

The Alpha of Deadly Heresy

I. Introduction

This portion of this study is a close examination of the Seventh Day Adventist Church's teaching concerning the presence and the personality of God. It documents the original teaching and the history of its change. This change began to take place with the introduction of speculation by the denomination's leading physician, Dr. J.H. Kellogg. Ellen G. White, believed by many to be a prophet, stated that these ideas which had been set forth in the Doctor's book entitled "Living Temple, were "akin to pantheism. There is a doctrine in modern day Christianity which teaches that God is omnipresent. When stated this way and left there, this teaching is no different than the teachings of Dr. Kellogg's. They both speculate on where God's presence is, and by so doing, destroy the personality of God.

Ellen White, called this speculation on the personality and the presence of God, the Alpha of deadly heresies, and said the Omega would follow shortly. When we say one knows the subject from A to Z (opposite of knowing only the ABC's of something) we mean that he knows A to Z and everything in between. We mean that he knows the subject thoroughly. The Alpha and Omega of heresy (false doctrine) is every false doctrine. The Alpha is the foundation of false doctrine, the Alpha and Omega would include everything that is built on that foundation.

II. The Warning

Ellen White spoke of a heresy, which was coming into the Seventh-Day Adventist Church at the turn of the 20th century, and warned that it was but the "alpha" and she spoke of the "omega", which was to follow.

SPECIAL TESTIMONIES SERIES B NO. 2 - 50.2

I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay." But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. *In the book "Living Temple" there is presented the alpha of deadly heresies.* The omega will follow, and will be received by those who are not willing to heed the warning God has given.

III. The Issue – The Personality and Presence of God

SPECIAL TESTIMONIES SERIES B NO. 2 - 53.2

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

Note: The fact that we are not to enter into controversy over the presence and personality of God, is not a prohibition of speaking against these false sentiments regarding the presence and personality of God found in Living Temple. Ellen White herself bore a testimony against the error, recorded in the above statement, and stated she was compelled by the Spirit of the Lord to do so, recorded in the statement below.

SPECIAL TESTIMONIES SERIES B NO. 2 - 55-56

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

errors that have been coming in *must be met*.

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

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

The truth concerning the personality and presence of God is a fundamental Seventh-day Adventist doctrine if not the most fundamental. It is the very foundation of Christianity. We will examine the teaching and the importance placed upon it by early Adventists.

A. The Personality of God in the Teachings of Early Adventists

1. James White and Uriah Smith

BIBLICAL INSTITUTE A SYNOPSIS OF LECTURES ON THE PRINCIPLE DOCTRINES OF SEVENTH-DAY ADVENTISTS – 1878 Chapter – The Nature and Destiny of Man – p. 178 par. 1
But man was made "in the image of God," Gen.1:26, therefore, say our popular theologians, he was made immortal. But this image did not consist in immortality any more than it did in omnipotence, omniscience, omnipresence, or any other attribute of God. It had reference only to outward shape and form; for *God is a person and has a form*. Phil.2:6; Heb.1:3; Rev.5:1; Dan.7:9; Ex.24:10; 33:20-23. Where the word image is used in a figurative sense, it is applied to something which we do not possess by nature, but which we must put on. Col.3:10, explained by Eph.4:23,24. (see appendix for entire article)

2. James White

PERSONALITY OF GOD Review and Herald June 18, 1861.12-13 (Editor)

As proof that *God is a person*, hear his own words to Moses: 'And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.' Ex.xxxiii, 21-23.

Here God tells Moses that he shall see his *form*. To say that God made it appear to Moses that he saw his form when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses. (see appendix for entire article)

3. J.N. Loughborough

MAN'S PRESENT CONDITION –1855 - Chapter title – Is God a Person?

There is at least one impassable difficulty in the way of those who believe *God is immaterial, and heaven is not a literal, located place*: they are obliged to admit that Jesus is *there bodily, a literal Person*.

Daniel speaking of God, calls him the Ancient of days. Dan. vii, 9. "And the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool." This *Personage* is said to have a head, and hair; this certainly could not be said of him if he was immaterial and had no form. But Paul's testimony in Heb. i, 3, ought to settle every candid mind in regard to the *Personality of God*. Speaking of Christ, he says, "Who being the brightness of his glory, and the express image of his (**the Father's**) *Person*." Here then it is plainly stated **God has a Person**. Christ is the express image of it. Then we can understand Christ where he says, "He that hath seen me, hath seen the Father." John xiv," (see appendix for entire article)

4. Ellen White

EARLY WRITINGS 77.1, 2

I have frequently been falsely charged with teaching views peculiar to Spiritualism. But before the editor of the Day-Star [SEE APPENDIX.] ran into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock by him and others in teaching the spiritual views. I have often seen the lovely Jesus, that **He is a person**. I asked Him if His **Father was a person and had a form** like Himself. Said Jesus, "I am in the express image of My Father's person.

I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of *Spiritualism*. I have seen that some who have been deceived and led into this error will be brought out into the light of truth, but it will be almost impossible for them to get entirely rid of the deceptive power of Spiritualism. Such should make thorough work in confessing their errors and leaving them forever.

EARLY WRITINGS 54.2

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

B. The Presence of God in the Teachings of Early Adventists

1. Fundamental Principles of Seventh-Day Adventists

THE 1889 SDA YEARBOOK 147. 1

As elsewhere stated, Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe,--

I. "That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and is **'everywhere present by his representative, the Holy Spirit.'** Ps. 139:7".

The statement here appearing as the very first fundamental belief, (which never changed during Ellen White's lifetime), does not say that God is omnipresent and stop there. It does not say that God is omnipresent, Christ is omnipresent, and the Holy Spirit is omnipresent, but that God is **"everywhere present by his representative, the Holy Spirit"**.

Also, take note that the paragraph preceding the list of Fundamental Beliefs states, that they are "well-defined points of faith, for which they feel prepared to give a reason 'to every man that asketh' them." These statements were not just thrown

together without careful thought. In fact they fasted, prayed etc. and diligently searched until all the points of faith were well established. (see appendix) But the point to be well understood is the last part where it states that God is “everywhere present by his representative, the Holy Spirit”. Lest the reader fail to give sufficient weight to the fact that this was a cardinal doctrine I will quote some other sources.

2. Biblical Institute

A SYNOPSIS OF LECTURES ON THE PRINCIPAL DOCTRINES OF SEVENTH DAY ADVENTISTS by James White and Uriah Smith (1878). p. 184

“In what way is God everywhere present? Ans. By his representative, his Holy Spirit. Ps 139.7”

3. J.N. Loughborough

MAN'S PRESENT CONDITION_–1855 Chapter title – Is God a Person? (pages 25-34)

Whatever may be the truth in this matter, it certainly cannot be wrong for us to examine what the Word says respecting it. Many there are that would refrain from the investigation of unpopular truths because the cry of heresy is raised against them. We shall not consider ourselves subjects of the appellation, neither are we prying into the secrets of the Almighty, as we pursue the investigation of this matter. The Bible certainly contains testimony upon this point, and we again repeat, "Things which are revealed belong to us." We inquire then, What saith the Scripture?

The very testimony we have been examining in regard to man's being formed of the dust in the image of God, proves conclusively that **God has a form**, although the sentiment is contrary to what we have been taught, while children, from the catechism:

"Question. What is God?

"Answer. An infinite and eternal *spirit*; one that always was and always will be.

"Q. Where is God?

"A. Everywhere."

