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Andrews University  
Theological Seminary

The Pantheistic Crisis  
In S.D.A. Church History

A

- very good  
- emphasis on the  
sanctuary is  
most appropriate.

Presented in Partial Fulfillment  
of the Requirements for the Course  
GH 570-2, History Of SDA Church

by

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## TABLE OF CONTENTS

	Page
Introduction.....	1
Warning To Dr. J.H. Kellogg In 1892.....	1
Lecture By J.H. Kellogg In 1897-God In Man.....	6
Lecture By J.H. Kellogg In 1897-God In Nature.....	7
Lecture By J.H. Kellogg In 1897-The Work Of God.....	11
Warning To General Conference Of 1899.....	11
Results Of Kellogg's Teaching In 1900.....	14
Lecture By J.H. Kellogg In 1901-Divine Life In Man.....	16
The Rising Tide Of Pantheism In 1902.....	17
The Autumn Council Of 1902.....	20
"Stand By Your Guns"-1903.....	21
Stealing Away The Landmarks-1903.....	22
The Close Of The Oakland Conference And Kellogg's Separation-1903.....	23
A Copy Of <u>Living Temple</u> Sent To E.G. White.....	25
Letter To Conference Presidents-1903.....	26
Letter To Leaders In Medical Work-1903.....	26
The Crisis At Newton, Kansas-1903.....	27
Autumn Council Crisis-1903.....	28
Iceburg Just Ahead!-1903.....	31
Review & Herald Article By E.G.White-1904.....	32
Testimonies for the Church, Volume 8.....	33
The Continuing Crisis-1904.....	37
"The Miracle Of Life"-1904.....	38
<u>The Ministry Of Healing</u> -1905.....	40
Conclusion.....	41

## Introduction

The author of this paper does not profess to have contributed anything new to the story of how, through the Spirit of prophecy, the SDA church was miraculously saved from the great pantheistic crisis.

However, he does feel that he has contributed to the story itself by bringing in many important details. These details have been omitted from the literature that is available on this subject of pantheism in the Seventh-day Adventist Church. The author's goal was not only to fill in these particulars but also to arrange them systematically. Such an arrangement resulted in what he considers to be a clear history of the pantheistic crisis from the year 1892 to 1905.

The author, at this time, will cite an example that clearly demonstrates how much meaning is lost when details are omitted. On page 205 of Selected Messages, Book One, there appears the caption An Iceberg! "Meet It." This related dream of Ellen G. White is interesting. But when was it written? To whom was it written? Why was it written when it was? The dream of Ellen G. White loses much of its force when the information, which could provide the answers, is left out. Knowing the content of the dream is one thing but to know its setting and where it fits in the scheme of history is quite another.

Three trends in this historical presentation will stand out clearly in the reader's mind. First, it will be noted that God, in His mercy, worked with doctor Kellogg for many years in spite of the doctor's persistent hold on the false theory of pantheism. Second, the attempt by Satan to undermine the great sanctuary truth of 1844. And

finally, the marvellous timing of the messages sent from Ellen G. White and how these messages saved the church from the pantheistic crisis.

In the words of A.G. Daniells — "The story is related briefly here, not for the purpose of reviving old controversies, but as a remarkable instance of the profound influence of the spirit of prophecy in restoring unity in the church..."\*

\* A.G. Daniells, The Abiding Gift Of Prophecy, p. 331.

Warning To Dr. J.H. Kellogg In 1892

The year 1897, in which Dr. Kellogg delivered a lecture at the General Conference held at Lincoln, Nebraska, is regarded as the time when Kellogg's pantheistic ideas appeared in express declarations. However, it must be kept in mind that Dr. Kellogg must have harbored such concepts much earlier and that the pantheistic crisis, which would one day cast its dangerous shadow over the SDA church and the Christian economy, had its roots some time before the year 1897.

Ellen G. White wrote a letter of warning to Dr. Kellogg as early as the year 1892. At the time, she was laboring as a missionary in Australia. The letter was written because the Lord had led her mind in such a way that she felt Dr. Kellogg was in danger. It is interesting to note that although Ellen White was on the other side of the globe, her mind, under the Lord's guidance, was directed to Dr. Kellogg's situation here in America. The Lord was deeply interested in the good doctor and this letter was the first in a series of communications that would be sent to Dr. Kellogg in the ensuing years in an effort to lead him from esoteric pitfalls and vain philosophy. The letter is dated April 15, 1892 and was sent from Preston, Melbourne, Australia. Ellen G. White wrote — "I feel that you are in danger. I had so hoped and believed that the Lord in His mercy and love to you had given you a clearer insight into His character and that of Jesus Christ whom He has sent, so that by His grace your feet would be planted upon solid rock, ... you are in a responsible position, and should have a daily experience in the knowledge of Jesus Christ."<sup>1</sup> She then goes on to warn Dr. Kellogg that "it is fatal for man to feel safe in sparks of his own kindling. Sophistry will

weave for you a very fine web; I fear that it will ensnare you..."<sup>2</sup>  
 At this point there is still no hint as to the content of the menacing danger but the perils become quite evident as the letter continues—

I remember well the reproof given to Drs. Sprague and Fairfield, that they had made the mistake so common with physicians, that science was everything. Satan was weaving his net about their feet, and very much was made of the powers inherent in man and in nature, and this became so subtle in its influence, as they viewed it, that the power and glory of God were not exalted. They were wandering in the mazes of skepticism...Even the mediatorial work of Christ ... was not felt by them to be a necessity... These men have fallen because of their human ideas of science.

It is somewhat difficult to determine from the content of the letter if Dr. Kellogg held similar views to those of Sprague and Fairfield. One might conclude that the reproof given to these doctors would not be worth mentioning if the "shoe did not fit". Why would Ellen White bring up the dangerous concept of the inherent power in man and nature unless she was alluding to the fact that Dr. Kellogg was prone to a like notion? This is a logical inference. In fact, the closing portions of the letter contain pleas that Dr. Kellogg will not teach similar ideas but, instead, exalt the person of Jesus Christ. Apparently, Dr. Kellogg was focusing in upon the power of science rather than upon the importance of forming perfect characters through the power of God. A mild rebuke is given to Dr. Kellogg concerning Sprague and Fairfield — "...you could have been as a light shining in a dark place, and could have guided these poor souls to Jesus their only hope."<sup>4</sup> Again, the question comes to the front — Did doctor Kellogg held similar views to these of Sprague and Fairfield? If he did not, then it is difficult to understand why he did not warn them as to the inevitable results of adhering to the erroneous idea that man and nature have inherent power. Surely, Kellogg's logical mind would have led him to deduce that such a belief would delete the

necessity for the atonement and Christ's work in the heavenly sanctuary and also diminish the power of God. Such knowledge, coupled with that deep love which Dr. Kellogg felt for his fellow man, would certainly have caused him to lead his colleagues from their dangerous position. Such was not the case and it is the writer's contention that Kellogg must have either held similar views to those of Sprague and Fairfield or that he was undecided in his own mind over the relationship between God and His created works and was leaning in a dangerous direction. The latter is the most likely. In the next section of this paper it will be discovered that Dr. Kellogg was in much confusion over the affinity of God and nature. In fact, within this very letter under consideration, Ellen White writes — "I greatly hoped that... the mercy of God would clear away much of the fog that has obscured your spiritual vision."<sup>5</sup>

Perhaps Kellogg, like Sprague and Fairfield saw a power within nature but, unlike Sprague and Fairfield, was not willing to disassociate nature from God. In fact, these two doctors fell into skepticism which included a denial of God's existence. Kellogg did not go this far but it was difficult for him to view God as higher than nature. This he will later confess at the General Conference of 1897. Somewhere between 1892 and 1897 Dr. Kellogg would lean too far in the direction away from the concept of inherent power in nature and toward the pantheistic idea that God pervades nature. That is, God is in nature and therefore — God and nature are identical. However, as it will soon be discovered, Pantheism leads to the same dangers as does the mechanistic philosophy of inherent power in man and nature apart from God.

Ellen White continues her words of admonition—

Let not the impression be given to any minds that there is in human nature a power to work out its purity and develop a beautiful character, for this is not true. This is Satan's fallacy ...

I want you, my brother, to stand under the shadow of the cross... Talk less, exalt science less; let your Redeemer be the one exalted.

Let me tell you, Dr. Kellogg, it is not safe for us to employ as instructors in our institutions those who are not believers in the present truth.

