. **I know that he is not in harmony with the Lord.** Do not sanction his effort to gather from every source all the means possible for his line of the work; for **God does not favour so great an outlay of means as is now being made in Battle Creek;** not does He favour the way that the doctor is managing the health food business.” {*Battle Creek Letters, p. 59.5-6*}

“Seek to save **Dr. Kellogg** from himself. He is not heeding the counsel he should heed... The [medical] missionary work... is a very **defective** and **expensive** work. It has **absorbed the means**, and has deprived our poverty-stricken foreign mission fields of the help God designed them to have. The **use of means** in what is called the **medical missionary work** needs most **thorough investigation**. Means have been consumed and will continue to be consumed in a work which is not the greatest or most important to be done in our world.” {*Manuscript Releases, Volume 3, p. 403.2*}

Therefore, it is clear to see that **Dr. Kellogg** was greedy or selfish. He indulged avarice. **He wanted to control the money.** This is one characteristic of the **omega apostasy: controlling the money** and ridiculing those who cherish correct principles. **Currently, in this movement, there are suggestions to control the tithe money – saying who is worthy to receive the tithe, and who is not worthy to receive the tithe. This policy robs individuals of their right to follow the convictions of their individual consciences!**

Spiritual Warfare Over Pantheism

Ellen G. White writes that Dr. Kellogg and A. T. Jones (who sided with Dr. Kellogg) wanted to introduce their spiritualistic teachings into the church at Battle Creek. In like manner, the **omega apostasy** will seek to introduce their message of **counterfeit sanctification:**

“I want you to stand rooted and grounded in the truth...”

“According to the light given me, unless a decided stand is taken to safeguard the **Tabernacle in Battle Creek, theories will be presented in it that will dishonour God** and His cause...”

“I say to you that **Elder A. T. Jones** and **Dr. Kellogg** will make every effort possible to get **possession of the Tabernacle, in order that in it they may present their doctrines.** We must

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not allow that house to be used for the **promulgation of error** until our work is done in Battle Creek...

“This is the word of the Lord to you and to others. Elder A. T. Jones will work in every possible way to get possession of this house, and if he can do so he will present in it theories that should never be heard. I know whereof I speak in this matter...” {*Manuscript Releases, Volume 11, p. 214.1-4*}

“I have seen that the **leaders in the medical work in Battle Creek** will try to secure **possession of the Tabernacle**. Their **scheming** is so **subtle**, that I greatly fear that this may be accomplished.” {*The Paulson Collection of Ellen G. White Letters, p. 332.1*}

Taking Complete Control

Dr. Kellogg wanted to **control** all the **medical missionary work** done in the entire denomination. In 1893, he established the **Medical Missionary and Benevolent Association (MMBA)**, which brought the **Seventh-day Adventist medical work** under his **personal control**. ^[2a] Writing of the doctor’s scheming, Elder A. G. Daniells says:

“The next part of the doctor’s scheme was to get rid of us men from the board and constituency of the **Sanitarium**. A few years before, he had got Judge Arthur, and had worked out a **scheme of changing the constitution**, so that they had a distribution of shares of the **Battle Creek Sanitarium**, practically depriving shareholders of everything, only just giving them powers of voting as constituents. This arrangement had a provision whereby **those holding control could eliminate anybody from the constituency who did not live in harmony with the principles of the Medical Missionary and Benevolent Association**. So the first thing we knew, a lot of us men were turned out: myself [Elder A. G. Daniells], Brother Prescott, Brother Spicer, Elder Cottrell and all of us men that had stood against him.

“These notifications were distributed all over the world. I had one sent to me in Australia. It was a non-dividend paying corporation, and shares represented nothing but membership with the right to vote. **So we were turned out, a whole pack of us. The next year, a whole lot more were turned out**. That kept on until he [Kellogg] had just a little company left that were Sanitarium men and members of the doctor’s family as far as he wanted, **and that took the Sanitarium from the denomination**.” ^[1e]

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The “Undenominational” Sanitarium

The *Seventh-day Adventist Medical Missionary and Benevolent Association* was formed in 1893. However, the name of this organisation was changed in 1896, **dropping out the words “Seventh-day Adventist”** and adding the word “International;” thus forming the *International Medical Missionary and Benevolent Association*.^[3b]

Two years later, in 1898, Dr. Kellogg declared of this organisation that it was developed to “carry forward medical and philanthropic work **independent of any sectarian or denominational control**, in home and foreign lands.” Next, in May of 1899, at a convention of the association, it was declared that the delegates were “**here as Christians, and not as Seventh-day Adventists.**” Moreover, it was stated that they were **not** there “for the purpose of presenting **anything** that is peculiarly **Seventh-day Adventist in doctrine.**”^[3b]

In other words, **Dr. Kellogg wanted to remove the Seventh-day Adventist identity** from the various organisations in connection with his medical missionary work. In like manner, the **omega apostasy**, in “tearing down that which they once built up,” will want to **detach themselves from the special truths and principles of Biblical interpretation**, which define us as **Seventh-day Adventists**.

Hence the words of the prophetess, quoted in Edition 07: “Now the publication of ‘**Living Temple**’ has brought about a **crisis**. **If the ideas presented in this book were received, they would lead to the uprooting of the whole construction of the faith** that makes **Seventh-day Adventists a chosen, denominated people.**” *Special Testimonies, Series B, No. 07, p. 48.4.*

In 1897, the Sanitarium’s thirty-year charter expired. By law, it had to be put up for auction, which meant that it could be purchased by non-Adventists. **Dr. Kellogg** assumed the task of writing the new *articles of association*.^[2a]

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In the new wording of the *articles of association*, Dr. Kellogg stated that the **Sanitarium** was “**undenominational**” and “**unsectarian**.” Initially, he claimed that this meant that the Sanitarium would treat anyone of any faith. However, in later years, “the doctor broadened his definition of ‘undenominational’ in a way that frightened the leaders of the church.” He said that the **Sanitarium could not be involved in presenting any doctrines that were particular to the Seventh-day Adventist faith.** ^[2a]

Ellen G. White says:

“The **deceptive power of the enemy** has led you [Dr. Kellogg] to leave God’s banner trailing in the dust, while **Dr. Kellogg has committed himself as working ‘undenominationally’ in a work which has taken the money from a people who are decidedly a denominational people...** The truth is losing its peculiar, holy character in the Sanitarium.” {*Manuscript Releases, Volume 4, pp. 430.1; 433.2*}

“It has been stated that the **Battle Creek Sanitarium is not denominational**. But if ever an institution was established to be **denominational in every sense of the word**, this Sanitarium was... And yet, in one sense, it is true that the Battle Creek Sanitarium is undenominational in that it receives as patients people of all classes and all denominations.” {*Letter 128, July 6, 1902 par. 19*}

Although the Sanitarium had been completely funded by the Seventh-day Adventist Church, Dr. Kellogg was successful in divorcing the Sanitarium from the church.

Elder William Ambrose Spicer tells the story:

“As our **crisis** developed, it appeared that in **the latest organisation 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 [Dr. Kellogg]. The interviewer wrote:

“One year ago, the **Sanitarium** in this city [Battle Creek], generally believed – and by Adventists quite as much as by the public at large – to be a **denominational institution**, was burned to the ground [on the 18th of February, 1902]. It is now nearly rebuilt.’

“As the journalist sought information, he was told [by Dr. Kellogg]:

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

“[Then the journalist writes]: ‘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 [the journalist] asked.

““A private association,’ he [Dr. Kellogg] 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.*” [4b]

Three years before, Ellen G. White wrote to Dr. Kellogg from Australia: “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... Oh John, for Christ’s sake, do not spoil your record.” [4b]

“By 1901, more Adventists worked under [Dr.] John Kellogg’s supervision than under the direction of the General Conference. As his influence grew, some church leaders feared [that] the doctor was trying to gain control of the entire denomination.” [2a]

One characteristic of Dr. Kellogg during the history of the alpha apostasy was that he sought to gain control over the entire Seventh-day Adventist denomination. He did this through the establishment of a variety of medical organisations, from which he later sought to detach the Seventh-day Adventist identity. In like manner, the omega apostasy will seek to gain



complete control over the members of this movement. At midnight, they will establish a “new organisation;” and in thus doing, “the principles of truth, that God in His wisdom has given to the remnant church, would be discarded.” *Selected Messages, Book 1, p. 204.2.*

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Dr. Kellogg Stole the Battle Creek College for One Dollar

Resuming the story from the bottom of page 13, already quoted, A. G. Daniells continues:

“Right in connection with that, I should state another thing. Before I came back from Australia, William E. A. Aul and some other men created quite a big rumpus about the way the **College** at **Battle Creek** was being managed by **Sutherland** and **Magan** and **Kellogg**. And the College men saw that he [William Aul] was going to win out, so Judge Arthur suggested that the officers of the College corporation put a blank mortgage in the institution, with all the furniture and equipment of every sort whatsoever, – every teaspoon, knife, pillow and sheet, – everything that they owned. They filed that mortgage at Marshall. This made it impossible for [William] Aul to do anything, because the property was in the hands of the courts. I learned of that when I came back from Australia. But I paid no attention to it. I did not know what their purpose was, but I did know that the whole institution was locked up in the mortgage.

“One day, I learned that the property had been put up for sale. The mortgage had been foreclosed. **There was just one party to bid on it, and that was Dr. Kellogg. He bid one dollar, and got the whole thing.** He had already, in some secret way, allowed the furniture and everything there to go to Berrien Springs, to make up that school; and there was nothing but the building and the campus left.

“That was a shocking thing to me, that a man could get \$100,000 worth of property for one dollar – clandestinely, secretly; and the denomination knew nothing about it!

“So it ran on a bit, and I fretted. I proposed to the General Conference that we go down to Battle Creek* and see if we could not negotiate with these men, to pay part of that [money back to the Seventh-day Adventist Church] any way. They agreed.

*[Note: The General Conference was, at this time, based in Washington, D. C., which is about six hundred miles away from Battle Creek, Michigan.]

“We phoned to Judge Arthur. We asked him to see Dr. Kellogg, make an appointment and invite us over the phone. We chose H. W. Cottrell, W. W. Prescott, I. H. Evans and myself to go. We were to be at the College Board room at 10 o’clock. We were there at the [appointed] time. There were others: A. T. Jones and Dr. Paulson; but Dr. Kellogg was not there. We waited an hour. Then [A. T.] Jones phoned him [Dr. Kellogg] [to tell him] that we were there.