But we inquire, Is not God in one place more than another? Oh no, say you: the Bible says he is a spirit, and if so he must be *everywhere* alike. Well, if when man dies his *spirit* goes to God, it must go *everywhere*. But the Bible certainly represents God as *located in heaven*. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Ps. cii, 19. Then certainly heaven cannot be *everywhere*, for God is represented as looking down from it. "Elijah went up by a whirlwind into heaven." 2 Kings ii, 11. But, says one, does not the Bible represent God as everywhere present? Ps. cxxxix, 8, 9, 10. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

We reply, the subject is introduced in verse 7, as follows: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" The Spirit is God's representative. His power is manifested wherever he listeth, through the agency of his Spirit. Christ, when giving the commission to the disciples, says, "Go ye into all the world, and preach the gospel to every creature, and lo! I am with you alway, even unto the end of the world. Now, no one would contend that Christ had been on the earth Personally ever since the disciples commenced to fulfill this commission. But his Spirit has been on the earth; the Comforter that he promised to send. So in the same manner God manifests himself by his Spirit which is also the power through which he works. "But if the *Spirit* of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii, 11. Here is a plain distinction made between the Spirit, and God that raises the dead by that Spirit. If the living God is a Spirit in the strictest sense of the term, and at the -0027- same time is in possession of a Spirit, then we have at once the novel idea of the Spirit of a Spirit, something it will take at least a Spiritualist to explain.

4. Uriah Smith

HERE AND HEREAFTER OR MAN IN LIFE AND DEATH - Reward of the Righteous and the Destiny of the Wicked – 1897 p. 34

Again: it is urged that *God is omnipresent; and how can this be, if he is a person? Answer: He has a representative, his Holy Spirit, by which he is ever present and ever felt in all his universe.* "Whither shall I go," asks David, "from thy Spirit? or whither shall I flee from thy presence?" Ps.139:7. And John saw standing before the throne of God seven lamps, which are declared to be "the seven Spirits of God," and which are "sent forth into all the earth." Rev.4:5; 5:6.

We now invite the attention of the reader to a little of the evidence that may be presented to show that *God is a person*, and so that man, though of course in an imperfect and finite degree, may be an image, or likeness, of him, as to his bodily form.

5. James White

PERSONALITY OF GOD_- Seventh-day Adventist Publishing Assoc.: tract - 186? 8

We here add the testimony of Christ. "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John v,37. See also Phil.ii,6. To say that the Father has not a *personal shape*, seems the most pointed contradiction of plain scripture terms.

OBJECTION. - "God is a Spirit." John iv,24.

ANSWER. - Angels are also spirits [Ps.civ,4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. They were spirit beings. So is God a Spirit being.

OBJ. - God is *everywhere*. Proof. Ps.cxxxix,1-8. He is as much in every place as in any one place.

ANS. - 1. God is *everywhere by virtue of his omniscience*, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it."

2. God is *everywhere by virtue of his Spirit*, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

"God is in heaven". This we are taught in the Lord's prayer. "Our Father which art in heaven." Matt.vi,9; Luke xi,2. But if God is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord's prayer, according to this foggy theology simply means, Our Father which art *everywhere*, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is *everywhere*.

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place. But it is said of Elijah that he "went up by a whirlwind into heaven." 2Kings ii,11. And of Enoch it is said that he "walked with God, and was not, for God took him." Gen.v,24.

Jesus is said to be on the right hand of the Majesty on high." Heb.i,3. "So, then, after the Lord had spoken unto

them he was received up into heaven, and sat on the right hand of God." Mark xvi,19. But if heaven be *everywhere*, and God *everywhere*, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went *everywhere*! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went *everywhere*! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical *form*. "He is not here," said the angel, "for he is risen as he said." Matt.xxviii,6.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him." Verse 9.

"Behold my hands and my feet," said Jesus to those who stood in doubt of his resurrection, "that it is I myself. Handle me and see, for a *spirit* hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them." Luke xxiv,39-43.

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i,9-11.

IMMATERIALITY.

THIS is but another name for nonentity. It is the negative of all things and beings - of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard - it can neither extend nor contract. In short, it can exert no influence whatever - it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, *immateriality* is the modern Christian's God, his anticipated heaven, his immortal self - his all!

O sectarianism! O atheism!! O annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without *body* or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist - and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is *immaterial*, like his God; and without *body* or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is *immaterial* in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy.

What is God? He is material, organized intelligence, possessing both *body* and parts. Man is in his image.

What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his *person*." He is a material intelligence, with *body*, parts, and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a *body* like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world who hold to *immateriality*, that they are welcome to their God - their life - their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance - what remains
The mystical sectarian gains;
All that each claims, each shall possess,
Nor grudge each other's happiness.

An *immaterial* God they choose,
For such a God we have no use;
An *immaterial* heaven and hell,
In such a heaven we cannot *dwell*.

We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Such is our hope, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity.

THE SABBATH GOD (RH March 7, 1854) By James White

Does not God say he fills immensity of space? We answer, No. Ps.cxxxix,7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, &c. God by his Spirit may fill heaven and earth, &c. *Some confound God with his Spirit*, which makes confusion. Ps.xi,4. The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, &c. Hab.ii,20; Ps.cii,19. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth. 1Pet.iii,12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, &c. Ps.lxxx,1. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Ps.xcix,1; Isa.xxxvii,16.

THE SUNDAY GOD. (RH March 7, 1854) By James White

We will make a few extracts, that the reader may see the broad contrast between the God of the Bible brought to light through Sabbath-keeping, and the god in the dark through Sunday-keeping. **Catholic** Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5. Ques. **Where is God?** Ans. God is **everywhere**. Q. Does God see and know all things? A. Yes, he does know and see all things. Q. Has God any body? A. No; **God has no body**, he is a pure Spirit. Q. Are there more Gods than one? A. No; there is but one God. Q. Are there more persons than one in God? A. Yes; in God there are three persons. Q. Which are they? A. God the Father, God the Son and God the Holy Ghost. Q. Are there not three Gods? A. No; the Father, the Son and the Holy Ghost, are all but one and the same God.

The first article of the **Methodist** Religion, p. 8. There is but one living and true God, everlasting, **without body or parts**, of infinite power, wisdom and goodness: the maker and preserver of all things, visible and invisible. And in unity of this **God-head, there are three persons** of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

In this article like the Catholic doctrine, we are taught that there are three persons of one substance, power and

eternity making in all one living and true God, everlasting without body or parts. But in all this we are not told what became of the body of Jesus who had a body when he ascended, who went to God who "is everywhere" or nowhere. Doxology. - "To God the Father, God the Son, God the Spirit, three in one."

6. Teaching of Ellen White

MINISTRY OF HEALING - Ellen White - 417.2

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. ***Through these messengers He is in active communication*** with every part of His dominion. ***By His Spirit He is everywhere present.*** Through the agency of His Spirit and His angels He ministers to the children of men.

EDUCATION - Ellen White - 132.2

The greatness of God is to us incomprehensible. "The Lord's throne is in heaven" (Psalm 11:4); ***yet by His Spirit He is everywhere present.*** He has an intimate knowledge of, and a personal interest in, all the works of His hand.

'Who is like unto the Lord our God, who dwelleth on high, Who humbleth Himself to behold the things that are in heaven, and in the earth!'

'Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art here: If I make my bed in the grave. (see Psalm 139:8, R.V.; Job 26:6, R.V., margin), behold, Thou art there.' 'If I take the wings of the morning, And dwell in the uttermost parts of the sea; Even there shall Thy hand lead me, And Thy right hand shall hold me.' Psalms 113:5, 6; 139:7-10. 'Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou searchest out my path and my lying down, And art acquainted with all my ways. . . . Thou hast beset me behind and before, And laid Thine hand upon me. Such knowledge is too wonderful for me; It is high, I cannot attain unto it." Psalm 139:2-6, R.V.'" {Ed 132.2}

Note: the following necessary distinction must be maintained

THE SABBATH GOD (RH March 7, 1854) James White (quoted above)
"Some confound God with his Spirit, which makes confusion."