If we had less to say in regard to microbes and more in regard to the matchless love and power of God, we should honor God far more...

Throw a veil over the poor decaying earth, which is corrupted on account of the wickedness of its inhabitants and point to the heavenly world. There is need of far more teaching in regard to having in this life a vital connection with God through Christ, that we may be fitted to enjoy heaven and dwell forevermore with our Lord. If we would attain to a pure and elevated ideal of character, we must lift up Jesus, the perfect example; the exalting of science will never accomplish the work.<sup>6</sup>

The story that follows the reception of this letter by Dr. Kellogg is tragic. Unfortunately, the counsel of God went unheeded and the physician fell prey to the wiles of Pantheism. Almost three decades from the date of this letter Dr. Kellogg would become a Darwinian evolutionist, no longer accepting the most fundamental Christian doctrines in the Bible such as the virgin birth, the divinity of Christ, and the atonement. In returning to the year 1892 and the content of the letter under discussion, there are a number of important items to be remembered before going on to trace the historical development of the pantheistic crisis. In the first place, the impression given to Ellen G. White concerning the danger that threatened Dr. Kellogg was more than human intuition. God not only made the impression but also selected the exact words that would most perfectly meet Kellogg's present and future situation. From this 1892 warning and onward, the Lord will not expose Kellogg openly but work with him privately through the letters of Ellen White. It will only be after the pantheistic crisis has reached its climax in the SDA denomination that this letter, along with many others to follow, will finally be made known to the leaders



of the church. But until that time the support of Dr. Kellogg and his medical program will be openly urged while at the same time, the doctor will continue to be rebuked and warned in private. Surely, God is wise and merciful in his dealings with frail flesh. Secondly, the dangers of this 1892 letter are clearly listed and can be summarized as follows:

1. Feeling safe in the sparks of one's own kindling - That is, feeling comfortable in one's personal philosophy concerning nature and God rather than relying solely upon what is revealed in the Bible.
2. Science is everything.
3. There is an inherent power in man and nature.
4. Human ideas of science are adequate.
5. Man can develop a pure character by the power in his own nature.
6. Nature is a perfect revelation of God and His power.
7. The exaltation of science to accomplish the work of character building.

Thirdly, the results of such concepts are sprinkled throughout the letter —

1. The consequences are fatal for man.
2. Through such concepts, Satan weaves a net and ensnares man.
3. The power and glory of God are diminished.
4. Mazes of skepticism are open to man.
5. The mediatorial work of Christ becomes unnecessary.
6. Less will be said about the love and power of God.
7. Less honor will be given to God.
8. The Redeemer will not be exalted.

As this study progresses, the reader will become increasingly aware that point number five in the above list is the most notable result of the pantheistic crisis. The Sanctuary doctrine is to become the favorite target of the evil one as he works through the false theory of God in everything.

Before passing on to the next section it is of interest to note Mrs. White's personal regard for Dr. Kellogg. She writes — "Now I do not present this matter to discourage you but to warn you, that you may not make crooked paths for your feet and lead others astray.."<sup>7</sup>

Lecture By J.H. Kellogg In 1897 - God In Man

The thirty-second session of the General Conference Of Seventh-Day Adventists opened February 19, 1897, in College View, Nebraska. The General Conference Daily Bulletin of this same date records a lecture entitled God In Man which was a continuation of the talk delivered by Dr. Kellogg on Monday evening, February 15, 1897. A portion of that lecture appears as follows:

Gravitation acts instantaneously throughout all space. By this mysterious force of gravitation the whole universe is held together in a bond of unity. The whole universe pulsates at the movement of every shining orb. The Psalmist says: "Their melody extendeth through all the earth." PS. 19:6, Jewish Version. 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 everything...

There is as great an infinity below us as above us. The mystery of being, even in its simplest forms, is an eternal mystery. They (scientists) cannot solve it, for it is the mystery of God Himself. 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... If every one of us could accept this thought that God is in us and ever seeking to lead us in the way which is wisest and best for us, how eagerly would we seek to know God's way for us - to understand all the laws which he has established for our well-being. Would we not cease to consider it a duty to obey God, and rather regard it as the highest privilege; Since by submitting man's will to God, and cooperating with the divine power at work within him, this power will ever lead him to always care for his will, protect it, and will make him the happiest, the truest, the noblest, the most god-like man.<sup>8</sup>

The above words leave no room for doubt as to what philosophy Dr. Kellogg was embracing. The concept that "God is in us and in everything" is unadulterated PANTHEISM. Kellogg's idea that the gravitation, which is everywhere present throughout the universe, is God Himself, fits in perfectly with the pantheistic philosophy that all things and beings are

modes, attributes, or appearances of one single reality or BEING. This teaching makes nature and God to be identical. There is also a strong possibility that Kellogg was falling into the false doctrine of SYNERGISM. However, space and time will not allow for any further consideration of this feasibility; pantheism is the issue at hand.

These declarations set forth by Kellogg sound beautiful to the ear but are devastating to the soul. The sentiments which are distributed throughout the lecture seem to be majestic and full of truth but they are subtle and satanic. Kellogg's very wording — "the way which is wisest and best" and "the most god-like man" — are an echo of those thoughts whispered into the ear of Eve and recorded in the book of Genesis:

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat.<sup>9</sup>

Kellogg had already taken a large bite of the forbidden fruit of Pantheism. He was now inviting others to taste of this same so-called "wonderful" concept of "God in us." Kellogg claimed that this idea would "lead us in the way which is wisest", but his conclusion was based upon a false premise. The arguments against Kellogg's pantheistic philosophy will be considered in later sections.

From Kellogg's lecture on God In Man we now turn to his lecture on God In Nature.

#### Lecture By J.H. Kellogg In 1897 - God In Nature

Less than twenty-four hours after Kellogg's lecture on God In Man, the lecture entitled God In Nature was delivered. Kellogg spoke on this subject Tuesday forenoon, February 16, 1897. However, before

noting a few excerpts from the talk itself, it is important to consider Kellogg's introductory remarks. It is here that the doctor confesses his confusion concerning God and nature. This confusion has already been alluded to in the warning of 1892. Here are Kellogg's words in full —



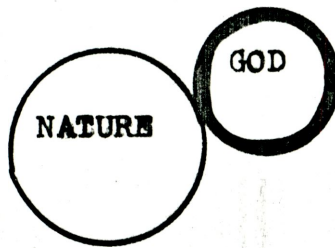
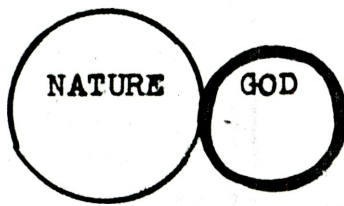

I was trying to believe in God and nature. I had two gods. But I could not go on thus. I could not see how God could be above nature, so I had taken the position that God was not above nature. I had only a glimpse of the truth. I was in great perplexity; I did not know that God was in nature; so I believed that nature was almost equal with God... I did not see how God could be higher than nature; but I had been taught that God is one thing, and nature another thing. But when I found out that God was in nature, I thought of it in a different light.<sup>10</sup>

It is a sad thing indeed to observe the hopeless confusion in Kellogg's thinking. Even his present conclusion is in error and yet he thought that he had finally arrived at the truth. Four possible views concerning God and nature are set forth in these introductory remarks. They are as follows:

1. God is one thing - nature another.
2. God is almost equal with nature.
3. God is not above nature - that is, equal with nature.
4. God is in nature.

The writer does not believe that it will ever be possible to know what view Kellogg held in 1892, but it is obvious that he was on the wrong track. Somewhere along the line, Kellogg swung from one extreme to the other. Leaving the erroneous concept of MECHANISM, the doctor clung to PANTHEISM — an equally erroneous concept and as dangerous. One thing is clear from Kellogg's comments — He was, by the year 1897, an avowed pantheist.

The four points mentioned above can be illustrated in the following manner:

1.  God is one thing.
-  Nature is another (Nature acts by inherent laws...MECHANISM).
2.  God is almost equal with nature.
3.  God is not above nature...Equal.
4.  God is in nature...PANTHEISM.

It is worth noting that none of these views are correct. Point one is not to be confused with the idea that God is one thing in the sense that He is above nature and nature is another thing in the sense that nature runs by the power and fiat of God. Point one is strictly mechanistic. That is, natural processes are mechanically determined and capable of explanation by the laws of physics and chemistry — WITHOUT GOD IN THE PICTURE.