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“[Dr. Kellogg] said, ‘Well, I am too busy to see them this forenoon. I cannot do it.’

“‘When can you meet them?’

“‘This afternoon at three o’clock.’

“So we were there at three o’clock and waited an hour for [Dr. Kellogg]. Then we phoned him and he said, ‘I am too busy to see them this afternoon.’

“[Either A. T. Jones or Dr. Paulson replied]: ‘Now these men cannot wait here very long; they have come a great distance [at] large expense. We want to know just when you will see them.’

“‘I will see them this evening,’ [said Dr. Kellogg]. So he held off as long as he could.

“In the evening we met again. Presently, he came in just like a flash. ‘Good evening, gentlemen, good evening. Sorry to detain you, but [I was] very busy today.’ He flopped into a chair [and asked], ‘What is it?’

“Then I [A. G. Daniells] stated the case. [Then Dr. Kellogg] said, ‘If you wanted the place, why didn’t you go down there and bid?’

“[I said], ‘You know why we didn’t. We were not notified that it was being foreclosed.’

“He said, ‘It was in the Marshall paper.’

“I said, ‘We do not read all the legal notices that appear in the papers. Why didn’t you notify us yourself?’

“‘It was **not my business.**’

“Well, we worked along there until about **midnight**. We had a strenuous time. I finally said to him, **‘Dr. Kellogg, this is one of the blackest, foulest deeds that has ever been put over on this denomination. It is a straight steal.’**

“He said, **‘Don’t you talk like that to me.’**

“Well,’ I said, ‘that is what it is. That is what everybody would say if I write this up for the Battle Creek papers. They would put it down as a **straight steal.**’

“We could not do anything then, so we adjourned until the next morning. [Dr. Kellogg] met [with] us; and we went on until [the] afternoon...” [1e]

(Here, there is a page missing in the online document, from where the author copied this conversation. Page 27 of the document is missing. Hence, the author cannot give the complete details of this story. However, on page 28 (which is page 27 in the online PDF), A. G. Daniells concludes the story. The General Conference managed to get Dr. Kellogg to pay \$45,000 to the Seventh-day Adventist Church for the Battle Creek College. **What did Dr. Kellogg do? He lied to the managers of the Battle Creek Sanitarium.** He told them that the General Conference had offered to sell the Battle Creek College to the Sanitarium for \$45,000 (even though it was actually worth at least \$120,000). (These figures come from A. G. Daniells.) Dr. Kellogg suggested that they should purchase the College. The unsuspecting managers of the Sanitarium at Battle Creek readily agreed to Dr. Kellogg’s proposal. They thought that they were purchasing the Battle Creek College from the General Conference. They were entirely ignorant of the fact that Dr. Kellogg had already obtained the entire campus for just one dollar, and that the General Conference had managed to compel the doctor (legally) to pay only a small fraction of what the campus was actually worth. The agreement was signed, and the Battle Creek Sanitarium paid the money to the General Conference over several years. A. G. Daniells says, “Every year we got the payment with interest until it was all paid up.”) [1e]

[Note: From the research available, the present author has determined that the General Conference relocated from Battle Creek to Washington, D. C., in the summer of 1903. Therefore, he concludes that this story must have taken place sometime after the summer of 1903.]

Dr. Kellogg Compared to Judas Iscariot

A Thief

In the words of one historian, “**Dr. Kellogg... was a thief.**” [5] In like manner, “**Judas Iscariot... was a thief.**” John 12:4-6. “**Judas** was **selfish, covetous,** and a **thief...** While he practiced **criticising** and **condemning others,** he neglected his own soul, and cherished and strengthened his natural evil traits of character until he became so hardened that he could sell his Lord for **thirty pieces of silver.**” *The Review and Herald, August 15, 1893 par. 3.*

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“Instead of sympathising with the poor, [Judas] was **robbing them** of the money intended for their relief.” “**Judas** was treasurer for the disciples, and from their little store he had secretly drawn for his own use, thus narrowing down their resources to a meagre pittance. He was eager to put into the bag all that he could obtain.” “**Judas** indulged his **covetous disposition**... Often when he did a little service for Christ, or devoted time to religious purposes, **he paid himself** out of this meagre fund. In his own eyes, these pretexts served to excuse his action; but **in God’s sight, he was a thief.**” {*The Desire of Ages*, pp. 563.2; 559.2; 717.2}

Love of Money

We have already read about **Dr. Kellogg’s greed and lack of responsibility** concerning money on pages 6-12, 17-19. This characteristic was also true of **Judas Iscariot**:

“**Judas** had naturally a **strong love for money**; but he had not always been corrupt enough to do such a deed as this. He had fostered the evil spirit of **avarice** until it had become the ruling motive of his life. The **love of mammon** overbalanced his love for Christ.” “**Judas** had indulged **avarice** until it overpowered every good trait of his character... For a sum far less than the box of ointment cost, he **betrayed his Lord.**” {*The Desire of Ages*, pp. 716.3; 564.2}

Sharp Business

Dr. Kellogg engaged in **sharp business**. Likewise, Judas cherished a similar spirit: “**Dr. Kellogg** and Bro. Henry Kellogg... are both **sharp, critical men**... **Dr. Kellogg** has obtained an experience in **economy**... [However], he should not let the habit of **close figuring**, which was a necessity in his youth, degenerate into **avarice** and **sharp practice**. While he is liberal with the **money** he gains, he is in **danger** of **scheming**... **Petty sharpness is unworthy of a Christian.**” {*Pamphlet 100: Testimony for the Physicians and Helpers of the Sanitarium*, pp. 20.2 – 21.2}

“**Judas**... did not give up his **worldly ambition** or his **love of money**... He felt that he could retain his own judgment and opinions, and **he cultivated a disposition to criticise and accuse**. **Judas** was **highly regarded by the disciples**, and had **great influence** over them. **He himself had a high opinion of his own qualifications, and looked upon his brethren as greatly inferior to him** in judgment and ability... John... was looked upon by Judas as a **poor financier**. Matthew..., as Judas thought, could not be trusted to do **sharp, far-seeing business**... **Judas regarded himself as the capable one, who could not be overreached. In his own estimation he was an honour to the cause, and as such he always represented himself.**” “Instead of sympathising with the

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poor, [Judas] was robbing them of the money intended for their relief.” “Judas... counted that he had made a sharp bargain in betraying his Lord.” {*The Desire of Ages*, pp. 716.4 - 717.1; 563.2; 720.4}; also see *S.D.A. Bible Commentary, Volume 5*, p. 1101.7 ([Letter 40, June 1, 1901 par. 7](#))

Hence, we can see that the omega apostasy will seek to indulge wrong financial practices, which transgress the law of God, such as controlling the tithe money (as said on page 12).

Gradual Apostasy, “Step by Step”

Dr. Kellogg turned away from the Lord “step by step.” In 1903, Sister White wrote: “If you [Dr. Kellogg] continue to cherish the theories that you have been cherishing, you will be left to become the sport of Satan’s temptations. He is playing the game of life for your soul. Remain for a little longer linked up with him, and be assured that you will lose your soul...

“You have followed the enemy step by step, striving to look into mysteries too high and holy for your comprehension. Then, in your teaching, the Holy One has been brought down to man’s scientific, spiritualistic ideas. You have been walking in crooked paths. You have lost the moral image of God.” {*Manuscript Releases, Volume 4*, p. 59.1-2}

“In the long history presented before me, I can see the dangerous path that you have been travelling... Your scientific knowledge has been used by you to help you in acting a part similar to the part that Satan acted in the heavenly courts. Step by step you have been wandering away from God, working out plans instigated by the arch deceiver.” [Written to Dr. Kellogg in 1905.] {*Manuscript Releases, Volume 7*, p. 293.1}

Likewise, Judas turned away from God “step by step:”

“Those who resist the Spirit of God, and provoke Him to depart, know not to what lengths Satan will lead them... Unless he heeds the warnings, he will wrap himself in a deception that, as in the case of Judas, will cause him to become a traitor and blind. He will follow, step by step in the footsteps of Satan.” {*The Review and Herald, October 12, 1897 par. 6*}

(See also *Pamphlet 100: Testimony for the Physicians and Helpers of the Sanitarium*, pp. 67.2; 70.2.) As Dr. Kellogg turned away from God “step by step,” so likewise, it was “little by little” that “Lucifer came to indulge the desire for self-exaltation.” *Patriarchs and Prophets*, p. 35.2.

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The Popular One

Just as “**Judas** was highly regarded by the disciples, and had great influence over them,” **Dr. Kellogg** was very popular with his physicians:

“None are standing in greater danger than our beloved brother, **Dr. Kellogg**. He is honoured not only by the most of our own people, but by all who know him.” “Dangers beset his path... If **Dr. Kellogg**, who is now riding upon the wave of popularity, does not become giddy, it will be a miracle of mercy.” {*Pamphlet 100: Testimony for the Physicians and Helpers of the Sanitarium*, pp. 37.1; 14.2}

“I call upon Dr. Paulson and Brother Sadler no longer to halt between two opinions. My brethren, the truth of the Word of God has been entrusted to our keeping. Will you allow yourselves to be influenced by a man [**Dr. Kellogg**] who gives so little evidence that this truth is controlling his mind and heart, a man who has departed from the faith that he once believed to give heed to seducing spirits? Because of his high fame, evil angels have hoped to make of him a most successful worker in the ranks of the enemy.” {*Manuscript 168, 1907 par. 13*}

The founders of the omega apostasy will be popular men. They will be “highly regarded.” They will be men of “great influence.” As demonstrated by Judas Iscariot, Dr. Kellogg and Lucifer, the omega apostasy will be popular. They will be in the majority. On the other hand, those who have the truth are described by Christ as the “little flock.” Likewise, the prophetess uses the terms “little praying company” and “little company travelling a narrow pathway” to describe the same group. See Luke 12:32 and *Early Writings*, pp. 54.2; 88.3.

“The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.” {*The Great Controversy*, p. 596.1}

“With such weapons the advocates of truth in every age have been attacked. The same arguments are still urged against all who dare to present, in opposition to established errors, the plain and direct teachings of God’s word. ‘Who are these preachers of new doctrines?’ exclaim those who desire a popular religion. ‘They are unlearned, few in numbers, and of the poorer class. Yet they claim to have the truth, and to be the chosen people of God. They are ignorant and

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deceived. How greatly superior in numbers and influence is our church! How many great and learned men are among us! How much more power is on our side!’ **These are the arguments that have a telling influence upon the world; but they are no more conclusive now than in the days of the Reformer.**” {*The Great Controversy*, p. 148.3}

The truth has never been popular. For our sakes, our Saviour was “despised and rejected of men.” He said, “Woe unto you, when all men shall speak well of you!” “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” Isaiah 53:3; Luke 6:26; 2 Timothy 3:12.

