

JUDGMENT HOUR

Letter 253

November 20th, 1903

- Video Transcript -

The year 1903 was a landmark year in the history of the Seventh-day Adventist church. 1903 was the year Dr. John Harvey Kellogg, the leading physician in the Seventh-day Adventist church released his medical book "The Living Temple." Mixed in with the book however, were new sentiments, thoughts and ideas concerning the presence and personality of God that were not in harmony with the Advent faith. These new pantheistic ideas argued that God was personally present in the objects of nature, and in order to sustain these theories, new philosophies concerning the person-hood of God, His nature and physical presence were also introduced. Sister White wrote "I have had to write much concerning the strange doctrines and theories expressed in Living Temple. Were these theories accepted by our people, the strong pillars of our faith and the truths that have made Seventh-day Adventists what they are would be swept away. I have had to show the fallacy of these doctrines, presenting them as a species of last-day heresy. We are told by the Word of God that just such teaching will be brought in at this time." (18LtMs, Lt 250, 1903, par. 2)

When Sister White writes about "the strong pillars of our faith and the truths that have made Seventh-day Adventists what they are," this is no ill-defined or abstract list of truths. These "pillars of our faith," are the fundamental principles, first published in 1872 and again in 1889. These fundamental principles defined the understanding of scripture that Seventh-day Adventists maintained and for this reason are called "the truths that have made Seventh-day Adventists what they are." It is these fundamental principles, "that have made Seventh-day Adventists what they are" that she warned would be "swept away" by the false theories contained in Dr. Kellogg's book the Living Temple. She writes again "I have been instructed by the heavenly messenger that some of the reasoning in the book, "Living Temple," is unsound and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is naught but speculation in regard to the personality of God and where His presence is." (SpTB02 51.3)

These new pantheistic ideas concerning the presence and personality of God were not limited to Dr. Kellogg. Other physicians under his influence were adopting his sentiments and still others in the church were beginning to advocate similar views. The church began to be so divided, that by the time of the 1903 Autumn council when the Seventh-day Adventist church gathered together in Washington DC., many were afraid of a church split. This was in part, because Sister White had not as yet firmly spoken concerning Kellogg's new book the Living Temple. But this changed a couple months prior to the Autumn Council.

Sister White wrote "One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel

steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder upon the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way. Well I knew the meaning of this representation. I had my orders. I had heard the words, like a living voice from our Captain, "Meet it!" I knew what my duty was and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!" ... That night I was up at one o'clock, writing as fast as my hand could pass over the paper." Lt238-1903.3

The scene that was presented to Sister White, represented the crisis the Seventh-day Adventist church was advancing toward at the upcoming autumn council in 1903. The command she received of God was to "Meet it!" And this she commenced at once, writing out letters of warning at one o'clock in the morning, as fast as her hand "could pass over the paper."

The autumn council meetings commenced October 7th of 1903. Aurthur L. White, Ellen White's grandson wrote "In the early days of the Council, Dr. E.J. Waggoner, Elder A. T. Jones, and Dr. David Paulson arrived in Washington. Dr. Kellogg came Sabbath morning, October 17. As the men from Battle Creek presented themselves, it was evident to Elder Daniells and his associates that they would again be confronted with The Living Temple and the teaching of pantheism." (5BIO 296.3)

Elder Daniels, was A.G Daniels, the General Conference President at the time. Tensions were already high in the church and things were coming to a climax at the fall council meetings. On the evening of October 17th after Sabbath had finished, A.G. Daniels was confronted by Dr. Paulson, one of Dr. Kellogg's proponents. "Dr. Paulson, who was strongly supportive of Dr. Kellogg, joined Daniells. As the two walked along they continued with the discussion of the day. Reaching the home where Daniells was staying, they stood under a lamppost and chatted for a time. Finally, Dr. Paulson shook his finger at Daniells and declared: "You are making the mistake of your life. After all this turmoil, some of these days you will wake up to find yourself rolled in the dust, and another will be leading the forces." Elder Daniells straightened up in his weariness and in his discouragement and replied firmly: "I do not believe your prophecy. At any rate, I would rather be rolled in the dust doing what I believe in my soul to be right than to walk with princes, doing what my conscience tells me is wrong." After parting, Daniells entered the home, where he found a group of people awaiting him. They seemed lighthearted and exclaimed: "'Deliverance has come! Here are two messages from Mrs. White.'" — Ibid. 5BIO 297

A miracle had taken place. The warnings Ellen White had received concerning the ship about to hit an iceberg, were now coming to fulfillment at the autumn council meeting; as the night before the last day of the council, Sister White's letters had arrived.