As Kellogg gets into his lecture, it is obvious that he is speaking out against the mechanistic view of nature ———

Many express themselves in a manner which would convey the idea that nature is distinct from the God of nature, having in and of itself its own limits and its own powers wherewith to work. There is with many a marked distinction between natural and supernatural. The natural is ascribed to ordinary causes unconnected with the interference with God. Vital power is attributed to matter, and nature is made a deity.<sup>11</sup>

Kellogg is correct in rejecting this type of philosophy. However, he not only saw God acting in the course of nature but God in nature. It is correct to see an expression of God's power in nature but it is inaccurate to see God Himself in nature. The things that are made by God are not the Creator; they are simply expressions of His handiwork. In fighting the mechanistic view of extreme distinction between God and nature, Kellogg went to the other extreme and placed God in nature.

Kellogg's discourse contained articles of Ellen G. White for the purpose of backing up his statements against the false science of MECHANISM ———

About two years later she wrote some articles which appeared in the SIGNS OF THE TIMES, and I will read a paragraph or two here, published March 20, 1844:-

"Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of nature are carried on in harmony with fixed laws, that God himself cannot interfere with. This is false science, and is sustained by nothing in the Word of God."<sup>12</sup>

However, Ellen G. White did not support the doctrine of pantheism. Like Kellogg, she spoke out against mechanism; unlike Kellogg, she did not accept the idea of "God in us and in everything." Later, certain advocates of the pantheistic doctrine will claim that such teachings are supported by Ellen White.

Two weeks from the time of this lecture, Kellogg gave yet another entitled THE WORK OF GOD.

Lecture By J.H. Kellogg in 1897 - The Work Of God

On Tuesday forenoon, March 2, 1897, Kellogg made this nefarious statement — "The Lord is in the mind. You see the Lord is in all these things in nature...God is in the mind and the stormy seas."<sup>13</sup>

LeRoy E. Froom makes reference to this statement<sup>14</sup> in his "Movement Of Destiny" and says that in 1897 the pantheistic ideas were in incipient form, with their real implications as yet undiscerned but that Kellogg spoke out much more boldly at the General Conference in 1901. However, no statements could be bolder than those in the previously cited lecture of February 16, 1897. It would seem that Kellogg was presenting his views quite clearly in 1897 and his statements of 1901 were simply recapitulations.

The following section will point out that Kellogg's doctrine was becoming a serious issue as early as the year 1899. Yet, God in His mercy would still labor with the doctor and the matter would be held in abeyance.

Warning To General Conference Of 1899

In 1899 the General Conference Session was held in South Lancaster, Massachusetts. Into this session the mail from Australia brought messages regarding the peril that was wrapped up in subtle teachings knocking at the doors of the church. These messages from the Spirit of Prophecy urged the brethren to keep clear from misleading teachings concerning God and nature. The messages repeatedly stressed the person of the Father in heaven, and the person of Jesus there, and that this personal Saviour will come again. Ellen White, no doubt, was expressing the importance of believing in a personal God who rules and interceeds in the heavenly Sanctuary rather than an impersonal God who

is diffused throughout nature. She was also concerned about the influence that false science would have upon the youth —

We cannot consent, at this period of time, to expose our youth to the consequences of learning a mixture of truth with error... Satan, in a deceptive garb, still lurks in the tree of knowledge.<sup>14</sup>

Ellen White wrote that the brethren in the General Conference office should be on guard at this time and not accept every suggestion that might come from their medical brother, Dr. Kellogg. Elder A.G. Daniells, in the Review And Herald, March 7, 1946, tells of his feelings concerning this warning —

"I remember that I murmured a bit, quietly, about this warning. In my heart I said, 'How about this? A year ago we were instructed to co-operate and stand by our associate worker. We were told of the good work and the strong work he is doing. And now we are asked to be on guard. How is that?'" 15

Later, Daniells found out how it was. In a personal interview with Dr. Kellogg, Daniells learned that the doctor was a pantheist of the strongest order. In fact, Kellogg stated that the early pantheists were quite right. In reviewing the conversation, Daniells writes —

"'Where is heaven?' I was asked. And I was told that heaven is wherever God is and God is everywhere — in the grass, in the trees. 'The sanctuary to be cleansed is in man', I was told. 'There is the sin, and there, in man's heart, is the cleansing of the sanctuary!'" 16

The Sanctuary Pillar had crumbled in the thinking of Dr. Kellogg. A portion of the warning in 1892 claimed that false theories make the Mediatorial work of Christ unnecessary. Doctors Sprague and Fairfield had fallen into this web and now Dr. Kellogg had fallen into the same web.



Daniells now understood why Ellen White sent the warning to the General Conference office to be on guard. However, at this time, no decided action was to be taken against Dr. Kellogg. The message was — "Wait, hold still. It was not yet time." 17 There was to be a time of waiting before the issue between truth and error was openly joined. Years later, Daniells found out why there was to be a time of waiting —

When matters had fully developed, Mrs. White sent to the General Conference office copies of messages she had sent to that brother over a period of years. There it was made plain. At the very time messages were sent to General Conference men telling of strong work and good work that they were to co-operate with, the agent of the gift was sending the brother personal messages telling of weak things and wrong tendencies that were to be corrected.

How plain it was. If copies of these personal messages had been sent to the brethren it would surely have weakened them in giving the close and full cooperation needed. So they were told the good side with which they were to co-operate, while to the brother were pointed out the wrong things to be corrected by God's help. Every one of us has strong points of character to be encouraged and weak points that must be overcome. And all the time the Lord works to help and save. It was all made plain in that sheaf of copies of messages sent to the brother through the years.<sup>18</sup>

The title of the message brought into the South Lancaster Conference was The True Relation of God In Nature. The content of the message must have seemed rather strange to those who sat in session. After all, why should the General conference in 1899 be warned against ancient systems of error? Could pantheism possibly be a threat at this particular time? The ancients made God a mystical personality pervading all nature but this error seemed far from touching those in the advent movement. Never the less, the warning seemed to be directed against this old belief of Pantheism —

Vegetation flourishes because of the agencies employed by the great and mighty God. He sends the dew and the rain and the sunshine, that verdure may spring forth. He is not in person in the dew and the rain; He sends the dew and the rain to cause the plants to spring forth.<sup>19</sup>

This statement must have been rather self-evident to the brethren assembled. What could it mean to them? W.A. Spicer gives the answer —

...The fact was in just a short time, the brethren were to meet the very subtleties of ancient pantheistic error - - the doctrine of a personality in the blade of grass and plant and tree - - and all in the name of the third angel's message...<sup>20</sup>

In 1899, Spicer was living and working in old India. All about India was the idea of the worship of a divine personality in animal and plants. Spicer wrote in his "Memories and Notes of the 'Living Temple' Controversy" — "But down in India these mystical ideas of old heathen philosophy carried not the remotest suggestion, in our minds, of any thing that could take troublous form among us."<sup>21</sup> Spicer, while in the field, received the same urgent General Conference Bulletin that the South Lancaster Session received. He did not have the slightest idea that such issues were at the door of the church. However, God knew and He spoke through His prophetess, Ellen G. White. Spicer asks a pertinent question and then, in one breath, answers it — "How was it that away across the Pacific, a sister burdened with close contact with a growing work in a new field, could turn aside and pen such instruction regarding an issue to press upon the brethren at the general headquarters. There is but one answer - - The Spirit of Prophecy."<sup>22</sup> A most fitting verse to close this section would be Isaiah 48:5... "I have even from the beginning declared it to thee; before it came to pass I shewed it thee..." God's spirit was preparing the church for the great crisis before the crisis came to pass.

#### Results Of Kellogg's Teaching In 1900

A.G. Daniells came over from Australia in 1900 and found Dr. Kellogg talking to nurses about the body being the temple of the

Holy Ghost which he interpreted to mean that every human being had within him the creative power that had made the animal creation. Kellogg actually got the nurses together in every class and lecture room and forced it in all the time that the man maker was in man. In Daniell's stenographically reported statement, March 12, 1935, telling of this incident in 1900, he makes this shocking declaration—

Now the conclusion of all that talk was that the Creator, whatever He might be like was in the things that were made that were created, therefore man must look within for his Maker and his God. They satirically said that there was not a tremendous big being sitting on a throne in some far away heaven.<sup>23</sup>

Kellogg's compulsion to inform others about his "new light" attests to the strong convictions which had taken hold upon his thinking. So much was he wrapped up in his theory that it was impossible for him to restrain himself. Where so ever there was an ear to hear, Kellogg was there with the words of his pseudo scientific philosophy of pantheism. The natural conclusion of the concept that man must look within for His Maker sweeps away the Christian economy. It makes man his own savior for he can attain to purity by simply developing the power that is within himself. Pantheism was removing God from His throne and undermining the plan of salvation. A number of individuals, who were caught in the pantheistic web, became mordacious toward the throne room of God. Unlike Isaiah, they did not see "the Lord sitting upon a throne, high and lifted up."<sup>24</sup>

It seems incredible that within one year from 1900 Dr. Kellogg would be invited to speak at the General Conference upon this very subject of God within man but such was the case. Apparently, in spite of the warning sent to the 1899 Conference, the insidious nature of Kellogg's teachings was not yet clearly discerned.