The omega apostasy will be popular and in the majority. Moreover, they will accuse other (less popular) ministries of doing the very things they themselves are doing (pages 37-38).

Represented Himself Falsely

Dr. Kellogg would not relate Ellen G. White’s counsel to him in a balanced way: “The Lord has guided Dr. Kellogg by reproof, by counsel, by encouragement. Letter after letter has been sent to him. **The portions that spoke in commendation of him, he would read to his fellow workers, but he did not read the portions that pointed out his errors.**” {*Manuscript Releases, Volume 19, p. 356.3*}

Thus we see that Ellen G. White sent many letters to Dr. Kellogg, reproofing him for his sins; but also balancing this counsel with words of encouragement and commendation for the good that he did do. However, **Dr. Kellogg** used these *Testimonies* to his own advantage, to **portray himself in a superior light** before all. Hence, **he misrepresented himself**.

“**The Lord forbids** that the **representation** you [**Dr. Kellogg**] would now put upon the past should be regarded as **true**.” {*Manuscript Releases, Volume 13, p. 366.1*}

“There was one by your side working you. It was the one who was the **prince of the power of the air**, and you were represented as linked up with him—your arm in his, his mind moulding your mind, and putting us, the remnant people of God, in a **false light** before Seventh-day Adventists and the world, while **representing yourself in a false light as the great power of God**. This stands against you in the books of heaven. **‘False, false,’ said the heavenly messenger. You were weighed in the balance and found wanting.**” [Written to Dr. J. H. Kellogg in 1903.] {*Letter 301, April 5, 1903 par. 3*}

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“Dr. Kellogg places himself before the world in the position of one who is greatly abused. He writes many letters, as he has to you, making such a **representation** as would call forth **sympathy**. But he is still at work with all **subtlety**. I have felt compelled to **warn our people**: for they do not understand his **cunning**.” {*The Paulson Collection of Ellen G. White Letters*, p. 331.6}

Likewise, **Judas Iscariot** “always **represented himself**” as “an **honour to the cause**.” {*The Desire of Ages*, p. 717.1}

Regarded Himself as Superior to Others; Criticised His Brethren

Ellen G. White says that “**Judas** regarded himself as the capable one, who could not be overreached.” He “looked upon his brethren as **greatly inferior** to him in judgment and ability.” This led him to cultivate a “**disposition to criticise and accuse**.” See *The Desire of Ages*, pp. 716.4 – 717.1, already quoted.

Likewise, **Dr. Kellogg** regarded himself as **superior** to the other physicians in the Sanitarium. This led him to **criticise** and **accuse**:

“Walk softly before God, not in the strength of **Dr. Kellogg**... Just as soon as you feel yourself **superior** to your brethren, and **criticise** them, you are out of your place... you must strive to work in perfect harmony with your brethren.” [Written to **Dr. John Harvey Kellogg** in February, 1899.] {*Manuscript Releases, Volume 21*, p. 48.2}

“When you begin to give your minds to the work of **judging your brethren**, you are doing the work **God has not given** you to do. You are not working with Christ. **God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren**. Satan is an **accuser of the brethren**, and when he can set the leaven of disaffection to work in human hearts, he is exultant. When he can divide brethren, he has a hellish jubilee... Your **feelings**, your **tongues**... are **not sanctified**.” {*Manuscript Releases, Volume 15*, p. 145.2}

Moreover, **Dr. Kellogg** believed that **physicians were superior to ministers**:^[6]

“**Dr. Kellogg’s** ideas and plans have not been of heavenly origin... **Dr. Kellogg** has been holding up the gospel minister as **inferior** to the medical missionary work... His skill as a physician, the knowledge that God has given him, has so **exalted** him, that he has felt that he was **supreme**.” {*Manuscript Releases, Volume 21*, p. 417.2, 4}

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Did Not Want to Work with His Brethren

Therefore, we can see that **Dr. Kellogg** had the same **traits of character** as **Judas Iscariot**. He was **greedy, covetous**, and displayed a **fair outward appearance**. Feeling himself **superior** to his brethren, he cultivated a disposition to **criticise** and **accuse**. **Therefore, he did not want to work in harmony with his brethren:**

“You [**Dr. Kellogg**] have **refused to accept the light** which the Lord has been pleased to give you, **that you were to work in harmony with your brethren.**” [Written to **Dr. John Harvey Kellogg** in May, 1900.] {*Manuscript Releases, Volume 12, p. 1.2*}

As we have already read on pages 6-8, Dr. Kellogg argued with Elder A. G. Daniells for “nearly two hours” in a lavatory about whether or not they could build a new sanitarium in London, using borrowed money. Dr. Kellogg wanted to go ahead and buy the sanitarium on borrowed money. Elder Daniells stood firm, saying, “**We are in debt, head over heels, everywhere – the Pacific Press, the Review and Herald, all our schools, everything we have got is just buried with debt... I am pledged to my committee and to our people, not to go on any longer with this borrowing policy.**” [1b] [2b]

Dr. Kellogg cried and responded in an angry manner to the chairman. Eventually, he said, “Well, sir, **I will never work with you** on this cash policy. I will see you in America. Good day.” [1b] [2b]

Thus, we have here a story (which took place in 1902) that verifies the exact statement made by the prophetess in 1900. **Dr. Kellogg did not want to work with his brethren.**

“Warnings had been given me for twenty years that **Doctor Kellogg** was embracing too much. He could not have a well-balanced mind, and **he lost patience and brotherly kindness** if interrupted in carrying out his purpose and intentions.” {*The Paulson Collection of Ellen G. White Letters, p. 6.3*}

The omega apostasy will not want to work with their brethren. As has just been shown in the previous comparison with **Judas**, they will cultivate a disposition to **criticise** and **accuse**. Like the “servants” in Matthew 13:28, **they are ready to uproot those from the church whom they suppose are the “tares.”** In opposition to Christ’s counsel to “**let both grow together until the harvest,**” the founders of the **omega apostasy** desire to **separate the two classes prematurely**. By instructing others **not to talk to their brethren, not to listen to their message**, or have anything more to do with them, they are, essentially, **uprooting** their brethren in the church, whom they suppose are the tares, – in direct violation of the plainest statements in the Spirit of Prophecy!

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We should want to work together with our brethren, in unity and harmony. We should be open to receiving everybody in this movement as our brethren. However, **unity and harmony must be based upon truth, not upon favouritism**. Ellen G. White says, “If **unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.**” *The Great Controversy, p. 45.3.*

Whilst we are not to magnify our differences or seek controversy, conflict and/or disharmony with our brethren, **we must not compromise truth and righteousness**, just for the sake of being in agreement.

Dr. Kellogg was willing to have peace and unity – but only on his terms. He visited the office of A. G. Daniells, hoping to speak to him about the recent decision, not to purchase a new sanitarium in London, using borrowed money. (They had decided that they could purchase the building only when they had the money available to do so.) Dr. Kellogg came to Elder A. G. Daniells and said, “**Look here, Elder, we have worked together too long and too well, to have a break here.**” ^[1b]

Thus, we see that **Dr. Kellogg was willing to be in unity with his brother**. However, when A. G. Daniells firmly stuck to his financial **principles**, refusing to place an additional burden of debt on the Seventh-day Adventist Church of \$25,000 dollars, Dr. Kellogg cornered Daniells in a toilet for “nearly two hours,” whilst **he wept and pleaded with the chairman, making every effort to convince Elder Daniells to submit to his ideas. He manifested that he was determined to have his way at any cost.** This is exactly the same spirit that will govern the **omega apostasy**. The prophetess says:

“A new organisation would be established. Books of a new order would be written... **Nothing would be allowed to stand in the way of the new movement.**” {*Selected Messages, Book 1, p. 204.2*}



This **Catholic** idea of “**unity**” is nothing less than **Popery!** And this will be the spirit behind the **omega apostasy**. (For further reading on the **omega apostasy** and **Catholicism**, please see *Testimonies for the Church, Volume 1, pp. 577.2 – 578.1* and *Spalding and Magan Collection, p. 1.5*, covered in Edition 09.)

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Did Not Go to Church

For this reason, **Dr. Kellogg did not go to church.** (According to Hebrews 10:25-27, “if we sin wilfully after that we have received the knowledge of the truth,” it is because we have forsaken “the assembling of ourselves together.”) The prophetess plainly told **Dr. Kellogg:**

“**Your neglect to attend the public worship of God is a serious error.** The privileges of divine service will be as beneficial to you as to others, and are fully as essential... You have failed to see the real importance, not only of **attending religious meetings**, but also of **bearing testimony for Christ and the truth...** You will surely **wither spiritually**, unless you change your course in this respect.” “It is not pleasing to God that **you take so little interest in religious service.**” {*Pamphlet 100: Testimony for the Physicians and Helpers of the Sanitarium*, pp. 16.2-3; 22.3}

Likewise, **Judas Iscariot withdrew himself from Christ:**

“Christ’s discourse in the synagogue concerning the bread of life was the **turning point** in the history of **Judas**. He heard the words, ‘Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.’ John 6:53... **He determined not to unite himself so closely to Christ but that he could draw away.**” {*The Desire of Ages*, p. 719.1}

Christ is the prophetic message. Ellen G. White says, “The Lord is testing the people of today as much as He tested the Jews in their day. When He sends His **messages of mercy**, the **light of His truth**, He is sending the **Spirit of truth** to you, and **if you accept the message, you accept of Jesus.**” “God has given Brother Jones and Brother Waggoner a **message** for the people... **When you reject the message borne by these men, you reject Christ, the Giver of the message.**” “**As Jesus was rejected, so I saw that these messages have been rejected.**” “**As Jesus was crucified, so I saw that these messages have been crucified.**” *The Ellen G. White 1888 Materials*, pp. 1057.7; 1353.3; *Early Writings*, p. 188.2; *Spiritual Gifts, Volume 1*, p. 75.1.