"No one can imagine," recounts Daniells, "the eagerness with which I read the documents that had come in the mail while we were in the midst of our discussions. There was a most positive testimony regarding the dangerous errors that were taught in The Living Temple." — 5BIO 297.5

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

The first of the two letters received from Sister White was called "Teach the Word" and in this letter she writes "I have some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, when taken

from their connection, and interpreted according to the mind of the writer of "The Living Temple," would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "The Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail. ☐ We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending." RH October 22, 1903, par. 2

In the second letter which was addressed to "Leaders in Our Medical Work," she wrote "I have many things to say that I have not wanted to say in the past, but now my mind is clear to speak and act. I am sorry to be compelled to take the position that I am forced to take in behalf of God's people. In taking this position, I am placed under the necessity of bearing the heavy burden of showing the evil of the plans that I know are not born of heaven. This is the burden that many times in the past the Lord has laid upon me, in order that His work might be advanced along right lines. How much care and anxiety, how much mental anguish and wearing physical labor, might be saved me in my old age! But still I am under the necessity of going into the battle, and of discharging in the presence of important assemblies the duty that the Lord has laid upon me—the duty of correcting the wrong course of men who profess to be Christians, but who are doing a work that will have to be undone at a great loss, both financially and in the shaking of the confidence of the people." —Letter 216, 1903. 5BIO 298.7

As these words were read in the presence of the assembly, all recognized a divine voice was speaking to them through the letters of the inspired messenger.

In no unmistakable terms, Ellen White wrote strongly condemning Dr. Kellogg's course, his book and his ideas. At last, God's messenger had spoken concerning the crisis, and it was regarded as the voice of God to the Seventh-day Adventists at the council. Elder Daniels, recounting the experience of reading the letters Sunday morning to all the attendees of the council, said "It would be impossible to find language to state as clearly and as forcefully as I wish I might all the facts relating to the reception, presentation, and influence of these testimonies, and others received during that council. Never had I seen such signal evidences of the leadership of an all-wise Being as in connection with these experiences. Only the divine mind could have foreseen our condition and our needs, and have sent us the exact help we needed at precisely the right moment. We had come to the parting of the ways. It was evident that we were facing a complete division of leading men, and soon the people would have been called upon to choose sides... As I read to the assembly statement after statement setting forth the falsity of the teachings in the book, 'The Living Temple,' many loud 'Amens' broke forth, and tears flowed freely. From that hour light came into the council, and the presence of God was clearly felt through the day. When I had finished reading, the brethren immediately began to express their gratitude to God for this clear voice that had spoken to us. So precisely did these messages point out the situation that everyone who spoke at all was obliged to say that it was the voice of God speaking to us. Before the council closed, the author of the book stated that he would take it from the market." Arthur G. Daniells, "The Abiding Gift of Prophecy", pp. 336-339.

Many Adventists have read or heard of Sister White's dream concerning the ship, representing the church, about to hit an iceberg, but few realize that this autumn council meeting of 1903 where Kellogg's pantheistic views concerning the presence and personality of God were about to split the leadership of the church; was that iceberg! But God had spoken unmistakably through Sister White and had saved the church from a split. Now, we know Dr. Kellogg had arrived the previous day and was undoubtedly in attendance the last morning of the council when these letters were read, and neither he, nor any one else was expecting to hear these messages from Sister White; so these letters were a surprise. Imagine how Dr. Kellogg, one of the most well respected men in Seventh-day Adventism, felt while sitting among the leaders of the church, listening to these messages from Sister White being read by the General Conference President before all his brethren, condemning his ideas and his new book. What a humiliating experience this must have been for Dr. Kellogg. I imagine this was perhaps, one of the worst experiences of his life. No doubt, Dr. Kellogg's pride was deeply wounded after being so strongly rebuked by the living prophet. Being the prideful man that he was,

he had to save his reputation and to vindicate himself and his ideas -- and just seven days after the conference on October 29th, he found a way to do it, and shared his new view with A.G. Daniells.