Lecture By J.H. Kellogg In 1901 - Divine Life In Man

Kellogg delivered this lecture on April 18 at 7:30 PM. A number of excerpts will be quoted at this time for the purpose of giving a fuller scope of Kellogg's doctrine —

I have been asked to talk to you tonight on the question of the divine life in man...

Take the sunflower, for example. It looks straight at the sun. It watches and follows the sun all day long, looking straight at it all the time; and as the sun dips down below the horizon, you see that sunflower still looking at it; and as the sun turns around and comes up in the morning, the flower is looking toward the sunrising. It is God in the sunflower that makes it do this.

Perhaps you have seen a vine climbing up a lattice, and you have watched the end coming out, and turning in, back and forth, between the interstices of the lattice. How does the vine know what to do? There is an intelligence that is present in the plant, in all vegetation.

When a bone is broken, these blood cells, as they are called go to work to make new bone to take the place of the old bone. Of themselves they have no more power to work than a grain or a piece of sawdust; but there is a power in them that is working through them. Each little creature is an instrument, and there is divine life in it.

But there is a will that controls the heart. It is the divine will that causes it to beat, and in the beating of that heart that you can feel, as you put your hand upon the breast, or as you put your finger against the pulse, an evidence of the divine presence that we have within us, that God is within, that there is an intelligence, a power, a will within, that is commanding the function of our bodies and controlling them.

Where it not for the liver, the first time a man had typhoid fever he would surely die. The liver is a protection. It is God working through the liver to heal the man of the consequences of his own wrong doing. Wherever God's life is, God himself is. You can not separate God and his life. That is the reason why God is everywhere.

God is in me, and everything I do is God's power; every act is a creative act of God... So many of us believe that God is away off somewhere, and does not dwell near by. God himself tells us that he is right unto us, and not far away.<sup>25</sup>

These assertions are quite similar to those of 1897 when Kellogg spoke of the "universal presence" and "God in us and in everything." This idea of a divine intelligence within man and nature is simply a

repetition of Kellogg's view previously made known.

However, there is one statement that may be significant. Kellogg said, "God is in me, and everything I do is God's power; every act is a creative act of God..." What an inadmissible affirmation! Such a teaching seems to imply that God is responsible for man's sinful acts. It misrepresents God and is a dishonor to His person. Also, with the idea in mind that God's power is in everything I do, there is the danger that man will either rationalize away an evil act because God is in it or else view the act as something holy.

Kellogg attempted to centralize God in the person of man with an aim to intensifying man's godly-power and the control of God over his life. Yet, the teaching of Pantheism brought opposite results. Kellogg made God merely a pervading essence and in so doing set aside the personality of God. How can God govern or preserve all when God Himself is the all that is to be governed or preserved? Such thinking can only result in the undermining of the doctrines of creation and divine providence. Pantheism attenuates God rather than enhances His power. One can readily understand why Dr. Kellogg, in later years, became a Darwinian evolutionist. He focused in so intently upon "the poor decaying earth, which is corrupted on account of the wickedness of its inhabitants" that he lost his way.

#### The Rising Tide Of Pantheism In 1902

In February, 1902, the large sanitarium and hospital buildings at Battle Creek burned to the ground. Immediately following the loss of the Sanitarium, counsels were held between the board of that institution and the available members of the General Conference Committee looking toward plans for rebuilding. To help in rebuilding, it was agreed that a medical book should be written, on popular lines, to be sold by the

church members for the benefit of sanitarium work. A similar plan had met with success when Mrs White's book, "Christ's Object Lessons", had been sold for the benefit of SDA schools. It was agreed that the leader of the medical forces, Dr. Kellogg, should write the health book. The brethren were still working in co-operation with the doctor and the medical work in spite of the doctor's pantheistic views. If ever there would be a time for Kellogg to exculpate the beautiful character of Jesus it would be now in the writing of his book. Yet, out of the teaching of this work, the great pantheistic crisis would grow and fully blossom.

It was A.G. Daniells who suggested that Dr. Kellogg write a book teaching simple health principles. The idea of such a book came to Daniells while he was in Australia at a mining camp called Calgourlie. He saw miners with disorders because of poor eating habits.

Daniells laid down certain stipulations for the writing of the book — "But," I said, "now look here Doctor, that book must not contain a single argument of this new theory you are teaching, because there is a lot of people over the States who do not accept it. I know what they say, and if it has any of what they consider pantheism they will never touch it."<sup>26</sup> Dr. Kellogg promised that the book would be purely medical. The doctor was a man of action and he immediately commenced the project. Kellogg dictated the manuscript and each evening it would be sent down to the Review Office. The type would be set, and the next day the manuscript would come to him in the form of the galley proofs corrected. Not until the book was set in type did the manuscript come to the attention of the General Conference Committee.

Proofs of a great portion of the matter had been placed in the

hands of W.W. Prescott, Field Secretary of the General Conference, who was acting executive while the chairman was in Europe. Prescott was troubled by some of the expressions in various chapters of Kellogg's book entitled The Living Temple. It seemed to him readers might get wrong ideas of the relation of God and nature. He made a number of marks where Kellogg had woven in just what he promised he would not, — his pantheistic views. Prescott sent the galley proofs to A.G. Daniells and brought two or three chapters to the attention of W.A. Spicer. At the time, Spicer was one of the younger men at the headquarters and was serving as secretary of the Mission Board. Spicer had a talk with one of Kellogg's medical associates and mentioned his feeling that wrong ideas might be obtained from the language in certain portions of the forthcoming book. Spicer wrote to this same medical associate on June 5, 1902 —

I do not consider the objectionable chapters vital. In fact, I think they weaken the book very much. There is no necessity for getting into the region of speculative theology, where one man's philosophy is pitted against another's, and where the language is not the language of Scripture but of science. These things are not necessary to the popular study of the health question, and, right or wrong, have no place in a book which aims to strike a popular chord, and the success for the circulation of which demands that the rank and file of our plain people shall take the book to their plain neighbors... I like the advice given the old Brahmins, who gave their time to threshing out of questions concerning mind and matter - -

"Seek not with words to measure the immeasurable;  
Drop not the line of thought into the unfathomable;  
Who asks doth err; who answers errs.  
Say naught."<sup>27</sup>

Spicer held an interview with Kellogg for an entire Sabbath afternoon. During the course of the conversation Spicer was told that the cleansing of the Sanctuary was not something in a far-away heaven. The sin is in the heart and here is the sanctuary to be cleansed. Spicer, in commenting on the entire intercourse, wrote —

By any understanding I had of language, I was listening to the ideas of the pantheistic philosophy I had met with in India. In fact, I was told that pure pantheism, as the early teachers conceived it, was indeed right - - God was in the things of nature. A personality was in every blade of grass and in every plant... As I came away I knew well enough that there was nothing of the Advent message that could fit into such a philosophy... I came away from an interview in which I had seen a hand ruthlessly pass from lamp to lamp turning off one light after another of the shining third angel's message. Then I knew of course, why the counsel of the Spirit of Prophecy had come urging caution.<sup>28</sup>

From this interview it can be readily ascertained that Dr. Kellogg had given up his belief in the cleansing of the Heavenly Sanctuary as early as 1902, and, more than likely, sometime before. Kellogg had hinted at his disbelief in the heavenly sanctuary when he spoke with Daniells a few years prior to this time. He mentioned to Daniells that the cleansing of man's heart is the cleansing of the sanctuary. But this could have been taken to mean in a spiritual sense and not to the exclusion of an existing sanctuary in heaven. Now, however, Kellogg left no room for any doubt — "the cleansing of the sanctuary was not something in a far away heaven". Spicers heart must have been saddened as he realized that Kellogg was undermining the very foundations and pillars of Adventism. The lights were going out for the doctor and, as far as anyone knows, they were never turned on again.