“To us, as God’s servants, has been entrusted **the third angel’s message, the binding-off message**, that is to prepare a people for the coming of the King.” “The third angel... **should engross the whole mind, the whole attention.**” {*Testimonies for the Church, Volume 9*, p. 98.1}; {*Early Writings*, p. 118.1}; also see {*Manuscript Releases, Volume 5*, p. 425.3}

Our whole attention is to be focused on the binding-off message. However, just as **Dr. Kellogg neglected to attend the public worship of God – just as Judas withdrew himself from Christ – so likewise the omega apostasy will withdraw themselves from “the binding-off message.”**

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(In this movement, it is now being heard that “the binding-off message” “is a **satanic distraction.**” Is this not the spirit of **Judas** and of **Dr. Kellogg?**)

Rather, we should “endeavour to keep pace with the third angel’s message.” “How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand His holy Word.” *Manuscript Releases, Volume 1, p. 144.2.*

“Opposition unexpectedly came upon us from those with whom we had been united in the faith and glorious hope of the Second Advent... **In the place of closely investigating the Scriptures as did the noble Bereans to see if these things were so, there were those with whom we had taken sweet counsel together who denounced the third angel’s message as heresy.**” {*Manuscript Releases, Volume 4, p. 402.2*}

“Instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas.” {*Manuscript Releases, Volume 2, p. 19.2*}

“They grieved the Spirit of God time and again... **They stood as criticisers and thought they could discern many flaws in the men whom God was using...** The men who should have used their experience in furthering the work have laboured to hinder it... **They placed themselves between God and the light,** and they have lost the precious light and peace which they did have, and have lost also, the most precious draught from the fountain of light and life.” {*The Ellen G. White 1888 Materials, p. 1244.1*}

“If they do not walk in the light as Christ leads the way and **advance with the increasing light of the third angel’s message,** they will surely become **blind leaders of the blind.**” {*The Ellen G. White 1888 Materials, p. 478.1*}

Spiritual Blindness

Ellen G. White called **Dr. Kellogg** a “**blind man.**”

E “My brother [**Dr. J. H. Kellogg**], ...**you are in positive danger...** It is a terrible thing to be **spiritually blind.**” {*Manuscript Releases, Volume 3, p. 357.2*}; {[Letter 18, April 15, 1892 par. 4](#)}

“I have looked upon **you** as a **blind man,** partially unbalanced in mind.” [Written for **Dr. John Harvey Kellogg** in 1907.] {*Manuscript Releases, Volume 13, p. 368.3*}

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“**Dr. Kellogg** has been beguiled by beautiful, philosophical theories that are contrary to the truth... If his **blind eyes** could be anointed with the heavenly eyesalve... he would see his sad condition and understand that unless he breaks his heart before God, and makes an entire reformation, he will surely receive of the **judgments of God**. The Lord will not forever bear with his **perversity**.” {*Manuscript Releases, Volume 11, p. 249.1*}

Likewise, Ellen G. White says similar things concerning **Judas Iscariot**:

“**Judas** was **blinded** to his own weakness of character.” “**Judas**... was **blinded** by his own selfish desires.” {*The Desire of Ages, pp. 717.2; 718.2*}

Placed a False Construction on the Spirit of Prophecy

Dr. Kellogg and his associates used Sister White’s writings to support their false, pantheistic ideas. – **They attached to her words a meaning that she had not conveyed.** – In like manner, **Judas Iscariot** attached a meaning to Christ’s words that He had not conveyed.

“**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 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.**” {*Selected Messages, Book 1, p. 203.3*}

“I must... warn our brethren in plain tones not to be led astray with the **false theories** of ‘**Living Temple**.’ I have been shown the **seductive nature** of the sentiments it contains... **These representations are said to be in harmony with the sentiments in Sister White’s published works.** Those who make statements such as this are doing my books great injustice.” {*Special Testimonies, Series B, No. 07, p. 49.3*}

“For the past fifty years I have been receiving intelligence regarding heavenly things. **But the instruction given me has now been used by others to justify and endorse theories in ‘Living Temple’ that are of a character to mislead.** May the Lord teach me how to meet such things. If necessary, I can charge all such work as coming directly **from Satan**, to make the words God has given me testify to a lie.” {*Manuscript Releases, Volume 20, p. 66.1*}

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“[Judas] introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ... He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples... Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed.” {*The Desire of Ages*, p. 719.2}

Mingled Unsanctified Self with the Work

According to the Spirit of Prophecy:
A “Dr. Kellogg has often disregarded the cautions and reproofs given him, when they did not coincide with his own ideas and judgment.” “Dr. Kellogg... has mingled unsanctified self with his medical missionary work.” {*Battle Creek Letters*, pp. 90.1; 93.6}

One trait of the omega apostasy is their claim to sanctification. This was the very claim made by Dr. Kellogg, as we have already read in Edition 06. However, the omega apostasy is not sanctified. They are “unsanctified.” Just as “the foolish virgins” do not permit “their old nature to be broken up,” so likewise, “Judas did not come to the point of surrendering himself fully to Christ.” *Christ’s Object Lessons*, p. 411.1; *The Desire of Ages*, p. 716.4.

Dr. Kellogg Compared to Lucifer

A “Hypnotic Influence”

Concerning Satan, the prophetess says:
C “Satan tempted the first Adam in Eden, and Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of hypnotism over Adam and Eve, and this power he strove to exercise over Christ. But after the word of Scripture was quoted, Satan knew that he had no chance of triumphing.” {*Manuscript Releases, Volume 21*, p. 10.1}

So likewise, she says the following concerning Dr. Kellogg:

“Dr. Kellogg has linked up with the great deceiver. He has not realised what he was doing any more than the angels who fell realised what they were doing, but he has tempted Satan to tempt him. He has studied hypnotism and spiritualism for the purpose of bringing minds to endorse

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sentiments that mean a **denial of the faith once delivered to the saints**. He has not entered upon this work all at once, but by degrees. He has ensnared his own mind and capabilities. He would now resort to any device rather than to humble his heart before God and to acknowledge his wrong. He has done many things that were dishonest, disloyal to the truth, and disloyal to God. He has been conniving, scheming, and working out sophistries; and yet God has pitied him and has sent straightforward messages to correct his wrong course of action.” [{Manuscript 168, 1907 par. 4}](#)

“I have seen **Dr. Kellogg** exerting a **hypnotic influence** upon persons, and at such times **the archdeceiver was his helper**.” [{Letter 258, August 1, 1906 par. 2}](#)

“I have seen how **Dr. Kellogg** has **united with the arch deceiver** in using **hypnotic influence** upon souls to deceive them. Those who sustain him in his course are guilty with him of resisting the Spirit of God. **Such blindness of understanding seems strange in one who has known the truth for this time**.” [{The Paulson Collection of Ellen G. White Letters, p. 331.4}](#)

“**‘Living Temple’** contains the **alpha** of a **train of heresies**... I was instructed that the ideas they had accepted were but the **alpha** of a **great deception**... These doctrines led to **free-loveism**... This same **hypnotic influence** is seen working among our people **today**.” [{Manuscript Releases, Volume 11, pp. 247.1 – 248.2}](#)

Moreover, describing **Dr. Kellogg’s teachings**, Elder William Ambrose Spicer says:

“For myself, I knew there was **mystic, hypnotic** power in it.” “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**.” ^[4a]

How will the **omega apostasy** use “**hypnotism**”? (We must understand this term **figuratively**, not literally.) **The omega apostasy will seduce their audience with “seductive theories.”** It is in this manner – by trusting in man and neglecting to study out the teachings for oneself – that persons will be deceived by the “**hypnotism**” of the **omega apostasy**. Ellen G. White says:

“**All your ideas did not bear the divine credentials**. You had been swaying the minds of those connected with the **medical missionary work**, until you and others were becoming like men lost in a **fog of uncertainty**.” [{Battle Creek Letters, p. 28.2}](#)

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He Almost Repented

In Edition 07, on pages 28-30, we read a portion of a letter that Elder A. G. Daniells wrote to Elder W. C. White, regarding Dr. Kellogg's plans for revising and republishing "**The Living Temple**." This letter is dated the 29th of October, 1903; and therein we learn of A. G. Daniells' concerns as this **crisis** was unfolding in the Seventh-day Adventist Church. At the time, Dr. Kellogg was urging the promotion of his book and the pantheistic concepts contained therein.

Interestingly enough, on the very day previous to Daniells' letter, on the 28th of October, 1903, Dr. Percy T. Magan wrote a letter to Ellen G. White, principally regarding **Dr. Kellogg**. (Some days prior to this letter being written, Ellen G. White had written a straight testimony to Dr. Kellogg, which condemned the course he was taking, also his theological views as presented in his book, "**The Living Temple**.") According to Percy T. Magan, this testimony greatly affected Dr. Kellogg.

In this letter, Magan relates how Dr. Kellogg reacted to Ellen G. White's testimony. It seems that Dr. Kellogg came very close to repenting – fully and permanently – and coming round again to the right side. However, just like Lucifer in the heavenly courts, unfortunately, his "pride forbade him."

"It soon became apparent to me [Percy Tilson Magan] that God was working with the doctor [**John Harvey Kellogg**], and that **a real change was taking place in his heart**... He set about in a most earnest manner to labour with [some of the younger doctors], to get them to see how wrong it was to stand out against [or to oppose] God, and also to get them to take a right stand on every point.

"Once the doctor made a break. He changed, and changed greatly for the better; and immediately became active to straighten things up, and [to] make them right. He [Dr. Kellogg] feels that one of his chief wrongs has been that when God would come in and help him to carry a point, which he believed to be right, that then he would go away and claim that the whole thing had been accomplished by his own smartness. He feels very badly over the hard speeches he has made about others, and has been praying most earnestly to God, to free him from this in the future." [7]

"The doctor came to the church and told all the brethren that he accepted your testimony in regard to '**The Living Temple**;' that you were right and that he was wrong; and that he would take his stand on the side of God in this matter...

"I know, Sister White, – if I know anything at all, – that **the doctor has passed through a struggle like unto death**, during the past few days at Washington; and that **the surrender, which God called on him to make, seemed to him like the taking of his very life.**" [7]

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Running parallel with this story, Lucifer responded in a similar manner, after God pleaded with him to repent and reform:

“The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings... Before the assembled inhabitants of heaven, the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will...