A.G. Daniells then related what Kellogg had told him in a letter to Willie C. White, dated October 29th, 1903. Daniels wrote concerning Kellogg "He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was and believed that he could clear up the matter satisfactorily... He told me that he now believed in God the Father, and God the Holy Ghost and his view was that it was God the Holy Ghost and not God the Father that filled all space and every living thing. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives." (Letter by A. G. Daniells to W. C. White on October 29, 1903)" (Letter, A. G. Daniells to W. C. White Oct 29th 1903)

Dr. Kellogg argued that his position was misunderstood, and that by adopting a trinitarian view, "he could clear up the matter satisfactorily." The vast majority of Seventh-day Adventists have no idea Dr. Kellogg became a trinitarian, but fewer still have any knowledge of the fact that Ellen White responded directly to Dr. Kellogg's confession in the trinity. Many Seventh-day Adventists studying the subject of the trinity surely have thought, if only Ellen White had written about the trinity or given some counsel on it, surely this would clear up the matter. Well, she did; and this is why I want to bring her response to light. Her response is sometimes missed because, while addressing Kellogg's belief in the trinity directly, she never uses the word trinity. Nevertheless, her response is concise, clear and pointed.

This letter from AG Daniels to Willie C White concerning Kellogg's belief in the trinity was dated October 29th, and just days later on November 4th, Willie White responded, saying "Mother and I have just read your letter of October 29." After discussing "the Living Temple" and Dr. Kellogg's plans to revise the book, Willie writes concerning his mother, "I think she will write to you soon expressing her views regarding this." He added again toward the end of his letter "I believe it will be necessary to issue a special testimony soon, and this must contain a very full and clear statement on the positive side of this question, as well as articles pointing out the errors in the teaching of those who have departed from the truth through fascinating and deceptive theories."

In his response, Willie White was namely referring to Dr. Kellogg when he spoke of "those who have departed from the truth," and this was with the complete knowledge of Dr. Kellogg's belief in the trinity doctrine, which Willie White had hereby classed among those "fascinating and deceptive theories." Per Willie White's letter, he stated his mother, Ellen White, would soon respond to this letter containing Dr. Kellogg's belief in the trinity; and she did respond. Ellen White responded in Letter 253, dated November 20th, 1903. Most Seventh-day Adventists don't even realize that Sister White wrote to Kellogg about his belief in the trinity, but this is because most Seventh-day Adventists don't know the context in which this letter was written, nor have they followed this correspondence between A.G. Daniels, Willie C. White and his mother Ellen White. Once again, we know Letter 253 is a response from Sister White to the trinity doctrine, because A.G. Daniels letter to Willie C. White about Kellogg coming to believe in the trinity was dated October 29th, and when Willie C. White responded six days later, he wrote "Mother and I have just read your letter of October 29." So we know for a fact, Ellen White read this letter about Kellogg coming to believe in the trinity, and we know she responded to it, because Willie C. White told us "I think she will write to you soon expressing her views regarding this," and that she did, sixteen days later on November 20th, 1903. Ellen White responded directly to Dr. Kellogg in the following words:

"Dear Brother,—

I must tell you that your ideas in regard to some things have been decidedly wrong." Now, pause here for a moment, because, many Adventist theologians argue that Ellen White became a trinitarian in 1898. Woodrow Whidden, a Seventh-day Adventist theologian and co-author of the book "Trinity" for example, wrote "By the late 1880s Ellen White was unequivocally Trinitarian in the expression of her convictions regarding the full deity of Christ." (Woodrow Whidden, Ministry, April 1998, 'Salvation Pilgrimage, The Adventist journey into justification by faith and trinitarianism') If this statement were

true, and Dr. Kellogg came to believe in the trinity in 1903, why would Ellen White start off her letter to him saying "I must tell you that your ideas in regard to some things have been decidedly wrong." If this doesn't sound like Ellen White was in favor of Kellogg's views, it's because she wasn't. Dr. Kellogg's pantheistic views were error, and his adoption of the trinity doctrine was only an adoption of more error.