#### The Autumn Council Of 1902

In November of 1902 came the Autumn Council. At this council, attention would now be given to the teaching in the book Living Temple. Professor Prescott attempted to show that certain expressions and concepts here and there in the book seemed to mystify the scriptural view of God. The General Conference Committee appointed a subcommittee of four to read the manuscript. The committee was to go through the proofs together and report. On a later date the majority report was made as follows:



That we find in the book, "Living Temple," nothing which appears to us to be contrary to the Bible or the fundamental principles of the Christian religion and that we see no reason why it may not be recommended by the committee for circulation in the manner suggested.<sup>29</sup>

A.T.S., J.H.K., D. Paulson

However, one member of the committee would not go along with this report. W.W. Prescott presented a separate report:

I am compelled to say that I regard the matter, outside those portions of the book which deal with physiology and hygiene, as leading to harm rather than good; and I venture to express the hope that it will never be published.<sup>30</sup>

It is alarming to note that the ranks of Adventism had been so permeated by Pantheism that three of the four brought in a favorable report. Notwithstanding, God ruled over the situation and an unusual thing was done. The minority committee report was accepted and the General Conference Committee voted that the book should not be printed. Kellogg withdrew his Living Temple from the consideration of the Committee and sent word to the Review Office to print the book. What happened after this will be saved for a later time.

#### "Stand By Your Guns" —1903

A.G. Daniells, in 1901, had entered the presidency of the General Conference at a crucial time in the history of the SDA denomination. Now, only two years later, he was to face the problem of Pantheism which threatened to tear apart the church and undermine the basic tenets of the faith once delivered to the saints. Daniells had determined to take his stand for what he knew to be the correct position on the question of Kellogg's theory. Shortly before the General Conference opened in Oakland California, he went to see Ellen White —

She said, "You stand by your guns. Don't waver a particle in this crisis." I said, "Sister White, those are the most precious words I ever heard. I know who you are and what you mean"<sup>31</sup>

Daniell's was delighted that his position against the pantheistic

views of Kellogg was supported by the Lord's messenger. He knew that the gift of prophecy was with Ellen White, and Daniells now rested secure in the knowledge that God would support him in the crisis ahead.

### Stealing Away The Landmarks — 1903

The thirty-fifth session of the General conference opened March 27, 1903, in Oakland, California. Ten days later, Ellen G. White made the following announcement —

He (The Lord) wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth; specious temptations will come in, through scientific problems and scientific theories regarding God and His word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not endorse these theories. The most specious temptations of the enemy are coming in on the highest most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow.<sup>32</sup>

This is a remarkable utterance considering the fact that only a week earlier Kellogg had said, "This talk about an awful crisis, and awful dangers, I want to say to you, there is nothing in it; there is nothing in it. The truth of the matter is that all we want is confidence, confidence in the truth, confidence in God, and confidence in one another."<sup>33</sup>

Kellogg was blind to the crisis but <sup>this</sup> did not check Ellen G. White in her persistent plea that the doctor and the medical work should be supported. The medical work was God's work and Kellogg was still appointed as God's physician. However, this support would be conditional depending upon Kellogg's ability to work out his problems and upon his determination to stand on the platform of truth.

Again, the danger of pantheism is disclosed by the Spirit of Prophecy. To persist in such a system is to steal away the landmarks and undermine the pillars of faith. One of the landmarks being, of course, the great sanctuary truth and its relation to the judgment-hour message of October 22, 1844. "The preaching of a definite time for the judgment, in the giving of the first message, was ordered of God. ...The autumn of 1844, stands without impeachment."<sup>34</sup> At this time Jesus entered the Most Holy Place to carry on His work as High Priest and to begin the work of judgment. It was this landmark of the remnant church that pantheism threatened to steal away. If God is truly everywhere, then the literal heavenly sanctuary would be unnecessary and nothing happened in the year 1844. This was the logical inference of the pantheistic doctrine. In a sermon by Mrs. White delivered at the Minneapolis Conference of 1888 she said, "Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement."<sup>35</sup> It is little wonder that she was disturbed by Kellogg's position for what need would there be to cleanse the Soul temple from sin if God is already within. However, the Lord was still laboring with His physician, even at this late date, and would continue to do so for yet a little while.

#### The Close Of The Oakland Conference

#### And Kellogg's Separation — 1903

The Oakland Conference closed with almost 75% taking their stand against Kellogg's Living Temple. Kellogg met brother Daniells on the

steps of the church and noised his disapproval of the General Conference's decision. Kellogg claimed that back at Battle Creek another General Conference that he had was a bigger representative of the body of people. He spoke derogatorily of Daniells "little body of men."

Kellogg (after his return to Battle Creek) brought doctors from England, Mexico, and Australia and paid their transportation. He then held his own "Conference" in the Battle Creek Tabernacle. Daniells would not attend this gathering and later Kellogg came to his office seeking unity and declared that he wanted to go on with the movement. Both Kellogg and Daniells went over to the tabernacle and made this report. They then signed a telegram and sent it to Ellen White. In Daniells' stenographically reported statement of how 1935, he tells<sup>^</sup> the telegram was received by Mrs. White —

She had taken her pen to write, and a voice said that no permanent peace had been established. It was a few days before the Doctor made another break. He found he could not get what he wanted. He just dashed off, and that was the end of the whole incident... Now there was absolute separation.<sup>36</sup>

Kellogg determined to publish his Living Temple just as he had determined to do after the Autumn Council of 1902. Back at that time, despite the advice of the General Conference Committee that the book be dropped, he sent word to his publishing company in the Review and Herald to print five thousand copies. But before the covers could be put on, The Review and Herald burned to the ground. The books were consumed and the type and plates melted. Now, Dr. Kellogg would send the manuscript to the Good Health printing Company. Apparently, Kellogg did not take a lesson from the Review and Herald fire or perceive the possibility that the destruction of his books was a divine act of God and was to serve as a warning. To make matters

worse, Kellogg and his associates were getting the young people involved with the Living Temple. Daniells writes to W.C. White in a letter dated September 29, 1903 —

"Now it is on the market, and he and his associates are doing all in their power to get it into the homes of our people, and to get our young people to sell it to the world."<sup>37</sup>

However, the Lord took things into hand. Only a few books were sold and five hundred thousand copies, after gathering only dust, were finally burned.

#### A Copy Of Living Temple Sent To E.G. White

A copy of Living Temple was sent to Ellen White but it remained in her library unread.

From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned and that it would not be necessary for me to say anything about it.<sup>38</sup>

Unfortunately, not all the brethren had spiritual perception and a controversy arose among them regarding the teachings of the book. Those who were in favor of its circulation made the bold claim that it contained the very sentiments that Sister White had been teaching. She said, "This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true."<sup>39</sup>

Finally, Ellen White sat down with her son and read parts of the Living Temple. She concluded that the statements made in regard to the presence and personality of God were not correct. She then set out to speak in denial of this false system of intellectual philosophy —

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.<sup>40</sup>

#### Letter To Conference Presidents — 1903

The situation was becoming delicate. Ministers were being urged to handle the Living Temple to support the Battle Creek Sanitarium enterprises. The Conference presidents were concerned and wanted to know if the General Conference was making recommendations in the matter and what the attitude of the General Conference was toward the proposal that ministers sell the Living Temple.

A letter dated Battle Creek, July 31, 1903, was sent by the officers to Conference presidents.—"The General Conference has made no recommendation in this matter...we do not believe it is right to urge our people to take hold of the sale of the book on the plans proposed."<sup>41</sup>

The letter was signed by A.G. Daniells, President and W.A. Spicer, Secretary.

#### Letter To Leaders In Medical Work — 1903

Four days after the General Conference had written the letter of no recommendation for the Living Temple, Ellen White penned a letter from St. Helena, California. In it she wrote that she had heard about a meeting of confession and unity that had been held in Battle Creek. As she was about to write in her diary and record her thankfulness that a change had come, her hand was arrested.

There came to me the words: "Write it not. No change for the better has taken place. Teachings that are turning souls from the truth are being presented as of great worth..."<sup>42</sup>

What good was confession and unity when false doctrine was coming in like a flood? Evil was overshadowing the good work at Battle Creek. Sincerity without knowledge was being mistaken as a change for the better. Kellogg was still ensnared in a net of spacious devising and was still presenting as of great worth things that were turning souls from the truth into forbidding paths.