“The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. **Lucifer** bowed with them, but **in his heart there was a strange, fierce conflict**. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, **the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged...**

“The time had come for a **final decision**; he must **fully yield** to the divine sovereignty or place himself in **open rebellion**. **He nearly reached the decision to return, but pride forbade him**. It was **too great a sacrifice** for one who had been so highly honoured to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust.” {*Patriarchs and Prophets*, p. 36.2-3; 39.1}

Lucifer was not victorious in the inner struggle that he had with himself. He warred against Christ, spread lies about God – about His government, about His principles – and was eventually cast out of heaven. See Revelation 12:7-9. Likewise, **Dr. Kellogg** did not fully submit himself to the truth. In 1904, he republished “**The Living Temple**” (see Edition 07). He continued to have differences with the church. He indulged greed. He stole the Battle Creek College from the church. He was finally disfellowshipped from the Seventh-day Adventist Church on the 10th of November, 1907. [2c]

Yes, it appears that **Dr. Kellogg** followed in the footsteps of **Lucifer**. **Dr. Kellogg’s apostasy** (the **alpha apostasy**, in Adventism) shares similar characteristics to **Lucifer’s apostasy**, in heaven. As **Dr. Kellogg** was guilty of **self-exaltation**, “little by little, **Lucifer** came to indulge the desire for **self-exaltation**.” *Patriarchs and Prophets*, p. 35.2.

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Controlled by Satan

It was **Satan** that inspired **Dr. Kellogg** in the theological portions of his book, “**The Living Temple**,” as we have already read on page 11 of Edition 07. In fact, the prophetess tells us directly that **Kellogg’s mind was worked by Satan**:

“**Satan has played his cards well, and the game is falling into Satan’s hands** unless something can be done to save **Dr. Kellogg**.” {[Letter 170, January 1900 par. 4](#)}

“Those who get up **new theories**, which **remove the pillars of our faith**, are not doing the will of God... These will be similar to that which **Dr. J. H. Kellogg**, under **Satan’s special guidance**, has been working for years.” {*Manuscript Release No. 760, p. 14.2*}

“**Dr. Kellogg** has not been humbly accepting Christ as his teacher, and, unknown to himself, has been **taught by the master of sophistries**.” {*Spalding and Magan Collection, p. 363.7*}

“**Some refuse to confess their errors**. They persist in trying to make it appear as if they have made no mistakes, and have not been **led by seducing spirits**, when ***I know that they have***; for thus saith the One who is truth, – and no lie is of the truth... The **leading physician** of our **medical work** maintains that he has never **departed from the truth**, and yet the *Testimonies* state that **he is not familiar with the Bible foundation of truth**.” {*Special Testimonies, Series B, No. 07, p. 52.1-2*}

“In the place of cooperating with the angels of heaven, [**Dr. Kellogg**] has **cooperated with evil angels**.” {*Spalding and Magan Collection, p. 334.6*}

“The theories that **Dr. Kellogg** is now advocating are similar to the theories that **Satan** presented to the holy pair in Eden... [**Dr. Kellogg**] was **under the influence of Satanic agencies**, and that for so long a time had he been working away from the **principles** of truth and righteousness, that he had been entangled, and had in himself **no power to escape from the snare of the enemy**.” {*Spalding and Magan Collection, p. 335.1*}; compare also {*Battle Creek Letters, p. 104.5*}

“**Dr. Kellogg**... makes the statement that he cannot see in **Living Temple** the things that I have said are there. Why can he not see them? Because **his mind is being worked by the very one who seduced the angels of God in the heavenly courts**.” {*Manuscript Releases, Volume 13, p. 378.2*}

“One by my side told me that the **evil angels had taken captive the mind of the speaker**. He said that we were to stand as guardians of the churches, but that we were on no account to enter into

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discussion with those who hold **pantheistic theories**, on these subjects. He said that just as surely as the angels who fell were seduced and **deceived by Satan**, so surely was the speaker [Kellogg] under the **spiritualistic education** of **evil angels**.” {*Special Testimonies, Series B, No. 06, p. 41.2*}

Further references:

- *A Place Called Oakwood, p. 132.6*
- *Manuscript Releases, Volume 10, p. 162.2*
- *Manuscript Releases, Volume 11, pp. 200.2; 249.4; 250.2; 312.4*
- *Manuscript Releases, Volume 13, pp. 367.1-3; 377.2*
- *Manuscript Releases, Volume 20, pp. 350.5; 351.2-3*
- (*Spiritual Gifts, Volume 1, p. 46.1* – “**Satan** was working directly through **Judas**.”)

Leading up to the **crisis** in heaven, **Lucifer** said, “**I** will ascend into heaven; **I** will exalt my throne above the stars of God; **I** will sit also upon the mount of the congregation, in the sides of the north; **I** will ascend above the heights of the clouds; **I** will be like the most High.” Isaiah 14:12-14.

Leading up to the **Kellogg crisis**, Ellen G. White “warned the doctor not to follow the course of [King Nebuchadnezzar], who said, ‘Is not this great **Babylon**, that **I have built**..., by the might of **my power**, and for the honour of **my majesty**?’” [*Manuscript Releases, Volume 17, p. 268.3*](#).

“The Lord has given me messages for you, warning you not to be as **Nebuchadnezzar**, filled with **self-exaltation**.” {[*Letter 199, October 15, 1901 par. 3*](#)}; {*Manuscript Releases, Volume 12, p. 3.1*}

Dr. Kellogg’s “Kingly Power” and Self-Exaltation

Ellen G. White had repeatedly warned the doctor of **self-exaltation** – of lifting himself up – making himself a “**kingly power**,” in the medical work:

“I have a great burden of soul for you, **Dr. Kellogg**... Were you a child, I would say that you had been spoiled through **flattery, vain conceit, and self-exaltation**... **You are not a man of truth**... You **twist words**; you **misinterpret**; and you **make assurances that are false**. You have cultivated this **deceptive influence** until you have become an **unreliable man**.” {*Manuscript Releases, Volume 11, p. 319.4*}

“Walk humbly with God... Do not **exalt yourself** and **demerit your brethren as you have done**, for then you show distinctly that the Spirit of the Lord is departing from you.” [Written to **Dr. J. H. Kellogg** in 1899.] {*Manuscript Releases, Volume 11, p. 306.4*}

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“You are no longer to exercise a **kingly power**, as you certainly have done in the past.” [Written to Dr. J. H. Kellogg in April, 1903.] {*Manuscript Releases, Volume 4, p. 292.4*}

“God has **not** empowered Dr. Kellogg with spiritual grace to be **lord over all our physicians and other medical missionaries.**” {*Spalding and Magan Collection, p. 336.1*}

“Dr. Kellogg... is **never** to be regarded as he has regarded himself – as **chief** of all the **medical missionary workers**, as one who has the privilege of consulting only those who **exalt him...**” {*Spalding and Magan Collection, p. 336.2*}

“Let me tell you of a scene that I witnessed while in Oakland. Angels clothed with beautiful garments, like **angels of light**, were escorting Dr. Kellogg from place to place, and inspiring him to speak **words of pompous boasting** that were **offensive to God.**” {*Spalding and Magan Collection, p. 333.4*}

This next quote is a portion of a night vision, given to Ellen G. White in August, 1904. Christ is the One speaking (in the vision):

“The one to whom you [Dr. David Paulson and Brother Sadler] have yielded respect has **refused to accept and follow the counsel of God**, and has **allowed himself to be influenced by seducing spirits and doctrines of devils...**

“You have **given honour** to a **finite man**. Once and again God has honoured this man, but **he will not heed My word. He has despised Me in the person of My saints.**

“You are not to honour any man unless his works testify that God honours him, and that he is under the Lord’s keeping power. You have unmistakable evidence that one amongst you, whom in the past I have greatly honoured, has **greatly dishonoured Me**, and has made decided efforts to **glorify himself...** The medical missionary work has been deteriorating, because the spirit that has controlled in it... has been seeking to **exalt itself** against My messengers...”

“My word will go forth as a lamp that burneth. I will work through messengers who will not yoke up with Dr. Kellogg, who will not endorse his methods and plans, but who will reprove them. [Compare with Ephesians 5:11.] He has refused to wear My yoke, and unless he is converted I will separate from him and from those who sustain him in his **self-exaltation.**” {*Manuscript Releases, Volume 21, pp. 174.3 – 175.1*}

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“To the leaders in the medical missionary work I must say that no one is to claim **kingly power** over God’s heritage... For several years I have been warned that there is **danger, constant danger of men looking to men for permission to do this or that, instead of looking to God for themselves.** Thus they become weaklings, **bound about with human ties** that God has not ordained.” {*Spalding and Magan Collection, p. 366.5-6*}

“**[Dr. Kellogg] has taken a hard, accusing attitude toward our ministers, making them appear in the worst possible light before his associate physicians. In many ways he has sold the truth to its enemies.** For several years he has not believed the truth as we hold it. He has been working out masterly sophistries, which he hoped would supplant the truth and cause his **kingly power** to prevail. He cannot save himself from being worked by the evil angels, and **he has united with the great apostate** to place hindrances in the way of God’s ministers, so that they would have a hard time, except as they favoured him.” {*Manuscript 168, 1907 par. 5*}

“In establishing and developing **medical institutions**, our brethren must not be asked to work in accordance with the plans of a ruling, **kingly power**. A change must be brought about. **Dr. Kellogg must see and understand this.**” {*Manuscript Releases, Volume 12, p. 65.4*}

Accused Others of What He Himself Was Doing

We have just read many quotes in the above section that discuss Dr. Kellogg’s “**kingly power**” and “**self-exaltation.**” In this next story, given to us by A. G. Daniells, we will read how the author of the **alpha apostasy** accused the General Conference chairman of being a “**kingly power.**”

Dr. Kellogg accused others of what he himself was guilty of. Moreover, Satan accused others of what he himself was guilty of. This gives us two clear witnesses that the omega apostasy will accuse others of what they themselves are guilty of. And what are they guilty of? They are guilty of “moving the waymarks,” making false claims to holiness and adopting wrong principles of prophetic interpretation, yet these are the same charges wherewith they accuse the innocent! They are guilty of claiming to be righteous and without sin, yet they are the very ones accusing the other side of making these same identical claims. Furthermore, they are, in fact, guilty of being “kingly powers,” just as were Dr. Kellogg and Satan.