Sister White continues in her letter saying "There are many things that you must overcome before you can be saved. In the heart that is not led by God, there is a something that leads it to desire to be sustained in its wrong course." In these words, Sister White is telling us the man at the head of the medical work in the denomination, was not saved at this time. He was an unconverted man, and that his heart was not being led by God. This should not give us confidence in Dr. Kellogg's adoption of "God the Father, God the Son and God the Holy Spirit," as represented in the trinity doctrine, it should give us a startling cause for concern in following such a course.

Sister White adds "I would not dare to speak of God as you have spoken of Him" and "I am instructed to say that there is nothing in the Word of God to substantiate your spiritualistic theories. Will you not renounce these theories at once? Upon them your mind has been dwelling for a long time, but they have had no sanctifying, refining, ennobling influence upon your life. The Lord has no use for these theories, and He would not have His people vindicate or propagate them." {Lt253-1903.20} These reproofs make it clear Dr. Kellogg's adoption of the trinity doctrine and trying to use it to explain the presence and personality of God did not bear the approval of God. Remember his pantheistic view was that God was in nature, in the rocks and trees, but his new trinitarian view was that it was "God the Holy Ghost and not God the Father that filled all space and every living thing" but still Sister White says these spiritualistic views "had no sanctifying, refining, ennobling influence..." and that "the Lord has no use for these theories, and He would not have His people vindicate or propagate them." Yet, not only are Seventh-day Adventists vindicating them, they have enshrined this trinitarian sentiment at the top of their fundamental beliefs and made a belief in this trinity god a requirement for church membership!

Remember, it was in response to being rebuked by Ellen White at the autumn council through her letters, that Kellogg scrambled to save his reputation, his ideas and his book from public scrutiny. In the Living Temple, he presented the idea that God was in nature and in the trees, so, in an attempt to save his reputation, he instead embraced the trinitarian philosophy that God was three persons, and that "it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing." This acceptance of the trinity doctrine, was to supposedly patch up or correct the problems with the Living Temple; but this was not enough. Ellen White wrote in paragraph 28 of Letter 253, "Patchwork theories cannot be accepted by those who are loyal to the faith and to the principles that have withstood all the opposition of satanic influences." {Lt253-1903.28} When she spoke of "patchwork theories," she was referring directly to Kellogg's acceptance of the trinity doctrine; and still, she spoke of this trinitarian theory meant to patch up the problems with the living temple, as a 'satanic influence.' So here we have in Letter 253, Sister White responding not only to Kellogg's pantheistic ideas, but also to his trinitarian sentiments, that he believed could patch up all the problems with the living temple. Yet, Sister White still said this patchwork theory was in "opposition" to "the principles," which were the fundamental principles that made Seventh-day Adventists what they were. Sister White knew the effect of pantheism and this trinitarian patchwork theory would undermine the fundamental principles upon which Seventh-day Adventism was established, as she wrote in Letter 253 to Dr. Kellogg, "As a people we shall stand firm on the platform that has withstood test and trial. We shall hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only foundation. They have made us what we are. These new, fanciful theories are fascinating and misleading." And far from being a subtle distraction that is unimportant, she says of these theories, "They endanger the eternal interests of the soul."