It would become quite evident that things had not changed for the better — Before this month of August would pass, Kellogg would attempt to sell his Living Temple at the Kansas camp meeting.

#### The Crisis At Newton, Kansas — 1903

Kellogg received an invitation to speak at the Kansas camp meeting which was to be held at Newton, from August 27 to September 7, 1903. The State Committee was thrown into a state of alarm when they learned that the General Conference had scheduled Kellogg to speak. The president, Elder Charlie McReynolds, agreed that Kellogg should be permitted to speak out but acting vice president, B.W. Brown, was definitely against it. The Conference Committee met on the 26th at 8 P.M. to discuss the sale of Living Temple. Brown felt that the book did not teach the Advent message and that it would lead the church people astray. No vote was taken on the book and McReynolds called for another meeting the next day.

Brown went to the depot on Thursday morning at 10:00 A.M. to pick up Dr. Kellogg who had brought with him 1500 copies of the Living Temple. Kellogg expected to sell the entire lot to the campers. When Brown and Kellogg arrived at the campground, the conference president was standing near his tent and reading a night letter which came by Western Union Telegraph at 8:00 A.M. — just two hours before Kellogg

made his arrival by train. The telegram was sent by Ellen White and it contained a warning in regard to the Living Temple. Kellogg asked the president if he would be permitted to sell the 1500 copies. The president said nothing. He handed to Kellogg the telegram from Sister White. Kellogg read it and his face flushed —

"Elder G. McReynold  
SDA Camp Grounds  
Newton, Kansas

The Lord has shown me that the book Living Temple by Dr. Kellogg is filled with Pantheism and it should not be sold to our people on the camp ground or any other place.  
Mrs. E.G. White"

"Well, are you going to let me speak?" he repeated angrily, "or are you going to listen to that old woman?"<sup>43</sup> McReynold replied, "I shall listen to the Spirit of Prophecy."

The vice president took Dr. Kellogg back to the depot without the doctor having spoken one word or selling one book. Ellen G. White's telegram had arrived just on time to save the brethren in Kansas in this crisis and "the saints were delivered from the influence of false teachers."<sup>44</sup>

#### Autumn Council Crisis-1903

Elder Daniells was concerned about Kellogg's new theology which kept poking up its ugly head in Battle Creek. Daniells found it difficult to do any planning for the advancement of the work and knew that in order to escape the deadly influence of pantheism it would be necessary to move the General Conference to another location. Plans were laid in counsel with Ellen White —

She urged that the Review and Herald should be established on the East Coast. The General Conference office was moved also in August, 1903. The first that Seventh-day Adventists knew of it, was that they received a Review and Herald printed on Tuesday in Battle Creek, and ten days later they received a Review and Herald printed in Washington, D.C. on Thursday.<sup>45</sup>



Elder Daniells and his associates began to plan for the fall Council. It was to be held in Washington clear away from Battle Creek and clear away from pantheistic teachings. There would be no more talk about pantheism — only planning for the advancement of God's cause. However, the scheme was short circuited. Daniells writes:

We had appointed a council of our leading workers, and were hoping to lay broad plans for advance moves. But our proposed plans were interrupted when a group of ten men came to our meeting and introduced points of controversy, which soon focused in a discussion of the teachings to be found in the book "The Living Temple." It was a painful session to us all.<sup>46</sup>

The meeting was finally dismissed at 9 O'clock. Men were confused as they went to their places of lodging. Daniells was disheartened as he made his way to the place where he was lodging. A young physician met Daniells on the way and told him that if he did not line up with the men from Battle Creek he would be rolled in the dust. Elder Daniells replied, "I would rather be rolled in the dust doing what I believe in my soul to be right than to walk with princes, doing what my conscience tells me is wrong."<sup>47</sup> Daniells found a number of brethren awaiting him at his quarters and they joyfully reported that deliverance had come in the form of two messages from Ellen White. An extract from one of these messages is as follows:

...In the visions of the night this matter was clearly presented to me before a large number. One of authority was speaking...The speaker held up "Living Temple," saying, "In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, What is the truth that will enable us to win the salvation of our souls?"<sup>48</sup>

A number of test<sup>on</sup>imies from Ellen White were received during this conference session. Elder Daniells was advised to make not one concession on any point which God had plainly spoken — "By conceding, you would be selling our whole cause into the hands of the enemy. The

cause of God is not to be traded away."<sup>49</sup>

The time had at last come for Ellen White to speak openly against Dr. Kellogg. In her old age, this was not easy to do but the Lord had placed upon her shoulders the responsibility to call sin by its right name and from this she would not decline. Yet in her great love for Kellogg and his associates at Battle Creek, she said, "I am sorry to be compelled to take the position that I am forced to take in behalf of God's people."<sup>50</sup>

The Autumn Council was marked by a great deliverance. What began in tragedy ended in victory. The Spirit of Prophecy had spoken and the church was saved again.

It is of interest to look back on the Oakland Conference held in the spring of this same year. At that time the leaders of the church felt that Mrs. White would deal clearly with the matter of pantheism which was fast reaching its climax. However, Mrs. White was restrained by the Lord and spoke only of unity and support. The issue of pantheism was not met when the General Conference session closed.

But now, a few months later, "Mrs. White was instructed in vision to meet promptly and squarely the pantheistic doctrines and to point out the dangers of the accompanying speculative and spiritistic teachings...The crisis was met, and the church was saved."<sup>51</sup>

God knew exactly when to move and why. No human power could possibly have been responsible for the preservation of the church and the perfect way in which the crisis was met.

Before the Autumn Council came to a close, Daniells wrote a letter to Mrs E.G. White at Elmshaven, California. The letter is dated October 20, 1903. The timing of Ellen White's communications at the

council was an important factor and Daniells' emphasises this throughout his letter. Here are some noteworthy particulars:

We are in the midst of our council and I am terribly pressed with work, but I must take a minute this morning to tell you what a wonderful blessing your communications have been to our council. Never were messages from God more needed than at this very time... They have been exactly what we have needed, and have come at just the right time from from day to day in our council. You can never know, unless the Lord himself causes you to know it, what a great blessing your communication regarding "The Living Temple", has been to us. It came at just the right time exactly... beautiful message came and settled the controversy.. Your message came on just the right day - - a day earlier would have been too soon. I read it to the council yesterday, and it produced a most profound impression... Great confidence is being established in the hearts of our workers in the Spirit of Prophecy. This is true not only of our ministers, but of all our people. From the day we began to move out of Battle Creek, faith and confidence and assurance in the Spirit of Pprophecy began to come to this denomination...<sup>52</sup>

It should be kept in mind that this Autumn Council had not expected to consider the matter of pantheism and the book Living Temple. The matter was not on the agenda. Ellen White was in California and there was no air mail in those days. Yet, the communications were written and mailed just at the hour to reach Washington and "at just the right time exactly" they were needed. The hand of God was visibly in control and the ministers and people gained "great confidence" in the spirit of prophecy.

#### Iceburg Just Ahead! — 1903

Mrs. White answered the letter of October 20, 1903 and related to Daniells' why the council had received the messages when it did. Shortly before Ellen White sent her testimonies, she had read an incident about a ship in a fog meeting an iceberg. For several nights she slept but little. One night the following scene was clearly presented before her —

A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceburg 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 stem, 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...<sup>53</sup>

The same night, due to the urgency of the moment, Ellen White arose from her bed and began writing as fast as her hand could pass over paper. Under the inspiration and guidance of The Holy Spirit, messages were sent out just on time. Thus, it was avidly demonstrated that God was with the Advent movement and that He would take any action necessary to save His church — The supreme object of His affection. A.G. Daniells, in his book "The Abiding Gift Of Prophecy", writes —

The fact should be repeated that the introduction of the controversy over pantheism in this council came as a complete surprise to the brethren in Washington, and there was no possible way in which Mrs. White could have known of this from any human source. The angel of the Lord aroused her exactly at the right time to write and mail these messages so they might be received at the very moment when they were needed. <sup>54</sup>

The supernatural element introduced here by Elder Daniells causes one to "stand in awe and sin not." How thrilling it is to observe God's intervention in the affairs of His church!