In December of 1902, **Dr. Kellogg** wrote a seventy-page letter to Ellen G. White, ^[8] complaining to her about A. G. Daniells, the General Conference chairman. **Dr. Kellogg accused Daniells of**

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“**lifting himself up to be a king, a czar of the denomination.**” He spread this dissatisfaction to many other people in the Adventist Church. ^[1d]

It appears that Dr. Edward A. Sutherland was influenced by the contents of this letter. Just prior to the General Conference session of 1903, Sutherland “campaigned [canvassed] with Elder Haskell and his wife, and told them all about what Doctor Kellogg had written to Sister White. He was going to have Brother and Sister Haskell come and confirm the charges [accusations] that Doctor Kellogg had brought against me [A. G. Daniells]. Then he went down to Nashville, to dear old Elder Butler... [Next], he worked his way along to California, and campaigned with Elder Loughborough.” ^[1d]

Hence, Dr. Kellogg accused others of what he himself was guilty of. In reality, *he was lifting up himself to be the “king” of the Battle Creek Sanitarium; yet he accused A. G. Daniells of “lifting himself up to be a king, a czar of the denomination.”* ^[1d] This letter was written in December of 1902. A few months later, on the 5th of April, 1903, Ellen G. White wrote that *he* had been exercising a “**kingly power**” in the medical work. See *Manuscript Releases, Volume 4, p. 292.4.*

“**Satan...** sought also to make a **false issue** between himself and the loyal angels. All whom he could not subvert and bring fully to his side he **accused** of indifference to the interests of heavenly beings. **The very work which he himself was doing he charged upon those who remained true to God.**” {*The Great Controversy, p. 496.1*}

“**The very work which he [Satan] was thus endeavouring to accomplish he charged upon the loyal angels.**” {*The Great Controversy, p. 591.1*}

Did You See this Parallel?

As we have just read, in the history of the **alpha apostasy**, Edward Sutherland took it upon himself to **travel around from place to place**, to spread Dr. Kellogg’s lying **accusations** to other members in the Seventh-day Adventist Church.

The sole purpose of this excursion was to discredit A. G. Daniells and influence other church members against him. This excursion was made just prior to the 1903 General Conference.

As we will learn in the next section (below), the 1903 General Conference typifies the **crisis at midnight**. This excursion was made just prior to the 1903 General Conference; and hence typifies the actions of the **omega apostasy**, just prior to midnight.

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Comparing Dr. Edward A. Sutherland's actions with our own history:

- The Seventh-day Adventist Church represents this movement.
- Dr. Edward A. Sutherland, who was in league with **Dr. Kellogg** (see page 17), represents certain brethren who are connected with what will become manifest as the “**omega apostasy**,” at midnight.
- A. G. Daniells represents those who are standing on the right side of the issue, with the full support of the Spirit of Prophecy to back their position.

Just prior to midnight, we should expect to see brethren, who are affiliated with what will shortly become manifest as the “**omega apostasy**,” travelling around, visiting other brethren, for the sole purpose of spreading malicious lies and hatred about those who have the truth.

The 1903 General Conference and the “Crisis”

The 1903 General Conference began on the 27th of March, 1903, in Oakland, California. It lasted for more than two weeks. Approximately three months earlier, as already mentioned, **Dr. Kellogg** wrote a seventy-page letter to Ellen G. White, ^[8] complaining to her about Elder A. G. Daniells. ^[1d] Dr. Kellogg spread his dissatisfaction to many other individuals in the church. Shortly before the General Conference session of 1903, **Dr. Edward A. Sutherland** travelled around the United States, spreading **Dr. Kellogg's accusations** to other leading brethren in the church. ^[1d] We will now resume this story, as told by A. G. Daniells:

When Elder Arthur Daniells learned of these accusations against him, he “got the idea that **there was going to be a pretty stiff opposition.**” Therefore, on the night preceding the beginning of the General Conference session, **he sought God in prayer.** He says: “The night before we were to meet, I went up to my office, and I stayed there all night, and prayed for the mighty Spirit of God to be upon me, and teach me what to say, because I could not know at all what angle they would approach me on.” ^[1d]

On the next morning, which was the same day that the 1903 session started, **Elder Daniells met with Sister White.** Here is his account of what happened next:

“In the morning..., I saw Sister White... She called, ‘Come in, Brother Daniells.’

“So I walked right through the hall to her. I put out my hand to shake hands with her, and, as I was about to let go, she gave my hand a grip, and **she rolled her eyes up toward me**, and said, ‘**Do you know we are facing a great crisis at this meeting?**’

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“I said, ‘Yes, Sister White.’

“Up to that minute, **I did not have the slightest idea what influence had resulted from Dr. Kellogg’s big letter and his campaigning...** I knew nothing about what she would say. All I could say was, ‘Yes, Sister White.’

“She gripped my hand tighter and, with a snap in her eye, she said, ‘**You stand by your guns. Don’t you waver a particle in this crisis.**’

“I said, ‘Sister White, those are the most precious words I ever heard. I know who you are and what you mean.’

“She said, ‘Let me tell you, **Satan has his representatives right here** at this place now and the Lord has bidden me, ‘**Have no interview with Dr. Kellogg**, no counsel whatever with that man.’”

“That was about all she said, but it was a million things to me.” ^[1d]

What was that “**crisis**” they were facing? As Elder Daniells goes on to explain in this story, there was a great controversy during this conference on the **organisation of the church**. Essentially, the **alpha apostasy** was not happy with the current organisation; they wanted to establish a “**new organisation**,” which would remove Elder A. G. Daniells as the chairman and also **remove the constitution** that guided them. (This meant that the church would operate as a democracy. The majority would rule; and there would be no rules whatever to limit what the majority voted on.)

(Now, although the Adventist Church structure – as it was organised in 1863 – was not wholly in accordance with God’s plan, this controversy that took place in 1903 was against having *any* sort of constitution or set of rules to guide the decisions of the church. The opposition wanted to entirely change how the General Conference would operate. They wanted to have a democracy and do according to what the majority wanted, regardless of any other principles. Hence, this controversy was very similar to the rebellion that took place in Numbers 16-17. As Korah, Dathan and Abiram rebelled against the leadership of Moses, so did Dr. Kellogg, Dr. Sutherland and Elder A. T. Jones rebel against the presidency and constitution of the General Conference.)

There are several keys in Elder Daniells’ account of this story, which places this controversy at **midnight**. (It is at **midnight** that the **omega apostasy** will establish the “**new organisation**” written about in *Selected Messages, Book 1, p. 204.2*.)

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Firstly, when he met with Sister White, the prophetess was “**sitting in a rocking chair.**” She was in the **sitting** position. ^[1d] Elder Daniells, having just walked through the hall to her, would have been **standing** as they greeted one another. Consequently, in order to make eye contact with him, Ellen G. White would have had to **lift up her eyes** toward Elder Daniells. Hence, he says, “**She rolled her eyes up toward me.**” ^[1d] The symbol of **lifting up the eyes** is prophetically marked at **midnight**. See Daniel 10:5; 1 Chronicles 21:16; Joshua 5:13-14 and comment #1 on page 20 of Edition 04, which establishes that that symbol is placed at **midnight**.

Then, she said, “**Do you know we are facing a great crisis at this meeting?**” Let us compare:

“It is in a **crisis** that character is revealed. When the earnest voice proclaimed at **midnight**, ‘Behold, the bridegroom cometh; go ye out to meet him,’ and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the **emergency**, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul **face to face** with death, will show whether there is any real faith in the promises of God.” *{Christ’s Object Lessons, p. 412.1}*

“This **delusion** will spread, and we shall have to contend with it **face to face**; and unless we are prepared for it, we shall be **ensnared** and **overcome.**” *{Early Writings, p. 88.1}*

The “**great crisis**” that we have to contend with “**face to face**” is at **midnight**.

What was that “**crisis**” they were “**facing**”? As Elder Daniells explains, during this conference session, there were some men there, who wanted to **remove the constitution** that guided the church. This is what occurred inside the church: the **internal crisis**. This is a **perfect parallel** to the **external crisis**, which will occur in the nation (of the United States of America) at **midnight**:

“Those who are making an effort to **change the Constitution** and **secure a law enforcing Sunday observance** little realise what will be the result. A **crisis** is just upon us.

“But God’s servants are not to trust to themselves in this **great emergency.**” *{Testimonies for the Church, Volume 5, p. 753.2-3}*

This “**great emergency**” or “**great crisis**” is an attack on the **U. S. Constitution**; and it is marked at **midnight**. Likewise, in 1903, there was an **internal crisis**: an attack on the **constitution** that governed the **Seventh-day Adventist Church**.

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“At the General Conference held in Oakland, Dr. Kellogg gave an exhibition of himself that revealed the spirit that controlled him. Long before that meeting he was presented to me as a man who understood not the spirit that controlled him. The enemy of souls had cast upon him a spell of deception.” {*Battle Creek Letters*, p. 101.3}

Dr. Kellogg’s Wrong Principles on Organisation

We now hear this sentiment echoed and re-echoed in this movement: “**organisation, organisation, organisation.**” This is a key prophetic feature of the **omega apostasy**. Notice the following counsel from the prophetess:

“**Organisations**, institutions, **unless kept by the power of God**, will work under **Satan’s dictation to bring men under the control of men: and fraud and guile will bear the semblance of zeal for truth**, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the **prince of evil. His methods are practiced even among Seventh-day Adventists, who claim to have advanced truth.**” {*The Ellen G. White 1888 Materials*, p. 1433.1}

“It has been **Satan’s determined purpose to eclipse the view of Jesus and lead men to look to man, and trust to man, and be educated to expect help from man.** For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centred.” {*Testimonies to Ministers and Gospel Workers*, p. 93.1}

“**Just as soon as man is placed where God should be, he loses his purity, his vigour, his confidence in God’s power.** Moral confusion results, because his powers become unsanctified and perverted. He feels competent to **judge his fellowmen**, and he strives unlawfully to be a **God over them.**” {*Testimonies to Ministers and Gospel Workers*, p. 376.2}

Although the **omega apostasy** will form a “**new organisation**” at **midnight**, the five wise virgins need not fear. In order to be on the right side of the issue, they must trust in the LORD, in the place of looking to man. Read Psalm 20:7; 118:8-9; Proverbs 15:33; 18:12; Isaiah 8:12-17; 28:13-22; Jeremiah 17:5-9; Matthew 7:15-27; 24:4-5; Acts 20:28-31; 2 Corinthians 11:13-15; 2 Timothy 4:4 and Ecclesiastes 1:9-10; 3:15.