MAN'S PRESENT CONDITION AND HIS FUTURE REWARD OR PUNISHMENT- 1855 Chapter title – Is God a Person? p. 26 J.N. Loughborough (quoted above)
Here is a **plain distinction made between the Spirit, and God** that raises the dead by that Spirit

Example: My voice may be considered me, but it is not all there is of me. I can not be said to be my voice.

It has been emphasized above that God and Christ ***are everywhere present by the Holy Spirit.*** This was stated in the first principle of their faith in 1872. That preserves the fundamental distinction between God and the Holy Ghost, (more properly translated Holy Spirit).

c. The truths first embraced regarding the personality of the Father and the Son, are the foundation principles that have made us what we are – Seventh-day Adventists.

ELLEN WHITE - REVIEW AND HERALD 3/08/06.17-19

Who is a liar but he that denieth that Jesus is the Christ? He is ***antichrist, that denieth the Father and the Son.*** Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore ***abide in you, which ye have heard from the beginning.*** If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when we shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”

He who *denies the personality of God and of his Son Jesus Christ*, is denying God and Christ. “If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.” If you continue *to believe and obey the truths you first embraced regarding the personality of the Father and the Son*, you will be joined together with him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion:–

ELLEN WHITE - THE NEW YORK INDICATOR 2/07/06

One thing it is certain is soon to be realized, the great *apostasy, which is developing* and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the *first principles of our denominated faith*, and go forward from strength to increased faith. Ever we are to *keep the faith* that that has been substantiated by the Holy Spirit of God from the earlier events of our experience, until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit’s power to confirm truth in the beginning after the passing of the time, we need to-day all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now.

If ever there was a period of time when we needed the Holy Spirit’s power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we bear the same message to the people, this message is to be strengthened and enlarged. We are to see and realize the importance of the message, made certain by its divine origin. We are to follow on to know the Lord, that we may know that his going forth is prepared as the morning.

Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the *essential points of truth which have made us what we are,–Seventh-day Adventists*.

The *past fifty years have not dimmed one jot or principle of our faith* as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to his word. And many of the ministers of the gospel and the Lord’s physicians will have their languishing souls quickened according to the word. *Not a word is changed or denied*. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the *solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are – Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.*”

So what we have been studying had been the unanimous teaching of the SDA Pioneers for the first 50 years, concerning the person and personality of God.

IV. The "Alpha" Apostasy Developed - Dr. Kellogg's Speculation on the Personality and the Presence of God

A. He Professedly Denied any Connection with Pantheism and Avowed a Belief in a Personal God.

Notice what he says in a few places:

LIVING TEMPLE (1903) p. 29, 30

'But' says one, *'this thought destroys the personality of God*. Do you not believe in a personal God?' Most certainly. An infinite, divine, *personal being is essential religion*. Worship requires someone to love, to obey, to trust. Belief in a *personal God* is the very core of the Christian Religion. The conception of God as the All-Energy, the infinite power, an all-pervading Presence, is too vast for the human mind to grasp; there must be something more tangible, more restricted, upon which to center the mind in worship. It is for this reason that Christ came to us in the image of God's personality, the second Adam, to show us by his life of love and self-sacrifice the character and the personality of God. We can approach God only through Christ.

LIVING TEMPLE_(1903) p. 32

Here is a most marvelous description of God. His hand, his arm, his bosom are mentioned. He is described as 'sitting on the circle of the earth,' he metes out heaven with the span, he holds the waters in the hollow of his hand; so there can be no question that God is a definite, real personal being. A mere abstract principle, a law, a force could not have a hand, an arm. *God is a person*, though too great for us to comprehend, as Job says, 'God is great and we know him not.'

THE MIRACLE OF LIFE (second edition of Living Temple) {1904} p. 5, 6

A distinct and earnest purpose in the preparation of this volume has been to present a true philosophy of life in showing man's utter and momentary dependence upon a *personal* and beneficent Creator for all he is and all that it is possible for him to be, even for the performance of his bodily functions, for the creation and care of each individual cell of his body, and for the food and other necessities required to maintain his existence. Such an expression seems necessary at the present time, not only as a means of instruction in right living, but as a protection against the flood of mysticism, which, under the name of theosophy, *pantheism*, so-called Christian science, metaphysics, and various other guises, is deluging the world, even insinuating itself into the teaching of popular religious teachers, and tainting a considerable part of the religious teachers, and tainting a considerable part of the religious literature of the day.

THE MIRACLE OF LIFE {1904} p. 40, 41

Man in his ignorance, in his efforts to account for the phenomena about him by so-called natural causes, in other words, in a vain and futile attempt to get along without God, to leave deity out of his philosophy, has actually *made a deity of that hypothetical abstraction, nature*, and has ascribed to nature the very powers and qualities which he has denied to God. Neglecting the real, the true God, men have thus erected a false god and have become idolaters in their *worship of nature*. Various forms of *pantheism* have thus become widely diffused, even among Christian people, and *pantheistic* and often heathen philosophies have insinuated themselves into the beliefs of orthodoxy. The only antidote for these false doctrines is the recognition of that most fundamental of all religious beliefs, namely, that there is one great source of all life and power, Jehovah, the 'God and Father of us all.'"

B. In What Ways then was Dr. Kellogg Speculating on the Presence of God and Destroying the Personality of God?

Let him speak for himself:

GOD IN MAN NO 1 General Conference Daily Bulletin, 32nd Session – Lincoln, NE, February 19, 1897. - Vol. 7. - No. 6. Presentation by J. H. KELLOGG, M. D. - Published daily by the General Conference of Seventh-Day Adventists (Monday evening) February 15, 1897

We have here the evidence of a universal presence, an intelligent presence, an all-wise presence, an all-powerful presence, a presence by the aid of which every atom of the universe is kept in touch with every other atom. *This force* that holds all things together, that is everywhere present, that thrills throughout the whole universe, that acts instantaneously through boundless space, can be nothing else than *God himself*. What a wonderful thought that this

same *God is in us and in everything*.

Scientific men have almost unanimously arrived at the conclusion that this one great force in the universe, this which Mr. Spencer calls the unknowable intelligence, is nothing else than God himself; that *matter in all its forms is simply a manifestation of God*.

What a wonderful thought, that this mighty *God that keeps the whole universe in order, is in us!* And what an astonishing thing, that any man should dare to rebel against this mighty God, to assert his own will in opposition to God's will! And what an amazing thing, that this almighty, all-powerful, and all-wise God should make himself a servant of man by giving man a free will - power to direct the energy within his body!

E.J. Waggoner also became confused on this issue. The following afternoon, he, who, by this time had been imbibing the same theories, presented the following message.