Review & Herald Article By E.G. White — 1904

After the great crisis was met at the Autumn Council of 1903, Ellen White followed with an article in the Review and Herald at the beginning of the new year. The article is dated January 21, 1904 —

I have been instructed to say that it is not new and fanciful

doctrines which the people of God need. They do not need suppositions which cannot be sustained by the Word of God...Pantheistic theories are not sustained by the Word of God. The light of His truth shows that these theories are soul destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart and give leeway to inclination. Separation from God is the result of accepting them...God has not laid upon anyone the burden of encouraging an appetite for strange, odd doctrines and theories...<sup>55</sup>

In no uncertain terms the Spirit of Prophecy speaks out against pantheism. Personal letters and admonitions had heretofore been sent to ministers, doctors, and educators. Now, the Review and Herald church paper would be sent to all members warning them that pantheism is a doctrine foreign to the Bible and is a soul-destroying philosophy. Within two months from this time, Testimonies for the Church, volume 8, would be released from the press setting forth the true relationship between God and nature. At last, the issue was completely out in the open. From here on in it would be a matter of deciding for or against the pantheistic sentiments growing in Battle Creek.

#### Testimonies for the Church, Volume 8

Volume 8 of the Testimonies was published for the specific purpose of combating the pantheistic heresy. By no means had the crisis been completely subdued at the 1903 Fall Council. In fact, the matter was so urgent following the council that Testimonies, volume 8, "came from the press in March, 1904, fifteen months after volume 7 was published. At the time of its issuance it was not known how the tide would turn."<sup>56</sup>

Because volume 8 was so important in checking the developments which could have led to the destruction of the very foundations of Seventh-day Adventist faith, a choice selection of statements have been made from its contents —

8T 255-335

In the Garden of Eden the existence of God was demonstrated, His attributes were revealed, in the objects of nature that surrounded them.

p. 255

But while it is true that in the beginning God could be discerned in nature, it does not follow that after the Fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity...transgression brought a blight upon the earth and intervened between nature and nature's God.

p. 255

Apart from Christ we are still incapable of interpreting rightly the language of nature. The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his efforts to read nature correctly. Of himself he cannot interpret nature without placing it above God.

p. 257

The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention.

p. 260

The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not the result of mechanism, which, once set in motion continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is a continual evidence of the power of an ever-present God.

p. 260

The mighty power that works through all nature and sustains all things is not as some men of science represent, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image.

p. 263

God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character...The artistic skill of human beings produces very beautiful workmanship, things that delight the eye and these things give us something of the idea of the designer; but the thing made is not the man. It is not the work, but the workman, that is counted worthy of honor. So, while nature is an expression of God's thought, it is not nature but the God of nature that is to be exalted.

p. 263

Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory. But man is not to exalt himself as God.

p. 264

Had God designed 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.

p. 266

We are living in an age of great light; but much that is called light is opening the way for the wisdom and acts of Satan. Many things will be presented that appear to be true, and yet they need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of error often appears to lie close to the path of truth.

p. 290

Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God and is a dishonor to His greatness and majesty.

Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart and give license to inclination. Separation from God is the result of accepting them.

p. 291

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. This power the spiritualistic theories

concerning God make 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 that is within him.

These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior. These theories regarding God make His word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as fiction.

p. 291

I have seen the results of these fanciful views of God, in apostasy, spiritualism, and free-lovism. The free love tendency of these teachings was so concealed that at first it was difficult to make plain its real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love.

p. 292

The following items are most notable in E.G. White's expositions on God and nature:

1. Before sin, God could be discerned in nature.
2. Following sin, God could not be clearly discerned in nature.
3. Nature cannot be correctly interpreted apart from Christ.
4. Sinful man cannot correctly interpret nature.
5. Human wisdom cannot correctly interpret nature without placing nature above God.
6. Nature is an expression of God's thought and not God Himself.
7. God does not dwell personally in the things of nature.
8. The doctrine that God is an essence pervading all nature is Satanic.
9. Pantheism misrepresents God.
10. Pantheism dishonors God's greatness and majesty.
11. Pantheism is not based on the Bible.
12. Pantheism is a soul-destroying agency.
  - a) Has element of darkness.
  - b) Has sensuality as its sphere.



- c) It gratifies the natural heart.
- d) It gives license to inclination.
- e) It separates man from God.

13. Pantheism makes God of no effect.
- a) Because it implies that man has inherent power.
  - b) Because it makes man his own savior.

14. The results of Pantheism are:
- a) apostacy
  - b) spiritualism
  - c) free-lovism

#### The Continuing Crisis — 1904

The pantheistic theories of Dr. Kellogg were still being promulgated by the summer of 1904. Ellen G. White continued her struggle against the forces of evil. In July of 1904 she will write — "...the experience that I have passed through in connection with the matter has nearly cost me my life."<sup>57</sup>

The warnings sounded by Ellen White during this summer struggle were assembled in a sixty page pamphlet, Special Testimonies, Series B, No.2 and given a rather extended title — "Testimonies for the Church Containing Letters to Physicians and Ministers Giving Messages of Warning and Words of Counsel and Admonition Regarding Our Present Situation."

In this pamphlet is a letter addressed to leading physicians and dated July 24, 1904. Much is said about infidelity and skepticism which is to be expected but some portentous statements appear which are both suprising and astonishing —

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! ...

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.<sup>58</sup>

The chief here referred to is, of course, Dr. Kellogg. It is true that the doctor merited respect and consideration from his staff. However, respect and consideration took the form of blind devotion and servitude. Hospital personnel were chained to the dominating influence of Dr. Kellogg. Few were willing to stand up against his false teachings. Few dared to take a position against Kellogg's pet philosophy. Sister White openly expressed her consternation that this yoke had not been broken. Why had individuals been afraid to call sin by its right name? Why had they feared to stand up for their Lord? In keeping still on this matter, men and women were denying their faith and bringing reproach upon the church. Heretofore they were to be silent and listen but the time had long since come for them to protest. Co-operation with Dr. Kellogg had been based on conditions but because these conditions were broken, reproof must now be sounded. A dramatic appeal follows Ellen White's words of admonition —

The righteousness of God is absolute...As God is, so must His people be... Soon the last great reckoning with man will take place. Have your lives been such that you can be weighed in the balances of the Sanctuary, and not be found wanting? 59

How appropriate that she should allude to the sanctuary in her appeal! Pantheism sought to undermine the sanctuary doctrine. Surely, it was by no accident that Ellen White utilized it in this intreaty and tied it in with personal judgment.

#### "The Miracle Of Life"-1904

The book "Living Temple" was brought out under a new name, and a number of things that had been objected to eliminated. It was republished under the title "The Miracle of Life". Friends of Doctor Kellogg were quick to point out that the author had accepted correct-

ion and that all was well again. However, such was not the case. Mrs. White wrote a letter to a member of the Medical Missionary Association. He had formely been a minister and was supporting the revised book.

The letter is dated Washington, D.C., August 7, 1904 —

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...

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...

You have had access to "Testimonies for the Church", volumes 7 and 8. In these "Testimonies" the danger signal is raised.<sup>60</sup>

Of special interest is the sentence which appears later on in the letter — "But we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test."<sup>61</sup> The platform of 1844 has already been discussed under Stealing Away The Landmarks. That is, the sanctuary doctrine.

Friends of Kellogg felt that the revised book indicated a change but the Spirit of prophecy said there was no change. W.A. Spicer cites an experience to prove the validity of Ellen White's declaration.

Not long after this, I was in England. In London I saw a copy of a journal called the "Herald of the Golden Age", devoted to food and other reforms, along the lines of the new-thought propaganda; The editorial led out:

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

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

"The council of the Order is so impressed with the importance and value of this book, and feels so strongly that the information contained in its pages would prove of the greatest value to our members, co-workers, and converts, that a special arrangement has been made with the proprietors for it to be supplied direct to the English public from our Publishing Office."<sup>62</sup>

The Living Temple did not change, but continued on in its old

form. Only the Lord Himself knows the detrimental influence that it had in those times.

The Ministry Of Healing — 1905

The Living Temple, in 1902, was to have been the book to help rebuild the medical work. But rather than rebuild, it had the effect of tearing down. However, three years later, God inspired Mrs. White to produce a book containing the wisdom of the Great Physician. This book, Ministry Of Healing, was to do the same work for the sanitariums and health institutions that Christ's Object Lessons had done for the schools. Ellen White counted it a precious privilege to donate her work on these books to the cause of God.<sup>63</sup>

Ministry of Healing continues to be a great blessing to those who read and respond to its restorative counsels. Does it not seem that this was God's trophy in the celebrated victory of the remnant church over pantheism?