She continues her appeal to Dr. Kellogg, "I entreat you to turn to the Lord with full purpose of heart, before it is forever too late. Separate yourself from the influences which have separated you from your brethren who are engaged in the gospel ministry and from the people whom God is leading. Patchwork theories cannot be accepted by those who are loyal to the faith and to the principles that have withstood all the opposition of satanic influences. {Lt253-1903.28}

Sister White continues, "You need to understand that unless you believe in that atonement, and know that you are the price of the blood of the only begotten Son of God, you will assuredly be bound up with the wicked one. If you 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.

{Lt253-1903.21} What theory was it Kellogg was presently cherishing? Remember, it was in October of 1903 that Dr. Kellogg professed to believe in the trinity, saying to the General Conference President AG Daniells, "within a short time he had come to believe in the trinity." And it was only a few weeks later, after Kellogg had come to believe in the trinity, that Sister White warned him and therefore, all that believe like him, "If you 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." Among the theories Kellogg was cherishing at that time, was the the trinity doctrine he had just embraced weeks earlier and to which Ellen White was directly responding.

Today one of the most common responses by trinitarians to those who reject the trinity is, 'it's a distraction' or 'it's not a salvational matter.' It is these assertions that Satan makes sport of. When Sister White wrote "You need to understand that unless you believe in that atonement, and know that you are bought with the price of the blood of the only begotten Son of God, you will assuredly be bound up with the wicked one," and is this is not absolutely true? Don't the scriptures corroborate the importance of believing that Christ is the Son of God, saying "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5) The trinitarian cannot have this faith that overcomes the world since, if Christ never had a beginning, He cannot really be a Son; and if not a son, surely He is not "the only-begotten Son," and with such a reasoning as this, the faith that overcomes the world is supplanted with spiritualistic interpretations that are the central root and pillar of Antichrist doctrine. The Roman Catholic Church states in the catholic catechism "The mystery of the Most Holy Trinity is the central mystery of the Christian faith" and in the handbook for Today's catholic we read "The mystery of the trinity is the central doctrine of the Catholic faith. Upon it are based all the other teachings of the church." (Handbook for Today's Catholic, p. 11). There are even among Adventists Ministries, those that zealously speak against the doctrines of Rome, while they themselves embrace the central mystery of Romanism and teach that the god of Antichrist, is the god of the Three Angels' Messages. Though sincere, it is nonetheless blasphemy. For more information on the Seventh-day Adventist and the Roman Catholic church professing to believe in the same God, see the video entitled "The Future of Unity and the Trail of the Serpent."

Now, Sister White surely knew one of the tenants of the trinity is that Christ did not become the Son of God until the incarnation, because she addressed this point in her letter to Dr. Kellogg when she said "Our redemption was wrought out, not by the Son of God's remaining in heaven, but by the Son of God's becoming incarnate—taking humanity upon Him and coming to this world. Thus eternal life was brought to us. That which authority, commands, and promises could not do, God did by coming to this world in the likeness of sinful flesh." {Lt253-1903.29} In writing that "Our redemption was wrought out, not by the Son of God's remaining in heaven..." she was showing that Christ was indeed the Son of God while in Heaven; and by the words "and coming to this world" she shows that Christ was indeed the "Son of God" in Heaven, prior to His "coming to this world." She writes in the Desire of Ages page 535 "When Christ first announced to the heavenly host His mission and work in the world, He declared that He was to leave His position of dignity and disguise His holy mission by assuming the likeness of a man, when in reality He was the Son of the infinite God." (Lt303-1903.13)

Christ did not become the Son of God by coming to our world, He was the Son of God before the world was created, and the Son of God was then sent to our world, exactly as scripture testifies; "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:9) And Martha affirmed this understanding when she said "I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:27)

Yet today the denomination rejects entirely the pre-existent Sonship of Christ, which is synonymous with a rejection of His divinity. Therefore it was by no accident Sister White spoke of Christ's pre-existent Sonship, calling Him "the Son of God" while He was in Heaven; and by these statements, in this letter, addressing the erroneous ideas and principles that are the basis for Dr. Kellogg's belief in the trinity -- which is still the reasoning of Seventh-day Adventist trinitarians today.