STUDIES IN THE BOOK OF HEBREWS. - No. 7. Page 85 – 87 (Tuesday Afternoon, Feb. 16, 1897.)
General Conference Daily Bulletin, 32nd Session – Lincoln, NE, February 19, 1897. - Vol. 7. - No. 6. Presentation by E. J. Waggoner - Published daily by the General Conference of Seventh-Day Adventists

Do you not see that the question of division of power is simply the question, *How many gods are there? There is one God, and only one.*

Well it is wonderful to me, every day I live, and the longer I live the more wonderful it is to me, into how small a space, and how simple a truth, all the truth is resolved. Whoever comes to the recognition of this fact, and holds himself to it as all the truth there is in the universe, - God is, and there is no other; and when we see God is, he that cometh to God must believe that he is. That is his name. - I Am. What? - I Am, absolute. When we come face to face with that, it is a wonderful thought. *God is. Where? - He is.* Go where you will in the universe, and there it can be said, He is. You know it says in the one hundred and thirty-ninth Psalm:-

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there [that is about the only space that some people believe that he has]; and if I make my bed in hell, [that is in the depths, the heart of the earth,] behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

But when you take it out of there, it will not hold itself up. It just yields - it is gone. If you even remove the clod, it

***The root of the Problem in “Living Temple“:
“Where God's Spirit is at work, where God's power is manifested, God himself is actually and truly present.” Living Temple 28***

cannot stand. That blade of grass is not such a little thing after all, but it is undeniable that there was a *wonderful power* manifested in that *blade of grass*. But what was that power? - *God's own life, his own personal presence there*, doing in the grass just what he designed for the grass; it was God that was working in it, both to will and to do of his own good pleasure.

Dr. Kellog stated in his book Living Temple:

LIVING TEMPLE p. 29

So there is present in the tree a power which creates and maintains it, a tree-maker in the tree, a flower-maker in the flower,-a divine architect who understands every law of proportion,...

The root of the false teaching clearly stated.

LIVING TEMPLE (1903) p. 28

Says one, 'God may be present by His Spirit, or by His power, but certainly God himself cannot be present everywhere at once.' We answer: How can power be separated from the source of power? Where God's Spirit is at work, where God's power is manifested, God himself is actually and truly present

Stephen Haskell had this to say about that kind of teaching:

THE PERSONALITY OF GOD BY Stephen Haskell - Review and Herald 10/8/1903

Therefore we repeat what we previously said, to deny the *personality* of God, is to deny the existence of the sanctuary in the heavens; for there God *dwells*. It is to deny the existence of the angels; for they are his throne. It is to deny the law of God; for it is the foundation of his throne. It is to deny the existence of Satan; for he is a fallen angel. *It makes the light and life which God created, and which proceeds from him, whether it be in the grass or in cats or dogs or in man kind, to be the god.* Since man, however, is the highest *form* of light and life, he necessarily becomes the supreme deity. It leads men to worship the creature more than the Creator. We lift a warning voice against any such doctrine, from whatever source it comes. We say the Bible, and the Bible only, shall be our creed. In it is salvation.

The following is a letter by Dr. Kellogg trying to get his ideas accepted by the SDA leadership, and his book circulated.

LETTER dated October 25, 1903

You, Elder Daniels, and others have spoken about a fine line of distinction, but I could not quite see what it was, but this statement by Sister White makes it clear to me. The difference is this: When we say God is in the tree, the word 'God' is understood in that the Godhead is in the tree, God the Father, God the Son, and God, the Holy Spirit, whereas the proper understanding in order that wholesome conceptions should be preserved in our minds, is that God the Father sits upon his throne in heaven where God the Son is also; while *God's life, or Spirit or presence is the all pervading power* which is carrying out the will of God in all the universe."

In the following statement written 3 days later, he elaborated a little more on his understanding.

LETTER FROM J. H. KELLOGG TO G. I. BUTLER, October 28, 1903

As far as I can fathom, the difficulty which is found in The Living Temple, the whole thing may be simmered down to the question: *Is the Holy Ghost a person?* You say no. I had supposed the Bible said this for the reason that the personal pronoun 'he' is used in speaking of the Holy Ghost. Sister White uses the pronoun 'he' and has said in so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be the third person and not be a person at all is difficult for me to see."

A letter written just a few months later.

LETTER FROM J. H. KELLOGG TO G. I. BUTLER, February 21, 1904

I believe this *Spirit of God to be a personality* you don't. But this is purely a question of definition. I believe the Spirit of God is a personality; you say, No, it is not a personality. Now the only reason why we differ is because we differ in our ideas as to what a personality is. Your idea of personality is perhaps that of semblance to a person or a human being.

He is speaking just as Trinitarian theologians would speak today. But notice what Sister White had to say.

c. E.G. White said that Dr. Kellogg's Theories Were Akin to Pantheism (Though he may not have known it.)

Ellen White - 2MR 243.2 There is in it [pantheism] the beginning of theories which, carried to their logical conclusion, would destroy faith in the sanctuary question and in the atonement. *I do not think that Dr. Kellogg saw this clearly. I do not think that he realized* that in laying his new foundation of faith, he was directing his steps toward infidelity. Letter 33, 1904, p. 2. (To Brethren Faulkhead and Salisbury, Jan. 17, 1904.) Released February, 1963. [word in brackets by the White Estate]

Ellen White – BATTLE CREEK LETTERS 108.1 -TEXT-Re-copied 7/15/28 - B-259-1904 by L.F.W.
Nashville, Tennessee, June 23, 1904
To Union Conference Presidents, and Leading Medical Missionaries:--

Before leaving Washington for Berrien Springs, I was instructed upon some points regarding the work at Battle Creek. In the night season I was shown a meeting. Dr. **Kellogg** was speaking, and he was filled with enthusiasm regarding his subject. His associate physicians and ministers of the gospel were present. The subject upon which he was speaking was life, and the relation of God to all living things. In his presentation he cloaked the matter somewhat, but in **reality he was presenting scientific theories which are akin to pantheism**. He presented them as being of the highest value.

Ellen White - SPECIAL TESTIMONIES SERIES B NO.6 43.4 – 44.0 Let the world go into spiritualism, into theosophy, into **pantheism**, if they choose. We are to have nothing to do with this deceptive branch of Satan's work. The pleasing sentiments of **pantheism** will lead many souls into forbidden paths. God forbids his servants to leave their fields of labor to enter into a discussion of these sentiments. The last testimony published opens to our people the danger of these theories, and the testimonies published in the future will urge still more strongly the necessity of lifting up and carrying high the banner on which are inscribed the words, "The commandments of God and the faith of Jesus." God's people are to let no one take this banner from their hands. I am instructed that false theories will be presented, and that some in the medical missionary work, who have been wavering, will yield up the faith, and give heed to seducing spirits and doctrines of devils.

D. Dr. Kellogg's Theories were referred to as the "Alpha"

SPECIAL TESTIMONIES SERIES B NO. 2 - 50.2
In the book "Living Temple" there is presented the alpha of deadly heresies"

V. Trinity's "Omnipresence" Doctrine, like Dr. Kellogg's Spiritualistic Ideas, does away with the personality of God

A. John Wesley - Methodist minister, and Trinitarian

ON THE OMNIPRESENCE OF GOD - - SERMON 111 (TEXT FROM THE 1872 EDITION)
<http://gbgm-umc.org/umhistory/wesley/sermons/serm-111.stm> - reg

God acts everywhere, and, therefore, **is everywhere**; for it is an utter impossibility that any being, created or uncreated, should work where it is not." II.1

"Nay, and we cannot believe the omnipotence of God, unless we believe his **omnipresence**; for, seeing, as was observed before, nothing can act where it is not, -- if there were any space where God was not present, he would not be able to do anything there. Therefore, to deny the omnipresence of God implies, likewise, the denial of his omnipotence. To set bounds to the one is undoubtedly to set bounds to the other also. II.6

ON THE TRINITY - John Wesley - SERMON 55 (text from the 1872 edition)
<http://gbgm-umc.org/UMhistory/Wesley/sermons/serm-055.stm> - reg

But the thing, which I here particularly mean is this: The knowledge of the **Three-One God** is interwoven with all true Christian faith; with all vital religion.