“[**Dr. Kellogg**] told me [Dr. Percy T. Magan] in brief that he had felt that, **in matters of organisation, he was struggling for principles which were right.**” ^[7]

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“In establishing and developing **medical institutions**, our brethren must not be asked to work in accordance with the plans of a ruling, **kingly power**. A change must be brought about. **Dr. Kellogg** must see and understand this, and bind about his desires to fasten every medical institution to the **central organisation** at Battle Creek; *the Lord forbids.*” {*Manuscript Releases, Volume 12, p. 65.4*}

“**It is the deceptive power of the enemy of all righteousness that leads Dr. Kellogg to endeavour to bring all our medical institutions under the control of one organisation. Certainly such an effort is not inspired of the Lord.**” {*Battle Creek Letters, p. 72.1*}

Dr. Kellogg’s Worldly Policy and Worldly Lawyers

According to the prophetess, **Dr. Kellogg** used “**worldly policy.**” See *Manuscript Releases, Volume 13, p. 377.2; Pamphlet 100: Testimony for the Physicians and Helpers of the Sanitarium, p. 37.2; [Letter 124, August 6, 1902 par. 2](#) and [Letter 128, July 6, 1902 par. 22.](#)*

“Some will be **honest** when it costs nothing; but when **policy** will pay best, **honesty** is forgotten. **Honesty** and **policy** will not work together in the same mind. In time, either **policy** will be expelled, and **truth and honesty** reign supreme; or, if **policy** is cherished, **honesty** will be forgotten. **They are never in agreement; they have nothing in common. One is the prophet of Baal; the other is the true prophet of God.**” {*Testimonies for the Church, Volume 5, p. 96.2*}

“In the **exaltation of the human above the divine**, in the **praise of popular leaders**, in the **worship of mammon**, and in the **placing of the teachings of science above the truths of revelation**, multitudes today are following after **Baal.**” {*Prophets and Kings, p. 170.2*}

“**Dr. Kellogg has linked himself with the world.** He acted unwisely when he invited that committee of Battle Creek citizens to examine the Sanitarium books. To open these books to the inspection of the world was as unfortunate as was Hezekiah’s mistake in showing the Babylonians the treasures in the house of God.” {*Manuscript 123, October 19, 1902 par. 9*}

“You [J. H. Kellogg] have been **ambitious**, and have opened before **worldlings** that which you should not have opened to them. **You have made with them a confederacy wholly displeasing to the Lord.**” {*Manuscript Releases, Volume 11, p. 313.3*}

“I saw you surrounded by men who were linking you up with the **world.**” [Written to **Dr. Kellogg** on the 28th of October, 1903.] {*Manuscript Releases, Volume 1, p. 26.6*}

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“You have been **binding yourself** up with those who belong to the army of the **great apostate**. Your mind has been as dark as **Egypt**.” [Written to **Dr. Kellogg** on the 20th of November, 1903.] {*Manuscript Releases, Volume 11, p. 315.1*}

“The influence you have obtained with **worldlings** is not the credit to you that you have supposed it to be. **Unless you change, decidedly change, your life will be a savour of death unto death instead of a savour of life unto life.**” [Written to **Dr. Kellogg** on the 26th of November, 1903.] {*Manuscript Releases, Volume 11, p. 251.3*}

“If he [**Dr. Kellogg**] were openly united with the **world**, his course would be less dangerous to the people of God.” {*Manuscript Releases, Volume 11, p. 249.3*}

“**Dr. Kellogg** has **bound himself** with **worldlings** by inviting them into his councils. He has been dishonouring the sacredness of the truth by bringing **worldly lawyers** into connection with the work of God’s people.” {*Loma Linda Messages, p. 67.5*}

“You [**Dr. Kellogg**] have made **lawyers your wisdom**, and there are those who will be driven to **desperation** in an effort to make the most of their only hope – **to secure justice by law.**” {*Manuscript Releases, Volume 13, p. 367.2*}

“[**Dr. J. H. Kellogg’s**] course in urging the adoption of **binding agreements**, and in leaning upon the **arm of the law** instead of upon the arm of God, has led him farther and farther from the truth.” {*Manuscript Releases, Volume 11, p. 250.1*}

These quotes shed some light for us on the nature of the parallel characteristic of the **omega apostasy**, at **midnight**. Like **Dr. Kellogg**, the **omega apostasy** will organise into an official “church” – in the same manner as the Seventh-day Adventist Church officially organised on the **21st of May, 1863**. To do this, they will need to **unite with the worldly legal system** to become an official, legally-recognised, corporate, religious legal body.

Dr. Kellogg’s Pride and Ambition

The prophetess declares:

“**Dr. Kellogg**... should not place confidence in **his judgement as supreme.**” {*Battle Creek Letters, p. 46.1*}

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“**Dr. Kellogg**... allowed **ambitious plans** to occupy his mind... **He has not a true understanding of the work for these last days.**” {*Battle Creek Letters*, p. 88.1}

“The evil that led to **Peter’s fall** and that shut out the **Pharisee** [in Luke 18] from communion with God is proving the ruin of **thousands** today. There is nothing so **offensive** to God or so **dangerous** to the human soul as **pride** and **self-sufficiency**. Of all sins it is the most hopeless, the most incurable.” {*Christ’s Object Lessons*, p. 154.4}

“It is a **dangerous** age for any man who has talents which can be of value in the work of God; for **Satan is constantly plying his temptations** upon such a person, ever trying to **fill him with pride and ambition**... **This will be your danger, Dr. Kellogg.**” {*Pamphlet 100: Testimony for the Physicians and Helpers of the Sanitarium*, p. 15.1}

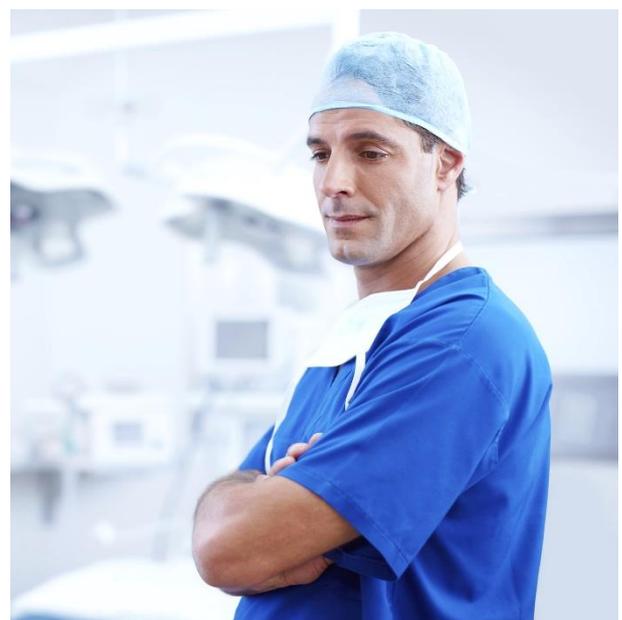
Dr. Kellogg’s Associate Physicians

Dr. Kellogg’s **associate physicians** (who represent the friends or associates of the main leader of the **omega apostasy**) had confidence in **Dr. Kellogg** (who typifies the main leader of the **omega apostasy**):

“I have a knowledge of what **Dr. Kellogg’s temptations** have been. **He saw that his associate physicians had confidence in him** and that they would believe all that he might affirm, and **he supposed that he could lead them where and how he pleased.** Satan has been playing the game of life for his soul, and he has been managing matters without having the Lord to manage him.” {*Manuscript 168, 1907 par. 1*}

“**Dr. Kellogg’s course has blinded and confused his associate physicians** and has **retarded the work of God.** How impossible it is to remove the impressions that have been made upon the minds of others, impressions which certainly do not tend to increase faith in the light that the Lord has been giving for the past half century.” {*Manuscript Releases, Volume 21, p. 417.1*}

“Our **physicians** have lost a great deal out of their lives because **they have seen wrong transactions**



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and heard wrong words spoken, and seen wrong principles followed, and **have not spoken in reproof, for fear that they would be repulsed.**" {*Selected Messages, Book 1, p. 197.2*}

"Now is your opportunity to decide whether you will have **eternal life** or **eternal death**... **Those who have not seen the inwardness of your character will flatter and sympathise with you, seeking to establish you in your sins.**" [Written to **Dr. Kellogg** on the 26th of November, 1903.] {*Manuscript Releases, Volume 11, p. 252.4*}

"Some of [**Dr. Kellogg's**] **associate physicians** are so deceived by Satan that they are **unable to distinguish between the true and the genuine**, the false and the deceptive. **They stand directly in his way, hindering him from making a thorough work of repentance.**" {*Spalding and Magan Collection, p. 342.3*}

Dr. Kellogg's associate physicians would flatter Dr. Kellogg, sympathise with him and seek to establish him in his sins. This is because Dr. Kellogg's course blinded and confused his associate physicians. Thus, they were "**unable to distinguish between the true and the genuine, the false and the deceptive.**" Moreover, they stood "**directly in [Dr. Kellogg's] way, hindering him from making a thorough work of repentance.**" Dr. Kellogg typifies the leadership of the omega apostasy. Dr. Kellogg's associate physicians represent high-ranking individuals who are affiliated to the leader (or leadership) of the omega apostasy. **These quotes tell us that these individuals will sympathise with this apostasy, flatter the leadership and seek to establish them in sin. This is because they cannot distinguish between the true and the genuine – they cannot tell the difference between the "wheat" and the "tares."**

Jesus asks, "**Can the blind lead the blind?** shall they not both fall into the ditch?" Luke 6:39.