Continuing her letter to Dr. Kellogg, she says "My brother, I must tell you that you have little realization of whither your feet have been tending. 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. If you will fall on the Rock and be broken, Christ will accept you. But you have been standing on the enemy's ground, doing his work. The religious world is fast going over the same road that you have been following. If you continue to follow this road, you will have plenty of company. But what will the end be?"

{Lt253-1903.31} When Sister White writes to Kellogg that his mind "has been dark as Egypt" and that he has been "standing on the enemy's ground," it is obvious that this is not a strong endorsement of Kellogg's newly adopted trinitarian views, but a strong condemnation of it. But, at the same time, she warned Dr. Kellogg that he would find plenty of company since "the religious world is fast going over the same road that you have been following." Today, the World Council of Churches, the Roman Catholic faith and the protestant faiths alike, all profess a belief in the trinity.

RICK WARREN: "Pentecostals, charasmatics, evangelicals, fundamentalists, catholics, methodists, baptists, presbyterian, and on and on and on, well, they would all say 'we believe in the trinity, we believe in the Bible, we believe in the resurrection, we believe salvation is through Jesus Christ, these are the big issues.' '...we believe in the trinity...these are the big issues.'"

The whole world may be converted after the order of satan, but Sister White warns "but what will the end be?"

In her appeal to Dr. Kellogg, Sister White continues, "So long have you been walking in darkness, so long have you followed your own way, that you may be strongly tempted to resist this appeal that I make. If it were not that your eternal interests are involved, I would not speak to you on this subject." {Lt253-1903.32} Far from being a distraction, Sister White knew the course he was on, that his "eternal interests are involved," and is not this also the case then with Seventh-day Adventists today, who like Kellogg, profess a belief in the trinity? In 'God the Father, God the Son and God the Holy Ghost?' Are not such Seventh-day Adventists, like Dr. Kellogg, also then "walking in darkness" and following their own way? Are not Seventh-day Adventists today likewise "strongly tempted to resist" such appeals made to them to return to the non-trinitarian fundamental principles of the first fifty years of the Adventist church?

Sister White ends her appeal to Dr. Kellogg with the following words: "Will you not make a thorough, determined, Christlike effort to break the spell that Satan has cast over you? He has had great power over your mind and has swayed you in wrong lines. He thinks that he can hold you now. Will you not defeat and disappoint him? I write to you as I would to a son. Break away from the enemy—the accuser of the brethren. Say to him, "Get thee behind me Satan. I have committed a grievous sin in heeding your suggestions. I will no longer listen to them." I beg of you, for your soul's sake, to resist the tempter, that he may flee from you. Draw near to God, and He will draw near to you. You will lose heaven unless you fall on the Rock and are broken." {Lt253-1903.34}

How is it possible, that understanding this letter from November 20th 1903 is a response to Dr. Kellogg's belief in the trinity, that anyone could follow the same course, and have the audacity to say they are walking in the light, when the prophet responded to this man's adoption of the trinity saying "If you continue to cherish the theories that you have been cherishing, you will be left to become the sport of Satan's temptations?" In his acceptance of the trinity, Sister White did not commend him, she did not say he was on the right track and that his mind was being led of God -- rather, her warnings were all to the contrary. How can Seventh-day Adventists continue to believe in this Roman doctrine in the light of this letter? I leave these questions for those to answer who are walking in the footsteps of the man whose mind was "dark as Egypt."

It is the adversary of souls who we have been warned “has had great power” over Kellogg’s mind and “has swayed” him in wrong lines. It is sad beyond expression, that despite Sister White’s numerous warnings, including Letter 253, the Seventh-day Adventist corporate denomination has chosen to be swayed by the same influence, and walk in the same lines.

TED WILSON: “Let me also indicate, that God the Father, God the Son, God the Holy Spirit all participated in the literal creation of this world.”

Therefore, Sister White’s response to Dr. Kellogg’s belief in the trinity doctrine may be appropriately and pointedly addressed to the corporate denomination today. The same words apply, “Draw near to God, and He will draw near to you. You will lose heaven unless you fall on the Rock and are broken.” {Lt253-1903.34}