But I know not how any one can be a Christian believer till he "hath," as St. John speaks, "the witness in himself;" till "the Spirit of God witnesses with his spirit, that he is a child of God;" that is, in effect, till *God the holy Ghost* witnesses that God the Father has accepted him through the merits of God the Son: And, having this witness, he honours the Son, and the blessed Spirit, "even as he honours the Father."

From what we know of John Wesley, he lived up to the light he had, but like nearly all the Reformers, he did not make it all the way out of Babylon. The above statement is mere speculation. Who are we to speculate where God's presence is? While power cannot be separated from its source, in a sense, it is not necessarily true in every case, that "wherever God's Spirit is at work, where God's power is manifested, God himself is actually and truly present." Christ proved this when He healed the centurion's servant from a great distance by speaking the word only. Christ saw Nathaniel under the fig tree from a distance. He described to Nathaniel how he did it; through his ministering spirits which He says would be ascending and descending on (or by) the son of man.

B. 1980 Fundamental Beliefs of Seventh-day Adventists, # 2

"There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and *ever present*. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation." Seventh-day Adventists Believe p. 16

"God is *omnipresent* (Ps 139:7-12; Heb 4:13), transcending all space. Yet He is fully present in every part of space. He is eternal (Ps 90:2; Rev 1:8), exceeding the limits of time, yet is fully present in every moment of time." Seventh-day Adventists Believe p. 20

C. Desmond Ford - SDA Theologian - denied the doctrine of the Heavenly Sanctuary based on the Trinitarian "omnipresence" doctrine

"Away with 'heavenly geography . . . celestial furniture . . . books, angelic witnesses' and all such 'trappings.' 'rather than trying to give a demonstration of a heavenly change in geographical location, which is impossible in **view of the omnipresence** of God" Desmond Ford as quoted in "China Letters p. 101 (based on material in four cassette recordings dated 3/2/1979; April 1980 Radio Interview; 9/6/1980; and Part I of 3/7/1981)

If God has no form, neither does He need a physical dwelling place. And the other way around, if God has no specific dwelling place, neither does He have a form. And if this is the case, then there is no literal heaven either.

D. Radio Program on KCCF in January 2001

Conversation: Little Girl - Q. "Is God everywhere?" Minister - A. "Yes." Little Girl - Q. "Does that mean that heaven is everywhere?" Minister - A. "Well, yes" The minister then proceeded with a sermon on the Trinity.

A conversation with a professed Pantheist

January of 2001. He was raised a Seventh Day Adventist, so he started with a basis of belief rooted in the Trinity and the wrong concept of the omnipresence of God.

Pantheist - "You believe that *God is in your heart* don't you?" My friend, a Christian answered, - "Yes". The Pantheist proceeded to say: I believe so too. I believe that God is in you, God is in me, God is in everybody. Everybody is God. Everything is God. Good is God, bad is God. A cup of ocean water is part of God.

VI. Ellen White's Statements not in Agreement with Dr. Kellogg

Dr. Kellogg used Scripture such as 1 Cor 6:19 "Your body is the temple of the Holy Ghost," (Living Temple p. 3) He also appealed to Sister White's writings to support him in his theory. For example he used Ellen White's use of the term "third person" and "he" referring to the Holy Spirit.

Sister White was compelled to deny Kellogg's claim that his teachings were supported by her writings.

SPECIAL TESTIMONIES SERIES B, NO. 2, pp. 53, 54

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

During Sister White's lifetime, there was one statement of hers published, using the term omnipresent. It uses it in the sense that her husband James understood God's omnipresence (see quote above of tract entitled Personality of God by James White). God knows what is going on in every part of the universe, and through various agencies He is in active communication with every part of His universe. He can act anywhere, He gives life etc. to creatures throughout the universe. By His Spirit, He is everywhere present. (see quote above from MH 417.2, Ed 132.2)

Signs of the Times – Ellen White - July 14, 1881 par. 8

Nothing can happen in any part of the universe without the knowledge of Him who is *omnipresent*. Not a single event of human life is unknown to our Maker. While Satan is constantly devising evil, the Lord our God overrules all, so that it will not harm his obedient, trusting children. The same power that controls the boisterous waves of the ocean can hold in check all the power of rebellion and of crime. God says to one as to the other, "Thus far shalt thou go, and no farther.

The following statements also by Ellen White help us to see both sides of the issue so that we do not misunderstand her.

TESTIMONIES VOL. 8 - Ellen White - 265, 266

Had God desired to be represented as dwelling personally in the things of nature,--in the flower, the tree, the spire of grass,--would not Christ have spoken of this to His disciples when He was on the earth? But never in the teaching of Christ is God thus spoken of. Christ and the apostles taught clearly the truth of the existence of a *personal God*.

MINISTRY OF HEALING – Ellen White - 428.3

Our condition through sin is unnatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. The spiritualistic theories concerning God make His grace of no effect. **If God is an essence** pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power within him.

"The Lord's throne is in heaven;' yet by His spirit he is everywhere present." Ed 132.2.

Does the following statement by the same author contradict her own statements above? Not if understood properly.

Testimonies VOL 8 "*The Lord puts His own Spirit into the seed...*" 8T 325.4

The last statement quoted above certainly can not be harmonized with the idea that the Spirit is a personal God, or a third person in the sense that it is another intelligent entity, a third God, for what kind of God is it that puts another God (His Spirit) into a seed? And if the Spirit were another person He certainly would not be a very personal God that would go

inside a seed! However, the statements above can be understood when one understands that the Spirit is of a person and from a person, for it is of and from God. It therefore should not be spoken of as an impersonal essence, or just a force. It is in this sense that it is a person for God is a person. It is a third person in the sense that it seems to be separate or in another place than the physical presence of God.

A. An Illustration

My voice should not be spoken of as an impersonal essence, as just a power or a voice from the blue. It is me you are hearing, my thoughts are being expressed, my will is being communicated, and in this sense when you are hearing my voice, you are hearing me; a person. Yet the person, me, is not entering into your ear drums. Sound waves (electromagnetic radiation) are entering your eardrums. Those sound waves are not a separate intelligent entity, a person other than me.

God is in heaven, a great distance away, and when we hear His voice and experience His actions in our lives it should be considered as coming from a person, God. Yet because it is here with us, while God and Christ are physically in heaven, it may seem and may be considered a third person. Yet it is really not another person, but God or Christ. This is illustrated by the way you may be able to hear my voice and see my image on a computer screen thousands of miles away and I likewise see you. It is another person in a sense that it is another image of me, but it is really me you are seeing and not someone else. God is not bound by human technology, and He is infinite, but this simple illustration in the natural world should help us to understand that God who is not limited can be physically in heaven and yet be seen, heard, felt and even act, do things, all over the universe. Just by speaking the word the worlds were formed.

In a Nutshell.

God and Christ are physically present in the sanctuary in heaven. "The Lord is in His holy temple." "The Lord's throne is in heaven." But by His Spirit he is present wherever He wants to be. (Ps 139:7)

For a further discussion of what Ellen White believed and taught about God, see separate study on that.

I repeat a statement quoted earlier:

MAN'S PRESENT CONDITION –1855 Chapter title – "IS GOD A PERSON?" (pages 25-34) by J.N. Loughborough

Whatever may be the truth in this matter, it certainly cannot be wrong for us to examine what the Word says respecting it. Many there are that would refrain from the investigation of unpopular truths because the cry of heresy is raised against them. We shall not consider ourselves subjects of the appellation, neither are we prying into the secrets of the Almighty, as we pursue the investigation of this matter. The Bible certainly contains testimony upon this point, and we again repeat, "Things which are revealed belong to us." We inquire then, What saith the Scripture?