Dr. Kellogg Was Not Converted

The prophetess says:

"**I am instructed to say that Dr. Kellogg is not yet soundly converted**, and cannot be until by genuine faith he receives Christ as his Saviour." {*Manuscript Releases, Volume 11, p. 249.2*}

"The warning comes: '**Dr. Kellogg is not a converted man.** Some of his **associate physicians** are so **deceived by Satan** that they are **unable to distinguish between the true and the genuine**, the false and the deceptive. **They stand directly in his way, hindering him from making a thorough work of repentance.**'" {*Spalding and Magan Collection, p. 342.3*}

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Dr. Kellogg Built His Foundation on the Sand

Regarding the **omega apostasy**, the prophetess says:

R “Their **foundation** would be **built on the sand**, and **storm and tempest** would **sweep away the structure.**” {*Selected Messages, Book 1, p. 204.2*}

Likewise, Ellen G. White writes, concerning **Dr. Kellogg**:

“Because of his great **confidence in his own plans**, and work, [Dr. Kellogg] has failed to comprehend or to heed many of the counsels which were essential to his welfare... **He is departing from the faith. His theology is not sound; his mind is confused**, and unless he sees his danger, **his foundation will be swept away when the test comes.**” {*Battle Creek Letters, p. 87.2*}

“Brother Ballenger does not discern what he is doing any more than **Dr. Kellogg** discerned that the book, ‘**Living Temple**,’ contained some of the **most dangerous errors** that could be presented to the people of God. The most **specious errors** lie concealed in these **theories** and **suppositions**, which, if received, would leave the people of God in a **labyrinth of error. Those who cherish these theories are building upon the sand, and when the storm and tempest shall come the structure will be swept away.**”

“Study the words of Christ in the **seventh chapter of Matthew**. The whole chapter should be carefully considered. It contains warnings for God’s people in these last days. [Matthew 7:15-27 quoted.]” {*Manuscript Release, No. 760, p. 8.3-5*}

“If the **crisis** must come, let it come while I am alive... Let Satan be rebuked. **Dr. Kellogg has followed strange devisings to keep from acknowledging his course as wrong. He has not yet fallen on the Rock and been broken. Unless he does this, the Rock will fall upon him and grind him, with all his pretensions, to powder.** I dare not sustain him in his course.” {*Manuscript Releases, Volume 20, p. 351.1*}

“Let all take heed how they **build**. The **storm of temptation** will **sweep over the building**, and unless it is firmly and faithfully constructed, it will not stand the **test.**” {*Pamphlet 100: Testimony for the Physicians and Helpers of the Sanitarium, p. 85.2*}

“It becomes those who are associated with **Dr. Kellogg** to watch and pray, lest they be found **building on sliding sand.**” {*Battle Creek Letters, p. 89.6*}

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“Dr. Kellogg... knows not where he has been **standing** as regards his faith in God and in Christ.”
{*Battle Creek Letters*, p. 86.2}

“I am much worried about Dr. Kellogg. In many respects, his course is not pleasing the Lord. It seems to be so easy for him to **drift away from foundation principles**. He is in **great danger** of not holding the beginning of his confidence steadfast unto the end.” {*Battle Creek Letters*, p. 59.5}

“I was instructed that there was danger of Dr. [J. H.] Kellogg becoming unsettled in regard to the truth, that **he was not standing firm upon the true foundation**.” {*Manuscript Releases, Volume 8*, p. 425.2}; also see {*Spalding and Magan Collection*, p. 328.7}

“Your ideas are so **mystical** that they are destructive to the real substance, and the minds of some are becoming **confused** in regard to the **foundation of our faith**. If you allow your mind to become thus diverted, you will give a wrong mould to the work that has made us what we are – **Seventh-day Adventists**.” {*Letter 52, April 5, 1903 par. 6*}

Dr. Kellogg Knew Not the Time of His Visitation

The “time of our visitation” is **midnight**, when the **investigative judgement** will begin.

“The Lord still has His hand stretched out to save, and He will save, if Dr. Kellogg will be **humble enough to repent and find his true position**. He has been making and still continues to make **large human calculations**. **This is because he does not know the time of his visitation**.” {*Special Testimonies, Series B, No. 07, p. 42.3*}

Print All the Warnings

Ellen G. White stated that she had been impressed, several times, to print all the warnings for Dr. Kellogg publicly, to expose his apostasy. However, as we learned in Edition 07, she waited until the 22nd of October, 1903, before she did this.

In like manner, we are to bear long with our erring brothers and sisters until **midnight**.

“At times, I have felt that I must **print all the warnings given me for Dr. Kellogg**, especially some that were given me while in Europe. But I have not yet done this because I have been impressed to wait. **If I should make a strong move in this direction, the battle would be on**. Those who are opposing the light God has given would feel that they had been attacked, and would

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claim that they were compelled to make moves that otherwise they would not have made. And it would take much of our time to meet the issue.” {*Battle Creek Letters*, p. 122.1}

Let the Theories Alone

As was shown in Edition 06, the core doctrine of the **alpha apostasy** was the doctrine of **counterfeit sanctification**, or **spurious holiness**, which Ellen G. White identifies as a **“peace and safety message.”**

These theories lead the church to **“look to man, and trust to man, and be educated to expect help from man.** For years the church has been **looking to man and expecting much from man,** but not looking to Jesus, in whom our hopes of eternal life are centred. **Therefore, God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel’s message in clear, distinct lines.”** *Manuscript Releases, Volume 14, p. 130.1.*

The genuine message, which is to be presented on the whiteboard in clear, distinct lines, is the third angel’s message. If this message is received, it will save men and women from being seduced by Dr. Kellogg’s false theories of sanctification. Ellen G. White says:

“I am instructed that we are not to enter into any controversy over the **spiritualistic representations** that are fast coming in from every quarter. Further than this, I am to give those in charge of our papers instruction not to publish in the columns of *The Review and Herald*, *The Signs of the Times*, or any other papers published by Seventh-day Adventists, articles attempting to explain these sophistries. We are in danger whenever we discuss the sophistries of the enemy. The publication of articles dealing with these sophistries is a snare for souls. **Let these theories alone,** and warn all not to read them. Your explanations will amount to nothing. **Let the theories alone.** Do not try to show the inconsistency or fallacy of them. **Let them alone.**

“Do not perpetuate evil by talking of these theories in sermons, or by publishing in our papers articles regarding them. **The Lord says, Let them be unexplained...**

“Do not print one article dealing with it; for you cannot without loss enter into these things. Thus seed is sown that will spring up and bring forth **tares.**

“What we need is truth, present truth. Let the truth shine forth in its unmeasured superiority, in all the dignity and purity that distinguish true religion... **Hold up the cross of Calvary. This will**

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rebuke **heathen philosophy** and **pagan idolatry**. Lift up the cross of Calvary higher and still higher, as the identified reality of Christianity...

“I have to say to our people in **Battle Creek**, **The seeds of unbelief have been sown by one in whom I have always had an interest**. I have prayed that he shall be entirely changed, and made a new man in Christ Jesus. I have seen the seeds he has been sowing in other countries, and his heart is set to do this work. Letters come to me that the work is being made hard because of [his] influence.” [Written on the 7th of February, 1906.] {[Manuscript Releases, Volume 20, pp. 64.1 – 65.5](#)}

[The next three paragraphs identify the **Battle Creek Sanitarium**, “**The Living Temple**” and a certain “doctor” (who is almost certainly referring to **Dr. Kellogg**). Thus, this quote belongs with the **alpha apostasy**.] **We must leave alone the theory that we are holy, prior to midnight.**

Guard the Flock from Dr. Kellogg’s Sophistries

We must guard the flock from error by speaking out and presenting present truth:

“Many things have been presented to me. I have been shown that although **John Harvey Kellogg** has written that he has surrendered, **he has not surrendered**. He will vindicate himself; and will not, unless thoroughly converted, be a safe man to stand in positions of influence. **We must guard the flock of God from just such things as have for years been proceeding from his sophistries...** His ways, his suggestions, and his plans..., if followed, would cause many to turn aside from the truth to fables dressed in angels’ robes. God forbid that this should continue.” {*Manuscript Releases, Volume 21, p. 416.4*}

Conclusion

In conclusion, **Dr. Kellogg**, who typifies the leadership of the **omega apostasy**:

- Gradually apostatised, “step by step”
- Cherished wrong principles
- Neglected to attend the church
- Lied about himself
- Misrepresented himself
- Lied about Ellen G. White
- Misrepresented Ellen G. White
- Was extravagant and even unprincipled when it came to spending money
- Refused to work with his brethren
- Thought himself superior to his brethren
- Exerted a “hypnotic influence”
- Mingled self with the work of God
- Accused others of what he was guilty of

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- Built his foundation on the sand
- Failed to set up a right organisation
- Did not know the time of his visitation
- Attempted to take over the church
- Attempted to remove church identity
- Was not converted
- Was spiritually blind
- Was extremely popular
- Was controlled by Satan
- Was prideful and ambitious

To be continued in Edition 09...

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1. [Document File 15a, “How the Denomination Was Saved From Pantheism,” by Arthur Grosvenor Daniells,](#)
 - a. p. 3
 - b. pp. 6-10
 - c. pp. INSERT FOR PAGE 12, 12a (PDF pages 11-12)
 - d. pp. 15-17
 - e. pp. 24-28
2. [“Pathways of the Pioneers” audio stories, Volume 16](#)
 - a. Audio #1 – “More Business, More Control, Less Belief”
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“Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” *Matthew 22:21; (Mark 12:17; Luke 20:25)*

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Appearing on page 10: Picture of U. S. dollar bill

Name: (None given by the author)

Author: [Thomas Breher](#)

Source: <https://pixabay.com/en/dollar-bank-note-money-finance-941246/>

Date of publishing: 16th September, 2015

Date of retrieval: 6th November, 2017

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Notable modifications: None

Appearing on page 14: Picture of silhouette office team

Name: (None given by the author)

Author: [Gerd Altmann](#)

Source: <https://pixabay.com/en/businessmen-team-group-cooperation-2890415/>

Date of publishing: 27th October, 2017

Date of retrieval: 6th November, 2017

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Notable modifications: None

<http://treeoflife-ministries.org/>

[Download Leaves of Life from Google Drive](#)

Appearing on page 16: Picture of six vultures

Name: (None given by the author)

Author: [brebryans](#)

Source: <https://pixabay.com/en/birds-vulture-gang-fence-club-1937386/>

Date of publishing: January, 2017; (created on the 25th November, 2014)

Date of retrieval: 6th November, 2017

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Notable modifications: None

Appearing on page 26: Picture of two sparrows

Name: (None given by the author)

Author: [Susanne \(suju\)](#)

Source: <https://pixabay.com/en/sparrows-two-birds-pair-plumage-2763553/>

Date of publishing: October, 2017; (created on the 16th September, 2017)

Date of retrieval: 7th November, 2017

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Notable modifications: None

Appearing on page 33: Picture of two individuals in office setting

Name: (None given by the author)

Author: [Gerd Altmann](#)

Source: <https://pixabay.com/en/team-feedback-confirming-office-2894828/>

Date of publishing: 29th October, 2017

Date of retrieval: 7th November, 2017

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Notable modifications: None

Appearing on page 45: Picture of dentist in blue T-shirt

Name: (None given by the author)

Author: [Free-Photos](#)

Source: <https://pixabay.com/en/doctor-dentist-dental-clinic-1149149/>

Date of publishing: 29th January, 2016

Date of retrieval: 7th November, 2017

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Notable modifications: None