### Conclusion

Some one has well said, "When the devil got hold of Dr. Kellogg, he got hold of a good man." Who can trace the history of the pantheistic crisis without feeling a pang of remorse for the going down of such a brilliant physician? And yet, perhaps tears should be saved for those many individuals taken in by Kellogg's philosophy. The results of the pantheistic mist that enveloped Battle Creek will never be fully known. How many souls were lost? The Living Temple even found its way into the lives of those who lived as far away as London, England.

But there is also cause for rejoicing. The remnant church, through the gift of prophecy, was spared in the great crisis and she lives to proclaim the great testing truths for these times. Another cause for rejoicing is the firm stand that was taken by the Adventist leaders, especially in the case of A.G. Daniells, who stood by their guns in spite of heavy opposition. May it be that those of us who follow in their steps will be worthy of such a heritage.

The author of this paper suggests the following areas of study for those who come after:

1. A careful examination of the Living Temple for the purpose of pointing out its pantheistic teachings and their dangers.
2. How does "unholy spiritualistic love" tie in with Pantheism?
3. Trace the philosophical trends that were prevalent in Kellogg's day and the possibility of their influence upon the doctor's thinking. Christian Science is one such trend to consider.

FOOT NOTES

<sup>1</sup>White, Ellen G., Unpublished letter sent to doctor J.H. Kellogg from Melbourne, Australia, April 15, 1892, Document File 15 K-18-92.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid. (Italics mine.)

<sup>4</sup>Ibid.

<sup>5</sup>Ibid. (Italics mine.)

<sup>6</sup>Ibid. (Italics mine.)

<sup>7</sup>Ibid.

<sup>8</sup>Kellogg, J.H., "God In Man--No.1," General Conference Daily Bulletin, Vol.1, (February 19, 1897), pp. 83-84, Continuation of lecture delivered Monday evening, February 15, 1897. (Italics mine.)

<sup>9</sup>Genesis 3:4-6.

<sup>10</sup>Kellogg, J.H., "God In Nature--No.2," General Conference Daily Bulletin, Vol.1, (February 18, 1897), p. 72, Introduction to lecture delivered February 16, 1897. (Italics mine.)

<sup>11</sup>Ibid., p. 73.

<sup>12</sup>Ibid.

<sup>13</sup>Kellogg, J.H., "The Work Of God," General Conference Daily Bulletin, Vol.1, (March 8, 1897), p. 290, Continuation of lecture delivered Tuesday forenoon, March 2, 1897. (Italics mine.)

<sup>14</sup>Froom, L.E., Movement Of Destiny (Washington, D.C.: Review and Herald Publishing Association, 1971), p. 350.

<sup>14</sup>White, Ellen G., General Conference Bulletin, 1899, pp. 159, 158. (Quoted by A.G. Daniells in the Review and Herald, March 7, 1946. Article entitled "Meeting Present-Day Revivals Of Ancient Error--No.3," p. 5).

<sup>15</sup>Daniells, A.G., "Meeting Present-Day Revivals Of Ancient Error--No.3," Review and Herald, Vol.CXXIII, (March 7, 1946), p. 6.

<sup>16</sup>Ibid. (Italics mine.)

<sup>17</sup>Ibid.

<sup>18</sup>Ibid.

FOOT NOTES Contd.

<sup>19</sup>White, Ellen G., "The True Relation Of God In Nature," Message sent to General Conference Session in South Lancaster, Massachusetts, 1899. (Quoted by W.A. Spicer in his "Memories and Notes of the 'Living Temple' Controversy," 1938, p. 11). Unpublished material. Document File 15-C (*Italics mine.*)

<sup>20</sup>Ibid.

<sup>21</sup>Ibid., p.15.

<sup>22</sup>Ibid.

<sup>23</sup>Daniells, A.G., "How The Denomination Was Saved From Pantheism," Stenographically reported statement, March 12, 1935. Unpublished material. Document File 15<sup>a</sup>. (*Italics mine.*)

<sup>24</sup>Isaiah 6:1.

<sup>25</sup>Kellogg, J.H., "Divine Life In Man," General Conference Bulletin, Vol.X, (April 18, 1901), pp. 491-93; 495; 497. (*Italics mine.*)

<sup>26</sup>Daniells, A.G., "How The Denomination Was Saved From Pantheism".

<sup>27</sup>Spicer, W.A., Personal letter sent to a medical associate of doctor J.H. Kellogg, June 5, 1902. (Quoted in Spicer's "Memories and Notes of the 'Living Temple' Controversy," 1938, pp. 18-19.) Unpublished material. Document File 15-C. The letter itself has been published in the Review and Herald, March 7, 1946, p. 5.

<sup>28</sup>Spicer, W.A., "Memories and Notes of the 'Living Temple' Controversy," p. 21. (*Italics mine.*)

<sup>29</sup>Ibid., p. 27.

<sup>30</sup>Ibid.

<sup>31</sup>Daniells, A.G., "How The Denomination Was Saved From Pantheism".

<sup>32</sup>White, Ellen G., General Conference Bulletin, Vol.VY (April 6, 1903), p. 87.

<sup>33</sup>Kellogg, J.H., General Conference Bulletin, Vol.V, (March 30, 1903), p. 84.

<sup>34</sup>White, Ellen G., Great Controversy (Mountain View, California: Pacific Press, 1953), p. 457.

<sup>35</sup>White, Ellen G., "Advancing in Christian Experience," Sermon at Minneapolis General Conference on Sabbath, October 20, 1888. See Appendix A in A.V. Olson's Through Crisis To Victory 1888-1901 (Washington, D.C.: Review and Herald, 1966) p. 267.

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- <sup>36</sup> Daniells, A.G., "How The Denomination Was Saved From Pantheism".
- <sup>37</sup> Daniells, A.G., Letter sent to W.C. White, September 29, 1903. (Quoted in "How The Denomination Was Saved From Pantheism".)
- <sup>38</sup> White, Ellen G., Selected Messages, Book One (Washington, D.C.: Review and Herald Publishing Association, 1958) p. 202.
- <sup>39</sup> Ibid., p. 203.
- <sup>40</sup> Ibid.
- <sup>41</sup> Spicer, W.A., "Memories and Notes of the 'Living Temple' Controversy," p. 35.
- <sup>42</sup> White, Ellen G., Testimonies For The Church, Vol.VIII (Mountain View California: Pacific Press, 1948), p. 231.
- <sup>43</sup> Incident related in "Testimony Countdown" Kit--To Be Used With Volume 8 and prepared by D.A. Delafield. See Testimonies Volume 8 under section entitled "A Special Story," p. 5.
- <sup>44</sup> Ibid.
- <sup>45</sup> Ibid., The Kellogg Story, p. 2.
- <sup>46</sup> Daniells, A.G., The Abiding Gift Of Prophecy (Mountain View, California: Pacific Press, 1936) p. 336.
- <sup>47</sup> Ibid., p. 337.
- <sup>48</sup> E.G. White Letter 211-1903. (Quoted in Daniell's The Abiding Gift Of Prophecy, p. 337).
- <sup>49</sup> E.G. White Letter 216-1903. (Quoted in Daniell's The Abiding Gift Of Prophecy, p. 338).
- <sup>50</sup> Ibid.
- <sup>51</sup> White, Ellen G., Testimonies For The Church, Vol.VIII, p. 5. (Introduction entitled "The Times Of Volume Eight").
- <sup>52</sup> Daniells, A.G., The Abiding Gift Of Prophecy, p. 342. (Italics mine.)
- <sup>53</sup> White, Ellen G., Selected Messages, Book One, pp. 205-206. (Italics mine.)
- <sup>54</sup> Daniells, A.G., The Abiding Gift Of Prophecy, p. 340. (Italics mine.)



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<sup>55</sup>White, Ellen G., Review and Herald, Vol.LXXXI, (January 21, 1904), p. 9. (*Italics mine.*)

<sup>56</sup>White, Ellen G., Testimonies For The Church, Vol.VIII, p. 5 (Introduction entitled "The Times Of Volume Eight").

<sup>57</sup>White, Ellen G., Selected Messages, Book One, p. 199.

<sup>58</sup>Ibid., p. 196. (*Italics mine.*)

<sup>59</sup>Ibid., p. 198. (*Italics mine.*)

<sup>60</sup>Ibid., p. 199. (*Italics mine.*)

<sup>61</sup>Ibid., pp. 199-200.

<sup>62</sup>Spicer, W.A., "Memories and Notes of the 'Living Temple' Controversy," p. 40.

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