B. Should not Speculate on the Person and the Personality of God

When Dr. Kellogg was speculating on the personality and the presence of God, saying that "Where God's Spirit is at work, where God's power is manifested, God himself is actually and truly present..." Sr. White gave the following reproof.

SPECIAL TESTIMONIES SERIES B NO. 2 – Ellen White -51, 52.

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

I have not attempted a careful research of Dr. Kellogg's theories, nor have I read his books. Sr. White, herself, did not read his books, however she did browse through Living Temple with her son, W.C. White, going over some of the theological statements. I have done the same. Some of the main thoughts I have brought out in this research paper. I would not have given such publicity to error had it not been for one fact. Seventh Day Adventism of our day teaches and preaches the very sentiments and even in almost the exact same wording as the Doctor. We often recoil from the word pantheism, but, without

realizing it, we accept the same teachings under the guise of Trinity, or Godhead, or a misinterpretation of "the heavenly trio". I have quoted some of Dr. Kellogg's statements, since we use some of the very same reasoning, not realizing that it is spiritualism and lays the groundwork for pantheism.

C. Sister White's Understanding of the Results of Receiving Dr. Kellogg's Theories, Summarized

These spiritualistic theories undermine faith in at least three pillars of SDA Faith

1. It Undermines Faith in the Ministration of Angels

ISM 158.01

Over every man good and evil angels strive. It is the man himself who determines which shall win. I call upon the ministers of Christ to press home upon the understanding of all who come within the reach of their voice, the truth of the ministration of angels. Do not indulge in fanciful speculations. The written Word is our only safety. We must pray as did Daniel, that we may be guarded by heavenly intelligences. Letter 201, 1899.

2. It undermines Faith in the Personality of God

5BIO 303.2 Dr. Paulson's mind is becoming confused.... Extreme views of "God in nature" **undermine the foundation truths of the personality of God and the ministration of angels**. A confused mass of spiritualistic ideas takes the place of faith in a personal God.... Let Dr. Paulson take heed that he be not deceived. He may say, "Sister White's own words are repeated in Dr. Kellogg's teachings." True; but misinterpreted and misconstrued. Letter 271b, 1903.

3. It Undermines Faith in the Sanctuary Truth

20MR 66.1-3

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.

Nashville, July 4. We are very sorry to read the article written by Elder Tenney in the Medical Missionary on the Sanctuary question. The enemy has obtained the victory over one minister. If this minister had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, he might yet be standing on vantage ground.

We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are--Seventh-day Adventists; ministers who went to Battle Creek to teach and strengthen the truths of the Bible, are now, when old and greyheaded, turning from the grand truths of the Bible, and accepting infidel sentiments. This means that the next step will be a **denial of a personal God**, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. The **sanctuary question is the foundation of our faith**.

VII. What Do the Trinitarian Churches Teach Concerning the Personality and the Presence of God.

A. Presbyterian

WEB SITE OF THE GRACE PRESBYTERIAN CHURCH
CHAPTER II. Of God, and of the Holy Trinity.

I. There is but one only living and true God, who is infinite in being and perfection, a *most pure spirit*, invisible, *without body, parts*, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his won glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin; and who will by no means clear the guilty.

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

B. Baptist

BAPTIST CONFESSION OF FAITH Web Site of Truth for Eternity Ministries is the outreach ministry of the Reformed Baptist Church of Grand Rapids, MI; 3181 Bradford NE, Grand Rapids, MI 49506.

Chapter 2: Of God and of the Holy Trinity

1. _____The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, *without body, parts*, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty. (1 Corinthians 8:4, 6; Deuteronomy 6:4; Jeremiah 10:10; Isaiah 48:12; Exodus 3:14; John 4:24; 1 Timothy 1:17; Deuteronomy 4:15, 16; Malachi 3:6; 1 Kings 8:27; Jeremiah 23:23; Psalms 90:2; Genesis 17:1; Isaiah 6:3; Psalms 115:3; Isaiah 46:10; Proverbs 16:4; Romans 11:36; Exodus 34:6, 7; Hebrews 11:6; Nehemiah 9:32, 33; Psalms 5:5, 6; Exodus 34:7; Nahum 1:2, 3)

C. SDA REFORM MOVEMENT

official Web Site of the General Conference

1. God, the Father

There is but one God, the eternal Father, the Creator; a personal, spiritual Being, infinite in love and wisdom, omnipotent, *omnipresent*, omniscient, immortal. Exodus 20:2, 3; Isaiah 45:5-12, 18, 20-22; John 4:24; Psalm 139:1-12.

3. The Holy Spirit

The Holy Spirit is Christ's representative upon earth, and is one in purpose with the Father and the Son. He is the Regenerator in the work of redemption. *These three persons* God, the Father; Jesus Christ, the Son; and the Holy Spirit are the Godhead. John 3:5-8; 14:16, 26; 16:7-13; 1 Corinthians 2:10, 11; 2 Corinthians 13:14; Matthew 28:19.

D. Orthodox Catholic

ORTHODOX CONFESSION OF FAITH OF THE CATHOLIC AND APOSTOLIC EASTERN CHURCH

Peter Mohila, Metropolitan of Kiev (1633-47) translated by Ronald Peter Popivchak - Copyright 1975, Rev. Ronald Peter Popivchak, All Rights Reserved. These pages are hosted by Dr. Kent L. Norman with the written permission of Rev. Ronald Peter Popivchak.

Q. 12. Which are the divine personal attributes?

R. The divine personal attributes are those through which the persons of the **Holy Trinity** are distinguished among themselves, such that one cannot be another; e.g., the **person of the Father is not the person of the Son**, because the Father is generated from no one; the Son, however, is generated by the Father before all ages from the latter's essence, according to Scripture: "from the womb before the day star I have begotten you." [32] The Father, Son and Holy Spirit, ungenerated, generated and proceeding, are **separate in the Divine persons but not in essence**, which is never separated in itself, but only distinguished from creation. But one and the same person cannot be generated and ungenerated. For this same reason we must consider the Holy Spirit, who proceeds from the Father's essence from eternity and is co-essential with God the Father and the Son, but is distinguished from the Father by the attribute of person, because he proceeds from him, whereas he is not from the Son by way of generation, as the Son is from the Father, but by way of procession from the same Father. (11) The Son and the Holy Spirit are co-essential to each other, because both are from one and the same essence of the Father, and they are co-essential with the Father, since they are from his very essence, about which Gregory the Theologian speaks in this manner: "The Son and the Holy Spirit have this in common that they both are from the Father; these truly are the attributes of the Father, of course, that he is ungenerated; of the Son, that he is generated; and of the Holy Spirit, that he proceeds." [33] Likewise, the most holy incarnation of the Son is his personal attribute, which neither the Father nor the Holy Spirit has assumed. And so the **holy apostolic orthodox-catholic Church teaches the belief and confession in one God in the most Holy Trinity**, concerning which the First Council at Nicaea and the Second Ecumenical Council, Constantinople, the first in the city of that name, spoke.

Q. 13. Which are the divine attributes of essence?

R. The divine attributes of essence are those which conform equally to God the Father as well as to the Son and the Holy Spirit: that God is eternal, that he is without beginning and end, that he is good, that he is the creator and governor, present everywhere and filling all things, uncircumscribable. Moreover, as grasped by only a few, besides those three personal attributes, that is, the Father is ungenerated or the cause; the Son is generated or Word incarnate; and the Holy Spirit proceeds, about which we already spoke, whatever can be said about God, relates to the attribute of the divine essence and is equally common to the three persons with no distinction.

Q. 15. If God is uncircumscribed and everywhere, how can he be said to be in heaven and particularly in certain other places?

R. It is not as if heaven or Sion or any other place circumscribes the **immaterial and incorporeal divinity**, because God has no place, but is unto himself a place. But it is because he works especially in those places and his operations and graces are more often and more clearly made manifest therein, that he is said to dwell in them, for example, in heaven, as St. John Damascene says, [39] because there are found the angels, who always do his will and continually glorify the Lord God. Also on earth, because here he lived in the flesh; so too, in the church, because his glory is proclaimed in a special way and his grace is bestowed upon the faithful. Similarly, God's place is said to be wherever his grace appears in any manner.

E. Evangelical Lutheran Church in America

CONFESSION OF FAITH OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

Here follows the official text as it appears in the Constitution of the Evangelical Lutheran Church in America.

This church confesses the Triune God, Father, Son, and Holy Spirit.

This church accepts the **Apostles', Nicene, and Athanasian Creeds** as true declarations of the faith of this church.

Athanasian Creed

...And in this Trinity, no one is before or after, greater or less than the other; but all three persons are in themselves, coeternal and coequal; and so we must worship the Trinity in unity and the **one God in three persons**. Whoever wants to be saved should think thus about the Trinity.

VIII. Appeal

NEW YORK INDICATOR – Ellen White - 2/07/06

The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to his word. And many of the ministers of the gospel and the Lord's physicians will have their languishing souls quickened according to the word. Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are – Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus."

REVIEW AND HERALD – Ellen White - 3/08/06.19

He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion:

IX. Appendix

REVIEW AND HERALD – Ellen White - May 25, 1905 par. 24

After the passing of the time in 1844 we *searched for the truth as for hidden treasure*. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

Alpha and Omega Statements in their Entirety, just as they were Published in Ellen White's Time

Having read this study up till now, if you read the following statements in their entirety, you will know just what the "omega" of deadly Heresies is.

A. Special Testimonies Series B #2 p. 44-56

Chap. 8 - Freedom In Christ

Christ gives to all the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take

My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." All who accept this invitation will bear testimony that Christ's yoke is indeed easy and His burden light. {SpTB02 44.1}

It means much to our physicians whether they are wearing the yoke of Christ or the yoke of some man. Those who are wearing a yoke that man has placed on their necks will have to be freed from this yoke before they can act the part that God desires them to act in the proclamation of the truth. Those who receive and believe in Jesus are not to wear any man's yoke, neither are they to be non-committal in regard to where they stand. A fierce conflict is raging between two powers,--the power of light and the power of darkness. This conflict has a vital interest for the people of God. The question that is asked us is, Who will stand on the Lord's side? You can not remain neutral, and yet be Christ's followers, His faithful servants. {SpTB02 44.2}

He that is not with Me is against Me,' Christ declares, "and he that gathereth not with Me scattereth abroad." God has given to every man his work. He expects every follower of His to exert an influence that will tell for the upbuilding of His kingdom. He who is not actively engaged in promoting love and unity and equity is exerting an influence that is opposed to Christ. {SpTB02 44.3}

At this time men need to think under the inspiration of the Holy Spirit, and they need to pray more and talk less; for souls are hanging in the balance. The one who has exercised masterly power in the medical missionary work has not been given permission to exercise this power. He has taken this power to himself. Heaven is grieved because acts so imperious and unadvised and often so oppressive are done. Christ has looked upon the *kingly dictation* as to what shall be and what shall not be, and He says: "Speak words that are more appropriate. Men and women are My heritage. I have not passed them over into your hands. Stand aside, and exercise your authority over yourself. I have given to My children their code and charter. For man to interfere with My heritage, or to harm one of My purchased possession, is to impugn the divine efficacy and efficiency. Those who assume such authoritative power are to be rebuked for their presumption. {SpTB02 45.1}

My kingdom is not of this world; for it refuses all human patronage. For any *man* to put forth his hand to guide and *control* My missionaries, as if he had the charge of their souls, is displeasing to God. I have bought them with a price such as no human mind can compute. They are My property." {SpTB02 45.2}

Those who are true to the divine Leader will hold fast to the simplicity of the gospel, and will put away the masterly sentiments and sophistries that are coming in to deceive. Those who would be saved from the wily, deceptive influences of the foe must now *break every yoke*, and take their position for Christ and for truth. They must reject all fictitious sentiments, which, if accepted, will spoil their faith and their experience. Unless they *obtain this freedom*, they will go on step by step in the downward path, until they deny Him who has bought them with the price of His blood. {SpTB02 45.3}

This is the message that I am instructed to bear to our physicians. The Lord calls upon those who claim to be medical missionaries to free themselves from the control of any human mind. He says: "Break every yoke. My servants are *not to be under the jurisdiction of any man*. Their minds belong to Me. They have not been sold into bondage to any human being, for him to lead into philosophical speculation and spiritualistic theories." {SpTB02 46.1}

Christ never causes confusion in minds. He says, "I will surely bring punishment upon those who put themselves in My place, to control the minds of My blood-bought heritage; for thus they endanger the souls of those who have been purchased with the price of My own blood. These physicians are My workmen. They are to present to the world a standing evidence that the human mind, under the control of the Holy Spirit, represents the heavenly world. Better would it be for a man never to have been born than to spoil the souls of My heritage. The soul that is turned away from the word may lose eternal life. Unless the one who does this work comes to Me with repentance and confession, he will lose the life that measures with the life of God." {SpTB02 46.2}

One soul misled--forfeiting eternal bliss--who can estimate the loss! {SpTB02 46.3}

The missionaries of the Christian church are to stand in their God-given manhood, with the privilege of exercising

freedom of speech and freedom of faith. When they see that a fellow laborer is not doing as a man in his position ought to do, they are not to harmonize with his plans, or be cowed into silence by a masterful spirit. For them to do this would be a great injury to him and to them. {SpTB02 46.4}

Our physicians should not be required to verify statements that they know are not true. How dare they do this? How dare any one require it? They do great harm to a speaker when they listen to false statements without making any protest or correction. {SpTB02 46.5}

Our physicians are to stand where no binding influence will hold them speechless when they hear wrong sentiments expressed. At times, with burning earnestness and words of terrible severity, Christ denounced the abominations that He saw in the church and in the world. He would not allow the people to be deceived by false claims to righteousness and sanctity. {SpTB02 47.1}

We are to unify, but not on a platform of error. That which has been said in the testimonies in regard to "Living Temple," and its misleading sentiments, is not overdrawn. Some of its theories are misleading, and their influence will be to close the minds of those who receive them against the truth for this time. Men may explain and explain in regard to these theories, nevertheless they are contrary to the truth. Scriptures are misplaced and misapplied, taken out of their connection and given a wrong application. Thus those are deceived who have not a vital, personal experience in the truths that have made us as a people what we are. {SpTB02 47.2}

We are living amidst the perils of the last days. We are to watch unto prayer. We are to put our entire trust in God, glorifying Him. Daily we are to learn lessons from the greatest Medical Missionary that ever trod this earth. He is our tabernacle of witness for heavenly things. He will not accept that which has been done in bringing so much of a commercial spirit into the medical missionary work, neither will He accept the Laodicean condition of the Medical Missionary Association. This association is not doing the work indicated by its name. It is not preparing a people to obtain a sound, healthy experience, which will stand the test of the judgment. I am so sorry; for God is dishonored. His work, which should be a praise in the earth, is belittled. False sentiments have been entertained, and a strange work has been done. {SpTB02 47.3}

The cause of God is in great peril because there are physicians in whose minds sophistry has prevailed against the truth. These men are bracing themselves against the impressions of the Holy Spirit, and are placing themselves where the Lord can not use them as leaders of His people. {SpTB02 48.1}

This is a time when Satan's deceptive power is exercised, not only upon the minds of those who are young and inexperienced, but upon the minds of men and women of mature years and of broad experience. Men in positions of responsibility are in danger of changing leaders. This I know; for it has been plainly revealed to me. I have been instructed that the enemy seeks to link up with men bearing large responsibilities in the Lord's work, in order that he may fill their minds with evil devisings. Under his influence men will suggest many things that are contrary to the mind of God. {SpTB02 48.2}

Chap. 9 – Beware

Washington, D.C., August 7, 1904.

My dear Brother: --

I am given a message to bear to you and the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book "*Living Temple*;" for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories. {SpTB02 49.1}

The thought of the errors contained in this book has given me great distress, and the experience that I have passed

through in connection with the matter has nearly cost me my life. {SpTB02 49.2}

It will be said that "*Living Temple*" *has been revised*. But the Lord has shown me that the writer *has not changed*, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, "Be not deceived; God is not mocked." {SpTB02 49.3}

You have had access to "*Testimonies for the Church*," *Volumes VII and VIII*. *In these "Testimonies" the danger signal is raised*. But the light so clear and plain to minds that have not been influenced by deceptive theories, has not been discerned by some. While the misleading theories of this book are entertained by our physicians, there can not be union between them and the ministers who are bearing the gospel message. There should be no union until there is a change. {SpTB02 49.4}

When medical missionaries make their practice and example harmonize with the name they bear, when they feel their need of uniting firmly with the ministers of the gospel, then there can be harmonious action. But we must firmly refuse to be drawn away from the *platform of eternal truth, which since 1844 has stood the test*. {SpTB02 50.1}

I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay." But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book "*Living Temple*" there is presented the *alpha of deadly heresies. The omega will follow*, and will be received by those who are not willing to heed the warning God has given. {SpTB02 50.2}

Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, holding fast the beginning of their confidence unto the end. {SpTB02 50.3}

Chap. 10 - The Foundation of Our Faith

The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, scorned, and derided; but the closer it is examined and tested, the brighter it will shine. {SpTB02 51.1}

As a people, we are to stand firm on the *platform of eternal truth that has withstood test and trial*. We are to hold to the sure *pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value*. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God. {SpTB02 51.2}

I have been instructed by the heavenly messenger that some of the reasoning in the book, "*Living Temple*," is unsound and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is naught but *speculation in regard to the personality of God and where His presence is*. No one on this earth has a right to speculate on this question. The more fanciful theories are discussed, the less men will know of God and of the truth that sanctifies the soul. {SpTB02 51.3}

One and another come to me, asking me to explain the positions taken in "*Living Temple*." I reply, "They are unexplainable." The sentiments expressed do not give a true knowledge of God. All through the book are passages of

scripture. These scriptures are brought in in such a way that error is made to appear as truth. Erroneous theories are presented in so pleasing a way that unless care is taken, many will be misled. {SpTB02 52.1}

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error. {SpTB02 52.2}

About the time that "Living Temple" was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God has revealed to me regarding the *foundation principles of our faith*. {SpTB02 52.3}

A copy of "Living Temple" was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book, did not bear the indorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. {SpTB02 52.4}

In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: "It contains the very sentiments that Sister White has been teaching." This assertion struck right to my heart. I felt heart-broken; for I knew that this representation of the matter was not true. {SpTB02 53.1}

Finally my son said to me, "Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. "*Living Temple*" contains the *alpha* of these theories. I knew that the *omega* would *follow in a little while; and I trembled for our people*. I knew that I must warn our brethren and sisters not to enter into controversy over the *presence and personality of God*. The statements made in "*Living Temple*" in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. {SpTB02 53.2}

I am compelled to speak in denial of the claim that the teachings of "Living Temple" can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of "Living Temple," would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "Living Temple" are in harmony with my writings. But God forbid that this sentiment should prevail. {SpTB02 53.3}

Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. *The spiritualistic theories regarding the personality of God*, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. {SpTB02 54.1}

In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a *platform*, braced by solid timbers,-- the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Masterworker, and will stand storm and tempest. Will they permit this man to present *doctrines that deny the past experience of the people of God?* The time has come to take decided action. {SpTB02 54.2}

The enemy of souls has sought to bring in the supposition that a **great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith**, and engaging in a process of reorganization. Were this reformation to take place, what would result? The **principles** of truth that God in His wisdom has given to the remnant church, would be **discarded**. Our religion would be changed. The **fundamental principles that have sustained the work for the last fifty years would be accounted as error**. A new organization would be established. **Books of a new order** would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but **God being removed, they would place their dependence on human power**, which, without God, is worthless. Their **foundation would be built on the sand**, and storm and tempest would sweep away the structure. {SpTB02 54.3}

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth? {SpTB02 55.1}

I **hesitated** and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I **did not want to be compelled to present the misleading influence of these sophistries**. But in the providence of God, the errors that have been coming in **must be met**. {SpTB02 55.2}

Shortly before I sent out the testimonies regarding the efforts of the enemy to **undermine the foundation of our faith** through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "**Meet it!**" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way. {SpTB02 55.3}

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!" {SpTB02 56.1}

That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us. {SpTB02 56.2}

I have been hoping that there would be a thorough reformation, and that the **principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained**. {SpTB02 56.3}

Many of our people do not realize how **firmly the foundation of our faith has been laid**. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to **Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me**, and I gave to others the instruction that the Lord had given me. {SpTB02 56.4}

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given. {SpTB02 57.1}

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the word of God. {SpTB02 57.2}

What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith,-- *the foundation that was laid at the beginning of our work by prayerful study of the word and by revelation? Upon this foundation we have been building for the past fifty years.* Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!" {SpTB02 58.1}

I have the tenderest feelings toward Dr. Kellogg. For many years I have tried to hold fast to him. God's word to me has always been, "You can help him." Sometimes I am awakened in the night, and, rising, I walk the room, praying: "O Lord, hold Dr. Kellogg fast. Do not let him go. Keep him steadfast. Anoint his eyes with the heavenly eyesalve, that he may see all things clearly." Night after night I have lain awake, studying how I could help him. Earnestly and often I have prayed that the Lord may not permit him to turn away from sanctifying truth. This is the burden that weighs me down,-- the desire that he shall be kept from making mistakes that would hurt his soul and injure the cause of present truth. But for some time his actions have revealed that a strange spirit is controlling him. The Lord will take this matter in His own hands. I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled. {SpTB02 58.2}

We are God's commandment-keeping people. For the *past fifty years* every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word,--especially concerning the *ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation.* Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to *hold firmly, with the grip of faith, to the fundamental principles* that are based upon unquestionable authority. {SpTB02 59.1}

B. Special Testimonies Series B #2 p. 11-17

"Teach the Word

Washington, D.C., July 24, 1904.

To Our Leading Physicians: —

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

missionaries against the dangers and perils that surround them.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Has not God spoken in His word concerning the solemn events which must shortly take place? As you read these things, do you believe what He says? Or have you, through listening to specious philosophy, given up your faith in God? Can any power avert the punishment that must come upon you unless you humble your hearts before God and confess your sins? How is it, my brethren in the medical missionary work? Does not the living God speak to you from

His word concerning the events that are taking place in fulfilment of that word? Soon the last great reckoning with man will take place. Have your lives been such that you can then be weighed in the balances of the sanctuary, and not be found wanting? Or has your faith been molded and restricted until it has become unbelief? Has your obedience to men become rebellion against God? "Examine yourselves, whether ye be in the faith; prove your own selves."